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**The SABBATH VISITOR,** PLAINFIELD  
NEW JERSEY

# The Sabbath Recorder

## A PRAYER FOR THE CHURCH.

O God, we pray for thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task.

When we compare her with other human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and contrition.

Baptize her afresh in the life-giving Spirit of Jesus.

Grant her a new birth though it be with the travail of repentance and humiliation.

Bestow upon her a readier responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God.

Help her to proclaim boldly the coming of the Kingdom and the doom of all who resist it.

Fill her with the prophet's scorn of tyranny and with a Christ like tenderness for the heavy-laden.

Give her faith to espouse the cause of the people, and in their hands that grope after freedom and light to recognize the bleeding hands of the Christ.

Bid her cease from seeking her own life lest she lose it.

Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory.—*Walter Rauschenbusch*

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# The Sabbath Recorder

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PLAINFIELD, N. J., MAY 25, 1914.

WHOLE NO. 3,612.

## We Are Not Alone.

Many have been the regrets expressed by our readers over the deficits in the SABBATH RECORDER subscription accounts. Year by year we have shown at the annual meetings that the subscription moneys for our paper are insufficient to meet the expense of publishing. Last year this deficit amounted to a little less than \$2,200, and this was some hundreds of dollars less than it has been in some years. In 1908 it was a little more than \$4,000.

One of our exchanges publishes the deficits of several great papers of the Methodist Denomination as follows: the *Christian Advocate*, New York City, \$19,000; the *Western Christian Advocate*, \$15,000; the *Northwestern Christian Advocate*, \$17,000; *Central Christian Advocate*, \$14,000; and *Epworth Herald*, \$12,000.

According to data published, the deficits increased after an attempt was made to gain new subscribers by reducing the price of these papers. There was indeed quite an increase in the subscription lists, but the deficits were also increased, there not being gain enough in subscriptions to make up the loss.

We are not alone, then, in the matter of deficits on our denominational paper. And it seems that we are far from being alone in the thought that the publication of a denominational religious paper is a genuine missionary work worth supporting by funds from the people. It is like sending a missionary into a needy field with the understanding that what he receives on the field for his support shall go toward his salary, and the amount lacking shall be made up by the board that sends him. Such deficit money is, after all, missionary money. And we trust that, on general principles, it brings as good returns as money spent for the preaching of the word. Possibly the missionary value of the SABBATH RECORDER is not enough appreciated. At considerable cost we send men now and then to visit Lone Sabbath Keepers and the little flocks, but the RECORDER goes to them with helpful messages, fifty-two times a year.

## Memories of an Old Sermon.

Whoever listened to the sermons of Rev. George E. Tomlinson, of blessed memory, will recall the charm and force of his preaching, as long as life shall last. I first met him while he was going the rounds of the associations as delegate from the Eastern. It was in the Western Association, held with the little church at West Genesee, N. Y., better known as the Dodge's Creek church. He was corresponding secretary of the Missionary Society, and preached the missionary sermon, from the text "And he brought him to Jesus."

The picture of the man, the sound of his voice, and the first words of his sermon, together with some of his illustrations, are as vivid in mind today as they were forty-five or forty-six years ago, when as a student in the theological department I listened to his sermon. It was full of the spirit of missions, and came from a heart that had been stirred by the great Master.

Probably many readers of the SABBATH RECORDER hold today sacred and helpful memories of the spirit and work of this good man who, in 1876, finished his labors while yet in the prime of life. The other day, in church, his lonely companion placed in my hand a scrap of paper which she had evidently treasured during forty-five years, and which proved to contain a little poem, written by S. A. Palmer of Stonington, Conn., and dated April 22, 1869.

The writer too had listened to one of Mr. Tomlinson's searching sermons, this time on the "One Talent," neglected by so many, the improvement of which is so essential to Christian growth. The poem tells of the impression made upon the heart and life of the writer.

The Master gave to me one talent—only one;  
And long I suffered it at waste to run,  
And bear no fruit;  
But late I heard his sweet voice gently say, "My son,  
Hast not thou yet the work I gave to thee begun?  
I see no fruit."

Ah, what a heavy load upon my heart there fell;  
For my tired spirit knew the truth too well—

"Leaves, only leaves."

How could the sunlight of the Master's Spirit  
dwell

Within my soul, and bring forth from its dark-  
ened cell

Other than leaves?

For I had idly seen the passing years slip by,

And, all forgotten, let my little talent lie

Within my heart;

And thus I might have done until my time to die,

Had not the tender Master said, "Once more

I'll try

To rouse his heart."

And so the still small voice called softly unto  
me,

"My child, hast thou forgotten what I did for  
thee

Upon the Cross?

Wilt thou not lift thy weary eyes upward, and  
see

That greater love than mine can never be—

Love on the Cross?

"Can'st thou not see the bleeding side, the nail-  
pierced hands,

And seeing all, throw off the wearing, torturing  
band

Of lifelong sin?

No heavy thing I ask—only believe, and stand,  
And bravely fight the world, the flesh, and Satan,

and

Each bosom sin."

Quickly I lifted up my drooping head, and cried,  
"Master, I will." Then in my heart the Tempter  
sighed,

"What can'st thou do?

What work perform to offer to thy Lord who  
died

For thee, but now at God's right hand, *the  
glorified?*

What can'st thou do?"

Scarce had this bitter thought into my spirit  
sank

When lo! my Savior's voice! How eagerly I  
drank

His loving words:

"My son, within thy heart concealed, wasted and  
blank,

Thy talent lies, o'ergrown by weeds noxious and  
rank;

*It is thy Lord's."*

O, faithful words! For since that painful, bless-  
ed day,

I've strove my talent to employ, so that it may  
Bring forth some fruit.

And that the gracious Master may not of me  
say,

Alas! he cumbereth the ground; take him away;  
I see no fruit.

### Booker T. Washington in Plainfield.

Two great audiences in Plainfield last week had the privilege of listening to Booker T. Washington, the great educator and champion of the negro cause in America. The first audience was in the auditorium of one of the large school buildings of the city, where several hundred colored people assembled to hear Doctor Washington. Many white people improved the opportunity to hear him there; and to some of us, the well-dressed, fine-looking audience of colored men and women was quite a revelation. The speaker made this an object-lesson, to impress the fact of rapid improvement on the part of his race; and he took occasion to congratulate the colored people upon the signs of thrift and advancement plainly to be seen.

He came to Plainfield under the auspices of the Dunbar Recreation and Educational Club. This club furnished stirring music for the occasion, both by an orchestra that set all the colored people in rhythmic motion in their seats and made their faces shine with glee, and by quartets and solos that set everybody to laughing.

The advice given his race by Doctor Washington was certainly most practical and timely. While it was plain and somewhat critical, it was given in his own inimitable manner and so could carry no offense. Indeed, it would be sound advice for any people. As he urged them to cultivate habits of promptness and thoroughness in their work for others, and cleanliness in their homes, he was repeatedly interrupted by the applause of his hearers. He urged the colored people to stop their talk about a poor and downtrodden race, and to magnify their successes as a people. The world can not show a race in all history that has made such progress in fifty years as has the African race.

Doctor Washington then described the rapid transformations in the South wherever the negroes have been given opportunities for industrial education. After only fifty years of freedom, colored people in the South now own 20,000,000 acres of land. In Atlanta, Ga., a whole business block worth \$267,000 (as we remember the figures) is owned by colored people, and all paid for by their money. Fine stores, a bank, and one of the greatest drug stores

in all the country are owned by the black men.

#### THE EVENING MEETING.

In the evening Doctor Washington addressed a great audience in the Crescent Avenue Presbyterian Church. Here he gave a graphic description of his work at Tuskegee Institute, after telling the people something of his own struggles to secure an education. In 1881 Tuskegee was started with thirty students and one teacher. Today it has 1,600 students, 197 teachers, 3,000 acres of land, and 97 buildings valued at \$1,500,000, all paid for. Young men and women are instructed not only in book learning, but in all lines of practical business and in work outdoors and in. They are taught that work means civilization, and they have come to recognize the difference between working and being worked. "There is little hope for any race that does not learn the disgrace of idleness."

The need of patience in dealing with a young race is similar to that needed in dealing with a young boy. The boy is sure to have his silly period. The black race in matters of education has now passed through the silly period, and it has learned that service in a community is a badge of sovereignty.

Doctor Washington scored a good point when he reminded the great audience that while the United States has made large appropriations for the care of the Indians, there has never been one made for the colored people since their emancipation; and that the colored people have not even asked help, but have clothed, fed and housed themselves.

At the close of the address an offering of \$282 was made for the work at Tuskegee.

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### Our Accumulated Responsibilities.

God will hold Seventh Day Baptists responsible for the use they make of the superior opportunities and abilities for doing good which the years have brought to them. As each year adds to the strength of a tree, and as the growth of the present year contains the accumulated growth of all preceding years, so is it with a denomination. As life in a true man ever grows larger and fuller as the years go by, bringing him richer stores of knowledge, a wider horizon, riper experiences, larger reserves of mem-

ories, thus giving added powers for usefulness, so should it be with a people. In the present year we have the accumulated potencies and possibilities, the wealth of knowledge and the experiences which all the years have brought us. With these advantages we ought to put more genuine work for the cause we love into this year than ever our fathers put into the best year of their lives. We have opportunities and advantages of which they never dreamed. We are the heirs of generations of sturdy loyal men, and enjoy the fruits of their labors. In our hands and at our disposal are the results, in wisdom and experience, secured to us by true and faithful men who labored in the far-off fields. We are rich in facilities for effective service. We possess this world's goods in far greater measure than did any who laid the foundations of our denomination. We have an inheritance which the past has poured ungrudgingly into our present, and we can frame no reasonable excuse for our indifference and indolence in the Master's work!

It is a great pity that we do not make more of these unequaled opportunities. The inherited powers and accumulated wealth of nearly two hundred and fifty years are being used all too much for pleasure and personal aggrandizement, and not half enough for spiritual upbuilding and for the promotion of the Sabbath of Christ,—the one truth that makes us a separate people.

Why not arouse and make this year the very best year in our history? We can if we will. We can supply our boards with ample funds for their work. We can support our pastors so they need not be exhausted with financial worryment or pinched for the necessities of life, as some of them are. We can endow our schools and remove the handicaps they are under. We can labor faithfully for a revival in every church. We can, if we will, so use our added powers and facilities for spiritual upbuilding that the year 1914 will be the very best we have ever known. This we ought to do. And if we do not arise to the occasion, God will hold us responsible for our buried talents.

"Tomorrow, then another day, and the sentence, 'The saloon must go,' will be written in the past tense."

## EDITORIAL NEWS NOTES

### Theodore Roosevelt's Return to America.

After nearly seven months of absence from his native land, a greater portion of which time was spent in the jungles of Brazil, South America, Mr. Roosevelt arrived in New York on May 19, showing many signs of suffering and hardships. He was thirty-five pounds lighter weight than when he went away, and claims to have gained more than thirty pounds since his fearful illness in the wilderness a month ago. According to the New York papers he was near unto death when the disease was at its worst, delirious, and even begged the company to leave him and hasten to safety. For days the company went on short rations, owing to the fact that much provision had been lost by the wrecking of several canoes in the rapids encountered.

One thing is noticeable: everybody rejoices over his safe return. Papers that a few months ago could not say anything good of Colonel Roosevelt, join now with those that have always stood by him, in unstinted commendation. Everybody seems to regret that a great, good and brave man is suffering from serious illness; and everybody wishes for him a speedy return to health. Theodore Roosevelt today has the sympathy of the entire people of this country. The suffering and trouble that have overtaken him, and which he bears so bravely, have softened the animosities growing out of his strenuous political career, and all parties hasten to welcome him and to pay a just tribute to the "first citizen" of the land. The *New York Times* in an editorial says:

The man Roosevelt we may all welcome heartily without reference to the differences of opinion that have arisen as to his policies and purposes in the political developments of the past half dozen years. The eager and acute student in varied fields; the hardy and intelligent worker in the rude life, now almost a matter of history; the patient and faithful scholar, who has won world-wide recognition; the adventurous and skilful explorer who has united the scientist's prevision and imagination to the restless daring of the earliest of the class; the intrepid sportsman; the ardent and devoted naturalist—in each and all of these roles Mr. Roosevelt has played well his part amid deserved applause, in which his countrymen take a proper and sincere pride. It is also permitted to us to reflect with gratification that in the region he has visited, in the

Southern Republics which are of such importance now in our international life, the personal qualities of Mr. Roosevelt have been understood and justly appreciated. The citizens of these republics with whom he has associated are of a gallant stock, in which often personal courage and intellectual force are closely united. The intimate acquaintance some of their leaders have been able to make with this representative North American can not but serve to clarify their conception of our country.

### For "California Dry."

According to a letter from Theophilus A. Gill the people of California are putting up a hard fight for "California Dry" at the November election. This makes California the battle-field for the liquor forces of the entire country against the temperance army of that State, and we may look for a hard fight. As is usually the case the liquor leagues will send money and men and literature to defeat the prohibition movement, and they can not be expected to make a square and honest fight. Every device for deception, every corrupt method known to politics, will be resorted to in order to defeat the will of the people of California. They may be expected to furnish funds for the strongest and most corrupt lobby the legislature ever knew, and no stone will be unturned in their efforts to deceive the legislators as to the will of their constituents.

Here is a good illustration of the unfair and deceptive methods to be expected from the liquor men. Only this week we were told by one who knows the facts, that a certain brewing company paid \$10,000 to send 20,000 telegrams to the United States Congress, as if signed and paid for by 20,000 men, protesting against the bill for constitutional prohibition now pending before that body. It is easy for one man with money to secure through the saloons of the State any number of signatures, from booze-filled men, to prepay telegrams and so to flood a legislature with protests. Temperance people, however, are wide-awake, and by prompt action they can make boomerangs of some of the cudgels used by the saloon.

