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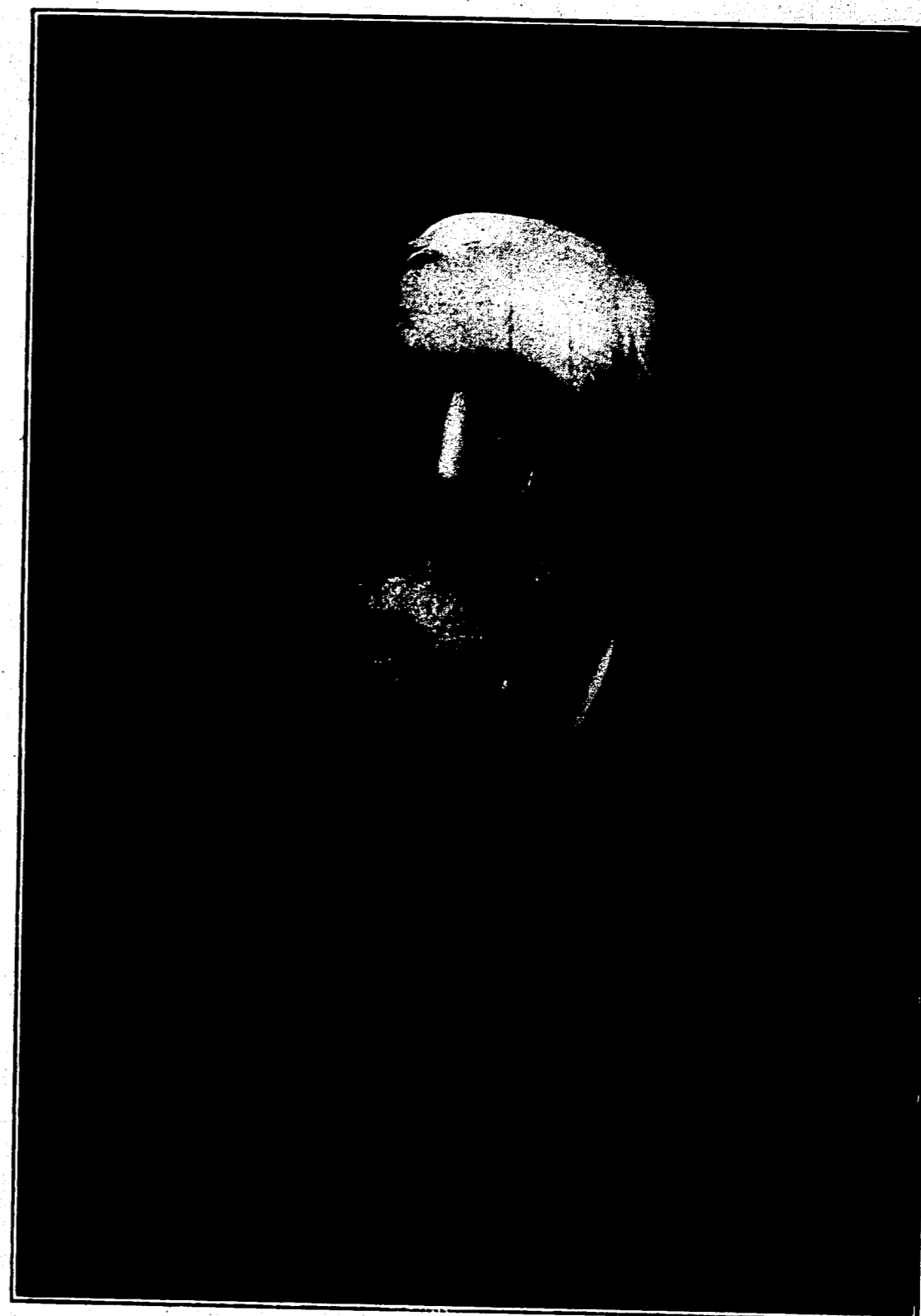
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PLAINFIELD, N. J., JULY 20, 1914

WHOLE NO. 3,620

Joseph W. Morton, D. D.

1821-1893

We are glad the friends at North Loup have paused a moment amid life's cares to pay a loving tribute to the memory of this good man. In my early years at Shiloh, nearly a generation ago, Brother Morton was a frequent visitor at our home. His home was eight or ten miles away, and in order to minister to the little struggling church at Marlboro "Elder Morton," as everybody called him, would walk all the way to his appointments, reaching Shiloh toward night on Sixth-day afternoon, and stopping at the parsonage for a rest before going on to the evening meeting at Marlboro, two miles away. Brother Morton possessed a sweet spirit. He was remarkably optimistic, and no matter how dark the day, he could always see some cause for hopefulness. He was scholarly, and a most helpful and instructive man to visit with. Though the frosts of many winters had whitened his hair, he was straight as a soldier, and walked as sprightly as a boy.

Brother Morton was reared and educated a Reformed Presbyterian, and became a missionary to Hayti. The story of his conversion to the Sabbath, of his rich heart-experiences resulting from obedience, and of his expulsion from the denomination he had served, is published in a volume of "Tracts on the Sabbath," bound in 1852, and make most interesting reading. This story, told by himself, and his "Vindication of the True Sabbath" cover sixty pages in this book. In his "Narrative of events" Brother Morton said:

In the latter part of December, 1848, I was unexpectedly called upon to defend the practice of keeping holy the first day of the week, in place of the seventh. I had been taught from infancy, that the moral law "summarily comprehended in the Ten Commandments" is the only rule of moral conduct; and I had supposed that it required me and everybody else to keep the "Christian Sabbath" on the first day of the week. On examination, however, I was forced

to the conclusion that the fourth commandment enjoins nothing else than the sanctification of the Seventh day. Of course, then, I must either renounce this precept as a part of the rule of my life, or endeavor to keep holy the seventh day of the week. The former I might not dare to do; the latter I knew I might attempt, without offending God, or insulting the majesty of his law.

Then he told the story of his careful search for authority in the Bible for Sunday-keeping until he was driven to the conclusion that not a single text could be found in its support. He said: "Never did Rachael mourn for her children, as I mourned for that *one text*, but like her, I could not be comforted, because *it was not*."

Then came the full decision to obey God and be true to conscience, let what would come. And after the decision was made, and he resolved to inform his denomination of his change, even though it might sever the tenderest cords that bound him to his people, he tells of the peace that filled his soul as he began Sabbath-keeping in his little family. Here are his words:

I know not what I should have done, had not my change of sentiment brought with it the needed consolations. Whatever were the vexing thoughts with which my heart was oppressed during the first six days of the week, I found invariably, in the quiet retreat of my little family on the seventh, that "peace of God that passeth all understanding." Yes, Hayti, when the recollection of thy brilliant skies, thy evergreen mountains, and thy sweet clear rivers, shall have ceased to awaken joy in my bosom, the memory of thy Sabbaths shall be—"my songs in the house of my pilgrimage."

After his trial and expulsion by the Synod that showed him no grain of mercy and that allowed him no chance "to speak for himself," he expressed his feelings in these words:

Why should I be ranked with thieves and murderers for believing that "the seventh day is the sabbath of the Lord my God"? Bitter were the tears that flowed; and more bitter still was the reflection that "when I wept, that was my reproach."

I was hedged about, and what could I do? I could only exclaim, with the "sweet Singer of

Israel," "Let not them that wait on thee, O Lord God of Hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thy house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." Never shall I forget the sensation experienced while the last sentence was passing through my mind:

"And the reproaches of them that reproached thee are fallen upon me." I know not how often during that night I repeated these words and compared them with the exhortation of the apostle: "Let us go forth therefore unto him without the camp, bearing his reproach." These were the comforts, that, "in the multitude of my thoughts within me," then delighted my soul. I was about to go forth "without the camp," and it was indeed refreshing, in that hour of trial, to believe that I was bearing a portion of the same burden that had once bowed down the "Man of Sorrows."

Brother Morton found a hearty welcome among our people, and took up the work of teaching Greek and Latin in DeRuyter Institute, at DeRuyter, N. Y. Here he was immersed and united with the church.

He was employed by the American Bible Union in translating the New Testament from the Greek into English. For a time he was principal of the Plainfield public schools. When the Civil War broke out he was teaching in the academy at Ashaway, R. I. So many of his students enlisted and went to the front that his work was sadly interfered with, and he himself enlisted as a private soldier. Soon he was promoted to the rank of lieutenant, and during his service he often preached in place of the chaplain. Though not officially holding that position, he really officiated as chaplain of his regiment. Sickness compelled him to leave the army, and he assisted Charles K. Landis in building up Vineland, N. J., as a prohibition town. For years he was pastor at Marlboro, and followed Dr. L. A. Platts in Westerly as a most acceptable supply of the pulpit in the Pawcatuck Church. Six years he labored as missionary pastor in the Northwest with headquarters at Chicago. In this service he was very efficient, sometimes making long journeys on foot "with a courage and endurance that but few younger men could be found to manifest."

His last work was done as pastor of the church at North Loup, Neb., where

they have just hung his portrait upon the wall, beside the portraits of other pastors who have served that church. A stroke of paralysis in the summer of 1893 led to his death on July 27, in his seventy-third year. Brother Morton was a gifted, sweet-spirited, consecrated man, who will ever be held in high esteem by those who knew him best.

"To Let It Criticise Me"

A practical business man belonging to the class called "drummers" read the New Testament through while traveling on railroad trains during the year. Upon hearing of it, a skeptic asked him as to the results of his reading, and called for an expression of his attitude toward the Bible. The business man promptly said, "My main object in reading is to let the Bible criticise me, rather than to criticise it."

What think you would be the result if every one would open his heart to receive the truth, and read the Bible in the spirit of this man? Certainly fewer faults would be found with Moses and the Prophets, and more defects would be seen in our own hearts and lives. There would be less skepticism about Christ, and greater confidence in his remedy for sin. And a deeper sense of human brotherhood would move men to loving ministries for the unfortunate and the oppressed.

Too many read the Bible to let it criticise the other fellow. Self-forgetfulness is sometimes a praiseworthy virtue; but it is not so in cases where one forgets his own shortcomings and reads his Bible with a keen sense of its application to others.

Too many read the Bible in search of weapons with which to vanquish a supposed foe, when if they would read it as our business friend read it on the train, the worst foe of all—the one within—would be conquered and all others would disappear. If we could all read the Bible as hungry souls seeking for the bread of life, until we feel the cleansing, life-giving power in our own hearts, the glory of celestial sunshine would fill this old world, and heaven would seem nearer. Beauty unknown before, would clothe our fellow men, and we should see less in them to condemn.

B. A. M. Schapiro in Plainfield

Mr. B. A. M. Schapiro is a Christian Hebrew who after finding Christ himself has, like our own Brother Lucky, consecrated his life to Christian work among the children of Israel, hoping to bring them to the Savior.

In the RECORDERS of January 19 and 26, two editorials will be found briefly reviewing and giving extracts from, his tracts on "Jesus and His Kinsman," and "Why the Jews Did not Remain in the Church." In the "Peculiar People" of 1893, Volume vi, of which Doctor Daland was then the editor, will also be found a story in eight chapters, from Mr. Schapiro's pen, entitled, "Jacob Starmancoff," telling of the struggles and persecutions of a Jew who embraces Christianity.

On the last Sabbath in June Mr. Schapiro visited the Seventh Day Baptist church in Plainfield, N. J., and gave an interesting talk on "The Obligation of Christianity to the Jew." The people were pleased with Mr. Schapiro's spirit and manner in presenting the cause of his countrymen. We bid him Godspeed in his work of love. May he open the eyes of many Hebrews who have so long and patiently waited for the Messiah, but have failed to see him in the Christ of God.

The Church That "Makes Good"

A person is said to "make good" when he successfully performs the work for which he is employed. He must accomplish the undertaking for which he claims to have special gifts and particular preparation, or be counted a failure and lose standing with men. The same is true of an organization like the church. And men can not long be interested in a church that is not accomplishing the things for which it is said to exist. When a church in any community claims as its mission the salvation of men, the promotion of the kingdom of God, the bettering of human conditions, and assumes to be the light of the world, it must produce these results or lose the sympathy and cooperation of people living within its borders. Whenever men see such a church actually grappling with the problems that surround it and producing the desired results, those who will refuse

to put time and strength and money at its disposal will be few and hard to find. But the work done must be something more than the general activities of public worship, more than social entertainment for its own membership, more than making gifts for benevolent and missionary work in far-off fields. A church is judged of the world largely by the results it accomplishes in the community wherein it is situated. If its light really brightens the darkened homes upon which its rays naturally fall; if the poor and needy are ministered unto; and if the helping hand of the church is extended to lighten the burdens of all who dwell within its borders, it will surely find favor with men, and its work will be approved of God.

The church that makes good will be possessed with a passion for souls, and will recognize as its primary work the task of bringing individuals to right relations with Christ and his kingdom. And it will recognize the fact that this means more than to preach and pray men into the kingdom only to allow them to sit down as idlers; that it means to make them workers for the kingdom, ready and anxious to cooperate with their Lord and Savior in carrying rich blessings to others.

The church that does not insist on personal righteousness in its members can not make good. The only credentials of Christianity are the characters of those who have been transformed by its power. Church members who are worldly, arrogant and selfish; members who are lacking in Christian sympathy and who seem to care little for spirituality will bring upon the church only the scorn of the world. Such members are regarded by the keen-sighted outsiders as only traitors to the cause they claim to represent.

Ian Maclaren said something like this: "It is vain to expatiate upon the excellence of machinery so long as the milled coin does not come up to the standard." The great Head of the Church was announced as the one who should save his people from their sins. The church is Christ's representative in a sinful world, and whether its members will or not, they can not escape the fact that they are looked upon as proving what Christianity can do for men. They are living epistles, "Known and read of all men." If they do not

come up to the standard, the church suffers. Therefore the greatest need of the church today is that its members live lives that will commend the gospel of Christ to the world. "The only church that is worth while is the one whose members have been with Jesus and learned of him, and have come forth from the secret place to relive the Christ-life." The measure of a church's ability to make good, then, depends upon the personal righteousness of its members, and their passion for saving the lost and helping the needy. A church composed of such members, whether it be large or small, rich or poor, will surely make good.

