

# The Sabbath Recorder



REV. A. CLYDE EHRET  
(See page 333)

—CONTENTS—

EDITORIAL.—Consistent Loyalty Helps the Church.—Why Blame the World?—A Good Investment.—Making Boys Into Men.—Who Pays the Revenue?—Jails are Empty.—Catholics and the President.....	321	WOMAN'S WORK.—March (poetry).—Pictures of Korean Life.—Minutes of the Woman's Board Meeting .....	337-341
EDITORIAL NEWS NOTES.—Sherwood Eddy at Yale .....	323	A Nice Letter.....	341
"Lord, Teach Us to Pray".....	324	YOUNG PEOPLE'S WORK.—Shall We Fail?—Birthdays That Count for Christian Endeavor.—Rhode Island State Christian Endeavor Convention.—"Home Mission Opportunities."—A Pleasant Evening at Berlin With the Juniors.—News Notes.....	342-347
MORE IS NEEDED.....	326	SABBATH SCHOOL.—Sabbath School Institute at Jackson Center, Ohio.—Sabbath School.—Lesson for March 20, 1915.....	349
SABBATH REFORM.—Is the Fourth Commandment Abolished?—Is the "Statesman's" Position Dangerous?.....	327-330	FOR THE CHILDREN.—The Pet Pelican of St. Petersburg .....	349
EDUCATION SOCIETY.—Quarterly Meeting of the Executive Board.....	330	HOME NEWS .....	350
A Letter of Appreciation.....	331	MARRIAGES .....	350
MISSIONS.—Two Letters .....	332	DEATHS .....	351
Ordination of A. Clyde Ehret.....	333		
Statement of Christian Experience and Belief .....	333		

# The Sabbath Recorder

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

VOL. 78, NO. II

PLAINFIELD, N. J., MARCH 15, 1915

WHOLE NO. 3,654

## Consistent Loyalty Helps the Church

Have you ever noticed how loyal the members of a political party are to their leaders? When a party orator makes a speech, hearers of his own party do not think of criticizing his effort, or of questioning his statements. They applaud him during the delivery of his address, and are careful to speak well of it outside. Even if they are disappointed, they do not allow their opponents to know it. If there is faultfinding, it is with those of the opposite party.

Would it not be well for Christians to learn this lesson in regard to those who advocate their principles, and be more careful how they criticize their pastors and leaders? The habit of criticizing the sermon in the presence of the children is all too common in many a home. The defects, if there are any, are made more of than the good points, and thus the message is discounted. What can be expected of unconverted children who grow up in the atmosphere of a home where church leaders are constantly being discounted by the parents? Probably there is no more prevalent reason why children grow up with little love for the church. Many a child has been driven away from church life into worldliness by the disloyalty of church members.

## Why Blame the World?

It is no uncommon thing to hear people blaming the world for their mistakes and failures. "The world," say they, "is full of snares and temptations. It sets traps for unwary feet, and it is next to impossible to resist the evil influences the world makes so attractive." The Christian who offers such a plea forgets that Christ overcame the world, and that he promises to every one grace and strength sufficient for any emergency. The fact is, the world is not so much to blame for a man's failures as he himself. It never draws one away from the path of right unless he is willing to go; and when he does go, it laughs at

him. Very seldom does the world go upon God's ground to lead souls away, but the Christian too often leaves the fold and ventures into the realms of the sinful, into the very grasp of evils which would not disturb him at all if he were in his right place. To pray God to "lead us not into temptation," and then to go deliberately in where we are sure to be tempted, is to fly in the face of fate. Safety is found only by keeping away from danger. Not the influences of the world outside, but the enticements of lusts and desires within the heart, are most to blame for the downfall of those who leave the church.

## A Good Investment Making Boys Into Men

Nothing can be more profitable for this country than investments that aid worthy boys in getting a good start as American citizens and business men. The movement now on foot in New York City to raise funds for the erection of a new and larger Newsboys' Club is a move in the right direction. The newsboys as a class commend themselves to the average citizen through their "peculiarly American traits of industry, perseverance, and grit." Their qualities are of the kind that, when properly cultivated, make desirable American citizens. To educate the class of boys now making their way on the streets against hard knocks is to fit a mighty army for active citizenship for the near future. The Newsboys' Club, with its comforts, its classes in English and in civics, its lectures on citizenship and good conduct, its gymnasium, and its system of premiums for advancement and good behavior, is a most worthy institution. Its work has proved so valuable and helpful that men have decided to enlarge the plant, and steps are being taken to raise the money. We believe the enterprise will find willing supporters, and those who contribute to the fund will have the satisfaction of seeing the boys thus helped grow to be men that count.

There never was a time when citizenship



meant more than it does today; and the right kind of education is absolutely essential. One of the most gratifying signs of the times is the increasing attention paid by educational institutions of all kinds and grades to the study of things pertaining to true citizenship and practical manhood. In a composite citizenship like ours, special care should be taken to cultivate the habit of seeing the truth from every viewpoint, and to instil the principle of a common brotherhood. Teach the boys that industry and labor are the foundations of all wealth, and that spirituality and honesty, as well as intellectual growth, are essential to complete manhood, and we need have no fear as to the character of the generation to come.

#### Who Pays the Revenue?

The one question most frequently asked by the advocates of the license system is, "What can you do for revenue?" We are told that we must have the liquor traffic to furnish the great stream of money that flows from it into the treasury of the nation every year. Too many fail to consider the real source of this revenue. They think it comes from the liquor sellers, and do not see that it really comes from the thousands made poor and destitute by the traffic. It is drained out of the rank and file of the country's citizens, who are thereby made paupers, robbed of manhood, besotted, and brought to despair and ruin! This country, just for a little money, deliberately authorizes certain men to run a business that ruins and makes untrustworthy thousands upon thousands of its own citizens! May the day be hastened when our country will cease selling the manhood of its citizens for revenue.