With ex-Governor St. John and other strong leaders in California, we trust the temperance forces will be marshaled against humanity's foe, and the State of the Golden Gate made dry before the Panama-Pacific Exposition opens. It would be a great thing if the exposition could be

saved from the curse of the liquor traffic and all its attendant evils.

Brother Gill says: "We need your prayers in all the churches back East, that God will give us a "California Dry" on November 3, 1914.

### Wonderful Works of Reclamation.

During this week all eyes are turned toward the Panama Canal, which begins its work of transportation of freight from ocean to ocean. On May 15 a line of barges was passed from Colon to Balboa to be loaded with freight for a return trip, and many vessels are waiting for a passage into the Atlantic.

The great work of reclamation by wonderful engineering projects has more than one illustration in these times. At Panama an army of 40,000 men, by the expenditure of \$400,000,000, has converted a strip of comparatively poor land into a waterway that is bound to revolutionize the geography of commerce, and save billions in time and money to the nations of the world.

Again, in arid regions of the great West another army of American workmen, at an expenditure of \$80,000,000, in the Reclamation Service, has literally created \$200,000,000 worth of land, making the desert to blossom as the rose, and furnishing homes for a hundred thousand families.

### Boys Among the Dead in West Virginia.

With the Colorado strike war and the Mexican trouble overshadowing everything in the daily papers, the calamity in West Virginia where 180 persons lost their lives in a coal mine was almost lost sight of. Social betterment magazines are now bringing the facts and figures to the attention of the reading public. Some of these give ground for encouragement, and show that much progress has been made in that State since the shocking calamity at Monongah six years ago. No appeal to charity will need to be made in this case, since the State of West Virginia has now a workman's compensation law by which each widow in such cases receives \$20 a month until death or remarriage and each child under fifteen years \$5 a month, for as many as three children in one family. The fund out of which these sums are paid is created by certain percentages of the wages of workingmen, and a specified sum to be paid by the employers. The State

also pays funeral expenses to the amount of \$75, and \$150 for hospital expenses for the injured.

One thing, however, that has come to light through the investigations, has called forth some unfavorable comment. Five young boys at work in the mine were killed, as is shown by the agent of the National Child Labor Committee. In many States the laws regarding child labor are very strict, and such a thing could not have happened in them. It is reported that the laws of West Virginia still allow fourteen-year-old boys to work in the mines and "no proof is required excepting in cases of doubt." This is too young for boys to begin toiling in mines, and very likely another year or two will be added to the legal age for entering such work.

### Family Entrances Abolished.

Recent discoveries through an investigation of the saloon evils in Chicago have revealed the fact that many of the demoralizing influences brought to bear upon women and girls, in connection with the saloons are due to the so-called "family entrance."

The city council has passed an ordinance forbidding the use of the signs, "Family Entrance," "Ladies' Entrance," "Private Entrance," or any other sign to indicate an entrance for the admission of women.

The investigation was made by a woman, and revealed a condition of affairs that no civilized community should ever allow. It was estimated that in 343 back rooms, there were no less than 14,602 women and girls as patrons in each twenty-four hours. Many of these rooms were devices to evade the laws, and being comparatively private, were all the more damnable in their influences.

Vigilance is the price of safety wherever the rum traffic is concerned. No one should expect the liquor business to be law-abiding. Why should it be licensed when no man can find a single good thing to be said about it?

A measure is on foot to discover the professional beggars, many of whom are among the poor people who are forced by sheer want to solicit aid in New York City. The number of beggars is unusually large now, owing to the scarcity of work. It

is impossible for many worthy ones to secure even a day's job. Under present orders, when the mendicancy officers arrest a beggar, they must ascertain if he is a professional one, or if driven to beg by actual need. In the latter case aid will be given, but in the former, punishment will be meted out. The professional beggars who prey upon the sympathizing public should find a berth in the workhouse until cured.

Of 2,000 men who sought shelter in the Municipal Lodging House of New York during the month of March, 89 per cent were found, by physicians, to be able to work. Only 7 per cent were found permanently unfit for manual labor, and 62 per cent were abundantly able to do heavy work. It was also found that only 3 per cent were suffering from lack of food. We notice that efforts are being made to find jobs for those able to work on city improvement, thus helping the men and the city at the same time.

An item is going the rounds of the papers in which it is claimed that "during eight years an average of forty saloons a day have been put out of business in the United States." Whether this be so or not, enough dry territory is being gained to worry the brewers and distillers terribly. Those having stock in the liquor business would better get rid of it before it becomes worthless.

The temperance movement is making substantial gains in Germany. The stand taken by the Kaiser against all alcoholic drinks is worrying the liquor people somewhat. They know full well that when the Emperor drinks his toasts in water, and openly declares against beer-drinking, the temperance hosts of the world will have in him a mighty champion. The Kaiser's favorite drink now is lemonade flavored with orange juice, made with a favorite mineral water.

Once again, the "largest steamship afloat" takes its place among the "ocean grayhounds." This time it is the *Vaterland* of the Hamburg-American Line. She is now on her maiden trip and is to arrive in New York May 21.

She measures 950 feet in length, is 100 feet wide and has a tonnage of 58,000. She has the most luxuriant hotel accom-

modations, a candy store, a book and magazine stand, a drug store, a photographer's dark room, a gymnasium, and many other attractions. Both longitudinal and transverse bulkheads, an inner shell to keep out the water in case the outside shell is broken, a special fire department of trained fire-fighters to devote their entire attention to prevention of fires, and her complement of 84 lifeboats, are provided to ensure safety. The main dining-room will seat 800 guests at once; then there is a splendid restaurant besides. The paintings, sculptures and decorations make the great ship appear like a floating museum.

The American Bible Society announces that it has distributed more Bibles in the last twelve months than ever before in the ninety-eight years of its existence. The output this year was 5,251,176 volumes, which is 1,201,566 more than last year.

### "The Prodigal Father."

REV. G. M. COTTRELL.

A short time ago, I wrote for the RECORDER an article upon "The Prodigal's Return," referring, of course, as did the parable, to the prodigal son. Since then Blake W. Godfrey, a local writer, has had in the *Topeka Daily Capital* a modern parable on, "The Prodigal Father;" and while you may not agree with it entirely, it seems to contain enough of truth to be worthy a place in this paper. As "forewarned" is "forearmed," the prodigally inclined parent, by acting upon these hints, should be able to save the prodigally inclined son from the wayward course.

And he said, "A certain man had two sons, and the younger of them said to his father, 'Father, give me the portion of thy time, and thy attention and thy companionship, and thy counsel and guidance which falleth to me.'

"And he divided unto them his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing schools and to college and tried to believe that he was doing his full duty by the boy.

"And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a land of stocks and bonds and securities, and other things which do not interest a boy, and there he wasted his precious opportunities of being a chum to his own son.

"And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his

heart, and he began to be in want of sympathy and real companionship.

"And he went and joined himself to one of the clubs of that country, and they elected him chairman of the house committee, and president of the club, and sent him to the legislature.

"And he fain would have satisfied himself with the husks that other men did eat and no man gave unto him any real friendship.

"But when he came to himself, he said: 'How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger. I will arise and go to my son and will say unto him, 'Son, I have sinned against heaven and in thy sight, and am no more worthy to be called thy father. Make me as one of thy acquaintances.' And he arose and came to his son.

"But while he was yet afar off his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, 'Son, I have sinned against heaven and in thy sight. I have not done my duty by thee, and I am no more worthy to be called thy father. Forgive me now and let me be thy chum.'

"But the son said, 'Not so; I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and advice and counsel, but you were too busy. I got the information, and I got the companionship, but I got the wrong kind, and now, alas, I am wrecked in soul and body, and there is nothing you can do for me. It is too late, too late, too late.'

### Disappointed.

Three weeks ago today I sent off my last letter budget to the RECORDER. It has always gone through so promptly I expected it to appear in last week's paper, but it did not, and I thought perhaps it was crowded out, and would surely appear this week; but again it has failed. So I have concluded that the U. S. mail train has dumped it into some wreck, or the editor thought it worthy of the discard.

[The article mentioned appears in this issue. It was hard to decide what should wait, when for two weeks in succession we had enough for half the next issue already in type and waiting. Something had to wait. This time it was Brother Cottrell's article. We seldom have to hold one more than one week.—Ed.]

Now I must hasten (as I wish to say three things in this letter, realizing that these pages will be crowded more and more as the college commencements occur, and there will be little room for us.

### I. STATE SECRETARIES.

I wish to urge every one of you to speed your work from now on, and finish up everything with a full report to me including amount of pledges before July first. I want all the names in your field, with church membership (where?) and present address, a letter "R" with the name of every one who takes the RECORDER. Put the report in neat form, so I can send to the printer without, if possible, copying it.

### II. LONE SABBATH KEEPERS.

Let me appeal to you to help out your secretary by giving the desired information. This is a small thing we ask of you, yet we can not have a good report without it. Try and answer all the questions too. Tell how much you are going to contribute, even if it is but little; every little helps. Make it definite. If necessary guess at it. You can guess nearer the facts than the secretary can for you. Report all your contributions to your home church as well as for the societies. Report whether you take the RECORDER. If not tell the secretary you will. Let us have a gloriously full report.

### III. WHAT ABOUT CONFERENCE?

Many of you have not seen our General Conference in a decade, or score or more of years; some possibly never. This is a good year to go. It is to be held at Alfred with what we may call the mother church. Here is our largest church. Here is our largest and oldest school. Here, in later years, new institutions have come in, with new buildings: the State Agricultural College, the School of Ceramics, or Clay Pottery, the beautiful Carnegie Library. There will be much to be seen here of interest and enlightenment. Especially should the Lone Sabbath Keepers in the State of New York make a supreme effort to be present—"like a mighty army"—150 strong. Wouldn't that be fine—to have them all there? It would be like God's people of old, going up to the feast at Jerusalem. But I must stop, or no man can tell the fate of this. However, don't forget in your figuring to lay plans for the August Conference, and there may be something doing in your line and mine.

G. M. COTTRELL,

General Field

Secretary L. S. K's.

Topeka, Kan.,

May 16, 1914.

## SABBATH REFORM

### Sunday Law in California.

DEAR BROTHER GARDINER:

We have lively times ahead of us on the Sabbath question. The National Reformers have been campaigning the State, led by Doctor McGaw of Pittsburgh and Church Federationists. California to the National Reformers is a blight on the map of Christian America, because it has no Sunday laws, and all the forces of "God in the Constitution" and a "Uniform Sunday Law for all the States in the United States and the District of Columbia" are pointing their guns at California, as if it were Huerta, and those behind them shouting traitor! pagan! uncivilized and unchristian! when the facts are that the most progressive and liberty enlightened State in the Union, and one which has stood consistent with the Federal Constitution, is being attacked by a set of *outside dictators*.

My old friend, Eld. W. M. Healey, "Religious Liberty" secretary for southern California, writes me: "Please accept my thanks for the pamphlets on Sabbath Reform and Sunday Idleness. I find many good points in them strongly and tersely presented. . . . Sunday law advocates have come out into the open and are now soliciting signatures in Los Angeles to their petition to have the Sunday law issue decided by vote this fall."

Enclosed is a tract sold by the Los Angeles Bible Institute on "The Crucifixion Day." They hold to the Wednesday crucifixion, and Dr. R. A. Torrey is their chief advocate of it, as well as the president of the Bible Institute of this city. Having had a letter from Brother T. W. Richardson, that Mr. Dean, secretary of the Los Angeles Bible Institute, had sent to him an order for his "Greatest Puzzle," and that he had forwarded thirty copies of his booklet on the time of our Lord's crucifixion to him, I went into the book-room of the institute, and asked Mr. Dean if he had a booklet on the Wednesday crucifixion theory, written by Richardson of England. A puzzled look came over his face and he evidently was trying to evade the question; but when he discerned that I knew something about the matter,

Mr. Dean *lowered his voice*, so that others could not hear him, and said: "Well, I'll tell you about it. We got fooled! We saw the advertisement of the booklet and thought that we were going to get something good on the Wednesday crucifixion. But *the man is all wrong. He is trying to show that the Seventh-day is the Sabbath, all through the book!*"

"Well, I could not see that there was anything the matter with that! Then I asked him if he would let me have a copy. Mr. Dean was too conscientious to sell me one. He said, "I couldn't sell you one, but I'll give you one. *Of course the Sabbath question won't trouble you any?*" I did not think it would; so Mr. Dean went to get me one, and after a long time returned and told me that "he could not find where he had put them." I thanked him and left him—scarcely able to suppress my laughter—to send him by mail a copy of Doctor Lewis on "The Time of Christ's Resurrection and the Observance of Sunday," "Perverted History," and "The Bible or Tradition?", tracts refuting Doctor Torrey, by Doctor Lewis and C. H. Edwards.

In Christian love,  
THEOPHILUS A. GILL.

### Letter to the L. S. K's.

#### Recorder Rally Day.

REV. G. M. COTTRELL.

(General Field Secretary.)

How excellent the RECORDER looks this week. Indeed, it seems to improve with almost every issue; especially when the other fellows get a chance to occupy the space so often taken up by this writer. Besides the good editorials (note the leader on "Memories") the correspondents got in their work.

George gives us the Second (or Third) Book of Chronicles from North Loup.

"M. G. S." gives us a neat sample of his epigrammatic, original style. By the way, M. G., you better attach your full name. You may be known all right among the West Virginia hills, around Salem and Lost Creek, but there are lots of people out west who wouldn't know that the "S" should stand for Stillman, rather than Sutton, Sheppard, Simpson, or Stanton.

And then there is our friend Hills on

his job (as usual), swinging "the Golden State into Line." When I saw that heading I thought it referred to our L. S. K. work, but it was about the temperance question. Please not to forget, G. W., that we are also expecting you, as state secretary, to make a good showing on the Lone Sabbath Keepers' work.