Who Is the Author?

In regard to the Salem College song on the cover of the SABBATH RECORDER of July 6, we have received the following note:

DEAR BROTHER:

I am very sorry to have to inform you that I am not the author of the poem found on the front cover of the RECORDER. Should be happy indeed to own it if I were.

Sincerely,

A. J. C. BOND.

If any one will inform us as to who wrote the poem we shall be glad to reprint it on the inside of our paper and give proper credit.

Church Schools Asking for Public Funds

The fact that three Roman Catholic parochial schools in Newport, R. I., have asked for \$11,610 for expenses of maintenance this year, has stirred up quite a commotion. The petition to the city council, signed by three Catholic pastors and the trustees of the schools, was laid on the table. A motion as to the illegal character of the main question was carried by a vote of 87 to 84.

This is another straw in the current showing which way the tide of Romanism is running in America. The efforts of the Roman Catholic Church to gain power and to again unite church and state should arouse every Protestant to the impending dangers. Every religious law—or law enforcing religious tenets—is the same in spirit as are the measures being advanced by Rome.

EDITORIAL NEWS NOTES

The Federal Council and the Japanese Problem

The Federal Council of the Churches of Christ in America has appointed a commission on American relations with Japan, "to study the entire question of the application of the teachings of Christ" to our relations with that country. Missionaries in Japan had previously memorialized the council in the following preamble and resolutions:

Whereas, The universal establishment of the kingdom of God requires the attainment of right relations between nations on a basis of justice and equity; and

Whereas, The effective proclamation of the gospel of the kingdom in Japan depends closely on the maintenance of friendly relations between the peoples of Japan and the United States; and

Whereas, The presence on the Pacific Coast of a large number of Japanese laborers is the cause of difficulties that from time to time give rise to discriminating race legislation tending to disturb the historical friendship of these two countries; and

Whereas, Unfriendly race legislation is likely to be repeatedly attempted so long as the difficulty is not met by some thoroughgoing solution; therefore,

Resolved, That this Mission [American Board's Japan Mission] appeals to the Federal Council of the Churches of Christ in America, suggesting

(1) That it appoint a commission to study this whole question in its relation to the teaching of Christ; and

(2) That it seek to rally the Christian forces of the United States for the solution of this problem and for the promoting of such measures as are in accord with the highest standards of Christian statesmanship.

Prof. Sidney L. Gulick of the American Board's Japan Mission presented the case from the standpoint of the missionaries, and was at once appointed to visit principal cities in America and make over a hundred addresses. Interviews with many leaders in this country, and with government officials, have convinced him "that the responsible leaders of our national life desire earnestly to place our international relations with the Orient, and just now with Japan, on a satisfactory and friendly basis."

Application has also been made to the American Board to release Professor Gulick in order that he may continue his

good work under the auspices of this commission, which proposes to treat the whole problem in the most Christian and statesmanlike manner. Great good should come from this united effort of the churches of America.

The convention of the Northern Baptists, held in Boston, passed among other resolutions the following commendation of the action of the Federal Council upon the matter of good relations with Japan, and of world-wide peace.

The far-reaching plans projected by the Federal Council of the Churches of Christ in America to strengthen the bonds of good-fellowship between Japan and the United States; the organization of the Church Peace Union and the holding of a World Peace Congress this summer in Switzerland; the extended celebrations of the Ghent Treaty of Peace with Great Britain; and the several treaties of arbitration which have been made with different nations meet with our heartiest approval.

A bomb was recently exploded in Spurgeon's old Tabernacle in London, evidently placed there by some suffragette. A card attached to it read, "Put your religion into practice and see that women obtain their rights." Another bomb was exploded behind the ancient chair used for coronation of the kings, in Westminster Abbey. It did little damage except to break the back of the chair. Such methods can but injure a good cause, and delay the day of success.

Steps have been taken in New York City toward utilizing churches for the entertainment of poor children by giving moving-picture shows at certain hours when the house is not otherwise in use. Efforts to form a church entertainment society are being made, and the churches of a neighborhood will be asked to form a group for the purpose. The old First Presbyterian Church was the first to give a free entertainment of this kind.

According to advices from Hongkong, China, the West River region is suffering from the greatest flood it has known for one hundred years. Many thousands have perished and the financial loss is estimated at \$5,000,000. Crops are ruined and telegraph wires are broken down. The water is reported to have risen seventy-two feet in three days. Many towns and cities are completely submerged.

Photographing by electricity at a distance of six hundred miles is an accomplished fact. A demonstration was given in London, England, in which portraits were transmitted that distance by telegraphy.

A petition drafted in the Eastern Penitentiary, in Pennsylvania, and which declares that fully seventy per cent of the crime in that State is directly due to the liquor traffic, is said to have received the signatures of 1,500 inmates of the prison. This petition is to be presented to the Legislature of Pennsylvania, urging the enactment of a prohibition law. If any class of men can speak from sad experience regarding the curse of the liquor traffic, it is the class that fills our prisons.

The prohibition amendment in West Virginia, ratified by more than 90,000 majority, and the Yost Law enacted to enforce the amendment, are likely to make West Virginia one of the driest of the dry States. The new state law is so drastic that few offenders will be found against it. One clause makes the possession of liquor a prima facie evidence of unlawful intent, and the drug store "blind pig" business is so effectually guarded against that alcohol or any of its intoxicating compounds can not be obtained without a prescription from a competent physician.

Now comes the State of Idaho wheeling into line for prohibition. According to trustworthy reports the Democratic, Republican and Progressive parties have adopted state-wide prohibition planks in their platforms. This is a thing we have long wanted to see, and a thing we believe to be nearer than many think. For, with the present rate of growth in prohibition sentiment throughout the land, the time is not far distant when any party refusing a prohibition plank will be doomed. Let the good work go on. Nothing can make the rum traffic quake with fear and read its doom more certainly than to see prohibition planks in the platforms of great political parties as they face each other at regular elections.

The method of securing up-to-date moving pictures was shown in a realistic way recently on a New Jersey railway. An engine and four passenger cars were driven

at fifty miles an hour through an open switch, so they rolled down a thirty-five-foot embankment. This caused the locomotive to explode and the cars to burst into flame. While this was going on, half a dozen operators turned the cranks of their cameras and secured pictures of every phase of the wrecking exhibit. Of course the engine and cars were old and probably ready to go out of commission, but the exhibition cost the picture companies \$15,000, which was considered a good investment.

Among the Scattered Sabbath Keepers of the Southwest

REV. E. H. SOCWELL

Houston, one of the largest and most progressive cities of Texas, was the next point visited. Here we found Mr. James Peaks, a Sabbath-keeper and a subscriber to the RECORDER. Many years ago Mr. Peaks was associated with a group of Sabbath-keepers in Boston, Mass., but after talking with him about these people, I can not remember that I ever before heard of them, and they certainly were not Seventh Day Baptists.

For many years Mr. Peaks has been separated from all Sabbath-keeping people, and while not a member of any of our churches and while holding some peculiar minor views, yet he claims to be a Seventh Day Baptist and is known among his acquaintances as such. He is a loyal Christian man.

Galveston is located fifty miles south of Houston and was the next place visited, and for the purpose of looking after our supposed interests in the city. But upon our arrival we found we had no interests in the city to be cared for, since the man we visited, Mr. B. F. Adair, is not a Sabbath-keeper. Therefore our mission in Galveston was quickly ended. Galveston, like other Gulf cities visited, is a city of Palm trees, orange, lemon, grapefruit and pomegranite trees, and other tropical vegetation, and is a beautiful city to visit.

While waiting for a return car, I visited several points of special interest in the city. At the docks was moored a fleet of ten United States transports. We visited one of these and were escorted over the vessel

by an officer, who interested us much by his kind manners and descriptions. We also paid a visit to the famous sea wall, which is erected along the Gulf front of the city to keep back the angry waves during the severe storms which sometimes arise. We all remember the "Galveston horror" of 1900 when the city was overwhelmed with the giant waves and ten to twelve thousand people were drowned, many of them being washed out to sea. The sea wall has since been erected to avert a similar disaster and is constructed of cement, being twelve feet high, about seven miles long, and costing \$4,000,000.

Fort Crockett is situated at the west end of the sea wall, upon the immediate Gulf Coast, and we were much interested in our visit at this point. We also visited one of the old and unique cemeteries where many of the dead are placed in tombs above ground, since when graves are dug only a few feet deep, water comes in, owing to the fact that Galveston is situated only a few feet above sea-level.

Galveston is built upon Galveston Island and is connected with the mainland by the "Great Causeway" constructed of cement and consisting of a series of immense arches. The causeway is four miles long, contains two railway tracks, two interurban tracks and a wagon road, and cost \$3,000,000. We crossed this causeway when we entered the city and when we departed from it.

Humble, Tex., is seventeen miles northeast of Houston, in the great oil fields of the Southwest, and is the home of a single lone Seventh Day Baptist, Mrs. Lola A. Smith, whom it was our privilege to visit. Mrs. Smith and her sister, Mrs. Estella Lammes of Eagle Lake, Tex., were members of the Eagle Lake Seventh Day Baptist Church until by death and removals it became extinct. They are now members of the Seventh Day Baptist church at Fouke, Ark.

A most pleasant visit was enjoyed with Mrs. Smith and her family, but we were extremely sorry that her husband had recently sustained an injury by which he may be crippled for life. She greatly enjoyed the visit and was thankful to our Tract Society for making the visit possible. Mrs. Smith had not been visited by any of our people for fourteen years, but

through all these lonely years she has been faithful and true.

This closed our labors in Texas. We had visited each lone Seventh Day Baptist in the State, except one, who lived quite a distance west of Fort Worth and could not be reached at that time without considerable expense. We hope to visit him after our return from Conference.

Rattan, Okla., is located twelve miles southeast of Antlers, in Pushmataha County and in the extreme southeastern corner of the State. This part of Oklahoma is a new country and in the early stages of development. It is a part of the Choctaw country and much of the land is owned by Choctaw Indians, who also constitute a considerable portion of the present population. At this point we have two families of Seventh Day Baptists, R. N. Jackson and wife, and their son, R. Jackson, wife and family. We opened correspondence with these friends last January, since which time they had been anxiously looking forward to the promised visit and were rejoiced when at last we greeted them in their frontier home and entered upon our labor in the community.

All people in this country were very busy with their crops of cotton and corn, since the many recent rains had prevented them from cultivating their crops. Men, women and children were in the fields from early morn till late at night, and the weather was extremely warm, but we enjoyed visiting the people in their homes and some of them in their fields and have never met a more kind and hospitable people.

We were welcomed by all, and all seemed more than glad to receive the visits made them. We held an informal service at the Jackson home and three services at the Belzoni schoolhouse, and all services were well attended and the deepest interest manifest. I was told by First-day people that the audience at one of our services was the largest that had ever assembled in the schoolhouse. Many of the people could not get in the house on that occasion, and sat and stood about the door and listened. Sabbath truth was presented in pointed, forcible manner at the beginning of each sermon and was listened to with unusual interest, and, in our visits among the people, more anxious questions were

asked about Sabbath truth than I have ever before heard. A deep interest was awakened along the line of Sabbath-keeping and Christian living, and two families in particular are deeply concerned about their duty to observe God's holy day. People came to church from all directions and among them some of the Choctaw Indians. All gave the best of attention, all seemed anxious to entertain us, and, with no exceptions, we were urged by all the people to return in early winter and hold a series of meetings, when farm work will not be so pressing. We were constantly forced to refuse invitations to stay overnight and to dine with these friends, since we could be in but one place at a time.

Just what may result upon this field I can not say, but I have not been upon a more promising one in many years, and have never found a more kind and generous people. Poor preaching, poor leadership and divisions have been the rule in this community and the people seem weary and are anxious for something else. When farewell words were spoken, there were many moist eyes and husky voices and it was hard for us to leave such kind and hungry people. I should have remained there for several weeks, only for the very busy season during which it would be unreasonable to ask the people to attend evening meetings. I promised them to return in early winter, if it could be made possible.

Our Seventh Day Baptist people at Rattan are loyal and true and it was a pleasure to be in their home. We shall many times recall the pleasant days spent among the woods in Pushmataha County and particularly those spent in the home of our own loyal ones. May God bless them and guide them and reward them for their loving kindness to us.

Ardmore, Okla.,
June 19, 1914.

Iron pyrites is called "fool's gold." It misleads many an inexperienced miner, only to disappoint him utterly. But a good deal of real gold, from the mining standpoint, becomes "fool's gold," too, before it is through. Money is only a servant of man, and the wise in heart never allow it to master their lives, and crowd out the riches really worth having.—*The Commonwealth.*

SABBATH REFORM

Sabbath Literature

CORLISS F. RANDOLPH

Bunyan's Sabbatic Blunders. By W. Lancelot Holland, M. A., formerly Vicar of All Saints', Hatcham Park; and St. Thomas's English Episcopal Church, Edinburgh; Author of *The Archbishop of Canterbury and Modern Christianity*, and *Old Path for a New Century*. 198 pp. 12mo. Cloth. (London: Madgwick, Houlston & Co., Ltd., 4 Ave Maria Lane, E. C.)

A Critique on A Critic. By W. L. Holland. 151 pp. 12mo. Cloth. (Edinburgh. Printed by Lorimer & Chalmers, 31 St. Andrews Square.)

The foregoing books, although not bearing any date on their title pages, are, originally, of comparatively recent publication, and betoken an interest that is rather surprising, when we consider that it seems to justify the publication of two controversial books of their size upon the Sabbath. This interest takes on an added significance in view of the fact that the second edition of one has been issued within the past six months, and that of the other is in press.