#### Jails are Empty

One is impressed with the change in the attitude of daily papers toward the liquor traffic. This is especially true in States where prohibition is having a thorough trial. One of the West Virginia papers, which we happen to know did not in former days have any good thing to say about prohibition, now comes out enthusiastic over the changes for the better since that State became dry. It says: "On the eighth of July the prisoners were so thoroughly

cleaned out of the workhouse that, when the jailers sent for men to clean the jail, there were not enough men in prison to do it, and the jail officials had to do the work themselves." This was in one of the larger cities of the State. In the same connection we find the information that one former leader of the "wets," a grocer, tells of a man who had owed him a grocery bill four years, from whom he could get nothing; but who, the first pay day after the saloons were closed, gave him ten dollars on the old debt. The poor man explained that, since the traffic in drink had been stopped, he had been able to save money to pay his old bills. Similar incidents are being reported all over that State.

This is just what might be expected as the result of prohibition. The wonder is that a great nation like ours should so long remain apparently blind to its own best interests. Its citizens, its homes, its schools, its churches, and its every business enterprise have all too long been made to suffer from the tyranny of the rum power just for a little money for government expenses.

#### Catholics and the President

The tables seem to be turned just now, and instead of Protestants heaping blame upon President Wilson for being too friendly with Catholics and thus encouraging them in their evident efforts to gain political prestige in America, Roman Catholics are censuring him for not intervening in Mexico to stop Mexican leaders from driving "political priests" out of that country. If newspaper reports are true as to what the priests are saying about the President, Catholics must regard him as the most bigoted and blameworthy Protestant since the Reformation. If any other church should make such open and undisguised efforts to control governments, and to dictate the course of rulers, the Roman Catholics would undoubtedly raise a cry of protest that would be heard the world around. The American people who are in sympathy with the principles held by the founders of this Republic should guard with jealous care our free institutions, and overrule every movement on the part of either Catholic or Protestant to unite church and state in matters of government.

## EDITORIAL NEWS NOTES

#### Sherwood Eddy at Yale

Sherwood Eddy, who so mightily stirred the hearts of students of China not long ago in Peking, Nanking, and Canton, has recently spent a week with the students of Yale University. Professors, students, and citizens alike agree that the meetings resulted in the greatest revival of religious feeling and religious resolution ever known in the university and community. The largest auditorium was packed day and night, and over five hundred young men definitely committed themselves to the religious life. The impulse given the Christian life of the community, the stimulating of moral ideals and religious impulses by such a revival can not be estimated. The number of converts is really the least among the far-reaching results of such a campaign.

We were sorry to learn of the utter destruction by fire of the main building of the old Albion Academy at Albion, Wis. The old building was erected in 1856 by Seventh Day Baptists, but of late years it has been owned by people of another faith. An old landmark is gone, and a good school is crippled. Students were thrown out of their rooming-places but Albion people opened their homes to them and the school is to go on.

The house built in 1666 by a son of John Howland, the last survivor of the company that came in the *Mayflower*, is advertised to be sold at auction next month by order of the court. The property had fallen into decay previous to 1911, in which year the Society of the Descendants of Pilgrim John Howland was organized and secured the old home. By this society it was restored. No reason is given, so far as we know, for the order to sell.

Governor Goethals, of the Panama Canal Zone, has announced his intention of resigning and retiring from the governorship within a year. He claims to have requested that he be relieved and a younger man put in his place.

There is significance in the interest being taken in prohibition by students of colleges. In the Morningside College of Iowa the students have petitioned for a one-hour course in prohibition, to be added to the curriculum. In Georgia, branches in this line are being placed in the courses of several colleges and normal schools. The students of the University of South Carolina have declared for state-wide prohibition. The entire freshman class of the University of Missouri has, according to report, been asked to sign a pledge against ever attending a "beer party," and the most powerful student organization of Harvard protests against serving beer at freshman banquets.

Plans are already on foot for the World's Sunday School Convention, to be held in Tokio, Japan, in October, 1916. The hope is entertained that the war may be over by that time and that there will be nothing to hinder a successful gathering of Bible-school hosts.

It is proposed in Japan to erect a fine memorial building for the training of Bible-school teachers, to be known as the Hamill Memorial Building, in honor of the late Dr. H. M. Hamill, president of the International Sunday School Association, who died January 21, 1915.

The Koreans are such lovers of pictures that one can hardly find a home where there are not many picture cards pasted on the walls. Taking advantage of this love of the Koreans for the beautiful, cigarette companies have flooded some parts of their country with pictures of animals, flowers, people, buildings, etc., each as an advertisement, with a tiny picture of cigarettes in one corner. It is proposed by Bible-school leaders to supplant these as far as possible by wholesome pictures containing some message from the Bible or some Christian precept. The plan suggested is to make these pictures prizes for attendance at Bible schools, and so to let the children earn them. Any one desiring to send left-over Bible-school pictures or other attractive cards to Korean Bible schools is invited to write to Rev. S. D. Price, Supt., 216 Metropolitan Tower, New York City.

The Federal Council of Churches has indicated the week of March 28—April 3 as a week of prayer among the churches. Unity in Christ, Christ's Evangel, Christ and the Nations, Christ and the World's Missions, Home, Education, and Sabbath, and Social Service are the daily topics running through the week.

A society called the American League to Limit Armaments has been organized with headquarters at Room 509, 43 Cedar Street, New York City. It will use its influence to promote a sane national policy for the preservation of international law and order with the least reliance upon force. It strongly opposes the spirit of militarism in the United States, and will work for a universal curtailing of armaments by international agreement. It believes that this is the most unfortunate time to advocate an increase of armaments either on land or sea. More than fifty well-known Americans have their names on the stationery sent out by this society.