And what a fine exposition, or rather sermon, is that of my good friend, T. J. Van Horn, on "Philemon, or the Runaway Slave."

Finally I note the beautiful gospel story from the facile pen of our spiritual writer, Sister Wardner.

Now these things are all too good to waste on the desert air. For that reason we should do our utmost to place the RECORDER in every Seventh Day Baptist home.

First, let me urge all the L. S. K. state secretaries, while they are trying to make a good showing in financial pledges, also to make especial effort to extend the circulation of the RECORDER among all those on their lists not now taking it.

Secondly, believing that the coöperation of the local churches and societies can greatly assist in this work, may I be so bold as to ask that all our pastors who can and will, set aside Sabbath day, May 23, as RECORDER day, preaching upon this subject, and helping in every way possible to extend the circulation among their own non-resident members, as well as those in their own society not now taking it.

The editor makes most encouraging report on increased subscriptions for last month. Let us continue that record a year and add four hundred new subscribers to our list.

#### Constructive Work.

Our work—the work of God, Christianity, religion, the church, the denomination, in the world is constructive, that is, having the character of construction, building, putting together, arranging. Its end is to construct, build up character, spiritual life; to build Christian homes, societies (churches), stable governments; to secure equable conditions, harmonious relationships among men.

It is the opposite of destructive work, which attempts to destroy and tear down that which has been built up. God is the great constructive worker; sin and Satan

are the destructive kinds. God put together, made man in his image, everything per fact, after its kind; and ever since, sin has been tearing down and attempting to destroy that which God pronounced good. When we become workers together (co-workers) with God, we become *builders*, constructive agents to carry out his purposes.

Sometimes the professed coworkers are found engaged in destructive kinds of work, tearing down, destroying that which has been built.

"Knocking," "Kicking," censorious criticism, belong to the negative, destructive kind of work. Honest criticism, sympathetic, given because of our love for the good, and sorrow for the bad, may be helpful, if the critic is equally willing to help correct the evil and build thereon the good. Such criticism is constructive, because it is tearing down rotten foundations to replace them with sound ones. But in this business let no man be allowed to use a hammer unless in the other hand he carries a trowel. Yes, you may knock, or kick, or find all the fault you like, if you will go right over that job again and build it up right.

The trouble with too many is that they belong to the "wreckers." They have worked so long and successfully at the faultfinding process, that they are fully equipped with the machinery for this kind of work, and leave the repair work to others.

Now, unless there's absolute need of it for the correcting of the work, let us disband the gang of wreckers, and all join the Board of Construction. We can begin right where we are and go to work. At Jerusalem every man built over against his own house. Many of us can profitably begin at the same place, but should not stop there; rather should we do like the early disciples, who though beginning at Jerusalem carried the message into Samaria, and to the uttermost parts of the earth.

Brother, sister, let's be up and doing. The day advances. The herald is calling, "Go to work today in my vineyard." Begin in your own heart, your own home, your church, or Sabbath school, your neighborhood. Get busy, see the harvest ripening. Hear the call for help. For-

get your aches, open your heart to the sunshine and joy of love and service. Don't grumble. Quit knocking. Leave the quitter. Join the workers, and do earnest, loving, aggressive, constructive work for God and humanity, and you will wonder at the way the temple will rise in all its beauty and glory.

#### A Good L. S. K.'s Exemplar.

A few months since at Nortonville, Brother W. E. M. Oursler passed on to his reward. He was my friend, and like Abraham of old, a friend of God. He was, also, a worthy example for the scattered ones of the flock, and I can not refrain from dropping a flower to his memory.

It was some twenty-five years ago when he and his good wife welcomed the writer, then in the Nortonville parish, to their home in Marion County, and helped to pioneer and direct some mission work in that territory. The preacher was not more interested than he in presenting the claims of the Sabbath and the gospel message to his neighbors and friends. We visited among the Russian Mennonites, some of them Adventists. We slept in their fat feather beds, partook of their good bread and black coffee, were warmed by the fires from buffalo chips, and were housed in the same buildings with their horses and cows. But they were a pious people, and we enjoyed their beautiful German songs and their quaint way of dress. Baptisms followed; three in Brother Oursler's family, several at Elmdale, one or two at Emporia. Blessed days were these in the Master's service with this pioneer worker and Lone Sabbath Keeper. Mrs. Cottrell never will forget the big mess of turnips he gave us, which she had to carry through Emporia alone with her grip and baby scarce big enough to walk. These were pioneer days for us, but dear to memory. Others were added to this Christian family, and later coming into our society at Nortonville, it meant six or eight new workers in the church and new students at Milton. Indeed "the memory of the just is blessed," and if all the progeny of this faithful pair shall go on after the good pattern set, only eternity can reveal the glorious results of such a consecrated life.

Topeka, Kan.,  
April 25, 1914.

### The Blessing of Sensitiveness.

REV. JESSE E. HUTCHINS.

This is the time of year when it is hard to sit at the desk and pore over books and write articles for the RECORDER, for whenever I raise my eyes they turn toward the window, out of which there is everything to make one want to get out in the warm sunshine and be among the budding trees, the plowed fields, the green meadows, or out in the woods hunting the fragrant arbutus. But I must stick to my task, so I am going to make these things yield their spiritual lesson.

Of course you have heard of sensitive people; that specimen of human nature which is more or less evenly distributed throughout every locality, which is always being offended at something or other. If such people are not offended at some one, they will be offended because some one don't offend them. Well, that isn't the kind of sensitiveness I am going to write about. They are not happy creatures and no one who comes into their presence can be happy.

Webster defines "sensitive" as "having the capacity of receiving impressions from external objects." These impressions may come from things good or evil, and there is that in us which will give a good or evil response; for we have all been endowed with the capacity to receive impressions from things outside ourselves. The cultivation of that capacity is the making of character. The one who notices only the misshapen and distorted things about him soon comes to have an ill-formed character; he loses all sense of the beautiful because it is hidden by the ugly marks which attract his attention more. It is the things in which we are interested which make us more or less susceptible to certain impressions.

A company of men goes out to look over a tract of land on which there are hills, rocks, streams, and valleys. As one of them rides over it he says that there is some kind of metal within those rocky masses; he is a miner. As another sees those valleys and streams, he is impressed with the opportunities which are afforded for pasturage; he is a stock man. Another notices the strata of the rocks; he is a geologist. So we might mention others who would be impressed by just those

things which appeal to their varied interests, because they have been trained in those things.

I well remember the last visit Dr. A. H. Lewis made at Alfred. One morning he took an early walk upon Pine Hill and returned just in time for college chapel. He held before the students a stone upon which were the plain marks of a fern leaf, which without doubt were made there by the real leaf itself during the process of decay and the wonderful action of the elements of time. From that stone Doctor Lewis made a most impressive address upon the immortality of the soul. It was the sensitiveness of that man's nature which made him susceptible to the workings of nature's God.

This is the type of character which has moved the hearts of men all up and down the face of the world. Sensitive to the beauty of all that which God has placed here for man to enjoy; whether it is in the unspoken and unwritten language of trees, flowers, and stones, or whether it is in the life of man with all his imperfections and evil ways. Such a soul sees not the sharp thorns, but the lovely rose; he sees not the unsightly bulb, but the delicate lily; not the disagreeable March storms, but the beautiful flowers of the summer fields. He can exclaim with the Psalmist, "O Jehovah, how manifold are thy works." The one who finds in things and people only that which quickens the sense of the beautiful has found the blessing of sensitiveness. And he not only has peace and happiness himself, but he ever imparts it unto others.

If you will take the pains to carefully observe human nature, you will find that some of the most beautiful characters have been developed in the midst of trials and misfortunes of almost every kind imaginable. As Margaret Deland expressed it, "When I don't sleep, I just count my blessings. That's a splendid thing to do, because you fall asleep before you get to the end of 'em." We should be looking for blessings. We should have the whole life so in accord with the laws of the great Eternal that we may find blessings even in the midst of the sorest displeasures.

There are slights and injuries which are hard to bear, and almost crush the most ardent spirits, but with these there is always some misunderstanding. But even though the slights were intended to injure, don't be injured; defeat the other's purpose

by rising superior to his intended harm. God has not given to any one a characteristic which was intended to be a detriment to him. So if we say that God has endowed us with a sensitive nature and we can not help but be offended, we are blaming God. We must blame ourselves if we have misused the blessings which God has given us. We should turn about and strive to make these very characteristics count for righteousness.

With this thought of sensitiveness in mind, read the life of Christ and see how keenly susceptible he was to impressions from the common things about him. His object-lessons, his parables, his most impressive teachings were drawn from the things with which his hearers were familiar. With these the most sublime truths were made so simple that any anxious hearer could understand them. The lilies of the field, the small mustard seed, the sower preparing the ground and sowing the seed, the yoke—common things, yet when clothed with divine truth they are made to glow with life and beauty. But of all these I love best his figure of the hen and chickens, which he uses in connection with his triumphal entry into Jerusalem. I do not doubt that he saw, as he was passing, the very object from which he draws the lesson as he says, "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Those to whom he addressed these words were not sensitive to the messages of the prophets of God, consequently they were to be destroyed. The Son of Man was so at peace and in harmony with the laws of God that everything yielded itself to his teaching. Such is the life he imparts to those who listen to his teaching. They become sensitive to all that is beautiful and good, whether in nature or in man. This is the power which enables us to see the good that is in every being and to bend our energy to develop it. It also assists us to see the wrong, though not with the eye of condemnation, but with the spirit of helpfulness. The one who is sensitive to these things in this way is the one who is the follower of Christ in every sense of the word. This is the life that glows with joy and peace, and finds a blessing in sensitiveness.

## WOMAN'S WORK

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

### Memorial Day.

Bring your wreaths and garlands fair,  
Strew the roses 'round,  
For a hero's sleeping there  
Under every mound.  
Leave the flag they held so dear  
For their history,  
Flowers for love—perhaps, a tear  
For a memory.

—Wm. F. McCormack.

All the Old World keeps its Festival of the Dead in the bleak November, when the days are short and gloomy, when men school themselves to endure patiently what lies before them, when they live upon the achievements of the past. But our Festival of the Dead comes in the springing May-time, when all things are becoming new; the hopefulest season of them all, when, even if we could we would not dwell upon the past but look forward to a future better than any past has been—to what ought to be, and what—with the sap of spring in our hearts—we feel confident we can make it.

Only a little while ago the winter had a grip on things, that seemingly could not be shaken off. There were signs a-plenty that it was soon to go—the buds, for instance, wore the revolutionary red! Then the cold would nip them, and it seemed as if winter were, after all, the normal and natural condition. "It will take a hundred years for spring to come at this rate," grumbled the easily discouraged. And then, all of a sudden, winter was gone—and gone for good. Everything about us, as it were, exploded into beauty and new life.

Nations are like that. Their buds wear red. Black frosts blight and set them so far back that even discerning men like Emerson grumbled, in 1857, "The child is not yet born that shall see the end of negro slavery on this continent." In 1857, mind you. And then, all of a sudden, the winter is gone, and gone for good. The tree puts forth new wood that shoots off at a different angle from the old growth; then comes a season of growth; then fruit-

bearing, and then the long, dark, and hopeless winter of conservatism. But the circle of time comes round again, the sap stirs, and the buds show red.

Whether they thought of this, who ordered that Decoration Day be at this blessed season, makes no difference. It is meet and right that in the springtime we should honor the men of springtime. It was a good growth that they put forth. Here and there it was too rank; here and there are black and rotted limbs into which the pruning-hook must thrust and spare not. But even so, it was good work ye did, ye men of America that sleep soundly under the upshooting grass, ye that bend stiffly over them to scatter flowers with hooked and trembling fingers. Good work. But something else remains for men of other spring-times yet to come. The tree buds, and sends forth new shoots even now. Winter returns, and blights so often that many echo Emerson's discouraged prophecy. Nevertheless, Spring is coming! Spring is coming!

How long ago it seems! Just half a century since that last springtime of the nation. Just half a century since those fuzz-faced boys whose voices broke from rasping bass into unwilling treble marched away, the boys who shouldered the musket and plodded through the mud, who munch-ed their hard-tack, who slept upon the bare ground, who charged the stubborn batteries again and yet again. Just half a century since the people sang such words as—

"In the beauty of the lilies Christ was born  
across the sea,  
With a glory in his bosom that transfigures you  
and me:  
As he died to make men holy, let us die to  
to make men free,  
While God is marching on."

It kind of hurts you in the throat to see how few of these are left whose eyes have seen the glory of the coming of the Lord—bent and stumbling, half blind, and putting up a hollowed hand behind the ear.

It won't be long now ere the flower, red, white, and blue, that breaks into blossom on Decoration Day will flutter and twinkle above them all.

It seems sort of sad to think of the birds singing without us there to hear them; of the world all in its wedding-garment, and

we not there to rejoice because the bridegroom cometh; of the breeze sweet with a fragrance like the dreams and aspirations of young men planning to make a world more nearly to the heart's desire, and we not there to witness it—to bear our part. But it would be sadder still to think there never would be any more springtime.

Ah, yes, after the long, dark, hopeless winter, spring must come again, and yet again and again, like the charges on the stubborn batteries—but in peace, flower-wreathed.

"So with an equal splendor,  
The morning sun-rays fall,  
With a touch impartially tender,  
On the blossoms blooming for all:  
Under the sod and the dew,  
Waiting the judgment day;  
Brodered with gold, the Blue,  
Mellowed with gold, the Gray."

—From "Decoration Day," by Eugene Wood in *Good Housekeeping*.

### Worker's Exchange.

Walworth, Wis.