The former is intended to meet Bunyan's arguments to the effect that the Seventh Day was merely a Jewish sabbath, which was subsequently transferred to the First Day of the week. Indeed the title of Bunyan's treatise runs, as follows: *Questions about the nature and perpetuity of the Seventh Day Sabbath, and proof that the first day of the week is the true Christian Sabbath.* It was originally published in 1683—three years before the author's death—and not reprinted until 1806, when it appeared in the second volume of a three volume edition of Bunyan's complete works, edited by George Offor, and published by Blackie and Son of Edinburgh and London. It follows, largely, the argument laid down by Nicholas Bownde, whose book was published in 1606. In the author's "Foreword," he says:

"I can not let this book go forth without just a few sentences expressive of my gratitude to Mr. Joseph W. Harrald, of

Shoreham, Sussex, for his very thorough and painstaking revision both of the manuscript and of the proof-sheets of this work. As Pastor C. H. Spurgeon's private secretary for fourteen years, and as the one responsible for the preparation for the press of all Mr. Spurgeon's publications from 1891 to 1909, including nearly a thousand sermons in the *Metropolitan Tabernacle Pulpit*, Mr. Harrald was specially qualified for the task I was glad to be so providentially able to commit to his care. Mr. Spurgeon said that he was *the most careful proof-reader he had ever known*; * * * and it is a great encouragement to me, (amidst much which naturally casts down,) in issuing this volume, to have Mr. Harrald's unsolicited testimony, that *he regards the arguments in it as unanswerable.*"

The "Introductory Chapter" is devoted to a brief review of the Sabbatarian controversy of the seventeenth century, and particular attention is directed to early Seventh Day Baptist writers like Edward Stennett, the Bampfields (Francis and Thomas), and Cornthwaite, pointing out that at one time eleven Seventh Day Baptist churches existed in England. He fears that modern Seventh Day Baptists are not wholly free from error, in certain respects other than the Sabbath, but says: "The Seventh Day Sabbath has, both in America and in England, become much discredited on account of the very heretical teachings of a pernicious sect called *Seventh Day Adventists*, who look upon the wild statements of their prophetess, Mrs. White, as inspired as Scripture." The author does not forget that Jesus kept the Sabbath, and emphasis is laid upon this example.

Forty years ago, this book would have been regarded as a singularly complete and satisfactory defense of the Seventh Day of the week as the Sabbath, and, despite the fact that it takes no account of modern scholarship, it is an able, scholarly book, that will meet the needs of many people.

The author's second volume, *A Critique on A Critic*, is written in reply to a pamphlet or pastoral letter entitled *Should Christians Keep The Seventh Day*, written by Mr. A. E. Clarke, and published by the "Bible Brotherhood" in England (3 Lime Villas, Annerly, London) and America (Clovis, California), purporting to be a "Scriptural Review and Refutation of Mr.

THE TWO COAL FIELDS

The northern is in Boulder county—Boulder the county seat. The miners are about 8 to 12 miles toward Denver from Boulder. Marshall, Lafayette, Superior, Louisville are villages or coal camps. The mines are known as Hecla, Gorham, Mitchel, Capital, Strathmore, Mile High, etc.

The southern coal field is larger and in the vicinities of Walsenburg, 175 miles, Ludlow, 201 miles, and Trinidad, 216 miles from Denver on the Colorado and Southern Railway.

April, 1910, the miners in the northern field left their work. Trouble soon began. The strikers could not refrain from showing bitter hatred toward those who refused to obey the order to strike, and to those who came to work with them. This hatred was increased by the labor agitators. One boldly said in public talk, "Shoot the scabs." The mine owners soon found it necessary to enclose their mines with fences high and strong, and employ special guards. Many of the workers lived within these enclosures; in some cases wives and children also. When these came out for any purpose they were liable to all manner of insulting language, if nothing worse. Those workers living outside needed to be very watchful. One man, boss in a mine, living in the center of Louisville, kept to his work. He said while in Boulder not long since: "They have done everything to me but kill me." The county officials did something toward keeping the peace, making arrests for picketing, assaults, carrying concealed weapons, murder, and destruction of property. The trouble went into the schools, children of different factions refusing to sit together or in any way notice each other except to quarrel and call hard names.

But the mines continued to be worked. There was no famine of coal in Boulder, but an increased price. For some time before the three and one-half years had passed, the strike was spoken of as a lost cause. This proved to be a little calm before a violent storm. The purchase of the *Denver News*, and the *Rocky Mountain News*, two large Denver papers, by one man, was the first step. It also looks as though some in authority were purchased. Sometime after high officials of the "United Mine Workers" from Indianapolis, Ind.,

W. L. Holland's *Bunyan's Sabbatic Blunders.* This pamphlet appears to advocate the no-sabbath doctrine as strongly as Bunyan finally did the "one day in seven" idea. Mr. Holland devotes the first chapter of his second book to an exhaustive treatment of Jesus's example and teachings concerning the Sabbath, and then follows a spirited discussion of other phases of the subject.

Both books make a strong appeal to the conscience to abide by the word of God and the example of the Master, and they carry conviction by their sincerity.

Coal Miners' Strike in Colorado

REV. S. R. WHEELER

This strike has attracted much attention throughout the nation. It is important enough to be thoroughly considered.

Whatever delinquencies mine owners may have, the chief if not the sole cause of this strike is to force the recognition of the Union. This means that non-union men shall not work in the mines, that there shall be no "open shop," and much more. By reading the report of a mine that did recognize the Union, it seemed out of the question for mine owners to recognize the Union, and run the mines with any degree of success. How could they if the number of men to employ, who those men should be, the number of hours to work, the days when the mine should be idle, where the coal should not be marketed, and other details are all in the hands of the Union. The manager said he had little to do except to pay the bills. The discharge of a very inefficient man without the consent of the "pit boss" caused the walkout of the workers, and ended the recognition of the Union in that mine.

Colorado seems to have been thoughtfully chosen by the officials of "The United Mine Workers of America" as the battle-field to try out this question to a finish. The settlement of the strike has been tried by committees, from the legislature, from a convention of editors called especially for that purpose, from different commercial associations, from Boulder County officials, and other civil authorities. In all these efforts good progress could be made until the positive demand came, "Recognize the Union."

were at Trinidad urging the miners to strike. By continued effort they secured this vote to take effect September 23. Then the strife began in destructive and murderous earnest. The state militia was sent there to keep the peace. This was done very well, without serious hurt to anybody. There were assaults, murders and destruction of some property beyond the sight and sometimes the hearing of the militia. One case in particular: A man was being taken in an automobile to work in a mine. Three strikers in ambush fired on the automobile, killing four. The militia captured the murderers who confessed, telling details. Another case: A man was moving from the village where he had been living, to go to a mine to work. His household goods were in a wagon, himself behind in a buggy. At a place in the road, bullets began to come. The man with the goods looked back and saw the man fall from his buggy dead.

But the militia kept things so quiet that, on April 16, the Governor withdrew most of the troops. On April 20 the strikers began the battle of Ludlow. Only 42 officers and men of the militia found themselves facing 700 rifles. Of course they fought desperately to keep from being annihilated. The battle had been well planned, women and children placed for safety. At the beginning of the strike the strikers colonized in tents. Within these tents were modern rifle pits. Two women and eleven children went into one of these and were suffocated. The militia had nothing to do with their death.

This Ludlow battle stirred up the strikers in the northern field. Our efficient sheriff of Boulder County by strenuous efforts kept the peace a week or more. But one night after returning from another direction he learned by the strange demeanor of a Louisville striker in jail that something was wrong. In his absence an unsealed and unread letter was given to the man, which seemed to make a deep impression upon him. But he would say nothing. The sheriff went to Louisville in haste and found the men in stone houses armed and agitated as though expecting to be attacked. Women and children had been sent away. He succeeded in calming the men, assuring them nobody was thinking of attacking them. Another night he went to their Union hall where two or three hundred were assembled. While talking with

them some shots were heard outside. Then came the shout, "Come on, boys, firing's begun." They rushed out like wild men and began a furious attack upon the nearby Hecla mine. The sheriff failing to reach the mine went into a store and phoned to the mine guards not to use the machine gun toward the town. A lull in the battle, he reached the mine and stood all night with the mine guards. When the first firing began, a man was shot in the head as he was getting out of his bunk. He died a few days after in the University Hospital here in Boulder. A mother was putting her children to bed. Mother and children lay as close to the floor as possible all that fearful night, with bed and bedding rolled up to protect them. Surely it is evident they were not expecting to be attacked. The battle raged until about noon the next day, until orders came from the strikers' headquarters at Denver to stop firing. The mine building was riddled like a sieve. The remarkable thing is that so few were injured. The sheriff stood through it all and came out unharmed. It can hardly be otherwise than that the same officials who stopped the battle planned and ordered the attack.

Then the militia was also sent to the northern coal field. A grand jury has investigated the Hecla mine battle, many have been indicted, arrested, and jailed, or are out on bond. At least two are to face the charge of murder. The same bitter hatred of the strikers for the strike-breakers was forcibly shown toward the militia. The Denver papers, evidently bought for the very purpose, did all they could to belittle and crush the militia. They heralded throughout the State and Nation all manner of false and murderous charges against these state troops, who were sent out to save life and property and would not have fired a gun unless forced to do so. Even the *Christian Herald* of New York spoke about "the fiendish brutality of the militia sent out to attack them." Some of these men and boys are my acquaintances and near neighbors. They are no more brutal than my own boys who were in the militia in Governor Peabody's time and called out to subdue strikers at Cripple Creek and Trinidad.

It was, and is, the full purpose of the strikers and Denver papers to make everybody believe that all assaults and murders in the strike zones are chargeable to those

who bravely stood six months among a hostile people, doing as little shooting as possible.

Unable to master the situation, Governor Ammons asked President Wilson for federal troops. These are now in possession of both coal fields. They demanded the surrender of the murderous guns and closed the murderous saloons.

By request of Major Symmonds, military commander, Governor Ammons proclaimed that no liquor could be carried into territory surrounding the northern coal field. Incidentally it includes prohibition Boulder and Longmont. The dry section is 26 miles long and 20 miles wide. Of course, peace prevails.

KEEP IT IN MIND

Business can not be carried on without concentration of wealth. It requires large money to build and run railroads and steamships; large money to develop and operate mines, be they gold, silver, copper, iron or coal; large money to develop oil wells, build and run refineries. When a student at Alfred University in the early sixties, we paid 25 cents a quart for yellow kerosene oil. Aren't we glad money enough was invested to economize production and refining so that we can get the best quality of oil, 5 gallons for 65 cents?

Be it remembered there are only a few great men in any one line of work or occupation; only a few men who can successfully invest large sums of money or carry on large business to give work and wages, food and clothing, homes and comforts to the thousands upon thousands with smaller financial and business ability. If the great capitalists should cease their activities, a cry of despair would be heard all over the land. Probably some of these men have little or no sympathy for the ordinary worker. Others treat their employes with just or generous consideration, and some are great public benefactors. Yes, no doubt there are real grievances which were magnified to the highest degree by the labor agitators in bringing about this strike. But these grievances have not hindered its settlement. We quote from page 486, May 13, 1914, number of the *Christian Herald* of New York. "John D. Rockefeller Jr., in an elaborate statement issued on April 28, insisted that the company with which he and his father are affiliated had granted every request of the strikers except the

single one of closing the mines to all non-Union men." This is sustained by all the numerous local efforts to settle the strike in the northern field from April, 1910, to September, 1913. The slogan, "Recognize the Union," still continues.

SOME QUESTIONS

Suppose all the grievances, past and present, with all the exaggeration of both agitators and strikers, were true? What then?

Would it be Christianity or even civilization to approve or excuse this murderous hate and bloodshed developed by this Colorado strike?

Is it Christian to use language about capitalists that makes them liable to assassination?

If assassination does take place, is the person wielding the deadly weapon the only one guilty of murder?

Policeman Becker of New York did not shoot Rosenthal, but he has been twice convicted of murder in the first degree.

The dictionary says: "Picket—Two or more men, belonging to a trades-union set to watch, intimidate or annoy" non-Union men. Until stopped by military force, it greatly endangered a man's life to leave the car at night at a station in the strike zone, with the appearance of one expecting to work in a mine. Colorado law forbids picketing. A number of men were arrested and tried for picketing in the Boulder County court. After conviction by jury and judge their lawyer boldly said to both men and sheriff: "Picketing will go on all the same. We'll fill your jail and courts full."

Is it good citizenship to approve or excuse such defiance of a wholesome law?

STOP REAL GRIEVANCES. HOW?

Public sentiment will do it. Express companies with their millions could not prevent Parcel Post. Liquor associations with their millions can not stop the onward march of prohibition. But assaults and assassinations, powder and dynamite, guns and daggers will never create public sentiment in favor of those who use them. It was a wicked mistake to load up the strikers with deadly weapons ready for use as soon as the strike began. Why was it done? Nobody threatened them. They were in no danger of being attacked. But they began at once to destroy property, threaten and annoy, intimidate and en-

danger those who would work; also to attack the mines, obliging the owners to enclose them with stockades and employ armed guards. This increased the price of coal, and also increased the unkind feelings of the public toward the strikers.

THE BETTER WAY

Why did not the "United Mine Workers of America" use voice and pen to publish and explain their real grievances? Had this been done, so honestly and truthfully as to stand investigation, public sentiment would have been aroused against whatever was shown to be wrong. Then by law or some other civil way effective remedies would have been applied. Six years ago there was a shocking calamity in a West Virginia mine. The widows and orphans were helped by solicited charities. Another such calamity has recently occurred in another West Virginia mine. But says the SABBATH RECORDER, May 25, 1914, page 645, "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 workmen, 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." All of us know this beneficent law was not brought about by criminal outrages but by peaceful appeal, in behalf of those whose labor contributes to the common comforts of mankind. Kindred helps will continue to come as they are seen to be just and right.

Let us hope the time is near when the alleged wrongs of the laborers shall be investigated and remedied without the murderous strike.

The enormous expense to the strikers in loss of wages and by the large money paid to their official agitators, and financial loss to the people, counties and States where strikes occur, is almost beyond mathematical calculations, and surely beyond the grasp of the human mind. But the strifes, contentions, bickerings, and hatred engendered among neighbors and citizens, with the resulting cruelties and bloodshed, is far

more serious. Verily it belongs to every Christian and every lover of humanity to discourage labor strikes.