Three men in Sing Sing Prison who were executed for murder on February 26 left a letter pleading for the prayers of Christians in their behalf and urging that the death penalty be done away. This letter was read before the committee of the New York State Legislature at Albany by Thomas Mott Osborne, prison reformer, at the time when the bill for abolishing the death penalty was under consideration.

President Wilson has set Monday, May 10, for a Pan-American meeting on financial questions. Representative ministers of finance and leading bankers from Central and South American countries are requested to meet with financiers and treasury officials of the United States, to consider financial and commercial relations among American nations. All these governments have responded favorably to the President's suggestion, and invitations have been given.

On March 6, Governor George W. Clarke, of Iowa, signed the woman's suffrage and constitutional prohibition amendments passed by the legislature. The prohibition measure requires the sanction of the next general assembly before its submission to the voters. The present as-

sembly has before it now the bill to permit a vote on the suffrage amendment at the primaries next year.

According to a report of the Rescue Society with headquarters on Doyers Street, New York, 621 "down and out" boys under eighteen years of age were returned to their homes or placed in good surroundings last year. By finding relatives and friends, twenty-one bodies were saved from burial in the Potter's Field. Eleven families were saved from being evicted from their home for non-payment of rent, Thanksgiving dinners were served to 1,100 persons, and within three years 5,000 men have joined the Mission Brotherhood.

The Rockefeller Foundation has decided to render extensive aid to Chinese hospitals and medical missions by establishing tuberculosis hospitals and strengthening the staffs of some missions. It is proposed to establish six one-thousand-dollar scholarships, with traveling expenses, to enable Chinese graduates to pursue further medical studies abroad; and five similar scholarships to enable Chinese nurses to obtain training in America.

To the Balkan nations the present war activities in the Dardanelles must seem like a judgment of the Almighty to free them from the tyranny under which they have been held for five centuries through the barbarous Turk and the jealousies of rival European nations.

### "Lord, Teach Us to Pray"

REV. EDGAR D. VAN HORN

There are two kinds of prayer—individual and social. Individual prayer is the outbreathing, silent or expressed, of a single soul in its devotional attitude towards God. Social prayer is the act of an individual in bringing to the throne of grace what he believes to be the heart-longings of his fellow-worshippers as a group, whether this group be the family or the larger body of Christian believers. In either case prayer may be defined as the act of lifting the heart to God with all its troubles, anxieties and cares, with its burdens and heart-longings for the present and future. Ordinarily it will have in it the elements of

thanksgiving, praise, petition for forgiveness, the uttering of the soul's deepest needs and highest aspirations. If it is a social prayer, it will be based on a knowledge, in a degree at least, of the needs, the burdens, the hopes and the aims that fill the minds of those the leader represents.

Now it is evident that from time immemorial men have had to *learn* to pray. Especially is this true of those who have successfully led their fellow-worshippers in the expression of their petitions and devotions. Some have learned more quickly than others, some may have had "the gift" of prayer, but all have had to learn. I do not say that only the learned can pray. The cry of an ignorant lost soul may be a prayer, but progress in Christian experience implies growth in the prayer life. Wise fathers and mothers recognize this and patiently set themselves to the sacred task of teaching the little child his first, "Now I lay me." Then, a little later, Junior superintendent, Sabbath-school teacher and the wise pastor take up the same holy task and seek to further develop the knowledge of prayer. So the process goes on for years before the average Christian acquires the ability to lead intelligently his fellow-worshippers in their devotions. It has been the universal experience of men. When the Forerunner of Jesus came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and came to him with the request, "Lord, teach us to pray." Jesus granted their request. In fact it is the only thing he did teach them to do except by example. He considered it of such importance that he gave them a prayer which they should use, as though he said, "If you know how to pray, you will be able to do anything else which a Christian ought to do."

Now it seems to me that if there were the dangers in a formal or written prayer which some Christians of today seem to think there are, Jesus would never have granted the request of his disciples and taught them the prayer which we commonly call the "Lord's Prayer." Certainly no prayer has been so widely printed and so universally used by men as this prayer. In public assemblages—through all the centuries—men have joined in the use of this

prayer, and I suspect often thoughtlessly. Yet no one ever thought of protesting against its publication or use. Certainly if printed prayers are a menace to spirituality in Christian worship, then Jesus placed before men for all time such a menace.

For a number of years many have felt the need of training in this phase of Christian development. And we need to begin not only with the children in the Junior and Sabbath school but to go back to the home and help the father and mother to better perform their part of the sacred task. I fear that a great cause of the decline in Sabbath-keeping and the spiritual life is due to a decline in family worship. And what can we expect when we never have taken a single step to aid the fathers and mothers in the home to carry out this important function? I look back in my own childhood and recall the fitful attempts of my father to conduct family prayers. He was a good man, a Christian, but he was not gifted in prayer, and with labor he repeated his prayer until growing tired with his set phrases and expressions he dropped the practice altogether. I know another family from which came four Christian girls. In this home the father was more persistent but he too felt he did not possess the gift of prayer, though he had a prayer of his own which he occasionally repeated in the morning devotions. For the most of the time, however, he used printed prayers which the mother clipped from the religious papers in their home and pasted into a scrapbook for his use in family prayers. I have been in the home a good many times and listened to these prayers, which were invariably reverent, devout and edifying.

It was such homes, of which I believe there are many, the Tract Society had in mind when they recommended through the Committee on the Revision of Tracts and other literature the publication of a book to be an aid or guide in private and family devotions. It was not claimed or even expected that it would be a "remedy" for all the ills, irreligion, and lack of spirituality among us, but it was expected that such a work would be a distinct aid to a more general practice, in the home, of the prayer life. Perhaps we were mistaken but I think not.