Possibly some of the sisterhood may be interested in a word from the Walworth Ladies' Society. We have no large undertakings nor accomplishments to report, no new methods in our activities. Like most other societies, I think, we busy ourselves with quilting, and eating, presumably to the "glory of God."

All honor to the woman who will evolve some more desirable and less strenuous, method of earning society benevolences.

The social feature, however, need not be ignored entirely; it has a worthy purpose to serve. I may say that our thought has not been concerned exclusively with material things. Our women, with those of other churches, observed the Interdenominational Day of Prayer for Missions with an interesting, and we think, profitable, program.

Since that time we have been favored with an address on "Missions in the State Churches of Germany," by Rev. Mr. Rugg of Williams Bay, given at a parlor meeting of our joint societies and other friends.

Also, more recently, we had an address by Mrs. Metzgar of the Baptist Congo Mission. Mr. Metzgar preached in our church, the following Sabbath, upon missionary work in Africa.

Pastor and Mrs. Davis are zealous and helpful in their efforts to promote missionary interest and study in all departments of the church, giving interesting talks on occasion. Their experiences as missionaries give them much information to impart, and their intense interest inspires others to learn and do more.

In March a pleasant social time was enjoyed at the home of the secretary, it being a birthday surprise for her. Thus we occasionally have the manifest evidence that we are one in fellowship and spirit, as we are associated in service for our common cause. \*

Salem, W. Va.

While a considerable part of the time and energy of our Ladies' Aid society has been devoted to raising money for different purposes, other things have also received our attention which we trust have been of equal importance.

A Correspondence Committee has corresponded with the Lone Sabbath Keepers of the church, and tried to make them feel our interest in them. A double quartet has been formed, which on several occasions has proved its usefulness to the church and society. When the woman's societies were called upon by the Federation of Woman's Boards to observe the Day of Prayer, it was our women who made the arrangements and induced the women of the other churches to join with us in the observance of the day. A very helpful service was held.

At the beginning of the school year a list was secured from the college of the Seventh Day students from out of town; this was passed around among the ladies, and all who would selected one or more students, whom they agreed to look after during the year, invite to their homes, to the services of the church, and in other ways help to make pleasant their stay in Salem. Perhaps not all has been accomplished in this way that might have been, but we believe some good has been done.

One month a stunt social was held which proved to be very enjoyable. Each family came prepared to do some stunt, funny or otherwise, for the amusement of the crowd. One family gave a dialogue, another a physical experiment, others recitations, while many contributed music as their share. There were piano solos and duets, French



harp solos and duets, a French harp solo with piano accompaniment, and vocal solos, duets, and quartets. No refreshments were served on this occasion and the ladies at least voted the experiment quite a success.

Last winter we made needed improvements in the church parlor and kitchen to the amount of \$58.40 which have not only added much to the looks of the rooms but to the comfort and convenience as well. A new porcelain sink was put in the kitchen, a hot water tank and heater were installed, and with the help of the Brotherhood who wielded the brushes, the walls, the woodwork and the floor of the entire basement received a fine coat of paint.

At the meeting just before Thanksgiving we had a Thanksgiving program, one number of which was a thank-offering given by each member. As we gave in our offerings each told of some of the things for which we were especially thankful. In thus giving expression to our feelings of thankfulness, there was brought to our minds very forcibly and in a touching way the abundance of our blessings. The offering for the day was \$10.30.

At the close of our year—December first—we found we had raised a total of \$283.38 for the year. This year we are hoping to do a little more. Besides our pledges for the boards we want to do more for the church.

Not long ago we held an apron and bake sale which netted us nearly thirty dollars. The society is meeting twice a month now; one a business session, and the other a work meeting. When our work is of such a nature that we can listen, one member reads from some book, or an article from a current magazine.

At our last meeting when each member brought of her earnings for the Salem Scholarship Fund,—an account of which has already been published in the RECORDER,—a very pleasant afternoon was spent. Women who were not members were invited and our hostess served refreshments. The rhymes were enjoyed and all agreed this was an excellent way to earn money for the society.

N. M. W.

Dying is not darkness to the Christian, but the dawn of eternal day.—*Pastor J. Clark.*

## Seventh Day Baptist Education Society.

### Quarterly Meeting of the Executive Board.

The meeting was called to order by the President, W. C. Whitford.

Members present: W. C. Whitford, A. E. Main, Wm. L. Burdick, Mrs. W. C. Whitford, A. B. Kenyon, P. E. Titsworth, J. Nelson Norwood, Waldo A. Titsworth, Curtis F. Randolph, Frank L. Greene.

Prayer was offered by Wm. L. Burdick. The Treasurer presented the following report which was read and adopted:

#### Treasurer's Report.

Third Quarter—59th Year—February 1, 1914, to May 1, 1914.

#### I. REVENUE AND EXPENDITURE.

Dr.	
Balances, February 1, 1914:	
Alfred University	\$348 23
Alfred Theological Seminary	676 61
Alfred Univ., Natural Hist. Dep't	3 12
Young Men Preparing for Ministry	7 63
Salem College	3 12
Twentieth Century Endowment Fund	2 25
Special Betterment Fund for Alfred University	1 56
	<u>\$1,042 52</u>

Interest:	
Bonds:	
Japanese Imperial Bonds	\$ 87 66
Mortgages:	
A. J. Clark	\$30 00
D. M. Sullivan	22 50
Sun Publishing Company	57 50
Edith B. Wheaton	25 00
	<u>135 00</u>
Theological Interest:	
M. A. Crandall	\$ 6 25
D. E. Titsworth	2 34
	<u>8 59</u>

Contributions to Seminary:	
Churches:	
Farnam, Neb.	\$ 5 00
Friendship, Nile, N. Y.	6 23
Independence, N. Y.	33 82
Milton Junction, Wis.	2 70
New York City	5 58
North Loup, Neb.	2 80
Nortonville, Kan.	2 29
Pawcatuck, Westerly, R. I.	9 45
Piscataway, New Market, N. J.	18 35
Plainfield, N. J.	28 63
Salem, W. Va.	5 00
	<u>119 85</u>

Individuals:	
Dr. Sherman Ayars, Philadelphia	\$ 5 00
Rev. A. J. C. Bond, Salem, W. Va.	2 50
Mr. and Mrs. Stephen Babcock, Yonkers, N. Y.	5 00
Mrs. S. C. Chambers, Milton Junction, Wis.	5 00
Mrs. Delia Chase, North Loup, Neb.	5 00
Mrs. T. R. Coon, Leonardsville, N. Y.	1 00
A. L. Crandall, Farina, Ill.	1 00
W. H. Crandall Jr., Walworth, Wis.	5 00
Mr. and Mrs. H. E. Davis, North Loup, Neb.	10 00
Rev. J. T. Davis, West Edmeston, N. Y.	1 00
I. L. Freeborn, New Auburn, Wis.	2 00
Minnie Godfrey, Walworth, Wis.	1 00
A. E. Greene, Berlin, N. Y.	5 00
Mrs. Matie Green, Berlin, N. Y.	1 00
W. C. Hubbard, Plainfield, N. J.	5 00

Dean A. E. Main, Alfred, N. Y.	1 00
G. A. Main, Daytona, Fla.	5 00
Eugenia Marvin, East Orange, N. J.	1 00
H. W. Maxson, West New York, N. J.	5 00
Mr. and Mrs. W. R. Potter, Hammond, La.	1 00
C. F. Randolph, Alfred, N. Y.	1 00
E. F. Randolph, Farina, Ill.	3 00
Esle F. Randolph, Great Kills, N. Y.	1 00
Ada V. Saunders, Fouke, Ark.	5 00
T. A. Saunders, Milton, Wis.	5 00
S. C. Stillman, Leonardsville, N. Y.	2 50
Rev. H. C. Van Horn, Ashaway, R. I.	1 00
Robert Van Horn, Farnam, Neb.	4 00
Mrs. Julia Ormsby, Alfred Station, N. Y.	2 00
S. O. Bond, New York City	1 00
	<u>93 00</u>

	212 85
	<u>\$1,486 62</u>
Cr.	
Alfred University	\$ 348 23
Alfred Theological Seminary, balance from last quarter	676 61
Alfred University, Natural Hist. Dep't	3 12
Salem College	3 12
Special Betterment Fund for Alfred University	1 56
University Bank, rent of safety deposit box	2 00
Clerk Allegany County, recording mortgage agreement	1 25
Alfred Theological Seminary, current funds	294 50
Balances on hand, May 1, 1914:	
Alfred University	\$116 78
Alfred Theological Seminary	26 05
A. U. Natural Hist. Fund	1 02
Young Men Preparing for Ministry	8 14
Salem College	1 02
Twentieth Century Endowment Fund	2 70
Special Betterment Fund for Alfred University	52
	<u>156 23</u>
	<u>\$1,486 62</u>

#### II. PRINCIPAL ACCOUNT.

Dr.	
Merton L. Burdick, payment on C. L. Shaw Mortgage	\$ 300 00
Theological Endowment Note, D. E. Titsworth	30 00
Special Betterment Fund for Alfred University	1 56
	<u>\$ 331 56</u>

Cr.	
Washington Trust Company, Savings Department	\$ 330 00
Balance on hand	1 56
	<u>\$ 331 56</u>

#### III. A. CONDITION OF FUNDS.

General Fund	\$ 105 00
Alfred University	23,373 64
Alfred Theological Seminary	22,570 79
Alfred University, Natural Hist. Dep't	200 00
Young Men Preparing for the Ministry	100 00
Salem College	200 00
Twentieth Century Endowment Fund	90 00
Special Betterment Fund for Alfred University	102 50
	<u>\$46,741 93</u>

#### B. HOW INVESTED.

Bonds	\$ 7,052 35
Mortgages	34,500 00
Loan Association Stock	470 00
Theological Endowment Notes	2,695 00
Real Estate Contract	1,600 00
Washington Trust Company	423 02
Cash on hand	1 56
	<u>\$46,741 93</u>

#### IV. LIFE MEMBERS ADDED.

Supt. Henry M. Maxson, Plainfield, N. J.
Mrs. Henry M. Maxson, Plainfield, N. J.
Miss Ruth Maxson, Plainfield, N. J.
Rev. Edwin Shaw, Plainfield, N. J.
Mrs. Edwin Shaw, Plainfield, N. J.

Respectfully submitted,  
PAUL E. TITSWORTH,  
Treasurer.

Alfred, N. Y.,  
May 1, 1914.

Examined, compared with vouchers, and found correct.  
CURTIS F. RANDOLPH,  
WALDO A. TITSWORTH,  
Auditors.

Voted that the Treasurer be instructed to pay over to Alfred University \$116.78, Alfred Theological Seminary \$26.05, Alfred University Natural History Department \$1.02, Salem College \$1.02, Special Betterment Fund for Alfred University \$ .52.

Voted the Finance Committee be authorized to sell the Wheaton mortgage, if able to do so advantageously.

Voted that the bill of \$10.00 of D. A. Stebbins for legal services be paid.

The Committee on Program for Conference reported the following proposed program:

1. Singing and prayer
2. Address—Prof. W. C. Whitford, President
3. Annual Report of the Executive Board—Prof. Paul E. Titsworth, Treasurer; Dean A. E. Main, Corresponding Secretary
4. Address—The Culture of the Spirit—President W. C. Daland
5. Address, "Has the Day of Opportunity Passed for the Denominational School?"—President C. B. Clark

Minutes read and approved.

FRANK L. GREEN,  
Recording Secretary.

Alfred, N. Y.,  
May 10, 1914.

#### The Owl.

FRED S. PLACE.

On Pine Hill's side the sunlight lay,  
The waning light of winter day.  
In shadow lay Ben Larkin's snow;  
Deep silence steeped the vale below.

Hark! by some soul with joy o'erspent  
The February air is rent;  
Some feathered bosom uncontrolled  
Shouts wild defiance to the cold.

His somber voice the echoes start,  
He feels the springtime in his heart.  
"Who-who, who-who," to her he calls  
Who silent flits through forest halls.

Shout wild, shout free, thou barred owl,  
With stockinged feet and mottled cowl,—  
Thou spectre gray where pine tree hovers  
The first of springtime's winged lovers.

## MISSIONS

### Report on British Guiana, South America.

To the Seventh Day Baptist Missionary Society:

Your corresponding secretary, appointed to visit our Sabbath-keeping interests in Georgetown, British Guiana, South America, would submit the following report:

- I. Statement of events which led to this work.
- II. The beginning of the work, and Mr. Spencer's request for counsel and investigation.
- III. The country and people.
- IV. Religion; its strict observance.
- V. Georgetown the center for missionary work and Sabbath reform.
- VI. Hardness of conditions should be only a challenge to Seventh Day Baptists.

#### SECTION I.

The following is a copy of the letter bringing to us the first information concerning this people and field:

To the Manager of the American Sabbath Tract Society,

Alfred Center, N. Y., U. S. A.

SIR: As I do not know the address of the Seventh Day Baptist Missionary Society, I have written you to ask for same. I am a minister, and was ordained among Seventh Day Adventists. I have a small congregation of Sabbath-keepers, and would like to be identified with the Seventh Day Baptists. Shall be glad for any information you can send me of your work, and of connecting with it. This is a large field, and ripe for the Sabbath truth.

If your denomination is willing to open work here, I shall be glad to visit America, and lay matters fully before the Missionary Society. Please inform me what time your General Conference meets. In order to save time, kindly forward this letter to the missionary secretary.

An early answer will oblige,

Yours faithfully,

T. L. M. SPENCER.

86 Upper Robb St., Georgetown,  
British Guiana, S. A.,  
Feb 25, 1913.

The above was answered as follows:

Rev. T. L. M. Spencer,  
86 Upper Robb St., Georgetown,  
British Guiana, S. A.