How to make "Peace on earth and good will toward men" should be an abiding and active thought of all the followers of Christ, the blessed Peacemaker.

Boulder, Colo.,
632 University Ave.

How One Denomination Sends Ministers to Conference

In connection with Rev. George B. Shaw's letter regarding the memorial picture of Doctor Morton presented to the North Loup Church, Brother Shaw writes the editor on another subject as follows:

You will be interested to know that we now have a Ministerial Association in North Loup valley and that we who attend learn many things that are not on the program. I will give you an example. I have learned that every Methodist pastor or missionary in Nebraska is expected to attend its Annual State Conference, and pay his own expenses, but that when he reaches Conference a committee of that body "prorates" the railroad expense of all these men. It so happens that the pastors from its weaker churches in the far west and north pay exactly the same as the pastor from Omaha or Lincoln. The burden is not heavy for the great mass of men who are located near where the conference meets, and the small churches are always represented at little expense.

Of course Seventh Day Baptists can not "expect" all pastors and missionaries to go to Conference; and if they could, they could not expect that the churches and men would cooperate in a thing of this kind. Suppose that our pastors and the churches that they serve should divide equally the railroad fare to conference and that the same be "prorated." Now, Brother Gardiner, don't you get the idea that I would suggest such a thing at Conference. The Conference program centers around Evangelism, so let us all try to give that the right of way this year.

Fraternally

GEO. B. SHAW.

North Loup, Neb.,
July 7, 1914.

MISSIONS

Letter From Shanghai

[The following letter from Miss Susie Burdick was not written for publication, but was sent to Mrs. S. E. R. Babcock, Nortonville, Kan., who has kindly forwarded it to the RECORDER.—Ed.]

MY DEAR MRS. BABCOCK:

Your good letter has been just brought in and as I have an unexpected few minutes at my disposal I propose to do a very unusual thing—sit right down and answer it.

On the return trip to China I wrote many letters, answering in one way or another the steamer letters that had been sent me, but since my arrival in Shanghai I have written practically none save to my mother. It is always a little difficult to settle back into work after a furlough. I ought to find it a different thing to anything in my previous experience with Miss West here, and it is blessedly different; still it has been something to do.

You write of your thought of me as I was on the way. Certainly prayers were answered for us. The voyage was more peaceful than I had thought possible at this time of year, but fellow passengers who have crossed before at about this time said they had found it fine. It was said to be the first good passage of the season. A cablegram went ahead of us to Yokohama that we were in very bad weather, so bad that the engines were stopped for two hours. We thought that report must have been due to the stopping of our engines to hunt for the body of a Japanese man who had jumped overboard, a demented man who was being brought back to Japan and who eluded his keepers. We had some rather trying days by reason of the pitching and rolling of the steamer, but only for two meals had we the racks on the tables.

There was a large list of passengers, particularly from Honolulu. I was glad that I had a cabin mate who was a missionary, otherwise I would have been very much alone, as there were no missionaries beside us in our dining-room.

I did not find every one in the mission well, for Mrs. Crofoot was ill with paratyphoid. In the school they were having

a first case of measles, Doctor Palmberg's little girl being down with a severe case, more severe because of pneumonic symptoms. Later we had four other cases, at least we felt sure they were measles, although they did not all break out alike. Other symptoms were the same in every particular.

We have thirty-six girls in the school now and they are a nice lot of girls. They run rather younger than has often been the case. It is a great comfort to me to have Miss West here.

No, dear Mrs. Babcock, I did not get the money for a new building. I am no good at all in such a matter as that. I could not in the face of all the other demands upon the people press the matter very persistently. I trusted that God would open the way if it were his will and I have not given over that hope and confidence yet. Still I realize that in much of God's interests we are to be workers together with him. We have more room than ever before now that we have Doctor Davis' side of the house. We have always been in great need of more recitation room and this gives us three, with one additional sleeping-room above. It is not very well adapted to our purposes, as you will know, but it is much better than anything we have ever had before.

Our day schools are well attended and we are hoping to open a new one for the little girls who insist upon attending our school here at Zia-jau. There are eleven of them, and in all probability others will come in if we get better quarters for them.

My visit at Nortonville was a disappointment. I am not at all sure that not to go at all to a place would be better than to go for so short a time. I do not mind the inconvenience that it has sometimes meant for me, but I have greatly minded the trouble it has put others to who have had to help me to get about.

Dr. and Mrs. Davis have a very comfortable house and I am indeed glad for them. It is nice for them to be away from the noise of the girls, which they have had all these years right in their ears and no getting away from it. Last week I went for the Sabbath to Lieu-oo and it was pleasant to see the good doctors there, although I had seen them both in Shanghai before going out. They have improved things there greatly. The purchase of the little corner

of land which they had never been able to get before gives them an opportunity to even up the grounds and does away with the possibility of undesirable neighbors on that side and gives them just the right place for their hospital when they are so fortunate as to have one. This is the time of flowers and Doctor Palmborg has all the years she has been there been putting in shrubs and roots. She had some very pretty iris which was sent her from Boulder, also some roses. They were ordinary varieties but were full of blossoms. She has a few lily of the valley roots and they have blossomed very well this spring. I reached there in time to see one spike of flowers and to enjoy the regular old-fashioned fragrance.

In the last mail came the news of the death of Mrs. Estey of Alfred, an aged woman who has lived in Alfred ever since I can remember. As I read of her death I said to myself that one had gone who remembered to pray for us faithfully. I wonder if after passing on they who go are not still permitted to pray, and with greater wisdom and love than was possible here, for the objects that were dear to them here and which we must be sure are dear to the heart of our Lord.

Affectionately yours,
SUSIE M. BURDICK.

West Gate,
May 20, 1914.

Financing the Quartet Work

Two evangelistic quartets are now at work,—one in Wisconsin, the other at Stone Fort, Ill.

For over a year this work has been under consideration, and it was finally made possible through the joint action of the Missionary Committee of the Northwestern Association; a special committee appointed by the quarterly meeting of the churches of southern Wisconsin and Chicago; and the Missionary Society through its corresponding secretary. In the meetings of these committees and Secretary Saunders, and through correspondence, plans have been matured for the sending out of these two quartets to some of the inviting fields of the Northwest.

Pledge cards were sent to the churches of this association, asking for pledges for the summer's campaign. The Missionary

Society promised \$125.00 from the money appropriated for evangelistic work; the Young People's Board and the quarterly meeting each made pledges; and the churches and a few individuals are contributing. In this way the work is being financed.

As the plans for work originated in this way, and money has been raised with the expectation that the work will be done in the Northwest, it has seemed best not to accept the invitation that we have received to send one of the quartets East during the summer. We hope that some quartet may work in our Eastern associations another summer.

It now seems that the available funds will be exhausted before the summer vacation ends, and before all of the inviting fields can be worked. I think that an opportunity should be given to all who are interested in this work this summer to assist financially, and in behalf of the committee in charge I invite you to send your contribution to Dr. A. S. Maxson, Milton Junction, Wis., the treasurer for this quartet campaign.

WILLARD D. BURDICK,
Chairman N. W.
Missionary Committee.

Farina, Ill.,
July 12, 1914.

Take Away Pain

The cry of man's anguish went up unto God:
"Lord, take away pain—
The shadow that darkens the world thou hast made,

The close-coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar—
Lord, take away pain from the world thou hast made,
That it love thee the more!"

Then answered the Lord to the cry of this world:

"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity, that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire

White brows to the sky?
Shall I take away love, that redeems with a price
And smiles at its loss?
Can ye spare from your lives, that would climb
unto mine,

The Christ on his cross?"
—Author Unknown.

Among the Churches of the Southeastern Association

REV. A. J. C. BOND

Richie

I have traveled from Shingle House to Canisteo on the New York & Pennsylvania, where the fireman is supposed to use fence rails to get up steam for the grades, I have gone down the river from Arkansas Post to Rosedale in a gasoline launch with a sick engine and a paddle for a rudder, I have made the journey repeatedly from Milton Junction to Blanchardville with a long wait for the I. C. at Dill, and have spent some time in a box-car depot waiting for the Shamut, but until May 29, 1914, I had had no experience with Mike Doty's dinky road from Pennsboro to Pullman. (The alliteration is purely accidental.) This experience now takes its place in memory among the never-to-be-forgotten afore-mentioned.

But, or and, it is a faithful little engine that pulls the one small coach with baggage apartment over the road two round trips daily. When you alight from the B. & O. accommodation at Pennsboro, east- or west-bound, morning or evening, the dinky is there, having brought its passengers in in time for their train on the broad gauge, no matter where they wish to go. (You can go to the ends of the earth, and in the finest kind of style, from this end of the dinky.) But you are going the other way, and it is waiting to take you to your destination, or as near there as it can with its limited track mileage and steam capacity.

Blondy Randolph met me at Pullman just a little before dark, and drove to the home of his uncle by bedtime. I have memories of this same uncle's hospitality when the sextet was at Berea. I mean the Salem College quartet and the mules. I find a good many people throughout this association who remember the quartet, and who refer to the work of that summer with gratitude and words of commendation. Other quartets have made similar records for sane and earnest Christian service. I am glad to believe (and I know most of the boys) that we have such quartets out this year in the Northwest. May their work be successful and the results abiding.

On Sabbath Day at the Richie church we had three services. The people here seem to be able to stand quite a good deal, and they really seemed to enjoy it. It had been announced, as one good brother put it, that there would be "an all-day dinner and meetin' on the grounds." There were a good many on hand, therefore, for the morning service, who had brought dinner, expecting to stay the day through. And most of them came in time for the Sabbath school, which was the first service.

Richie has a good Sabbath school, which is well manned by a woman, or well womaned, as you please. The classes are large, and much interest is shown in class work. I was interested to notice the same number present in the primary department that were present in that department at Salemville—nineteen. And their teacher is a school-teacher, too, and a convert to the Sabbath. While we are grieving over those who leave us, let us not fail to rejoice because of those who have come to our faith, bringing consecrated ability.

The Sabbath-school session was followed by a sermon on the Sabbath. It had been well advertised that this would be the theme of the morning, as it was in all the churches that I visited. There were many First-day people present who were attentive and, seemingly, receptive listeners. I was told that some had come because they are especially interested in this question. Would that all who have some conscience in this matter had the courage of their convictions. But we must have patience. Love and loyalty may well be our motto. The Christian world may be waiting a fuller demonstration of the spiritual worth of true Sabbath-keeping. Let us give the Sabbath a chance to do this in our lives. By guarding it? Yes. But above all by a positive use of its sacred hours which will bring us into completer harmony with the spiritual, will help us to rest more completely in the eternal and to appropriate more fully the Life Divine.

At noon dinner was served in the shadow of the church, and there was an abundance of the good and substantial, and of the dainties that tempt your appetite long after you have had enough. In the afternoon we had our Bible reading on the

Sabbath. At night I preached to the people who came out, and there were a goodly number; and, also, Sunday morning and evening.

The Ritchie Church takes its name from the county in which it is situated, and as it is the only Seventh Day Baptist church in the county, the name seems most appropriate. I like an inclusive name, one which will not seem inappropriate when the person or organization has made some growth. I wonder how some children grow up, with names suited only to their babyhood. I always have been glad since I have been acquainted with the facts, that my mother stood out against calling the Roanoke Church the "Sabbatarian Valley" Church.

The Ritchie Church is a country church with a very hopeful future, if you look through the right kind of glasses. I do not mean magnifying glasses, either, but glasses that will give normal vision to the members of the church, vision to see the needs and opportunity of the great whitening field, and to measure correctly their great spiritual resources, a good part of which depends upon the right use of the material and physical. The whole community, whether consciously or not, looks to this church for its evangelization. There is considerable life and activity here. There are capable folks who are interested in the work of the church. The church needs a pastor resident and giving his whole time, not especially to the church, but to the community in the name of the church. And the church and community ought to support such a leader with his family.

My heart's desire and prayer is that all our churches shall come to appreciate the sacredness of the secular, the spiritualness of the physical, and the divineness of yielding our possessions and especially our earnings to the uses of the kingdom of God, which is a present kingdom.

The fact that I want to live forever is a strong proof that I shall live forever. God never made a fish with fins until he made an ocean for it to swim in. God never made a bird until he made an atmosphere for it to fly in. And God never put the longings for immortality in a soul until he had made a heaven to satisfy these longings.—*Truth Seeker.*

Ephrata

CORLISS F. RANDOLPH

It has long been said that Lancaster County, Pa., is the richest country in agricultural resources in the United States, and existing conditions go far toward establishing the truth of that assertion. Her broad, beautiful, golden fields of wheat and rye, her luxuriant meadows, and her bounteous crops of corn, all present an enviable picture of beauty to the eye, and bear witness to the material prosperity of the people; and a visit of a few days, amid such surroundings, with the German Seventh Day Baptists at the Cloister, as their Community buildings and grounds, lying on the banks of the Cocalico Creek, just outside the borough of Ephrata, are called, can not well be other than one of pleasure and rest. For, though they are a busy people, they are so hearty and so whole-souled in their welcome as to make the very atmosphere of their activity one of healthful peacefulness.

The pastor, Rev. Samuel G. Zerfass, lives in one of the Cloister buildings, and, through the summer months, spends freely of his time in supervision of the various activities of the Community. He also keeps in close contact with the civic and educational life of the town and county. He is the principal of the public school at Schoeneck, near by, and supervising principal of the eleven other public schools of West Cocalico Township.

The church at Ephrata is much encouraged by the recent addition of two new members, Mr. and Mrs. Ruben Kacher, who were baptized on the occasion of the annual Love Feast at Snow Hill a few weeks ago. The church here receives members upon probation for a year, at the end of which period, they are received into full membership, if they have given satisfaction as probationers.