With the Lord's Prayer as an example



I need not enter into any defense of "printed prayers." Prayer should always be sincere and from the heart and I believe we are all agreed that there is need of more such prayer in our lives; but I think we ought to be very careful not to allow ourselves to be prejudiced against such helps in prayer life just because certain denominations may have gone to an extreme in their use. My observation has been that our attempts to guard against "formalism" have resulted in a worse formalism, for certainly in many of our churches there is evidence of a lack of real reverence and devotion. In other churches I see worshipers come in and taking their seats bow their heads in silent prayer while our custom is to thoughtlessly meander to our seats often laughing and jesting over things entirely foreign to the place and occasion. But this is aside; certainly I would rather hear an original prayer repeated a thousand times than hear *none*, if it is devout. But the father who attempts to express the needs and longings of his family is apt to utterly fail by repeating the same prayer day after day regardless of changing conditions and needs. By studying and using different prayers, even though printed, he would soon increase his range of thought and expression so as to be able to more fully meet the needs of his family. As a matter of fact those who are, as a rule, set against the use of printed forms of expression are pretty apt to be the ones who are using over and over again the same stereotyped expressions each day both in the family devotions and in asking the blessing at the table. Well, we all do it more or less and I feel sure that if we could have the time and disposition to study for a little while the prayers and devout expressions of good men we would increase our own devotion and power of expression rather than diminish it as has been suggested. If we did this we would not need to go on year after year with the same old *forms* wearying our own selves and others with our monotony.

Personally I would be greatly helped by such a work as the Tract Society has proposed and with a proper use of it my spiritual life and power to lead others would be greatly increased.

### More is Needed

C. H. WETHERBE

It is believed by a great many people that God's pardon of one's sins is all that is needed for life and eternity. This is a serious error. One needs more than the mere forgiveness of his sins, to make him a genuine Christian. If all that God did for a sinner was to pardon him of his sins, the man would be left without that divine support which is necessary to enable one to live a Christian life. With one's pardon, there must come into him the Holy Spirit, not only to seal him as a believer, but to guide, strengthen, and sustain him in all coming years, and amid all trials, temptations, and service for God.

The *Christian Worker's Magazine* says: "Dr. Gunsaulus once took a pardon to a man, who said to him, through the prison bars: 'Thank you for this pardon; but what I need is a friend to lean up against, because I have not the power to keep from doing certain things which are lawless and evil.' The man stated a great fact of our fallen nature. All of us need more than pardon. Were God to forgive us our sin, and then leave us to ourselves, it were almost better that it had not been done. But when he begins a good work in us, he perfects it. It was expedient for Jesus to go away, that another Comforter should come—a paraclete, one who comes alongside to help. He is a friend to lean up against. He gives us 'power to keep from doing certain things which are lawless and evil,' and he abides with us forever. Oh, truly our God is great, and he is merciful!"

Those people who do not believe that the Holy Spirit has an abiding place in a Christian, are depriving themselves of the greatest help that a human being can have in this world. They may talk of one's leaning on the Bible, but the Bible alone, good and great as it is, is not sufficient for all the spiritual needs of the Christian. He daily needs the light and leading of the Holy Spirit, the Christian's blessed Comforter.

"Your best should be given to Him who gives his best to you."

Folly in the child becomes vice in the youth and crime in the man.

## SABBATH REFORM

### Is the Fourth Commandment Abolished?

While looking for a book on personal work adapted to the needs of Christian workers in general and ministers of the gospel in particular, a comparatively recent work came into the writer's hands which is used in the Moody Bible Institute of Chicago, the author being one of the instructors in that school. There are some very excellent things in the book, and some others that may lead astray those who use it. For example, in the suggestions as to the proper method of dealing with Seventh Day Adventists, we find the following: "Show them that the law (on the tables of stone, clearly the so-called moral law) is done away." "Show them that the Sabbath obligation is expressly and plainly declared not to be binding upon the Christian." "Show them that the Sabbath is purely a Jewish institution and was never meant to be binding on the Christian." "Show them that every one of the Ten Commandments, except the fourth, referring to Sabbath observance, is reaffirmed in the New Testament."

In the comments which accompany these instructions the author maintains that the doing away with the old covenant has also done away with the law, but that the entire law with the exception of the fourth commandment was reenacted in the New Testament, so that the new covenant has as its basis not the Decalogue but nine only of its precepts, the fourth being omitted. In his effort to prove that the Sabbath is a purely Jewish institution the author refers to the law as given both in Exodus 20: 1-17 and in Deuteronomy 5: 12-15, and maintains that because certain reasons given have special reference to God's dealings with the Hebrews the law itself was meant for them alone.

In our judgment the position taken is unscriptural, and fraught with great danger to the cause of truth. Let us examine this position. The first contention is that the entire law was abrogated when the old covenant was abrogated, and that the law with the exception of the fourth commandment was reenacted. This is contrary to

all sound principles as to the nature of the moral law. The only text quoted to prove the abrogation of the law is this: "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious" (2 Cor. 3: 7-11).

The question which first meets us here is, what is it that was done away? The entire law, says our author, and then all of it except the fourth commandment was reenacted. But if it was reenacted it was not done away. The contradiction in these two positions ought to be sufficient to show that the notion that the law was done away is erroneous. That which was done away was what was established under Moses. Was the moral law first established under Moses? There are a few things about the moral law which need to be emphasized for the instruction of the people of this generation. Law in general is the expression of the will of the lawgiver. It is also the expression of his nature. What is known as the moral law is expressive of both the will and the nature of God. Moral law is given in two ways. First, it is revealed in the very nature of God's moral creatures; second, it is given by special enactment. The moral law was written on the hearts of our first parents in the day of their creation. The Sabbath is specially mentioned in connection with the finishing of the work of creation. It is said that God not only rested on the seventh day, but that he also blessed and hallowed it. How could a day be blessed? Only by connecting a blessing with the proper observance of it. This was done at the very beginning of the career of the human race, plainly showing that the Sabbath was intended for the race in general, and not for any portion of it to the exclusion of the rest. What then was done away when Christ came? Not the moral