MY DEAR BROTHER:

Your communication, bearing date of February 25, addressed to the American Sabbath Tract Society, Alfred Center, N. Y., where the house was once located, was forwarded to Plainfield, N. J., where it is now located; from there to me as secretary of the Missionary Society. I am very much interested in your communication. My business from home for a month has delayed my immediate reply. Please excuse the delay.

Under another cover I am sending you our Annual Report, and shall be glad to hear further particulars regarding your work. Our Conference is late in the month of August, but the exact date I will give you later.

My visit for the last month has been among Sabbath-keepers of Michigan and Indiana who are not closely allied with any denomination. Some of them have been "The Church of God" people, some were once Adventists, and many of them have embraced the Sabbath, but not identified themselves with any people.

We are talking of a convention to be held somewhere in Michigan, hoping to gather and unite scattered Sabbath-keepers in that locality. Some of our best people and ministers are those who have once belonged to the Adventists, or partially so. If it is not too much trouble, will you please tell me about the work the Adventists are doing, or if you were sent there by them? There seem to be growing opportunities for work as Sabbath-keepers, and I wish it might be the lot of my people to unite them. If there are other Sabbath-keepers who have left them, or have identified with other people, it seems especially our opportunity. Please tell me how many Sabbath-keepers there are, and what we could do to assist you. While I have no authority, our board is deeply interested, and I hope to hear from it.

Your brother in Christ,

E. B. SAUNDERS,

Corresponding Secretary.

Ashaway, R. I.,  
Apr. 18, 1913.

The following are extracts from Mr. Spencer's reply of May 1, 1913:

DEAR BROTHER SAUNDERS: I hasten to reply to your communication. I shall relate particulars which I trust will receive the earnest consideration of your board. Seventh Day Adventists commenced labor in this colony about twenty-six years ago. Owing to bad administration the work has not flourished as it would otherwise have done. They have eight churches and a few communities. Frequently there have been splits and many have returned to their ranks because there was no other denomination here holding up the Sabbath truth. Three years ago there was a great secession, owing to bad methods, and many are still out of any organization. Many of them are very respectable people. The headquarters of this and the West Indian field for Seventh Day Adventists is Jamaica. This field was once a conference, but because the people questioned encroachments on their rights, a few men came here three years ago and abolished it. So it is now a mission field with three native workers, and an American. Men who are very dogmatic run things here with a high hand. People are tired of it, for there is always trouble.

I am a West Indian and have been laboring with Seventh Day Adventists eleven years. I was in charge of the city church here, and great prosperity attended my efforts. I severed my connection with them in February. This was not done in haste. I prayed over and watched things a long time to see if conditions would improve. When they reorganized, many refused to be identified with them again and have asked me to be their pastor. We are worshiping in a rented hall. There are about forty of us and we wish to be identified with your people. This is an opportunity for Seventh Day Baptists, and my prayer is that your board will come to our rescue and take over this work, which is great.

I shall be glad to know the date of your Conference so that I can come to America and lay the matter before your board. There is more to say, but I close. I am willing to obey direction of your board and be loyal in extending the work. I shall be glad to receive samples of your literature. What hymn-books and Sabbath-

school helps do you use? Praying God's richest blessing on your board, I remain,

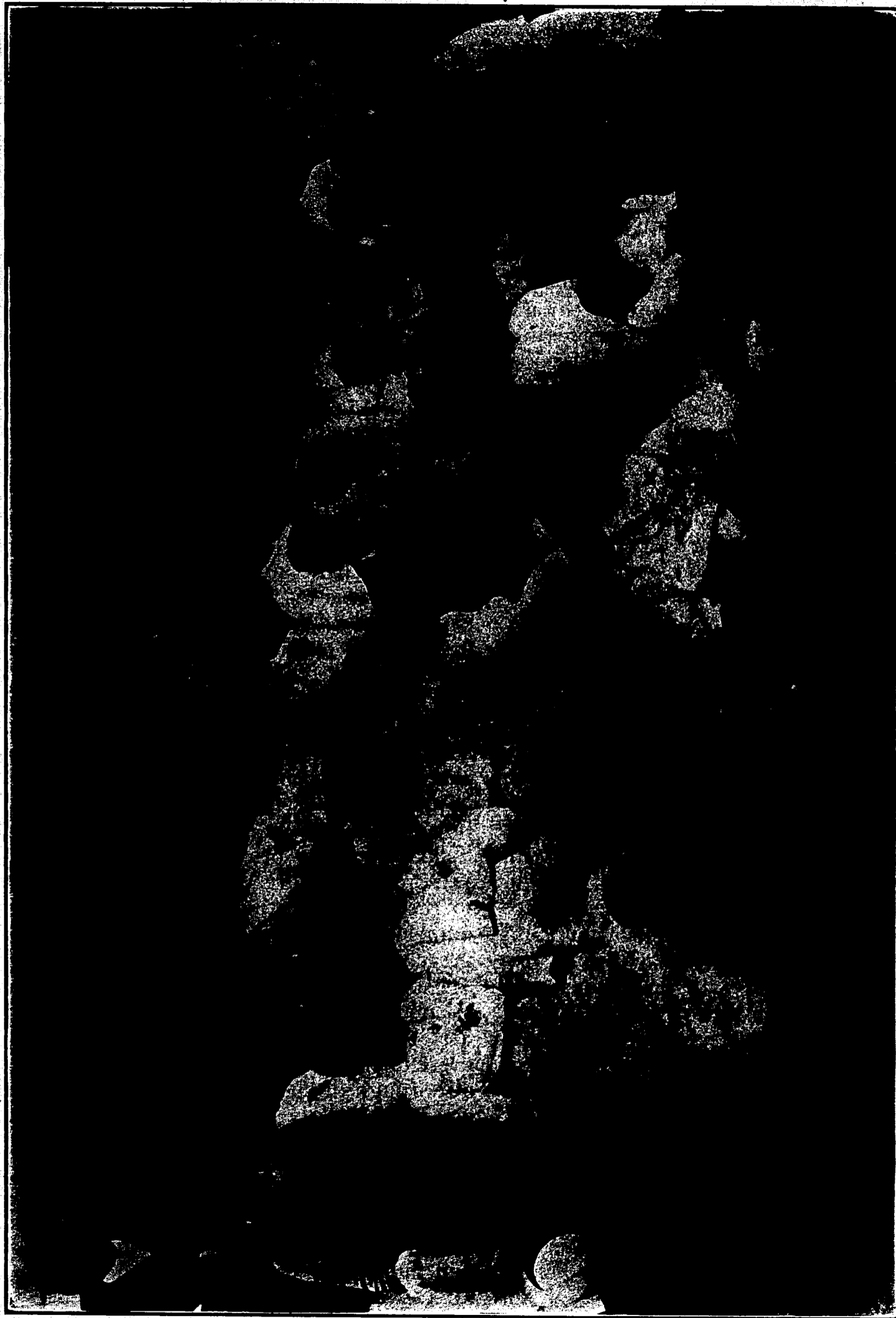
Yours sincerely,

T. L. M. SPENCER.

In a letter five days later he says: "I have received your report, have carefully read and made the information it contains known to my people. We have a flourishing Sabbath school with a membership of thirty-three. It meets at 10 a. m., and preaching at 11. On Sabbath afternoon we have a Young People's society; on Tuesday night a prayer meeting. There are five candidates waiting baptism. The field is ripe. I would like information as to your polity. Do you publish a year book? Please send me tracts and a copy of the *Outlook*. Our meetings are well attended by strangers. Since writing this letter, I have decided to visit America. Communication by letter takes a long time."

Mr. Spencer did not wait to receive my letter giving him directions how to find his way to Rhode Island, but took the limited funds which he still possessed, and started for America, his salary having been stopped in February. He came to our home in Ashaway on June 24, 1913, where he remained until the meeting of the Missionary Board, July 16. He brought with him letters signed by physicians and prominent men of Georgetown, certifying his good character and success as a minister of the gospel, together with a petition for recognition and assistance signed by forty of his Sabbath-keeping brethren and sisters.

During his three weeks' visit previous to the board meeting, Mr. Spencer met a number of the members of the board and preached very acceptably at the First and Second Hopkinton, at Pawcatuck, and Second Westerly. At the July meeting Mr. Spencer was given an opportunity to present his cause before the board. After a thorough discussion of the matter, he was employed for six months as our missionary on the South American field with headquarters at Georgetown, at a salary of \$50.00 a month. Through the kindness of Secretary Shaw he then visited the Tract Board and headquarters at Plainfield, N. J., and later Rev. L. A. Wing and his people at DeRuyter, N. Y. At Conference he was given opportunity to speak concerning his great field of labor. Acquaintances made here led to his visiting our churches at Adams Center, N. Y., Shiloh and Marl-



MEMBERS OF THE NEW CHURCH AT GEORGETOWN, BRITISH GUIANA

boro, N. J., and our church in New York City. He arrived home in Georgetown on October 6, 1913. On Sunday afternoon a reception was held in his honor at the Christian church, which was well filled with people. The meeting was presided over by a Methodist minister with other clergymen present.

## SECTION II

Mr. Spencer went immediately in search of a suitable place for holding public worship. On November 1 he rented the second floor of a building on the corner of Albert and Regent streets, centrally located and in a good residential section of the city. Here he held a series of evening meetings and on the fifteenth organized a Seventh Day Baptist church with thirty-five charter members. As a result of the special meetings several people were converted, baptized and united with the church. In a letter of the seventeenth he writes that with the credentials from our board he has been recognized as a minister in good standing of the Seventh Day Baptist Denomination, all of which is necessary in order for him to be the leader of such a church and solemnize marriages in this British province. He also makes the following request to the board: "Let me ask you to send your corresponding secretary to visit us early."

In response to this request at the January board meeting your corresponding secretary was directed to visit this field as soon as practicable. Passage was therefore secured on the S. S. *Parima* of the Quebec Line on February 21. After the fifth day out the ship stopped at the following islands: Danish West India Islands, St. Thomas and St. Croix; French West Indies, Gaudeloupe and Martinique; British West Indies, St. Kitts, Antigua, Dominica, St. Lucia and Barbados. A few hours were spent at each island, where your secretary visited places of interest, including schools, churches, libraries, etc.

We arrived at Georgetown on the afternoon of March 9, after a very quiet and pleasant voyage of sixteen days. Mr. Spencer was at the dock to welcome us, assisted us through the custom house, and conducted us to his pleasant home half a mile away. Here we were very hospitably entertained until the next evening, when we found us a comfortable boarding place, where we remained during our three

weeks' visit. That evening a reception was held in our honor at the chapel. The house was filled and addresses of welcome were given by Elder Spencer and Eld. A. T. Collins of the Methodist church, and a paper was read by one of our laymen as follows:

Elder, Mrs. and Miss Saunders: We the members of the Georgetown Seventh Day Baptist Church esteem it a great privilege to welcome you in our midst. We have looked forward to this event for some time, and have been praying for your safe voyage. We thank our heavenly Father for bringing you safely, and sincerely hope that your visit may give a great uplift to the work, and many precious souls may be added to the church.

We thank the Missionary Society for sending you, and for fostering the work. As a small church, we shall endeavor to make your stay among us pleasant, and hope you may feel happy in the tropics.

We are glad to be called Seventh Day Baptists, when we remember that our Lord was a Sabbath-keeper and was baptized also.

We thank you for the kindness shown our dear pastor, Eld. T. L. M. Spencer, during his visit to the United States of America. As we look back a year ago, we can truly say that God has been with us. The manifestation of God's love to us has given us courage to go forward. In his strength we mean to hold up the banner of truth and be loyal to the cause. We have had opposition, but we thank God that through the support of your society and the labors of our pastor, we have been able to set up our little Bethel at the corner of this street. We thank God for another Seventh Day Baptist church in this city. We believe it is God's planting. Dear brother, we hope that God will bless yourself and family. We have heard so many good things of you through our pastor that we feel quite anxious to know you. We are glad you are here, and shall embrace every opportunity to listen to your admonitions. God bless you!

Georgetown, British Guiana, S. A.,  
Mar. 10, 1914.

After the services we were introduced to the people as they came to shake hands with us.

## SECTION III.

The colony of British Guiana has a northern coast line of 270 miles and extends south into the interior for 540 miles, and within one degree of the equator. It contains 90,277 square miles.

The land may be divided into three belts. The northern one is a flat swampy strip of marine alluvium, known as the coastal region. Situated on this comparatively narrow strip of land, which varies from ten to forty miles in width, are the two towns of the colony, nearly all the villages, and with but few exceptions, all the sugar estates, roads and railroads.

The second belt which is broader and slightly elevated is composed of sandy and clayey soils, traversed in places by sand-dunes rising from 50 to 180 feet above sea-level. The greater part of this belt is clothed with valuable forests.

The third belt is the mountainous region which rises in undulating plateaus to a height of 8,600 feet. Georgetown, which is the chief port and capital, lies at the mouth of the Demerara River, on the east bank.

This city lies several feet below sea-level, but is protected by a sea-wall. It has a population of 55,000 people. There is said to be 45 whites to 1,000 blacks. The city has electric car service and lights. A standard gauge railway runs along the east coast for 70 miles, and also along the west coast for 15 miles. Water is furnished the city from a canal running from the foothills in the interior, twenty-five miles distant, but the rain water which is used for drinking purposes is stored in private tanks.

Good order is maintained in the city by a standing police force of 500 men, receiving a salary of \$18.00 a month. A brass band of forty pieces is maintained at government expense which plays in the Botanical Garden, the Promenade Garden, and at the Sea Wall every week. It would seem that a government would rather teach its subjects some industries and qualify them to be self-supporting than maintain a band to entertain a population of poorly housed, fed and clothed people in idleness, and a few healthy whites.