The Sabbath school enjoys an average attendance of a little short of twenty, and under the spirited leadership of the superintendent, Mrs. Katie Wade, a commendable degree of interest is maintained. The *Helping Hand in Bible School Work* is in general use. Arrangements are being made at the time of this writing for the Sabbath-school picnic, which will be held in the near future.

A Memorial of the Late Rev. Joseph W. Morton

Editor of the SABBATH RECORDER:

DEAR BROTHER GARDINER: At a recent church meeting at North Loup a memorial of a former pastor was presented to the church. This memorial is a large framed picture of the late Rev. Joseph W. Morton. I think it would be worth while to print in the RECORDER the resolutions passed by the church, and one of the letters from the correspondence that led up to this gift. The letter is as follows:

Rev. Geo. B. Shaw,
North Loup, Neb.

MY DEAR MR. SHAW:

I am writing to tell you that the portrait of my father for the North Loup church, will be sent by express, to your address, this week.

The picture is copied from the only good photograph that we possess of father in his later years. The expression is rather too sedate to be quite like him, as we best remember him in his happiest moods.

I regret that we have not a photograph that shows the optimistic cheerfulness that was his most characteristic expression; but, aside from this, my brother and I both consider the likeness fairly correct, and I hope that it may be satisfactory to you.

It may interest you to know that the negative (for the copy) was prepared by Mr. N. S. Wardner, photographer, of Plainfield (a grandson of the late Rev. N. S. Wardner, who was one of father's best friends). From this negative the enlarged copy was made in New York, under Mr. Wardner's supervision, with such suggestions as I could add. We greatly appreciate the care that Mr. Wardner has taken to secure the best results possible.

The frame is made by Philip Swain, who will attend to the forwarding of the picture, with all caution to insure its safe transportation.

Will you kindly present this portrait to the church, with the respects and best wishes of father's children, in which we are cordially joined by his wife, Mrs. J. W. Morton, of Milton, to whom it is a peculiar pleasure that this loving family tribute should be sent to North Loup,

where she shared father's church work and social responsibilities, in this his latest pastorate. May I add, that we all value the kind remembrance of father, which prompted the church people to desire to have this memorial.

Very truly yours,
AGNES H. MORTON.

418 W. 5th St., Plainfield, N. J.,
June 5, 1914.

With

Mrs. J. W. Morton, Milton, Wis.
Joseph W. Morton Jr., Plainfield, N. J.
Susanna S. Morton
Amelia C. Morton
Marguerite W. Morton } St. Paul, Minn.
Lilian C. Morton
Ellis Morton Ayars, Bridgeton, N. J.,
(grandson: son of the late Mary E. Morton Ayars)

The resolution follows:

Whereas, A large framed picture of a former pastor of this church, the late Rev. Joseph W. Morton, has been presented to the church by Doctor Morton's family, therefore

Resolved, That the church gratefully accepts this memorial of one greatly respected and beloved, and that our thanks be extended to those who have given this picture, especially to Miss Agnes H. Morton of Plainfield, N. J.; also

Resolved, That a copy of Miss Morton's letter be written with this resolution on the records of the church.

Fraternally yours,
GEO. B. SHAW.

For This One Day

For this one day—

Grant us sight to see the road,
Creep plainly on our winding way,
And grant us strength to bear the load
For this one day.

For this one day—

Guide our feet the road along,
Let not our weary footsteps stray,
Help us to lift a stave of song,
For this one day.

For this one day—

Let us not see the mud beneath,
But know the gold above the gray,
And smell the wind from off the heath,
For this one day.

For this one day—

When bowed at eve for benison,
Grant that upon the uphill way
Our passing smile has gladdened one,
On this one day.

—Edna S. Valentine.

H. Albert Place, M. D.

Horace Albert Place was born in Alfred, N. Y., April 30, 1850, and died at his home in Ceres, N. Y., on June 9, after an illness of about a month, caused by a broken limb.

He graduated from Alfred University and later from the University of New York City. He came to Ceres, settling on the Pennsylvania side, and began the practice of medicine June 1, 1878. At first it was a hard up-hill pull for him, but with



perseverance and attention to business he forged ahead for thirty-six years, and his efforts were crowned with success, as he became one of the best physicians of this section, and especially for children. During his practice he drove thousands of miles over smooth and rough roads, through sunshine, rain, snow and sleet, in daylight and darkness, never shrinking his duty to a patient although sometimes he felt more like dropping on the floor for a rest or a few minutes' sleep. By his kindly nature and good will he endeared himself

to a host of people, who will miss him greatly.

On April 18, 1878, he was united in marriage to Miss Ellen Barber, who has stood by him in his work all these years. To this union were born four children, three of whom, with the wife and mother, survive him: Derle A. Place, M. D., of Hornell, N. Y., Merton Place of Menominee, Wis., and Irwin D. Place of Ceres.

In early life he became a Christian and united with the Alfred Seventh Day Baptist Church, and later, July 13, 1879, he united by letter with the Portville Seventh Day Baptist Church, which he served faithfully for about thirty-five years. On May 1, 1897, he was ordained deacon, in which capacity he served until called home. He was a true Christian man, strong on temperance, a loving husband and father, a good citizen and neighbor. He was a charter member of the Ceres grange and had served as master for the past three years.

The funeral was held in the Seventh Day Baptist church near Portville, Thursday, June 11, at 1 p. m., and was very largely attended, showing the high esteem in which he was held. Rev. Erlo E. Sutton, his pastor, officiated, assisted by Rev. J. M. Leach of Ceres, G. P. Kenyon of Richburg, and Evangelist A. Lee Aldrich of Binghamton. The body was taken to Alfred, where it was laid to rest at the close of the day, Rev. Wm L. Burdick of Alfred officiating.

A gentle hand, a loving voice,
From us is parted now;
But help us, Lord, to e'er rejoice
In thy protecting power.
The way may lack the guiding hand,
Earth's treasures from us gone;
But, Lord, if thou wilt take our hands
We yet may sing thy songs.

We miss him, Lord, yet 'tis thy will
To take him to his home;
His days with joy thou wilt now fill
In that eternal home.
We miss him, Lord, yet 'tis his gain
To be with thee above;
And we'll clasp glad hands once again
In that bright home of love.

ERLO E. SUTTON.

"The neglect of prayer by the Church at home means defeat at the front of battle."

YOUNG PEOPLE'S WORK

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

The Courage Verse

REV. HERBERT L. COTTRELL

Christian Endeavor Topic for August 2,
1914

Daily Readings.

Sunday—Courage in duty (Numb. 13: 17-25)
Monday—No intimidation (Neh. 6: 1-4)
Tuesday—John, the unafraid (Matt. 14: 1-12)
Wednesday—Cheer for the timid (Isa. 35: 1-10)
Thursday—Courage from God (Hag. 2: 1-5)
Friday—"If God be for us" (Rom. 8: 28-39)
Sabbath Day—Topic: Twelve great verses.
VIII. The courage verse (Josh. 1: 9). (Consecration meeting)

DEFINITION

Courage is that quality which enables us to meet danger and hardship without fear, and endeavor to overcome it. Moral courage is daring to do what is right.

INTERPRETATION

1. While fortitude consists in bearing manfully that which is painful or disagreeable, courage consists in not shrinking from the painful or unpleasant experiences which may be demanded of us. Fortitude will endure the amputation of a limb; courage will do that, and also face the cannon's mouth that causes the injury that requires the amputation.

2. The essence of courage is manliness and fortitude, belief in one's strength and skill which nothing can dismay, implicit belief and unfaltering trust in God. The root of the word is the Latin *cor*, heart. All courage is, at bottom, religious. If we need more courage, we need more religion. The highest courage springs from love—love of God and of man. We dare anything on behalf of what we love.

3. The habit of courage is acquired by education and discipline—as a soldier overcomes his timidity, as a medical student his faintness at the sight of blood, as a child gradually learns to confess a fault. The captain of a vessel that has been wrecked exhibits courage when he remains bravely on his vessel until every one of the crew has been saved. It is related

that at the battle of Mary's Hill, in the Civil War, the Union forces again and again made a desperate attempt to drive the Confederates from a stone fence behind which they were entrenched, but each time were repulsed with terrific loss. The ground was covered with the dead and wounded. About half way between the two contending forces was a Union soldier crying piteously for water. After the last repulse a Confederate soldier, a mere boy, leaped over the stone wall, and amid a storm of shot, ran swiftly to the Union soldier. Kneeling down beside him, he raised his head and held his own canteen to the lips of an enemy. Guns were leveled at him, but surprise and admiration prevented a shot from being fired, and when he started to return a shout of approbation went up from both sides.

4. There are two forms of courage, physical and moral. Physical courage is the resolute facing of danger. Courage is bravery—but is not bravado—which is recklessness, or frequent foolhardiness. A reckless man does not see danger. The foolhardy man makes brag and show of doing, while the courageous man sees the danger and bravely faces it. Courage is resistance to fear, mastery of fear—not absence of fear.

5. Moral courage is obeying one's convictions in the face of opposition and disapprobation; doing what the conscience says is right, against the scorn and ridicule of associates; standing up for truth and righteousness against the whole world. Moral courage is bearing a taunt, rather than to degrade one's self by some mean and unworthy action. This is the highest kind of courage.

6. What is needed today is courage to be honest, courage to resist temptation, courage to speak the truth, courage to be what we really are, courage to live honestly within our means, and not dishonestly upon the means of others. It takes courage to wear threadbare clothes while one's companions wear broadcloth silk. It takes courage to remain in honest poverty while others grow rich by questionable methods. It takes courage to say "No" squarely while others around you say "Yes." Physical and moral courage have been the grand leaders in the ceaseless progress of the world.

7. Physical cowardice is, in a measure, a matter of temperament; or of one's organization, and sometimes can not be entirely overcome; but the exhibition of it can be prevented by moral courage.

Moral cowardice, on the other hand, is a fault of character. Fear sometimes paralyzes into helpless immobility. The method of curing it is by a powerful effort of will to turn the attention away from the object which excites fear, to give the mind time to act and reason with itself. This requires presence of mind, the exercise of which often rescues men from apparently desperate straits. Presence of mind is the secret of the habit of self-control.

8. The best rules for living courageously are to live continually in the atmosphere and under the inspiration of a Christ-like ideal and purpose, to act quickly before one has time to yield to the Tempter, to have belief in one's own skill and ability, to forget one's self in the deed, to trust implicitly in the all-sufficient power of your heavenly Father to supply your every need, to be not afraid, neither undismayed, ever remembering that the Lord, thy God, is with thee whithersoever thou goest.

ILLUSTRATIONS OF COURAGE

Our military and naval officers and explorers and also the Christian martyrs of all ages exhibit fine examples of this virtue.

The narrative of Andrew's daring attempt to cut communications with the South in the Civil War has not its equal in the annals of bravery. Lieutenant Hobson's attempt to block Santiago Harbor, General Funston's capture of Aginaldo, Stanley's search for Livingston in the wilds of Africa called for the highest degree of courage.

Lincoln showed the quality of his courage, when, against the advice of Congress, he made the call for an additional five hundred thousand recruits. He was told that it would prevent his reelection. With flashing eye he replied: "It is not necessary for me to be reelected, but it is necessary for the soldiers at the front to be reinforced by five hundred thousand men, and I shall call for them; and if I go down under the act, I will go down, like the Cumberland, with my colors flying."

QUOTATIONS FOR INSPIRATION

They can conquer who believe they can He has not learned the lesson of life who does not every day surmount a fear.—*Emerson*.

True valor lies in the mind, the never yielding purpose.—*Thompson*.

True bravery is shown by performing without witness what one might be capable of before all the world.—*Roche foucauld*.

To see what is right and not to do it is want of courage.—*Confucius*.

We want poet, prophet, and priest, who will say, with the old Scotch piper when ordered to play a retreat, "I never learned to play a retreat, sir."—*Emily Huntington Miller*.

Riverside, Cal.

Semi-annual Report of the President of the Riverside Seventh Day Baptist Young People's Christian Endeavor Society, from January to July, 1914.

The society has been able to take several advance steps during the past half year. Some of the most noteworthy are given below.

1. Each Endeavorer was asked to read the Bible through this year, beginning in January. Honorable mention is made of Gene Davis, who finished in three months.

2. We have also tried to learn Isaiah 53, John 15 and Romans 12, but have the last two chapters to complete.

3. From a rating around 70°, at the beginning of the year, the Efficiency thermometer has risen to 85°. This fact alone shows that we are not standing still.

4. Christian Endeavor week was observed with fitting meetings, and increased our interest and zeal for the work.

5. We have emphasized hospital work during these six months, and as a result we gave \$3 to the city union to help defray the expenses of a bed for Mrs. Long, who has been a helpless yet uncomplaining invalid for five years. There is much left to do along this line. "I expect to pass this way but once; if, therefore, there be any kindness that I can show or any good that I can do, let me not deter nor neglect it, for I shall not pass this way again."

6. Now that the "California 1914 Dry Campaign" is our slogan, let us pledge

ourselves, individually and collectively, to support such a worthy cause.

7. "Clean-up Day" resulted in the disappearance of a goodly number of fox-tails, etc., from the church yards. A picture was taken of the workers, and lunch was served in the tent after the afternoon's work.

8. Thursday of every week has been reserved as "C. E. Calling Day," and all Christian Endeavorers make a special effort to visit the sick or "shut-ins."

9. Thanks should be tendered the Junior workers, who have labored so faithfully for the good of the children of the church.

10. We are grateful indeed for the helpful and efficient labors of our pastor in our society. "The Personal Workers' Club" was a success under his leadership. He is also conducting with success a Bible-study class.

11. But we must not forget our activities along missionary lines. We have realized a very neat sum from the missionary-penny box, which is a permanent "penny catcher" on the walls of the church. The Christian Endeavorers consider that all pennies belong in no other place than in that box. Here are some pulpit announcements used:

"Common sense is said to be the most uncommon thing in the world, yet the Christian Endeavor society hopes to collect a great quantity of common cents in the little red box."

"The Christian Endeavor society wants your dark-colored coins to convert the darkies in the dark continent. Patronize the dark-colored box in the rear of the room."