law, but the Mosaic covenant which was based on this law but included many things of a purely ceremonial nature. The fact that in the announcement of the law to Israel reasons for keeping the fourth commandment are given which refer to events in their own national history does not prove that the law was given only for the Hebrews. It should be observed first of all that in the announcement of the Decalogue as recorded in Exodus the reasons annexed to the fourth commandment are not of this type at all, but go back to the work of creation and God's resting after the work was finished. It is only in the rehearsal of the laws by Moses in Deuteronomy that local and temporary reasons are given (Deut. 5: 15). The reasons for a law are no essential part of the law. There are some reasons why the whole human family should keep the fourth commandment. There were other additional reasons why the Hebrew people should have kept it. Moses gives these reasons. There are special reasons now why this commandment should be observed.

But what shall we say about the reenacting in the New Testament of the whole moral law except the fourth precept? Simply this, that it was not done. Jesus said that he did not come to destroy the law, but to fulfil it. The only part of the law that was really abolished was the part known as the ceremonial law. The re-statement of various precepts of the Decalogue is not to be viewed as a reenactment. If it is, some of them were reenacted a number of times, which is absurd. Neither is it correct to say that there is nothing in the New Testament requiring the observance of the fourth commandment. It is not done by enjoining the observance of the Sabbath in so many words, but it is done nevertheless. Had the New Testament writers commanded the observance of the Sabbath Day in specific terms they would have been understood to mean the observance of the first day of the week. What is the New Testament teaching as to Sabbath observance? First, it is plainly taught that the observance of the seventh day Sabbath is no longer binding. This is the plain meaning of the following words of Paul: "Let no man therefore judge you

in meat, or in drink, or in respect of a holyday, or of the new moon, or of a sabbath day" (Col. 2: 16). As is well known Jewish Christians observed both the seventh and the first days of the week. There was no dispute among Christians at that time about observing the first day, but there was about observing the seventh. Paul declares that they were free to do as they pleased about it. Furthermore the New Testament shows by example that the first day of the week is to be observed as a day of rest and worship, and these things constitute the essence of Sabbath-keeping. The texts are the following: John 20: 19, 26, where the record is given of Jesus meeting with his disciples on the first day of the week; Acts 20: 7, where the record is given of the disciples at Troas meeting to break bread on the first day of the week; 1 Cor. 16: 2, where Paul gives instructions about the collection on the first day of the week; Rev. 1: 10, where John speaks of being in the Spirit on the Lord's day, a designation of the first day of the week which had already become common. To those who say that in this there is no specific command and who will not be satisfied with anything less, it is enough to say that the Sabbath was first given by example and not by specific command. It was fitting that the change from the seventh to the first day of the week should be made in the same way.

Another thing made plain in the New Testament, but which ought to be clear even from a careful reading of fourth commandment itself, is that the precept does not fix the day of the week upon which the Sabbath is to be observed, but only the proportion of time to be kept holy. Six days shalt thou labor, but the seventh is the Sabbath. No matter when you begin to count, if you count six, the next is the seventh. And the term seventh day never became a specific name for the Sabbath, as will be seen from a careful study of the places where the expression is found.

It is unfortunate that in a great school where so many hundreds of young people assemble to receive instruction in methods of Christian work they should be taught such views of the Sabbath as will lead logically to the complete secularizing of the day. — *Editorial, Christian Statesman, March, 1915.*

### Is the "Statesman's" Position Dangerous?

The editor of the *Christian Statesman* makes a clear and biblical answer to suggestions found in the book used by the Moody Bible Institute as to the best way to meet the arguments of Seventh Day people. To the first half of his reply both Seventh Day Baptists and Seventh Day Adventists can say amen. But when they come to the turn made by the writer when he attempts to explain New Testament teaching as to the apostolic Sabbath, they meet with a genuine surprise. He says: "Had the New Testament writers commanded the observance of the Sabbath day in specific terms they would have been understood to mean the observance of the first day of the week."

Let us notice a few New Testament facts about the Sabbath and the "first day of the week." The Sabbath is mentioned sixty times in the New Testament, always in its appropriate character as the Sabbath. The first day of the week is mentioned but eight times, and *never* in any sacred sense, with not so much as a suggestion that it is to be kept holy. Five of these eight times it is explicitly spoken of as the day following the Sabbath. When the writer thus referred to it, several years had passed since the resurrection, but no hint was given of any change. In one of these eight places reference is made to the evening when the disciples were within with doors shut for fear of the Jews, but no suggestion is given of a day for worship. In the Book of Acts the first day of the week is mentioned but once, when the disciples were having a farewell meeting at Troas. It was evening, and many suppose it was Sunday night as we reckon time (by the Roman method), but this can not be. The Bible everywhere uses the Jewish method, and Sunday began at sunset of the day now called "Saturday." Hence this all-night meeting must have been in the dark part of Sunday, and Paul traveled all the light part of that day. If this was not the case, and men insist that the meeting was on the evening after Sunday (according to Roman reckoning), then the breaking of bread took place after midnight, or on Monday. Conybeare and Howson's *Life of Paul* gives the time as follows: "The labors of the early days of

the week that was spent at Troas, are not related to us; but concerning the last day we have a narrative which enters into details with all the minuteness of one of the gospel histories. It was the evening which succeeded the Jewish Sabbath. On Sunday morning the vessel was about to sail" (*Life and Epistles of St. Paul*, chap. 20).