Almost all property seems to be owned by corporations or a few rich men. It is the same with the few industries or commercial enterprises. Private business or ownership of any kind seems to be seldom

attempted, and almost unheard of. The streets are crowded with idle men and women. If they are hired the men receive as low as twenty-four cents a day, and the women only half that amount. Labor is cheap, for the mines and plantations and syndicates have brought shiploads of coolies from India, China, Portugal and Africa on a five-year contract to labor at twenty-four cents a day. If one runs away, the government returns him.

The descendants of these races are now mixed with the Buck, or aboriginal Indians, which are the natives of the Guianas. Some of the tribes in the interior, however, are still unmixed. The children about town are expected to attend some of the parochial schools until they are thirteen years of age. People speak the English language generally, and I think, most people know how to read and write. Here there is no color line as there is in our country, but there is caste, which is just as vicious, between manual labor and literary pursuits. The native *can not* surmount it, and the white man *will not*.

Our people are far above the average. They are intelligent, cleanly, and well dressed. Four or five families own their own homes. One man is a jeweler, one a shoemaker, another mounts the large native cattle horns, while others work at odd jobs, and as stevedores at the docks. The women wash and iron, work in beads and other fancy work, hire out as domestic servants, etc. The hard conditions for finding employment are made worse for our people on account of the Sabbath.

We have in our church a young man who left a good job of work and volunteered to go without pay six or eight hundred miles into the interior to secure the personal effects of an Adventist missionary who died alone in the bush where he had planted a little mission among a tribe of native Indians. Our brother went by river steamer, by launch several hundred miles, then took a canoe, braving the rapids until compelled to leave the river. From there he secured an Indian guide and made his way on foot through the deep forests. In passing through the territories of the different tribes, he was compelled to take a new guide who was familiar with the language and territory. This young man is a carpenter and a noble fellow.

When Brother Spencer came to this

country, he left an elderly man, Mr. J. Hemerding, who has been a Sabbath-keeper for twelve years, to preach for our people. But when the Adventists held a special series of tent meetings near by our place of worship, he was intimidated and gave up this preaching appointment. When Mr. Spencer returned and opened the meetings he came back, and is now a constant attendant of our services. He is a man of good character, some ability and would like employment.

## SECTION IV.

Over 95 per cent of the population of the colony are scheduled as having a religion. The Hindu claims 33 per cent, the Church of England two thirds of all Christians, and the Catholic Church nearly half as many more. There are seven large churches in Georgetown which are of the coldest and most worldly type; among them the Catholic, Church of England, Episcopal and Congregational. They receive state aid, making the salaries of their pastors range from two to four thousand dollars. There are smaller churches and missions like the Methodist and Moravian, which have broken away from the Church of England and consequently receive no grant from the government. Their meager support comes either from missionary societies or donations abroad. The Salvation Army is doing a good work there. The people are making a brave fight for better spiritual life in both church and school.

The South American tropics is the land of the black man as much as Africa is. The white man can never thrive there, but he can give the black the schooling and training which will make his religion a saving gospel. The black man is preeminently religious. He believes in God, in the Bible, and in a Sabbath. It is the best soil I have ever seen in which to plant Sabbath truth. Sunday is kept in British Guiana and in the West Indies far better than in the United States. All stores and ships are closed, even the drug stores. To be sure moral standards are low, but the fourth commandment will elevate them as much as the seventh. The unrest which is so universal along all lines is there. I have never visited a more needy country.

## SECTION V.

Our church still occupies the hall on the corner of Albert and Regent streets at a

rental of \$7.00 a month, which is paid by the church. The room accommodates one hundred people and is well seated, lighted and ventilated. Brother Spencer has an old folding organ, but they are in need of a cabinet organ. Their singing and services would compare very favorably with those of many of our churches of like numbers. The membership is now thirty-nine, with twenty children in the families. The congregations on the Sabbath range from forty to sixty people. The Sabbath school meets at 10 o'clock on Sabbath mornings with an enrolment of thirty-one members. There is a men's Bible class, a women's class, and a primary department in charge of Mrs. Spencer. Their lessons are studied before coming to class, and their knowledge of the Bible is better than that of the average pupil in this country. They use the *Helping Hand* and read the SABBATH RECORDER with much interest. They meet on Sabbath afternoon for a song service; on Monday night the Christian Endeavor society of twenty-eight members meets, and on Wednesday night they hold a church prayer meeting.

With Brother Spencer I visited three clergymen, pastors of good-sized colored churches (there are none of exclusively white people). One of the pastors, Eld. A. T. Collins of the Methodist church, who has made thorough study of the Sabbath question, told me that the Seventh day was the "true Sabbath." Mr. Collins is a very able man of the African type; the wife is Indian. They have a son attending college in New York City. Both he and his wife have visited this country.

One day Mr. Spencer and I went by railroad seventy miles along the coast to the city of New Amsterdam, the second largest city in the colony, situated on the Berbice River, five miles from the coast. Here we visited one of the families of a group of twelve or fourteen Sabbath-keepers, who are not in harmony with, and do not belong to any denomination. They are in sympathy with Mr. Spencer, and wish him to visit them and hold meetings. We also passed another village where he hopes to hold meetings. Mr. Spencer has received a letter from the island of Barbados, four hundred miles away, which is called the health resort of the West Indies, informing him that there is a Sabbath interest existing there.

During the second week of our stay in Georgetown, a series of evening meetings were held. The attendance varied from forty to more than one hundred people. The services were held in our chapel except on two Sunday evenings, when we went to a public hall. On one of those nights your secretary spoke on the Sabbath question to a large and attentive audience. Sabbath tracts were distributed at the close of the service. When we left Georgetown six people were awaiting baptism, though I do not know that this was the result of our meetings. About fourteen other people are studying the Sabbath question, among them people of means, education and influence. Georgetown is to be the leading center of progress and enterprise in all that country.

## SECTION VI.

The hard conditions for Sabbath-keepers lead Mr. Spencer to act very conservatively, and I think, wisely, in offering inducements to people to join us. All the members of our church have been thoroughly tested.

Rev. Mr. Collins, who acknowledges the Sabbath, holds the position of registrar of deaths and births in the city, which brings him a small income; then his church has a grant from a missionary society in America. If he embraces the Sabbath it means, so far as human wisdom can see, a loss of his support for a wife and eight children. All three of the ministers whom we visited are largely supported by missionary societies or funds from outside. They receive a salary of five or six hundred dollars yearly, which is as cheaply as they can live unless they live, as the masses do, without suitable homes and comforts. Some of the hard church conditions come from the lack of spiritual life in the ruling churches, which we have already mentioned. We attended a Sunday morning service in the Church of England which lasted for an hour and a half when the thermometer stood at 80 deg. It consisted of chanting of hymns and psalms by the congregation led by the boy choir. Then the dean and the choir boys read responsively in a monotone in the English and Latin languages. After the Scripture reading the dean read a very labored paper in which he compared the zeal of the Mohammedan with the lukewarmness of Christians. During the service a small boy in the seat in front of

us was sent by his father into the vestibule to cross himself with the holy water, which he had neglected to do upon entering. The people are very religious, but without the moral sense, not to say spiritual. Drinking is almost universal. The club, lodge and theater are common night resorts of high church people, who would not sell a postal card on Sunday. All business stops on Sunday and on other days at four o'clock p. m.

Seventh Day Baptists have been leaders in all lines of reform. We owe it to ourselves to take our stand with the reform churches, schools, and business interests of this tropical world.

The colony is governed by a Legislative Council. It consists of the governor and seven official members appointed by the Crown, and eight elective members. The Crown has power to veto all measures. The governor receives a salary of \$40,000 a year. Bad government and heavy taxes have produced a spirit of rebellion which has recently compelled a change in the governor. The new one seems to have taken an interest in developing the resources of the country with industries and railroads, etc. The people are coming to realize that they have been subjugated, not protected and developed. Formerly the few rich people sent their sons and daughters to England and Scotland for higher education, but now many of them are coming to America for education, employment, and business opportunities which the other nations can not offer. A great share of the funds for the promotion of religious and educational reforms now in progress in South America is obtained in British Guiana. Shall we not as a people keep our prestige in this crucial period? We can not stand still. To live means to go forward. Who knows but that we have "come to the kingdom for such a time as this?"

If we as a people had been laboring on a foreign field at an expense of \$1,000 a year for twenty years, had planted a church of forty members, and secured a following of sixty people, we would count it well worth while. Now within one year all these results have been obtained and in addition we have a suitable leader, a man of education, of spiritual power, and of influence, all of which has cost us little. It is not of our choosing that we have

"entered into other men's labors." It would seem that the only thing we can do is to thank God, take courage, and go forward. Remember, I am not comparing this work with that of a heathen land and a people of an unknown tongue.

The immediate and urgent need is for Mr. Spencer to be put in possession of means, not to exceed \$150 a year, with which to publish, monthly or quarterly, a bulletin containing, in brief, the work which he is doing and the truth for which we stand, and place it at the various points of interest. Slow transit of mails, and local peculiarities forbid its being printed successfully at our own publishing house.

Respectfully submitted,

E. B. SAUNDERS,  
Corresponding Secretary.

## Denominational News.

## Dedication Services at Milton, Wis.

The basement rooms of the church building will be consecrated to the service of God and the good of the community at the regular Sabbath morning hour of worship, 11 a. m., May 16. The new rooms are light and comfortable, and present nearly as much floor space as the rooms above. They will be valuable for the use of Sabbath school and for the social activities of the church. A new heating system has also been installed. There will be genuine thanksgiving in all hearts as these improvements are seen, ready for usefulness.

On Wednesday night, May 20, the rooms will be open for a social evening at 8 p. m.; a program will be given. Everyone is cordially invited.

President Daland delivered an address on music at the Janesville High School Wednesday. On Friday he goes to Battle Creek, Mich., where he will conduct services at the sanitarium Sabbath morning and at the Seventh Day Baptist church in the afternoon, and will lecture at the sanitarium gymnasium on the evening after the Sabbath. He expects to meet his classes as usual on Monday.

A. E. Webster, for the past two years connected with the United Charities of Chicago, has been appointed district superintendent.—Milton, (Wis.) Journal-Telephone.

Rev. G. W. Lewis preached the baccalaureate sermon before the graduating class Sunday evening, taking for his theme, "The Perfect Man."—Jackson Center News.

The beautiful service of baptism at the river, Sabbath morning, was witnessed by a large number of people, after which the young people were received into membership with the Second Seventh Day Baptist church of Hopkinton, R. I.

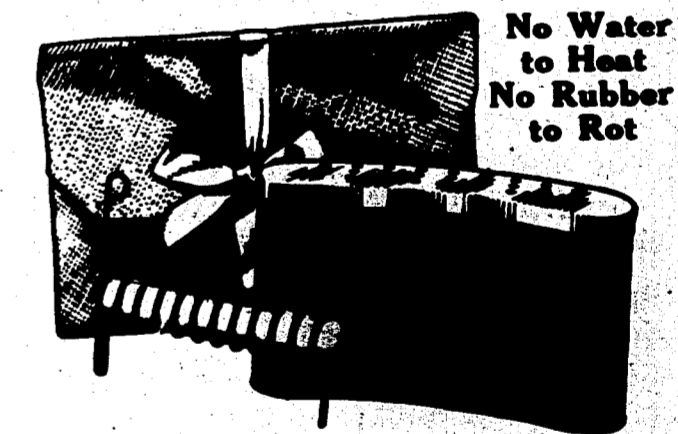
Pastor Witter preached at Dunn's Corners Sabbath afternoon.—Westerly Sun.

The morning service at the Pawcatuck Seventh Day Baptist church was largely attended, Rev. Edwin Shaw of Plainfield, N. J., supplying the pulpit. Rev. Mr. Shaw is also to preach at a special service of the church this evening.—Westerly Sun.

"The Ladies' Silk Culture Society of California announces that during the coming season 5,000,000 silkworms will be raised at the station in Napa County. It is proposed now to send to France for machines to extract the raw silk from the cocoons."

## THE WELKOM WARMER

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## YOUNG PEOPLE'S WORK

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

### The Purity Verse.

*Christian Endeavor Topic for June 6, 1914.*

#### Daily Readings.

Sunday—The pure heart (1 Pet. 1: 22-25).  
Monday—The pure life (1 Pet. 1: 13-15).  
Tuesday—The pure motive (Matt. 5: 19-24).  
Wednesday—The pure will (Heb. 10: 5-10).  
Thursday—The pure thought (Phil. 4: 4-9).  
Friday—The pure Man (Heb. 7: 24-28).  
Sabbath Day—Topic: Twelve great verses.  
VI. The purity verse (Matt. 5: 8). (Consecration meeting.)

Such a thing as negative purity is conceivable, but as a reality it is doubtful. The ancient monks and ascetics believed in such a condition of heart when they withdrew from all society and lived the life of a hermit. But such negative purity is not in accord with Christ's teaching of blessedness as shown in the "purity verse." "Blessed are the pure in heart: for they shall see God." This kind of purity has along with it the vision of God which is a vision of service to fellow men in the midst of conditions in which men are found. For one to pass through a sinful world and keep himself free from the sinfulness which is about him is indeed a great task and one which requires something more than physical and mental strength.

A careful analysis of this verse will permit of two views concerning the value of having a pure heart. There is the present blessing and the future reward. There is an ever-present satisfaction that comes from the consciousness of right motives in the heart. Absolute purity in this sinful life is an impossibility, but the strivings within the heart toward such a condition bring along with them their daily and hourly blessings, not in the satisfaction of having done that which may cause us to glory in our own achievements, but that which will aid us in entering the ever-open door of greater service. Such a life will have its future reward of dwelling face to face with the Master.

If we are able to attain unto such a blessedness of thought and life here, we

need not worry about the hereafter. There is so much to be done and sought in the present that we need the constant vision of God. Of this the Bible is our greatest commentary. Take for example the vision of Isaiah. That was a blessed experience which came to him and a most glorious sight when he entered the temple and gained that vision of the Lord and his train filling the temple, and all his holy attendants with their glorious song. This was followed with a positive conception of purity; a vision of God which prostrated him because of his consciousness of his own impurity and need of cleansing. His iniquity was removed and then he saw God's people in the wretched condition of their sinfulness and Isaiah got the vision of service, "Here am I; send me."