(Tune: "The Church in the Wildwood")

"There's a little brown box in the church room,
It hangs in the rear on the wall;
Pennies, nickels or dimes for the heathen,
Hear the music they make as they fall.
Oh, come, come, come, come,
Come to the box with your pennies,
Oh, come with your dimes one and all,
God will bless every gift and the giver,
He brought his salvation for all."

There are many more ways in which our work could be improved, and to that perfect end let us march on, looking unto Jesus Christ, our Leader.

Death has entered our ranks and left the memory with us of a life which shall be a lasting benediction to us. Mrs. M.

M. Brown, an honorary member, left us last April. She was our efficient Temperance and Good Citizenship superintendent.

Cordially yours in C. E. work,
MARY G. BROWN.

The British Christian Endeavor Convention

If there are any who think that interest in religion among young people is on the decline, they should read the account of the meetings of the twenty-fourth British Christian Endeavor Convention, held in Queen's Hall, London, two weeks ago. The hall was packed to its utmost capacity at every session and greater enthusiasm was manifested than in any previous convention. Considerable attention was given to the general subject, "The Need of the Age." What did the age need? Some said a change of government, an extension of the franchise, new social legislation, a change of the economic order. The general impression was that while these were good, what was chiefly needed today was emphasis on the spiritual side of life and a revival of real personal religion. The Lordship of Jesus Christ in every heart was the greatest social panacea. And yet the real practice of social religion received great emphasis. There were thunders of applause when the name of Lloyd George was mentioned, and agreeing laughter when Mr. Morgan urged every Endeavorer to take a hand in work for the state. "Don't be afraid of politics; you can't serve the state without sacrifice, but if you are true to the Christ you must sacrifice yourself for others." "If you haven't joined a political party yet, go home and join the right one—Labor, Liberal, or Conservative—I'll leave you to find out which it is—and work for the betterment of our people and the fulfilment of our daily prayer, Thy kingdom come."

One of the addresses which attracted most attention was given by Principal Ritchie, on the cultivation of the intellect by Christian Endeavors to meet the common criticism that they, as a class, were somewhat lacking in mental grit. Mr. Ritchie maintained that you can not disassociate the mental from the spiritual: the guard's lamp shows red or white rays, but the light is all the same. The love of the

truth, a well-trained mind and joy in work are the three essentials. The joyless worker is the slack worker. The brilliant man is the hard worker; the temptation of the "one talent" is laziness. There must be "the utmost for the highest," but also the best with the least. The mental efficiency required of Endeavorers was to understand the gospel, to be able to teach it, and to practice it. It is not snippets of Bible knowledge we want, but an intellectual study which will give the efficiency to grapple with the problems of the age.

An encouraging feature of the convention was the time given to the consideration of missions, but the most romantic hour was when Dr. Francis E. Clark, of Boston, appeared upon the platform. He received a most enthusiastic welcome. Doctor Clark sketched his visits to the societies in Norway, Finland, Poland, Russia, Germany—where there are five hundred societies—Hungary, France, Turkey, China and Japan. Everywhere Endeavor advances. There have been marked increases in the Comradeship of the Quiet Hour, the Go-to-Church Sunday, the Increase Campaign, which gained over a million new members in two years, and the Expert Campaign. Doctor Clark has just been in our office and spoke in most glowing terms of the progress of Christian Endeavor with all the countries in Europe, and even in the Far East. He believes that there is a real revival of interest in religion among the young people of the world.—*Christian Work and Evangelist*.

Golden Wedding of Dr. and Mrs. Platts

REV. L. C. RANDOLPH

A very happy event took place at the Milton Seventh Day Baptist church on the night after the Sabbath, July 4. An informal reception was given to Dr. and Mrs. L. A. Platts on the eve of the fiftieth anniversary of their marriage. A large number of people thronged the church between the hours of eight and ten to offer loving congratulations. President Daland at the pipe organ and Mrs. Ellen Place with her violin, rendered beautiful music. Eighteen people stood up, indicating that they were present at the wedding fifty years before. J. D. Bond described the scene, the large

crowd present at the commencement occasion, the wedding ceremony at the close, the rain, and Eld. Stillman Coon holding his big umbrella over the happy couple like a benediction, while President Whitford pronounced the solemn words of the ceremony. Mrs. Henry Osborne added her vivid impressions of the occasion. Mr. and Mrs. Sherrill Clarke, Mr. and Mrs. J. L. Shaw, and Mr. and Mrs. George Lanphere, having already passed their golden wedding mark, were called on to give advice, which each one did in characteristic fashion. Prin. Vernon Hurley spoke in behalf of the large number who had been received into the Milton Church during Doctor Platts' thirteen years' pastorate. J. C. Bartholf paid a tribute to the valuable service rendered at Battle Creek in the early days of the Seventh Day Baptist church there. Pastor Jordan spoke feelingly in behalf of the people of Milton Junction and of his own tender recollections of Doctor Platts' pastoral care years ago at Nile, N. Y. Pastor Randolph then presented to Dr. and Mrs. Platts, as a slight token of the loving regard of hosts of friends, fifty dollars in gold. (He was a little in doubt which to hand it to, but Mrs. Platts held the coin while the Doctor spoke, and he held it while she spoke, so the gift was evidently kept in loving partnership.) He wished for all present as happy a golden wedding as that which they were witnessing. Dr. and Mrs. Platts responded in expressions of heartfelt appreciation, giving very interesting reminiscences of the past and looking forward to happy reunions in the brighter life beyond. The hushed attention paid to their words, the warm hand-clasps, the glowing faces, gave expression to the hearts of the people. Dr. L. A. Platts Jr. sang a song, and the delighted audience would not let him go until he had sung two more. Last of all the band came and played, "Silver Threads among the Gold," bringing the evening to a very fitting close.

HAND-PENCILED SCRIPTURE WALL MOTTOES made to order, 10 cents per word, but none sent by mail for less than 25 cents, on Quaker gray cardboard, tied with ribbon, color desired. State size and text wished for. Miss Lois R. Fay, Princeton, Mass.

CHILDREN'S PAGE

The Wish of the Apple Tree

ALICE ANNETTE LARKIN

Apples, apples, here and there!
Apples, apples, everywhere!
Red or yellow, green or brown,
Every tree is loaded down.
Apple time brings lots of joy,
Fun for every girl and boy;
Let the call ring loud and clear—
Apple time again is here!

The sturdy little apple tree in the midst of the big orchard heard the song of the children, as they came trooping in from their ride, and wondered at the number of boys and girls who lived in the big white house near by. How they did like apples! Why, somebody seemed to be eating them or talking about them all the time. Which kind of apples did they like best? It must be the big yellow ones that grew on the old tree close by the orchard gate. Of course yellow apples were the sweetest and nicest.

"Oh, dear!" sighed the little tree, when it had wondered and wondered about these things for a long, long time, "I just wish I could be a yellow apple tree instead of a red one. Who likes red apples, anyway?" And the sturdy little tree began to be very unhappy.

The big Sun looked down upon it and smiled, and the Wind moved its pretty branches to and fro, but the little tree paid no attention to them at all.

"I wish, I wish," it kept saying to itself, "I wish I could be a yellow apple tree or a green apple tree, or even a brown one. I really wish I could."

Now the sturdy little tree in the midst of the big orchard was a very pretty tree, indeed, for its leaves were green and glossy, and it stood very straight. Its branches made a nice resting-place for Father Redbreast when he sang his Good Morning song. And not every tree could boast of a tiny nest in its top, as could the little apple tree. But still it was unhappy. Then all at once something happened, and this is what it was. Father Redbreast hopped out on the biggest branch to sing his cheery little song one morning very early. Perhaps he too wanted some-

thing that he couldn't have. Or it might be that he wanted to teach the tiny robins in the nest above his head that they must not only wish to learn to fly, but must try to use their wings as well. Anyway, his song sounded something like this:

"Cheer up, my little birds, cheer up!
I tell you that it's true
That when you ever want a thing,
You must not wish, but *do!*"

"Oh!" thought the sturdy little apple tree, "Here I've been wishing and wishing and not doing a thing. Now I'm going to wish and do too. I'll try to get closer and closer to that big yellow tree over there. Then maybe some of the apples will fall near me, and folks will think they are mine. Oh, and I'll just make these other branches reach out toward the green apple tree. It's not so very far off, so I can reach it by next year. Wouldn't it be wonderful if the boys and girls should come out some day and find yellow and red and green apples, and think that I grew them all? Oh, wouldn't it be splendid!"

So the little tree that was so sturdy and straight began to bend a little this way and a little more that way until there was danger it its not looking like the same tree at all. And the branches began to reach out toward the yellow apple tree on one side and the green apple tree on the other.

"How fast I am growing!" it said very often. "I wish, oh, I wish I could reach the brown apple tree too. Wouldn't it be wonderful if I could!"

But the big russet apple tree was too far away for the growing branches. Perhaps the little tree hadn't seen that its leaves were losing some of their glossy green color, for much of its time was still spent in wishing.

"I wish," it said one day, "oh, I wish that the children would come out and see me grow."

But the boys and girls didn't hear the wish, and the Wind was too busy to whisper it to them, so they didn't come for a long, long time. Then, very early one morning, the little tree heard them laughing and singing:

"Apples, apples, here and there!
Apples, apples, everywhere!"

Yes, they were coming straight to the big orchard. But suddenly the song ceased,

and the little tree heard only a very loud chorus of "Ohs" and "Mys."

"They're saying how wonderful I am," it thought. But no, that couldn't be so, for the biggest boy was holding in his hand a small, green apple, from which he had taken just one bite.

"Uh!" he cried, throwing it on the ground. "It's sour and bitter too. Uh!"

"Oh, but here's a cunning little red apple, Frank," somebody else exclaimed. "Maybe this is good." But one taste proved that this too was sour.

"It's a pretty color, though," the little tree heard some one say. "I guess it would make good jelly for apple tarts."

"Here's another kind of apple growing on the lowest branch, a yellow one," said the biggest boy, a minute later. "It's sweet, but it's wormy. Uh!"

"What a queer tree this is!" said the little girl who had discovered the red apple.

By this time the little red apple tree had heard quite enough, and it wished, oh, so much, that it could run away and hide.

"I wish, oh, I wish," it said to itself—but right there it stopped, for it had suddenly decided to spend no more time in wishing.

"I'll work, oh, I'll work," it said soberly. "And I'll never, never try to be anything but a red apple tree. Why did I ever want to be everything? Now I'm nothing but a crooked little tree that bears green apples that are sour, and red apples that are good for nothing but jelly to put in apple tarts, and yellow apples that are wormy."

But the little red apple tree suddenly lifted its head and looked around. Why, what could be the matter? There wasn't a single yellow apple to be seen, or even a green one. Scattered about among the pretty branches were ever and ever so many red apples. Yes, there were a very few on the ground.

"Why, I must have been dreaming," said the little red apple tree, with a happy sigh. "And oh, how glad I am that it isn't true. Now I'll work, oh, I'll work, and I'll just be my own self. I'm thankful it isn't too late."

A gentle little breeze stirred the branches of the sturdy little tree, and the big Sun looked down and smiled, as if to say:

"If you're destined for an apple tree, Don't try to make a rose,

For no one can expect to be Quite everything that grows."

"Cheer up! Cheer up!" sang Father Redbreast, from the topmost branch of the tree. I suppose he meant, "That's so! That's so!"

Tract Society—Meeting of Board of Directors

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

Members present: Joseph A. Hubbard, Edwin Shaw, W. M. Stillman, F. J. Hubbard, T. L. Gardiner, W. C. Hubbard, Asa F. Randolph, C. W. Spicer, Jesse G. Burdick, H. L. Polan, R. C. Burdick, L. A. Worden, F. A. Langworthy, F. S. Wells, A. L. Titsworth.

Prayer was offered by Rev. H. L. Polan. Minutes of last meeting were read.

The Committee on Distribution of Literature reported 25,928 pages of tracts sent out during the month, and RECORDER subscriptions decreased, net 13. Total paid subscriptions on July 1, 1914, were 1844.

Report received. The Treasurer presented his report for the fourth quarter, and his report for the year, both duly audited, and on motion the reports were adopted.

The Corresponding Secretary presented an outline of his statement to the General Conference for the year.

The Budget Committee presented the following report:

*SUGGESTED BUDGET FOR 1914-1915	
<i>De Boodschapper</i>	\$ 606 00
Sabbath Reform Work:	
Canadian Field, George Seeley:	
Salary ..	\$300 00
Postage ..	120 00
Southwestern Field, E. H. Socwell, salary and expenses	850 00
Pacific Coast Field, Pacific Coast Association	100 00
British Isles, T. W. Richardson ..	300 00
Field Work in the United States ..	1,000 00
	2,670 00
Mission Work:	
Los Angeles (Cal.) Church	\$ 350 00
Italian Mission, New York City and New Era, N. J., Mr. Savarese ..	350 00
Hungarian Mission, Chicago, Ill., J. J. Kovats ..	240 00
Java Mission, Marie Jansz, Pangoengsen, Tajoe, Java	150 00
	1,090 00
Traveling expenses for representatives of the Society at Associations, Conference, etc. Secretary's and Treasurer's expenses, stenographer, postage, typewriting, legal expenses, etc.	600 00
Deficit on Publications:	
SABBATH RECORDER	\$2,950 00
Sabbath Visitor	550 00
Tracts published and general Tract Society printing	1,500 00
Sabbath School Junior Quarterly ..	200 00
	5,200 00
Contingencies ..	500 00
Field or Denominational Secretary ..	2,000 00
	\$12,866 00

*This budget is subject to such revision as may be necessitated by the action of Conference looking to the so-called "Central Committee."

SOURCES OF INCOME	
Income from Invested Funds	\$ 5,200 00
Balance on hand	1,200 00
Contributions required from the people	6,466 00
	\$12,866 00

Respectfully submitted,
F. J. HUBBARD,
O. S. ROGERS,
Budget Committee.