In all the epistles the first day is mentioned but once, and that is with reference to the laying by of funds for the needy on the first day of the week, so they would be all ready when the apostles came. Here, too, there is no reference to a sacred day or to worship. To all this must be added the facts that the Book of Acts gives a connected history of the observance of the Sabbath by the apostles for some twenty years after the resurrection; that Paul, "as his custom was," taught Jews and Gentiles on more than eighty Sabbaths; and that, even when the Gentiles requested him to speak to them on the next Sabbath, he did so without so much as saying, "Come tomorrow, for that is the Lord's Day, the new Sabbath." Had he been trying to establish a new day, this request gave him a splendid opportunity to say something about it.

When all these facts are considered, it is hard to believe that "had the New Testament writers commanded the observance of the Sabbath day in specific terms they would have been understood to mean the first day of the week."

Again, to believe that Paul in Colossians 2: 16 "plainly taught that the observance of the seventh day Sabbath is no longer binding," places that text squarely in opposition to Paul's lifelong habit as a Sabbath-keeper. To believe that Paul meant, in this passage, the Sabbath of the fourth commandment, places the Sabbath among the ceremonial sabbaths, with meats and drinks and new-moon festivals, etc., which were done away in Christ. It was never classed with these, but always stood at the heart of the moral law, for the perpetuity of which the *Statesman*, in his article, has just made such a strong plea and on strictly Bible grounds. This law is constantly enjoined by the apostles, and concerning it Paul himself said: "Wherefore the law is holy, and the commandment holy, and just, and good." It was by this he realized he was a sinner and found Christ. This law did not die with Christ. The apostle delighted



in it, and it is no wonder he said of it: "Do we then make void the law through faith? God forbid; yea, we establish the law."

In view of Christ's teachings about the law which he came not to destroy; in view of his loyalty to the Sabbath all his life; in view of his warning to pray that the believers' flight from doomed Jerusalem, which was to take place forty years after his death, should not be on the Sabbath; in view of the apostolic teachings and example referred to above, is it reasonable to suppose that the early disciples would have understood Sunday to be meant had the Sabbath law been urged upon them? Is there not danger of being misled by the last half of the *Statesman's* argument?

**Seventh Day Baptist Education Society**

*Quarterly Meeting of the Executive Board*

The meeting was held, pursuant to call, February 21, 1915, at 4.30 p. m., President W. C. Whitford presiding:

Members present: W. C. Whitford, A. E. Main, Wm. L. Burdick, Mrs. W. C. Whitford, C. R. Clawson, E. P. Saunders, P. E. Titsworth, A. B. Kenyon, Waldo A. Titsworth, I. L. Cottrell, J. N. Norwood, F. L. Greene.

Prayer was offered by Rev. W. L. Burdick.

The Treasurer, P. E. Titsworth, gave the following report:

**Treasurer's Report**

Second Quarter, 60th Year—November 1, 1914, to February 1, 1915

**I. Revenue and Expenditure**

Dr.	
Balances, Nov. 1, 1914:	
Alfred University .....	\$138 90
Theological Seminary .....	345 60
Alfred University, Natural History Fund .....	1 29
Young Men Preparing for Ministry .....	65
Salem College .....	1 29
Twentieth Century Endowment Fund .....	58
Special Betterment Fund for Alfred University .....	67
	<b>\$ 488 98</b>

**Interest:**

Mortgages:	
Belcher Land Mortgage Co. \$112 00	
Horace G. Bryan 105 00	
Merton Burdick 60 00	
C. C. Callen..... 15 00	
A. J. Clark..... 30 00	
W. S. Emerson... 36 00	
M. L. B. Merrill 42 63	
F. W. Mundt.... 75 00	
D. M. Sullivan... 45 00	
	<b>\$520 63</b>
Bonds:	
Denver & Rio Grande Ry Savings Bank Account:	50 00
Washington Trust Co..	4 87

Theological Interest:	
Mrs. E. A. Williams....	1 25
	<b>\$ 576 75</b>

**Contributions to Seminary:**

Churches:	
First Alfred, Alfred, N. Y. ....	\$13 10
DeRuyter, N. Y. ..	4 50
First Hopkinton, Ashaway, R. I. ..	2 90
Little Genesee, N. Y. ....	8 79
Marlboro, N. J. ...	2 40
Milton, Wis. ....	7 65
Milton Junction, Wis. ....	2 75
New York City... ..	4 53
Nortonville, Kan. ..	75
Plainfield, N. J. ...	29 81
Salem, W. Va. ....	8 45
Shiloh, N. J. ....	5 18
Walworth, Wis. ...	4 95
	<b>\$ 95 76</b>

Associations:	
Southwestern Association .....	\$ 1 80
Southeastern Association .....	6 90
	<b>\$ 8 70</b>

Memorial Fund .....	200 00
Woman's Board .....	20 00
	<b>\$ 324 46</b>

Mortgage tax, Alvin Hall.....	4 00
	<b>\$1,394 19</b>

**Cr.**

Alfred University .....	\$ 138 90
Theological Seminary .....	345 65
Special Betterment Fund for Alfred University .....	67
Theological Seminary, account expenses of current quarter.....	415 00
County Clerk:	
Recording fee and mortgage tax, Hall Mortgage .....	\$5 25
Recording fee and extending search, Sullivan Mortgage .....	2 00
	<b>\$ 7 25</b>

**W. C. Whitford:**

Expenses to Berlin, N. Y., in re Rhoda T. Greene Estate.....	21 45
University Bank:	
Interest on demand note.....	1 28
Alfred Mutual Loan Association:	
Interest on stock loan.....	4 50
Salary of Treasurer for second quarter, 60th year .....	25 00
Balances on hand February 1, 1915:	
Alfred University Fund...\$277 90	
Theological Seminary Fund .....	143 36
A. U. Natural History Fund .....	3 86
Young Men Preparing for Ministry Fund .....	2 42
Salem College Fund.....	3 86
Twentieth Century Endowment Fund .....	1 74
Special Betterment Fund for A. U.....	1 35
	<b>\$ 434 49</b>