It was not an easy task that appeared to Isaiah with this vision. It was not a pleasant thing to do to go to those people and cry out against them, yet there was a blessedness which came with the feeling that he was obeying the voice of God. So if we are seeking for purity of heart and life—as every Christian should—in order that we may have a vision of God, we must expect along with it a call to greater service to our fellow men. The vision may not come soon, but it will come nevertheless. Moses tended sheep for forty years before the vision came to him, but what a leader he made!

But some one may say this is all very well for those who are going to do special service as a minister or missionary, but they are not the only ones who need a vision of God nor are they the only ones who get it. "Oh, keep me innocent, make others great," was the prayer written by Queen Caroline Matilda of Denmark with a diamond on the window of her castle at Friendsborg. Such a prayer will truly make any one pure in heart, and more than that it will also bring a greatness of life which will make one's influence sought and his counsel appreciated.

An impure thought in itself is not a wrong unless it is cherished and held to; as some one has well said, "I can not prevent foul birds from flying over my head, but I can prevent them from making nests in my hair." But the farther we can keep them away from us the better we shall be. Purity and impurity can not dwell together,

so if we keep the heart full of the good and true, the evil can not enter. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." What is there that is better for the Christian to think on than God's word? Remember what Jesus said to his disciples in his last talk with them before his betrayal, when they were all together in the upper chamber. He said, "Already ye are clean because of the word which I have spoken unto you." Jesus speaks the word and we become pure and clean. Hear his voice.

"A Morning Prayer," by Alexander Louis Fraser:

"Lord, I would look into those eyes of thine  
Ere on day's trail I start;  
One moment let those beams upon me shine,  
And needed aid impart.

"Then ere to evil's wiles I be a prey,  
As I too oft have been,  
Like reinforcements on a hard-fought day  
Thy face shall come between!"

### A Lay Sermon for Memorial Season.

UNCLE OLIVER.

*Topic:* Memorials.

*Text:* And these storms shall be for a memorial unto the children of Israel forever.—Joshua 4: 7.

How great a blessing to us is that faculty we call memory. By means of it we are able in thought to live over the past,—to enjoy its pleasures, to associate again with the friends of long ago, and to see the sights and visit the scenes that once gladdened our eyes and rejoiced our hearts.

To be sure the memory holds also in store the sadness of the past, yet time has kindly softened much of the pain of sorrow and affliction and left with us tender recollections of dear ones who, though lost to sight, still dwell with us in memory.

But memory sometimes fails us. In this busy world of work the cares, the duties and the anxieties of the present are apt to drive from our minds much that we would be glad to remember—much that we ought to keep in mind. And so, lest we forget, certain memorial days and seasons are set

apart to stir up our minds in the way of remembrance. God himself, knowing the mind of man better than man himself knew it, ordained certain memorials for his children to observe. He knows how apt we are to forget.

When his chosen people, having been brought out of Egyptian bondage and led forty years through the desert, were about to pass over Jordan into the promised land, God commanded that one strong man of every tribe should lift from the bed of the river as large a stone as he could carry, and that those stones should be built into a memorial mound on the other side. And when these stones were set up, he spoke to the children of Israel saying, When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. "And these stones shall be for a memorial unto the children of Israel forever."

How wonderfully interesting to the boys and girls of those days and that country must that mound of twelve stones have been; and how many, many times must the story of that crossing of the Jordan have been told from father to son until it became a fixed tradition among them. I suspect that no Hebrew boy's education was ever considered complete until he could repeat this story in detail; yet it then failed of its purpose if the boy did not, because of it, become a more devout worshiper of the God who did things so wonderful for his people.

Another very familiar Bible story is that of the passover memorial. With how much detail is this story told in the twelfth chapter of Exodus. And then God said, "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever" (Ex. 12: 14).

"And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean you by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses" (Ex. 12: 25-27). And to the

devout Jew the passover season is to this day a most sacred memorial of God's deliverance of his people from the bondage of Egypt.

The last association of Christ with his disciples was to eat the passover supper with them. "And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many" (Mark 14: 22-24). "This do in remembrance of me" (1 Cor. 11: 24).

Thus was the passover feast changed into the Lord's supper. When we sit at the communion-table in these days, we are observing a memorial that had its origin away back in Egypt nearly 3,500 years ago. Though we do this in remembrance of him who died for us on Calvary, and our minds dwell upon his loving self-sacrifice, we are also apt to think of the deliverance of God's chosen people from Egyptian bondage; and no doubt many a devout mind recalls God's assurance that he will deliver from the bondage of sin all who put their trust in him.

And then there is that other memorial, the weekly Sabbath, given to us to remind us of the creation and the Creator, and of our relation to him as our Father. "Remember the sabbath day, to keep it holy. . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it." Every Sabbath Day is, then, or should be, a memorial day unto us, and should be reverently and worshipfully observed—not desecrated. To show a disregard for this oldest of all memorials is to show a disrespect and lack of reverence for him who ordained it, sanctified it, and enjoined its observance.

Christmas day is a Christian memorial. If the Christmas season does not cause us to think reverently of him of whose birth it is a memorial; if it does not lead us to love him better and to strive more earnestly to be like him in spirit, it is of little value to us. It is a time "to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

I am glad that we naturally cherish

memorials. I am glad to hear a person speak tenderly and lovingly of the past. It means that there has been something in his life worth remembering—worth cherishing. I can not tell with how much pleasure I read from time to time in the RECORDER about Doctor Gardiner's visits to the scenes of his boyhood days, or of one of his early pastorates. He finds genuine pleasure in the recollections those visits bring to him. He speaks so tenderly and lovingly of the old home,—the hills, the valleys, the fields, the woods, the brooks, the little cemetery where stand the memory stones of those he loved and respected years ago; of the companions of those early days, his schoolmates, his teachers, his college friends and classmates; of his beloved pastors and the dear ones in his own home;—he speaks so tenderly and lovingly of all these things that in spirit I am with him amid those scenes, and I seem to see and know his old friends for myself; and I am led to say, Blessed is he whose mind is stored with pleasant memories.

I am truly sorry for him who cares not to think of the past; who cares not to wander now and then among the scenes of his childhood, even though the old friends are gone and there remain only the fields, the brooks, the woods, the song birds and the recollections of early days to welcome him.

One of the best things I can urge upon our young people is that they so live that they may, when moving down the sunshine slope of life, have pleasant recollections to cherish. As I write these words I am regretting some of my boyish foolishness. I did not think so very much of it then, but I do not now enjoy the recollection of it.

When we come to think of it we find that memorials occupy no small space in our lives. When we go on a visit to our friends, when we take a pleasure trip, when we go upon an excursion, we bring home with us some souvenir picture cards as memorials of what we have seen; and now and then we bring out the basket-full of them and talk it all over. And there are the many pictures of our dear ones who are absent from us, some of them for always,—father, mother, sister, and brother, of grandma and grandpa. Sweet memorials they are, of all that was good and beautiful and true in them. How tenderly we

cherish these memorials of those whose faces we shall not see again in the flesh. We should be better for having them.

At this particular season we think of our patriotic memorials. It is said that nowhere but in our country has the beautiful custom been adopted of strewing with flowers the graves of those who have given their lives for their country. We do not know exactly where it had its origin here, but it became general throughout the country when General John A. Logan, then commander-in-chief of the Grand Army of the Republic, appointed the thirtieth day of May, 1868, as a time for offering floral tributes to the memory of our heroic dead. That was forty-six years ago. Since then Memorial Day has become a kind of national Sabbath with all truly patriotic people,—all who feel a sense of gratitude toward those brave boys and young men who half a hundred years ago were willing to give up home and friends, even life itself, for the life of our nation,—thus to make possible our present free, united and prosperous country. We dare not think what would be our condition as a people today without their unselfish "devotion to that cause for which they gave the last full measure of devotion." It is enough for us to know that they died that our nation might live; and it is because of their self-sacrificing service that our nation still lives to fulfil its high destiny among the nations of the earth.

It is indeed fitting that every one of us, old and young, unite in loving gratitude with the comrades of the Grand Army in their tributes to the memory of their companions who lie at rest in the city of the dead. It is fitting that we should keep Memorial Day in the spirit for which it was ordained. It is fitting that we keep it as reverently as we do that other memorial day, God's Sabbath. It is worth while for us on that day to think of the cost in noble young manhood of our good government and free institutions; to remember that it took the bright, hopeful lives of 359,528 young men and boys to pay for what we so enjoy today under the protection of old Glory. He who does not gratefully think on these things must indeed be selfish.

Patriotism and religion are very closely connected. They were with God's chosen

people pretty much the same thing. While not every patriot is a professing Christian, I can hardly conceive of a true Christian who is not in the best sense patriotic. Patriotism and Christianity may most fittingly unite in the services of Memorial Day.

And when our children say to us, "What mean you by this service and these flowers?" it should be our happy privilege to tell them that we undertake thus to give an expression of our gratitude for good government and free institutions; also, that our fragrant floral offerings are brought as loving tributes to the memory of those who freely gave their lives that we might enjoy these blessings.

To show their gratitude and love  
Men set apart a day in May  
In honor of our soldier dead,  
And it is called Memorial Day.  
So children search through fields and woods  
For blossoms red, and white, and blue  
To strew above the low, green mounds  
Where sleep our heroes brave and true.

And so we come with flowers today  
In mem'ry of our honored dead  
Who gave their lives for Freedom's flag  
And kept it waving overhead.  
Each floral tribute that we bring  
With loving gratitude is given  
In honor of the gallant deeds  
Of heroes resting now in heaven.

### To Be a Christian.

What is it to be a Christian? Ask the average man on the street, "Are you a Christian?" and he will answer, with an apologetic smile, "Well, I'm trying to do the best I can." But no man ever made himself a Christian, or won his way into eternal life, by trying to do the best he could. Our individual Christianity depends not upon what we do for God, but upon what we let God do for us. To be a Christian is to receive in gratitude and in conscious need God's gift of his Son Jesus Christ as our Savior. The voluntary receiving of Jesus as Savior is the only thing that ever makes a Christian of any human being. Then, and for the first time, the saved man can begin to "do the best he can" by letting God's best, even Christ Himself, commence to work out God's will in his life.—*The Sunday School Times.*

"A naked truth offends the fine modesty of an old prejudice."

## CHILDREN'S PAGE

### Tommy's Birthday Dollar.

While mother was shopping she left Tommy up on the sixth floor of the big store in the toy department. Cousin Ethel was staying with Tommy to help him spend the money which had been given him for his birthday. In his overcoat pocket he had a little brown leather purse, and inside the purse was a big round silver dollar. Tommy wandered about until he came to the candy counter. Tommy loved sweets. When he had looked a long time at the piles and piles of sweets and goodies in the showcases he took Cousin Ethel's hand and drew her down close, so that he could whisper to her, and asked her, "How many chocolate drops could a dollar buy?"

"Why, Tommy—" began Cousin Ethel, protestingly, and then she remembered that Tommy was to spend the dollar *exactly as he pleased*, so she answered very sweetly, "If you got the kind that are a penny apiece you could get one hundred for one dollar."

Tommy was quiet a while longer. "A hundred at one time would make a person *very* sick, wouldn't it?" he asked next, looking at Cousin Ethel thoughtfully.

"Yes," said Cousin Ethel, very politely, "I am afraid it would."

Tommy thought a while longer. "But," he asked, "if a person ate only two after each meal, as mother allows, how long would it take to eat up a hundred?"

Cousin Ethel was a very polite young lady and she did not laugh at Tommy, but answered, "If you ate them all up yourself, dear, and didn't offer any one else any at all, you could eat them all up in sixteen days and two meals of the next day."

Tommy listened carefully, and then, "How many weeks is that?" he asked.

"A little over two weeks," answered Cousin Ethel.

Tommy thought a while longer, then he said a little sadly:

"Your money doesn't do you any good until you spend it, and then when you spend it, it is all gone."

"Yes," said Cousin Ethel, brightly, "but if you have spent it well you still have the worth of your money when it is gone."

"But if you eat it up?" asked Tommy.

"Well," answered Cousin Ethel, "if you buy good food with your money, and it goes to make strong muscles to help you work and play, and a clear brain for you to think and learn with, then you still have the worth of your money, even if it is eaten up. A good strong body is like a powerful engine, you know, and can do lots of work."

"If you spend it for other people, what then?" asked Tommy, thoughtfully.

"If you spend it for other people in such a way as to help them and give them pleasure, then that pleases you; so your money has made you happy and some one else happy too, and in that case I think you get *twice* the worth of your money. It has made *two* people happy instead of just *one*."

"Well, that's what I want to do," said Tommy, promptly. "I want to get *twice* the worth of my money."

Then Cousin Ethel went through the store with Tommy, and they bought a nice new crochet-needle for grandma, because she wanted one, and a lovely book-mark for mother, because mother had to put her book down so often when she tried to read, and a nice soft knife-case for father, so his knife wouldn't wear holes in his pockets, and a pretty hair ribbon for sister, because she was always losing hers. When they had done all this he still had ten cents left.

"Now you might get ten cents' worth of chocolate drops for yourself if you like," said Cousin Ethel, who thought Tommy had been a very sensible boy.

"Thank you, Cousin Ethel," he replied promptly, "but I think I like better to get *twice* what my money is worth, so we will take this ten cents and you and I will eat ice-cream together, and that will be nicer."