Report received and adopted. Correspondence was received from Rev. Geo. W. Hills, Rev. Chas. S. Macfarland, Rev. T. J. Van Horn, Rev. D. B. Coon, Rev. Clayton A. Burdick, Charles Wilkinson, Prof. Kwesi Attah Sam, Pearl Rothenbach, Rev. W. D. Burdick, Rev. E. H. Socwell, Rev. H. C. Van Horn, J. A. Davidson, Rev. R. G. Davis, Rev. J. S. Kagarise, Ira B. Crandall, Rev. A. J. C. Bond, Rev. H. N. Jordan, D. R. Edwards, John A. Austin, Rev. Geo. Seeley, Gerard Velthuysen.

Voted that the Committee on Distribution of Literature be authorized to send such books to Sec. Chas. S. Macfarland as are suggested by his correspondence.

Voted that correspondence from Rev. D. Burdett Coon requesting literature and information be referred to the Corresponding Secretary and Business Manager with power.

Voted that the prospective expenses of Rev. H. L. Polan in receiving and entertaining Rev. Gerard Velthuysen previous to Conference, be paid by the Board.

Voted that Editor Gardiner and Secretary Shaw be our representatives at Conference, the expenses of the Editor to be borne by the Board. Minutes read and approved.

Board adjourned.
ARTHUR L. TITSWORTH,
Recording Secretary.

American Sabbath Tract Society—Treasurer's Report

April 1, 1914, to June 30, 1914

F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY
Dr.

To balance cash on hand, April 1, 1914	\$3,187 13
To funds received since as follows:	
Contributions as published:	
April ..	\$ 437 22
May ..	133 00
June ..	318 11
	888 33
Sabbath Reform Field Work, expenses returned ..	3 37
Income from Invested Funds:	
April ..	\$ 337 95
June ..	1,662 90
	2,000 85
City National Bank, interest on balances	21 84
Publishing House Receipts:	
RECORDER ..	\$ 751 29
Visitor ..	176 26
Helping Hand ..	114 38
Tracts ..	80
Lewis' Biography ..	1 50
	1,044 23
	\$7,145 75

Cr.	
By cash paid out as follows:	
G. Velthuysen, appropriation	\$ 151 50
George Seeley:	
Salary ..	\$75 00
Postage ..	30 00
	105 00
Joseph J. Kovats, salary ..	60 00
Marie Jansz, appropriation ..	37 50

Los Angeles (Cal.) Church, appropriation through Rev. Geo. W. Hills ..	87 50
T. W. Richardson, salary ..	75 00
Italian Mission, through J. G. Burdick ..	87 50
	\$ 604 00

Sabbath Reform Field Work:	
E. H. Socwell:	
Salary ..	\$150 00
Expenses ..	74 66
	224 66
Pacific Coast Association, traveling expenses Geo. W. Hills on Pacific Coast Field	100 00
Willard D. Burdick, expenses and supply ..	32 25
William L. Burdick, expenses and supply ..	51 61
Henry N. Jordan, expenses and supply ..	40 00
Clayton A. Burdick, expenses ..	15 20
A. J. C. Bond, expenses and supply ..	14 53
Corliss F. Randolph, expenses to Snow Hill, Pa.	14 94
	493 19

Committee on Revision of Tracts, Books ..	15 25
Treasurer's Expenses, telegrams ..	2 10
Corresponding Secretary's Supplies and Expenses:	
Neostyle Co.	\$ 4 25
Stenographer ..	117 75
Expenses to Ashaway ..	6 75
Postage ..	7 31
	132 06

Tracts—Translation into Spanish and Swedish for South American Field	17 30
Publishing House Expenses:	
RECORDER ..	\$1,791 55
Visitor ..	241 15
Helping Hand ..	206 38
Tracts ..	39 25
Tract Society:	
Supplies, Corresponding Secretary ..	6 82
Supplies, Editor ..	92
Ink for Savarese ..	1 25
Stamped envelopes for Treas.	26 98
	2,314 30

Income from Permanent Fund, prepaid ..	\$1,577 90
Transferred to Sabbath Reform Field Work Account ..	800 00
	2,377 90
Balance cash on hand ..	1,189 65
	\$7,145 75

E. & O. E. F. J. HUBBARD,
Plainfield, N. J.,
July 6, 1914.

Examined, compared with books and vouchers and found correct.

THEO. G. DAVIS,
ASA F. RANDOLPH,
Auditors.

July 12, 1914.

Where is the secret of power? In my college days the professor of natural philosophy used to exhibit his great horseshoe magnet, wound with coils of wire. He hung it up, charged the wire with a galvanic current, and it caught up and held four thousand pounds. He signalled to his assistant to throw off the current, and the power was gone. My brother, encircle your soul with faith, and let the divine electricity of the love of Christ charge it. Then you can lift anything; you can do anything that God wants you to do. Draw it off and you are a shorn Samson, a weakling.—Theodore L. Cuyler.

SABBATH SCHOOL

REV. WALTER L. GREENE, ALFRED, N. Y.
Contributing Editor

Some of the Chief Sources of a Teacher's Power

MRS. MARY F. WHITFORD

Read at a Sabbath School Institute, Andover, N. Y., June 28, 1914.

I wish to confess at the outset that it was with great reluctance that I undertook to present my views on this subject, because I fully realize that it is much easier to lay out plans for others to follow than it is to be a living example of the precepts given. I also realize that a high ideal is an inspiration to better work, even though one fails to reach it.

A perfect teacher, one who has all the qualifications for training and winning souls is very rare; and while all will admit that the chief source of power lies, with God's help, in the life and example, very few fulfil all the requirements in their own estimation.

I am sure no one will dispute the fact that the first great element of a successful teacher is consecration and an earnest desire to win souls for the kingdom. But this alone is not enough; there must also be a good understanding of the truths to be taught, and a convincing way of presenting them. The common saying that "a teacher is born, not made," applies not only to the day-school teacher, but is equally true of the Bible teacher. If there is a lack of personal magnetism, tact and sympathy on the part of the teacher, there is sure to be a corresponding lack of interest on the part of the class, and the truths taught will in most cases fail to make the impression desired.

The teacher who gets close to her pupils and makes them feel that she has a personal interest in them seldom has any trouble in getting a response of some sort when questioning the class. She does not talk down to them, but makes them feel that *their* opinions are worth considering and that the short half-hour of the session

is more for help in spiritual matters than quibbling over possible discrepancies in the lesson.

If from each lesson some helpful truth is developed that can be applied to daily conditions, and the teacher feels that those who have received the truth will be helped to better living during the week, there will follow a feeling of satisfaction that the hour has not been spent in vain.

To many it may seem a trivial matter, but the personal appearance has something to do with the power a teacher has over her class, especially with the younger ones. It is natural for the little people to be attracted to a teacher becomingly dressed. Somehow the pretty belongings seem to enhance her value, and they listen with more interest when she pleases them; and while the plain matter-of-fact teacher, who seemingly takes no interest in her personal appearance, may be a far better exponent of the Bible, she fails to draw the attention she craves.

This truth applies, too, to the older classes, and was forcibly brought to my attention by a young lady member of a Bible class who in speaking of her teacher, who had passed the prime of life and had come to feel that such things were unnecessary and out of place, said: "The members of our class feel the same desire to have their teacher make a pleasing appearance that the younger ones do, and none of us wish to invite strangers into the class when ashamed to introduce our teacher to them." So in this way I learned that personal appearance is a source of power; and even those who feel that the time is passed when such things should be deemed essential, should remember that it is due to those who paid them the compliment of choosing them for their teacher, to come before the class dressed tastefully and in such a way that no adverse criticisms are provoked.

One of the most vital sources of power is suitable preparation. It is utterly impossible for a teacher to enjoy the lesson who is unprepared. It is not necessary to be a noted Bible scholar to be able to teach convincingly the lessons as they are presented from week to week. A thorough preparation of the topic to be taught, with the help obtained from the many sources

that are now available, should place *any* teacher in line to impart the truths intended for the occasion; and if the lesson is given with enthusiasm and a sincere interest in the subject, there will be no dragging of time or tiresome waiting for the bell to ring for the closing exercises. One of the busiest men in the country, who stands at the head of a great steel plant and at the same time has wonderful success as a Bible teacher, attributes his power to the fact that he makes it a rule to spend from twelve to fourteen hours each busy week in the preparation of his lesson.

When a teacher is so crippled as to be obliged to depend upon the questions in some quarterly, the members of the class soon lose their interest. What they want and need is a teacher who is wide-awake and posted, so that each and every question is met with a ready answer, either by reference to some passage in the Bible or an illustration giving the light desired.

My experience as a day-school teacher taught me this lesson of thorough preparation. The grammar class seemed dull and uninteresting. Somehow I could not get my pupils aroused to the idea that grammar was of any importance whatever. I know *now* that it was because the subject had never been a favorite one with me. At last I resolved to master the lessons myself. When the recitation was called, I closed the book that was usually handed me by some member of the class, laid it on my desk and stood before them with the lesson learned, anxious to teach it to them, as I had conquered it. At once there was a brightening of faces and an inspiring reception of the lesson as taught, that not only helped them but me. From that day this proved to be one of the most pleasant hours in my day of school work, and the secret was that the lesson was learned and understood before an attempt was made to impart it to others.

The same results follow when the Sabbath-school teacher stands before the class with the feeling that she knows her lesson and wants others to know it as she knew it.

These are some of the sources of power that mean success to the Bible-school teacher. Very few compass them at all, but the one who is really anxious to do

good work for the Master need not be discouraged. God can bring great results from unpromising subjects; and the teacher who conscientiously does his or her part from Sabbath to Sabbath, is sowing seed for future fruition.

It may be long years before results follow, but the precepts and admonitions given in love will not be in vain, for we have the assurance that "in due time we shall reap, if we faint not."

Sabbath School Lesson.

LESSON V.—AUGUST 1, 1914
THE TRIUMPHAL ENTRY

Lesson Text.—Mark 11: 1-11

Golden Text.—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee." Zech. 9: 9.

DAILY READINGS

First-day, Ps. 24: 1-10.

Second-day, Zech. 9: 1-17.

Third-day, Mark 14: 1-9.

Fourth-day, John 12: 1-19.

Fifth-day, Matt. 21: 1-11.

Sixth-day, Luke 19: 29-44.

Sabbath day, Mark 11: 1-11.

(For Lesson Notes, see *Helping Hand*)



Ask for our price on your next job of catalogues or booklets. We deliver the work. Low prices, and satisfaction guaranteed.

American Sabbath Tract Society
Plainfield, New Jersey

HOME NEWS

FARINA, ILL.—We are having another dry season in this part of Illinois, and some of the crops are seriously affected by it. Early in the season it looked as though we would have a heavy strawberry crop, but the yield was the smallest that we have had in years. The wheat crop was good, and the prospects for corn are excellent—if we have sufficient rains to mature it. The soil here is better than in many sections of our country, else we would not have as good crops as we are realizing.

The Milton College Evangelistic Quartet, consisting of Allison L. Burdick, William D. Burdick, Ray Polan, and Clark Siedhoff, were with us last Sabbath, and remained till Wednesday morning when they went on to Stone Fort where they are to conduct meetings, with the help of Pastor C. S. Sayre of Albion. Because of the Fourth of July celebration that was going on at Farina last Sabbath, we made the day as attractive as possible for people in the *house of worship*. This was done by having more special music in the morning service than usual, and a sacred concert in the afternoon. At both of these services a good number of our young people, and the Milton quartet, sang. The concert was attended by many of our First-day friends, and we all enjoyed it very much.

Monday night the Milton quartet gave a concert in the church, taking up a collection for the work of the quartets. This amounted to \$12.00. The program was well arranged, and pleasingly rendered, and from start to finish the large audience gave close attention, and showed their pleasure with the music by calling the quartet back many times. The concert was worthy a place in a lecture course, and any of our societies would be pleased, I am certain, in listening to the program that these young men give. Their presence with us, and their singing, have increased our interest in the work of the quartets this summer. Last Monday our Sabbath school held its annual picnic at Smith's woods. An unusually large company of scholars and their friends availed themselves of the privilege of spending the day in the woods, and a general good time was the verdict.

This church is looking forward with pleasure to the association that is to be held here the last of September. A good program, with evangelistic meetings prominent, has been prepared, and we hope that many of our friends will come and enjoy the meetings with us.

WILLARD D. BURDICK.

July 10, 1914.

RIVERSIDE, CAL.—The semi-annual business meeting of the Christian Endeavor Young People's society was held July first at the home of the retiring president, Mary G. Brown. New officers and superintendents were chosen and a great deal of business was done. It was voted that the president's report be sent for publication in the SABBATH RECORDER. The society paid the expenses of sending a delegate from the society to the California State Convention at Oakland, Cal.

Miss Sylvia Maxson of Placentia, Cal., spent a week-end visiting with her friends, Mr. and Mrs. E. D. Richmond. Miss Maxson's former home was at Gentry, Ark. Riverside, Cal., is still on the map. We are all as busy as ever. Warm weather has taken several people to the San Bernardino Mountains to spend the summer months. Among these are Elder Severance and family. Elder Severance was granted a leave of absence for six weeks.

Dea. C. H. West is able to be about and we rejoice with him in this privilege.

A miscellaneous shower was held in June for Miss Rosa Davis, whose house was burned to the ground this past spring. About seventy-five friends and neighbors gathered at the home of Mrs. Gelse Cook, bringing gifts to help furnish her cozy little home recently erected by Mr. C. D. Coon.

Mr. and Mrs. Alchin and nephew of Battle Creek, Mich, are spending some time among us.

M. G. B.

No man can afford to set his chronometer by anything except the sun. And when a man is steering for the port of eternal happiness or woe, he can not afford to set his conscience by the conscience of every man he happens to meet; he must set it by the Sun of righteousness.—*Beecher*.

"Wit without kindness is the bee without honey."

A Message From Agnes Barber

The two letters that follow will be of interest to many RECORDER readers. They reached us just as the collége numbers began, and when copy was much more plentiful than space in the paper to receive it. Miss Barber will have the sympathy of her many RECORDER friends.