**II. Principal Account**

Dr.	
Balance November 1, 1914.....	\$ 162 00
Alfred Mutual Loan Association:.....	
Stock loan .....	300 00
University Bank, demand note.....	350 00
Washington Trust Company.....	425 00
M. L. B. Merrill, payment on mortgage	100 00
E. E. Hamilton Estate, payment on theological end. note .....	36 00
Special Betterment Fund for Alfred University .....	67
Overdraft on Revenue Account.....	29 98
	<b>\$1,403 65</b>

**A Letter of Appreciation**

MY DEAR BROTHER GARDINER:

I have been receiving cards and letters from dear friends in the United States on the occasion of my eightieth birthday, on February 14, for which favors I am truly thankful. I had not anticipated such special favors. The one from the Tract Board all our SABBATH RECORDER readers have seen. Such a document surprised me. I shall keep them all safely, in memory of the occasion. May God greatly bless the kind senders and give them all many happy birthdays. I had never thought of living so long in this world. My health is good, my faculties and powers of body and mind are in good condition, and I feel like working for the Master our Lord Jesus Christ for quite a while yet, if it be his blessed will that I should live to do so. Thanks to all my dear friends. I shall not forget your kindness. When I think of the goodness of the Lord to me, I am astonished. May God bless you all. Amen.

Yours in His service,  
GEORGE SEELEY.

Sunnie Brae,  
Moncton, N. B., Canada,  
March 4, 1915.

Cr.	
Alvin Hall, mortgage loan.....	\$ 800 00
D. M. Sullivan, mortgage loan.....	250 00
University Bank, demand note.....	3 65
Cash on hand.....	350 00
	<b>\$1,403 65</b>

**III. Endowment Funds**

A. Condition	
General Fund .....	\$ 110 00
Alfred University .....	23,373 64
Theological Seminary .....	22,570 79
Alfred University, Natural History Department .....	200 00
Young Men Preparing for Ministry....	100 00
Salem College .....	200 00
Twentieth Century Endowment Fund..	90 00
Special Betterment Fund for Alfred University .....	106 61
Loan on stock of Alfred Mutual Loan Association .....	300 00
Overdraft on Revenue Account.....	29 98
	<b>\$47,081 02</b>

**B. How Invested**

Bonds .....	\$ 7,052 35
Mortgages .....	35,450 00
Loan Association Stock.....	318 00
Theological Endowment Notes.....	2,659 00
Real Estate Contract.....	1,600 00
Washington Trust Company.....	1 67
	<b>\$47,081 02</b>

Respectfully submitted,  
Paul E. Titsworth,  
Treasurer.

Alfred, N. Y.,  
February 1, 1915.  
Examined, compared with vouchers, and found correct.

Curtis F. Randolph,  
Waldo A. Titsworth,  
Auditors.

*Voted*, That the report be adopted when approved by the Auditors.

*Voted*, That the Treasurer be instructed to pay over to Alfred University \$277.90, to the Theological Seminary \$143.36, to Salem College \$3.86, balances as per report.

*Voted*, That the bill of Alfred Mutual Loan Association for \$1.25 for document envelopes be paid.

*Voted*, That the matter of the Wheaton mortgage be referred to the President and Treasurer to settle at their discretion.

On motion it was voted to send a letter of sympathy and encouragement to Salem College in view of the recent loss by fire of one of her college buildings.

*Voted*, That the President and Corresponding Secretary be appointed a Committee on Program for the session of this society at the next General Conference.

Minutes read and approved.

W. C. WHITFORD,  
President.  
FRANK L. GREENE,  
Recording Secretary.

Alfred, N. Y.,  
February 21, 1915.

A boy made himself a toy boat to sail on a stream of water that flowed near his home. On taking it to the stream he found it was defective, and it sailed away from him far beyond his reach. After many efforts to recover it he was at last compelled to return home without it. To him it was lost. Not long after, he was surprised to find in a window of his town a boat with a card attached: "This motor-boat for sale. Price, five shillings." It was his! He made his loss known to the then owner, but it was futile. He could have it for the price of five shillings. He went home and told his father of his predicament. The father heard the story and said: "Here's the money; go and buy back your boat." And when he at last received it from the vendor he hugged it to himself, and said: "You are twice mine; I made you, and I bought you." So we are Christ's by twofold claim—he made us and he redeemed us. He made us his the second time by a great price.—*Christian Herald*.

## MISSIONS

### Two Letters

The following letters, sent to the wife and children of our pastor, Rev. Edwin Shaw, will be interesting to the many who read with deep sympathy the heart-touching appeals of our sister, Marie Jansz.

DEAR MRS. SHAW:

It was indeed a happy surprise, when I received those beautiful Christmas cards. I suppose it was children who sent it to me, and therefore I am writing a letter to them to thank them. Oh, I *do* love children! May our Lord bless them for their kind thoughts towards me.

In the SABBATH RECORDER which I received the same day I read an article from Margaret E. Sangster; the end reads as follows: "Somewhere, as we walk along life's pathway, there will be something to make us forget our own troubles and doubts; somewhere in the world will be bruises for us to 'kiss and make well.'" When I read that, I thought: That is the very thing those dear little ones have been doing, when they sent me their Christmas cards. Yes, there are any amount of "bruises" in my heart, alone and weak and suffering as I am. As long as I could walk about and work to my heart's content, visiting the people in their homes, playing with the little children, etc., I would not feel lonely. But I am gradually getting weaker; and last month I had a heavy attack of bronchitis and fever, and oh, I do not feel able to carry on this work as it ought to be done, and it makes me feel sad, very sad. These Javanese people want a strong hand to lead them, and a keen eye to look at all sorts of little things. I feel my hand is loosening the reins, and things do not go as they ought to. It seems the whole work is going to be a failure,—and there is nobody in the whole world who is willing to come and take it up and carry it on. Often it seems to me I can not live much longer, my strength is gone. My sister (in another part of Java) is so very sad about me. I was visiting her for a few days—as I intended—when I got ill with bronchitis, and oh, how she

nursed me, just like a mother! I insisted on leaving her before I was really well enough, but I could not stay away any longer from my poor people; they wanted money and advice, etc. And now she is so anxious about me, as the doctor told her that he thought me very weak, and I ought not to have gone away. She wants to come and look after me, but she can not leave her daughter, who is not strong; and my sister is old and suffering herself. So she pleads and pleads in her letters for me to come to her and get strong; but I can not leave this work. Although I am not able to walk about, I can give my orders or some advice, or I can comfort some sad one who comes to me, or give a little help in money to another who is in need.