Tommy told mother when he got home that his birthday dollar had been the biggest dollar he ever had in his life and the best one, too, for he got twice what it was worth, and Tommy and all the family are still enjoying the dollar.—*Francis McKinnon Morton, in Sunday School Times.*

"Prayer is the mightiest thing put into human hands. If we know how to pray, nothing is impossible to us. Prayer should be a thing of plan and purpose as well as impulse."

## SABBATH SCHOOL

REV. WALTER L. GREENE,  
Contributing Editor.

### Holding Our Young People in the Sabbath School.

MRS. LOUIS K. BURDICK.

Presented at a Sabbath School Institute,  
Ashaway, R. I., Mar. 22 1914.

Holding our young people in the Sabbath school is a problem of vital importance and should receive the prayerful consideration of all consecrated workers in the school.

This problem, however, is not confined to our Seventh-day churches alone, for many churches, if not all, are facing the same great question. I believe it is estimated that one hundred thousand young people leave our Protestant churches every year, and some of these are Seventh Day Baptists, whose faces are familiar to many of us and whose families have helped make our denominational history.

Our mission, as Seventh Day Baptists, is so great, and our workers so few, that we can not afford to lose these young people just at the age when the Sabbath school should be most helpful to them and when they most need its influence.

There are, undoubtedly, various reasons why we do not hold more of the young people in our schools, and some of these reasons immediately suggest themselves to the teachers who have found, in many cases, that the parents are indifferent to the work of the school, and from choice or necessity do not attend its service. Of course, it should be the aim of the school to interest these parents, if possible, and with the co-operation of pastor and superintendent bring them back into the school and help them to feel that we are interested in the religious training of their children, and that we need the parents' co-operation.

"The teacher of the young people's class should realize that great is his responsibility in training the religious natures of his pupils, according to the teaching and life of Jesus Christ. I believe every teacher should be a church member, and a consecrated Christian, and especially so

should be the teacher of the young, whose lives are so easily influenced and molded.

Rev. George B. Shaw tells us, in "Pulpit Gleanings," that "to be a Christian means to be separate from the world, and it takes a brave person in these days to be separate."

Teachers, are we brave persons? Are we separate from the world? What will become of our young people if we are not?

The teacher must be spiritual and should be intellectual, should be sympathetic, should have adaptability as well as ability, should have some knowledge of the methods of teaching, and be able to interest, instruct and employ the young people, if best results are accomplished.

A teacher may be very wise, very pious, but if he can not interest the class, they soon seek to be interested elsewhere. But if the teacher so thoroughly prepares the lesson as to be really interested in it himself, he will not find it hard to impart the same sentiment to his class.

Teachers may add to the interest by taking up some line of supplemental work at some time aside from the regular lesson period. Such work as the study of the *Year Book*, denominational history, or the Sabbath question, are suggested. Let the teacher be interested and the boys and girls will be; and if they are interested, they will remain in the school.

The teacher's responsibility does not cease, however, when he is able to interest his class. It is only just beginning. He must be able to instruct as well as to interest. He should so thoroughly understand the Bible and its teaching as to be able to impart such knowledge to his pupils.

"Let the teacher keep in mind that this is the seed time in student life, and sow earnestly well-prepared seeds, full of the germs of eternal life."

Some find it helpful to have class organization, with president, secretary, treasurer, etc., each with some duties to perform, while others very much oppose the idea of such an organization, saying that the class develops independence and becomes separate from the others.

There is always employment in the line of Christian work, and the young people usually like to work if something definite is planned; and whatever is undertaken should be carried through.



However, "the ultimate object and aim of all Sabbath-school effort should be to develop strong, noble, true, Christlike character, and the very foundation of such a structure is real old-fashioned scriptural conversion."

And when we who are teachers and workers are willing to be brave, and separate ourselves from the world, we will become more active, aggressive Christians, and the problem will adjust itself of holding the young people in the school.

#### Sabbath School Lesson.

LESSON IX.—MAY 30, 1914.

THE GRATEFUL SAMARITAN.

Lesson Text.—Luke xvii, 11-19.

Golden Text.—"Were there none found that returned to give glory to God, save this stranger?" Luke xvii, 18.

#### DAILY READINGS.

First-day, 2 Kings v, 1-14.

Second-day, 2 Kings v, 15-27.

Third-day, Lev. xiv, 1-20.

Fourth-day, Lev. xiv, 21-32.

Fifth-day, Mark i, 32-45.

Sixth-day, Luke iv, 16-30.

Sabbath day, Luke xvii, 11-19.

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

#### Home News.

MARLBORO, N. J.—Mothers' Day was observed at our services this morning. The pulpit was prettily decorated with flowers, and white carnations were worn by the congregation. The male quartet, consisting of Rev. J. E. Hutchins, Leslie Tomlinson, Robert Jones, and Luther S. Davis, sang "Where is My Wandering Boy Tonight?" Mrs. Elsie Hummel Ayars read an extract from "Beside the Bonnie Brier Bush; Miss Lucy Campbell sang a solo; Jonathan Davis gave a recitation. These selections, together with Elder Hutchin's remarks on his mother's influence in his life made up a very helpful and appropriate service.

This afternoon a large number gathered at the parsonage and thoroughly enjoyed an informal meeting led by Dean Main, on "Questions of Denominational Interest."

These are two of the good things of one Sabbath day. There have been many good things during the year, which I have hoped some one would report to our Home News department. But that "some one" has not done it, so I will attempt to mention only a few.

The "Pink Rose" service, by the Christian Endeavor, was a great success, not only from a musical standpoint, but from a spiritual one as well. (Have your Christian Endeavor Music Committee look it up.)

The "Harvest Home" was another. This was a community social. There were parts taken on the program by members of the community but not of our church. The attendance was large. A very "sociable social" it was. Refreshments were provided and served by the ladies.

In December two were received into the church by baptism, sons of Dea. Thos. Davis. In February our church was again gladdened by having three others join by letter: Miss Lucy Campbell, Reuben Ayars, and Mrs. Lucy Fogg Davis.

Cupid has played many tricks in the last few years; joining together a number of our young people, taking one from each of the two sister churches of Shiloh and Marlboro (and by the way, it seems as though he is not through yet). But the step taken by the last two mentioned has given us two *whole* families instead of half ones; and while our gain is Shiloh's loss, we know that Shiloh Church and pastor have nothing but good wishes for them and for us.

Wonder how many of our RECORDER readers know that the Shiloh Church has helped us in a *substantial* way for the last two years. We know it, and are grateful.

A home department, workers' meetings, and teachers' training class have all been started within a year as a part of the policy to help make our Sabbath school a better school. Little by little we are adding to the equipment of our primary department also.

Our prayers for a good pastor during the long time in which we were without one have certainly been answered and we are thankful for the presence of Pastor Hutchins and his family among us, thankful for the consecration and devotion to duty which helps him to be willing to stay with a little church, so long as God wills.

ELIZABETH FISHER DAVIS.

May 16, 1914.

It is a great thing to love Christ so dearly as to be "ready to be bound and to die," for him, but it is often a thing not less great to be ready to take our daily cross and to live for him.—*John Caird*.

## DEATHS

DAVIS.—Theodore F., son of Jarman A. and Eliza Bivins Davis, was born August 20, 1844. He died at Shiloh, N. J., April 28, 1914.

He became a member of the Shiloh Seventh Day Baptist Church on March 20, 1856. Throughout his long life he manifested a deep interest in religious work. He served the church very efficiently for many years as chorister, treasurer, and trustee, and he was a most faithful worker and teacher in the Sabbath school.

As a business man he was known for his ability and honesty. For years he kept a general store. He was one of the leading men in canning factory enterprise, and until his death he was the local representative of the Cumberland Mutual Fire Insurance Company.

He was married, February 29, 1867, to Eliza S. Davis. Four children were born to them, two of whom died in infancy. He is survived by Mrs. Davis, and his daughter, Mrs. Dora Davis, our church organist, and by Prof. Walter B. Davis, superintendent of schools at Salem, N. J.

For several years preceding his death Mr. Davis had been the almost constant attendant of his beloved wife, who has long been helpless in her affliction with rheumatism. In his devotion to her he has shown great tenderness and has given evidence of the depth of his Christian character.

In his passing away the church has lost a faithful member; the community, an honored citizen; and the family, a loving husband and father.

The funeral service was conducted by his pastor at the family home, April 24, 1914. The body was interred in the Shiloh Cemetery.

J. L. S.

POTTER.—Mrs. Martha A. Clarke Potter died from ptomaine poisoning, at Cortland, N. Y., aged seventy years.

Mrs. Potter was the daughter of Peleg S. and Lois Clarke, late of the town of Scott, N. Y. Her husband, Oscar T. Potter, died several years ago, and Mrs. Potter had made her home in Cortland, where she died. She was found dead in her home, and a niece was found unconscious from the same cause. Mrs. Potter was a member of the Seventh Day Baptist Church. She leaves a daughter, Mrs. Lena E. Gaylard Hogsett; two sisters, Libbie J. Clarke of Freemansburg, Pa., and Mrs. M. E. Briggs of Buffalo, N. Y.; also one brother, D. R. Clarke of Hanover Township, Pa.

L. J. C.

DAVIS.—William Guy, youngest of six children born to W. H. H. and Margaret Jane Davis, was born at New Milton, W. Va., July 29, 1872, and died at the University Hospital, Boulder, Colo., April 22, 1914, from the immediate effects of an operation for gallstones.

He attended the public schools of West Virginia; was a student at Salem College, and later of the State University of West Virginia, at Morgantown; and was graduated from the University of Nashville, Tenn., with the A. B. degree. He did postgraduate work at Yale and Columbia universities. He was a successful teacher, for the most part confining his work to the South. He gave two or three summers to our quartet work, doing evangelistic work in central and western New York, northwestern Pennsylvania, and Gentry, Ark.

On December 20, 1905, he was married to Annie McKinnon of De Funiak Springs, Fla. To them were born two children,—Guy Jr., aged 7, and Gladys, aged 3 years, six months.

About three years ago his health became impaired and he came to Boulder, Colo. Some months later he obtained a position in the high school, but after about four months' work was forced to retire because of failing health. The past year has been spent in sanatoriums in Denver. When an operation became necessary, this together with his weakened condition was too much for his strength, and he peacefully passed away, April 22, 1914.

In early life he was converted and united with the Middle Island Seventh Day Baptist Church of New Milton, W. Va. On taking up his residence in the South he affiliated with the Baptist Church. He is survived by his wife and two children, four brothers and five sisters. His sisters, Mrs. H. M. McWhorter of Jackson Center, Ohio, and Mrs. W. T. Ford of Pursley, W. Va.; and aunt, Mrs. G. H. Trainer of Salem, W. Va.; his brother, Rev. A. L. Davis of Boulder, Colo.; and his wife of De Funiak Springs, Fla., were with him when the end came.

Funeral services were conducted in the Seventh Day Baptist church of Boulder, Colo., by the Rev. H. B. Hummel of the Presbyterian church, assisted by Rev. F. O. Burdick of the Seventh Day Baptist church, and Rev. E. R. Curry of the Baptist church. The body, accompanied by the wife, was shipped to De Funiak Springs for interment.

A. L. D.

DICKINSON.—Ralph C., son of Charles and Edna Hoffman Dickinson, was born January 20, 1914, and died April 1, 1914.

Ralph seemed to be a bright, promising baby, and his sudden illness and death came as a surprise and shock to his parents and their many friends. Like the little flower that blooms and with its beauty and fragrance brings cheer and gladness and then withers away, was this brief life. In resignation we say "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

J. L. S.

"It has been rightly said that 'the fortunate people—the truly fortunate—are not so much those who succeed in life as those who succeed in living.' Right living is a beautiful art, made up of courage and kindness and hard work and true religion and it is open to everybody."

When the fight begins within himself, a man's worth something.—*Browning*.

## The Sabbath Recorder

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

L. A. Worden, Business Manager.

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

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Jamie was begging his father for a second helping of preserves. "When I was a boy," said his papa, "my father only allowed me to have one helping."

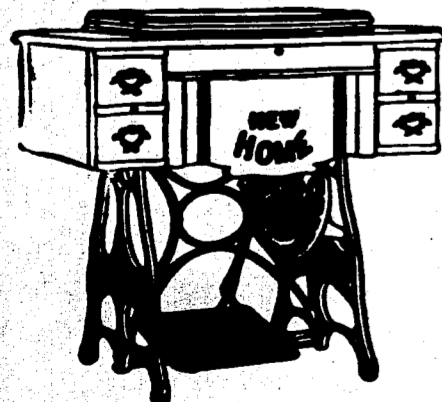
Jamie was silent for a minute, and then asked, "Aren't you glad you live with us now, daddy?"

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## SPECIAL NOTICES

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

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

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

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Every-body welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

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

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry St.

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

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

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

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

"The body, the mind, the spirit are so interrelated that what hinders the efficiency of one vitally affects the others. It should be the vital concern of youth and adult so to guard the entire man that the body shall be kept pure and holy, the powers of mind and spirit controlled by the will of God, and the whole being dedicated to the best Christian service."

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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.

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# The Sabbath Recorder

## SOLACE

When I am bowed with grief, let me not say,  
"Lord, I am cheered in mine adversity  
To know that countless thousands in this world  
Today are bowed with burdens heavier  
Than those allotted unto me." Let not  
The selfish thought that hearts of others ache  
With pangs more poignant than mine own, be made  
A balm to soothe me to contentedness.  
No, rather let me say, "Though I am thrall  
To sorrow, it is comfort unto me  
To know that countless others at this hour  
Are glad of heart. I thank Thee that my gloom  
Eclipses not the noontide of their joy."  
O brother, though my hearth be desolate,  
Lonely and dreary, let my solace be  
To know that in thy house is warmth and love,  
Dancing and feasting, and the sound of mirth:  
Yea, brother, let my worthier comfort be  
To know thy path is bright though mine is dark.

—Walter Malone, in Scribner's for June.

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