DEAR RECORDER FRIENDS:—With the season's greeting to all, especially to Lone Sabbath Keepers, I send a brief item from Norwich, which will assure me the prayers of many dear friends. On December 13, tripping my foot on a rug caused a fall which gave me a broken collar bone. This of course I much regretted as it would cause expense, the amount of which I would so much rather put in the Lord's cause. With the next breath after my fall came thanksgiving that the lamp was kept from breaking and an explosion was averted, which if it had come would have been so much worse. There were no burns, no broken limbs to prevent walking, and my dear right hand was spared for further service. Surely, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Not a tear has been shed, there is so much to rejoice over. The fracture was bad and the setting tedious, but there is no pain now, the only discomfort being the tight girding, as I imagine a corset must feel. I have always protested against the sin of maiming the body. I fondly anticipate the comfort and joy of breathing again with perfect freedom as my Creator intended. I am ever for health of spirit and soul and body.

"He giveth me songs in the night."

AGNES F. BARBER.

(Five months later)

EDITOR SABBATH RECORDER:—The enclosed letter was written at the proper time, but in the confusion of the many weeks before my recovery it did not reach its destination. The calls that kept coming from various departments of denominational work impress me that I must explain. I am not in the habit of letting my subscription wait like this, but my failing sight made it seem uncertain whether to renew. But I will do so by faith, for I should so miss my precious paper. My great expense prevents any making of

pledges, which is my greatest sad regret. Hoping all will accept this as my reply, I am yours in the best of bonds.

AGNES F. BARBER.

The Binder

FRED S. PLACE

Through the yellow harvest fields I take my way
And the precious garnered sheaves behind me lay,—

Their life is done.
They stood so tall and fair when day was new;
Their slender stalks all wet with morning dew
Shone in the sun.

The farmer guides my path across the field;
With gratitude he views the bounteous yield,—
Reward of toil,
Which he with help of gracious Heaven above,
With thought and skill and all his work of love
Won from the soil.

All day the closely serried stalks of grain
Bent by my reel are quickly cut in twain,—
In bundles tied.
No more the wind shall stir each nodding head
Nor rudely shake beneath a billowy tread
Their strength and pride.

When day is done and softly falls the night,
I rest secure beneath my canvas white
Till comes the day.
The farmer neath his roof in such repose
As only toil and simple living knows
Is far away.

The patient, weary team that led me through
The labors of the day with guidance true
Lies in the stall.
The harvest moon above the eastern hill
Pours silver radiance on the world so still,—
Wide over all.

The dewy odors from the bruised grain
And weeds and grasses which my knives have slain
Are sweetly blent,
And down the gentle pasture slopes they roll
Where cattle resting on the close-cropped knoll
Sigh with content.

So blessed my lot, my frame of wood and steel
The joys of human life can almost feel,
And I can share
The labors which shall free the human hand
From chains of penury and make our land
More free from care.
Alfred Agricultural School.

Just to be good; to keep life pure from degrading elements; to make it constantly helpful in little ways to those who are touched by it; to keep one's spirit always sweet, and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.—*Edward Howard Griggs.*

MARRIAGES

MARTIN-ROOT.—At the home of the bride's parents, Mr. and Mrs. Hollis J. Root, near Hartsville Center, N. Y., June 24, 1914, by Pastor William L. Burdick, Mr. Harold J. Martin of Alfred, N. Y., and Miss Ethel May Root.

SCOTT-COTTRELL.—At the home of Pastor Coon, 124 Ann Avenue, Battle Creek, Mich., June 30, 1914, by Pastor D. Burdett Coon, Reuben C. Scott and Miss Anna Cottrell, both of Battle Creek, Mich.

HOWARD-VANSANT.—At Farina, Ill., on the morning of June 30, 1914, by Pastor Willard D. Burdick, Mr. George E. Howard and Miss Aileen VanSant, both of Farina.

BURDICK-CRANDALL.—At the home of the bride's parents, Mr. and Mrs. D. P. Crandall, on the afternoon of June 30, 1914, Mr. Arthur L. Burdick and Miss A. Blanche Crandall were united in marriage by the Rev. Willard D. Burdick.

DEATHS

HOWELL.—In Olean, N. Y., July 3, 1914, Mrs. Susan Antoinette Slingerland Howell, in the eighty-second year of her age.

Mrs. Howell was the daughter of Walter and Sophina Crandall Slingerland, and was born in Independence, N. Y. She was educated at Alfred, entering that institution in the year 1850-51, and the most of her life has been spent in the village of Alfred, N. Y.

In 1854 she and William T. Howell were united in holy wedlock and to them were born five children, Herman Benjamin, Estella Slingerland, William T., Christina, and Susan, all living. Mr. Howell died a number of years ago.

In early life Mrs. Howell made a public profession of religion. Upwards of forty years ago she joined the First Seventh Day Baptist Church of Alfred and has quietly and faithfully filled her place in the church and its auxiliary organizations.

Funeral services, conducted by Pastor William L. Burdick, were held in the church at Alfred, Sunday afternoon, July 5, and interment took place in Alfred Rural Cemetery. WM. L. B.

BURDICK.—Laverne Burdick, the third child of Silas and Phoebe Burdick, was born in the town of Brookfield, Madison Co., N. Y., November 4, 1843.

Although he was a puny child he developed into a fairly sturdy man. When three months old he came with his parents to the town of Genesee, Allegany Co., N. Y., where he spent his boyhood and young manhood at hard work, helping to clear the wilderness farm. He attended school during the winter months at District No. 4, town of Genesee, from the time when he was ten until he was seventeen years old.

In February, 1858, when a little past fourteen, he was baptized by Eld. Joel C. West and united with the Third Seventh Day Baptist Church of Genesee. Since that time he has lived a consistent Christian life. He lived in Rhode Island from 1868 until 1877. He then came to Nile, where he spent the remainder of his life. He united with the Seventh Day Baptist church at Nile by letter November 10, 1883. He always took an active interest in the work of the church, supporting it by his attendance, means, hard work, sympathy and prayers.

September 1, 1864, he enlisted in Co. B, 189th N. Y. Volunteers, and served faithfully through the arduous campaigning of the army of the Potomac until the battle of Hatcher's Run, where he was disabled so as to be sent to a hospital in Washington. From the hospital he was discharged as totally disabled, but his indomitable will enabled him to recover, and from that time he has been a hard worker in whatever capacity he has been engaged. His honesty of purpose has been shown in whatever he has undertaken. He was willing at any time to inconvenience himself to aid his fellow men. He died a poor man, because he was so generous toward his debtors.

On November 4, 1875, at Andover, N. Y., he was married to Adelaide E. Hofer, by Rev. T. R. Williams. Their children are Floyd M. and Zora F. (Mrs. Carl Jordan) who, with their mother, survive.

For many years he has been an active member of the G. A. R., occupying several positions of honor during the time of his connection with the order.

While he was helping to build a barn, between Nile and Friendship, on the morning of June 30, 1914, he accidentally fell from the staging and died instantly. He was over seventy years old.

Funeral services were held at the church at Nile the following Thursday afternoon, and interment was made in the beautiful cemetery at Dodge's Creek.

W. M. S.

CRANDALL.—James H. Crandall, son of Ira B. and Lucy P. (Randall) Crandall, was born in South Brookfield, March 14, 1835, and died at his home near Obert, Allegany County, N. Y., June 11, 1914.

On October 11, 1850, he was united in marriage to Ordella O. Blakeley. To this union were born three children—H. L. Crandall of Farmington, Conn., Minnie M. Willard of Butterfield, Mo., and Ira B. Crandall who died three years ago in New Britain, Conn. Besides the wife and two children he is survived by one brother, N. A. Crandall of Brookfield, N. Y.

He professed faith in Christ at the age of nineteen, was baptized by Rev. Joshua Clarke, and united with the Second Brookfield Seventh Day Baptist Church. In 1868 they moved to Missouri and he changed his membership to the Brookfield (Mo.) Church. In 1879 they returned to New York State and settled on Dodges Creek, where he united with the West Genesee Seventh Day Baptist Church. He was ordained deacon of this church on November 11, 1880, and served until the church disbanded a few years ago.

In September, 1861, he obeyed the call of his country and enlisted in the army, serving in

Battery A, 1st N. Y. Light Artillery. He was mustered out in 1864. During his term of service he was excused from duty but two days and that for sickness. Not only did he serve the church and army well but his town and county also, having held the offices of assessor, supervisor, and justice of the peace.

The following was sung at the grave by Fred Beckham:

"Close his eyes, his work is done,
What, to him, is friend or foe man?
Rise of moon or set of sun?
Hands of man or kiss of woman?"

Chorus—

"Lay him low, lay him low,
In the clover or the snow;
What cares he? He can not know,
Lay him low.

"As man may, he fought the fight,
Proved his truth by his endeavor;
Let him sleep in solemn night,
Sleep forever and forever.—*Cho.*

"Fold him in his country's stars,
Roll the drum and fire the volley;
What to him are all our wars?
What, but death, be working folly?"—*Cho.*

The services were conducted at the house by Pastor Erlo E. Sutton of Little Genesee, and at the grave by the Grand Army Post of Portville, N. Y., of which he was a member. E. E. S.

STILLMAN.—Mrs. Louisa Gowdy Stillman was born in Verona, Oneida Co., N. Y., May 1, 1825, and passed peacefully away on June 14, 1914, in the ninetyeth year of her age.

She grew to womanhood at Wellsville, N. Y., and was married there to Ephraim Flint on April 30, 1846. She came west as a bride, and settled at Albion, Wis. Eleven children were born to them, of whom only five grew to maturity. The husband died in 1864. In 1875 she was married to Edwin Fuller. He lived but a short time. In 1876 she was married to Dr. Clarke Stillman, and made her home at Milton Junction, Wis., where she lived until the death of her husband in 1890. She then went to live with her only remaining daughter in Janesville. In the fall of 1913 the family moved to Chicago, where she lived until her death.

She was a woman of remarkable strength of character. She had achieved "The Christian's secret of a happy life." She was converted when a girl at Wellsville, N. Y., and after her marriage was affiliated with the Seventh Day Baptist people all her life, although not formally a member of any church. She had much sorrow, but was always cheery and hopeful. There was a way through every trouble. She had an unconquerable spirit of faith, hope and love. Says her daughter: "Ever since I can remember, mother has lived that beautiful life. Her life has been long, but there were no wasted years. She was the most unselfish person I ever knew."

Funeral services were held at the Milton Junction Seventh Day Baptist church, June 16, conducted by Pastor Randolph, assisted by Pastor Jordan. L. C. R.

What to Forget, What to Remember

Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied us,
Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet;
The pride with which some lofty one disdained us,
Let us forget.

Let us forget our brother's fault and failing,
The yielding to temptations that beset,
That he perchance, though grief be unavailing,
Can not forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The faults o'ercome, the rectitude unswerving,
Let us remember long.

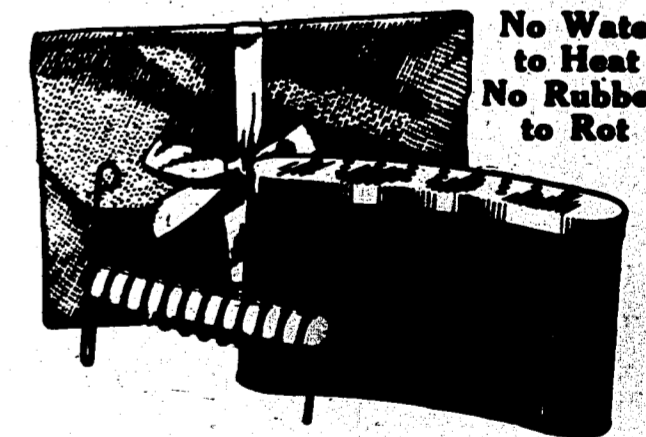
The sacrifice of love, the generous giving
When friends were few, the hand-clasp warm
and strong,
The fragrance of each life of holy living,
Let us remember long.

Whatever things were good and true and gracious,
Whate'er of right has triumphed over wrong,
What love of God or man has rendered precious,
Let us remember long.

—Susan E. Gammon, in *Christian Standard*.

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The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery 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, pastor, 606 West 191st St., New York City.

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

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

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

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

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

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

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, 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.

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The child frightened in his play runs to seek his mother. She takes him upon her lap and presses his head to her bosom; and with tenderest words of love, she looks down upon him and smooths his hair and kisses his cheek, and wipes away his tears. Then, in a low and gentle voice, she sings some sweet descant, some lullaby of love; and the fear fades out from his face, and a smile of satisfaction plays over it, and at length his eyes close, and he sleeps in the deep depths and delights of peace. God Almighty is the mother and the soul is the tired child; and he folds it in his arms and dispels its fears, and lulls it to repose, saying, "Sleep, my darling, sleep! It is I who watch thee."—Henry Ward Beecher.

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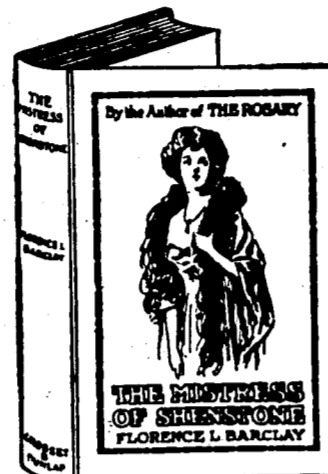
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GEORGE I. SILL

Father! how little in our youth
We know thy mighty pow'r—
Nor see thy sceptre, feel thy truth—
Ignor'd that careless hour.

The majesty of ev'ry star
That studs the heavens most high—
Eternal, vast and radiant—far
Beyond our feeble cry.

The mountain hoar, the silv'ry lake,
Each river, flow'r and tree,
The ocean wide where billows wake—
Attest thy Deity.

Yet, as the sands of life run out,
Our hearts are taught thy way—
When comes our sight, when ends our doubt,
With reverent awe, we say:

"O Immanence in all—Divine!
Now low we bend the knee—
Creation, to the full, is thine—
'All glory!' shouts to thee!"

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