Dear sister, I tell you how things are here now; perhaps you can urge the churches to soon provide in the great need here. And as for me, I leave it in my Father's hands, yes, in those hands once pierced for me on the Cross. Although feeling sad, I am willing, if it is his will, to even die all alone here among my natives, and I leave it to him to comfort my sister.

May God bless you richly and all your loved ones, and reward you all for each token of love and sympathy that is cheering my heart.

Yours in our Savior's love,

M. JANSZ.

MY DEAR LITTLE FRIENDS:

A few days ago, just before Sabbath evening, I received your beautiful Christmas cards. Oh, I can assure you, it *was* a happy surprise; I did feel cheered and comforted in my loneliness, and while I am feeling too weak to walk about, I *do* thank you all, my dear little friends, for your thoughtful sympathy towards me. I shall never forget it, and I ask our dear Savior to bless you all one by one. You know, he is the best friend you have, one who loves the children very dearly. I hope you know him as a *real* friend, and I hope you accept his help every day to please him, who loves you so much.

We are here in the rain season now, and for days and days—and nights too—it has been pouring with rain, and the stormy winds are beating against our bamboo cottages. Therefore I can not walk about, as I was very ill last month and still I feel

weak. I like to walk about and visit the Javanese in their homes and to play with their little ones,—some of them are so nice and full of fun. But now I must wait till we have sunshine again and till I feel a little stronger.

Now, my dear friends, will you take a part in this work of mine? You don't know how you can? Oh, yes, you *can*, by praying! Please pray for these poor Javanese that their hearts may be touched by our Savior's love, that they may know him as a real and a mighty Savior. And please, pray for me that God may enable me to do his work here as long as he wants me to do it, and that he may send a missionary to this place, a man and his wife who are full of God's Holy Spirit and full of love for these poor people. And maybe, when you are grown up, God will send *you* to Java or to some other part of his world to bring the good news of salvation to some of his poor creatures.

May our Lord bless you all very much!

I am your loving friend,

M. JANSZ.

Pangoengsèn, Tajoe p. o., Java,  
January 18, 1915.

### Ordination of A. Clyde Ehret

Pursuant to the action of the Adams Center Church, inviting delegates from the various churches of the Central Association to join in a council for the purpose of ordaining to the gospel ministry A. Clyde Ehret, representatives from five of the churches met with the church at Adams Center, on Sabbath Day, February 27, 1915.

The council was organized by the election of Rev. J. T. Davis to be its chairman, and Rev. R. R. Thorngate as clerk. The council was made up of the following delegates: Adams Center, Deacons A. J. Horton, A. Stoodley, W. P. Jones, C. C. Williams; Brother M. E. Maltby. First Brookfield, Rev. J. T. Davis, Dr. S. C. Maxson. West Edmeston, Rev. A. G. Crofoot. DeRuyter, Rev. L. A. Wing. Syracuse, Rev. R. G. Davis. Verona, Rev. R. R. Thorngate.

The regular hour for the Sabbath-morning service was selected for listening to the statement of the candidate, who presented an entirely satisfactory paper set-

ting forth his Christian experience, his call to the ministry, and his fundamental beliefs. A large and responsive congregation was present to enjoy the service.

On motion the council unanimously voted to accept the statement of the candidate as most satisfactory, expressed its confidence in his fitness for the ministry, and proceeded with his ordination.

The ordination sermon was preached by Rev. L. A. Wing. The theme of his sermon was announced as "Christian Warfare," and was based on 2 Timothy 2: 3, 4.

The ceremony of the laying on of hands was performed by the ministers present, while Rev. A. G. Crofoot offered the consecrating prayer.

The charge to the candidate was given by Rev. R. G. Davis, who some years ago had had the privilege of baptizing and receiving Mr. Ehret into church membership. The charge to the church was given by Rev. R. R. Thorngate.

The hand of fellowship and welcome on behalf of the Central Association was given by the moderator of the association, Dr. S. C. Maxson, of Utica. The welcome to the ministry was given by his fellow-ministers.

While the choir sang, "Blest Be the Tie That Binds," the large congregation feelingly responded to the invitation to come to the front of the church and congratulate and welcome their pastor.

The council adjourned and the services closed with the benediction pronounced by Rev. A. Clyde Ehret.

REV. J. T. DAVIS,

Chairman.

REV. R. R. THORNGATE,

Clerk.

### Statement of Christian Experience and Belief

A. CLYDE EHRET

Perhaps one of the hardest things for any individual to do is to relate his own experience and give an account of the influences that have made him what he is. Life is not a symbol that can be handled, that can be seen or heard or felt, or told in words. Neither can an individual completely analyze his own life and tell just what it is; nor can he always tell what has prompted him to act or choose. It is hard



to tell, because no *one* thing is the foundation for action, but the whole of his life; the all that has entered into it; what has come consciously, and what has come unconsciously. He draws from what he has and is, and makes his choice. If his past brought him good, he has something of value that he can use; if not, then he must build or bring forth what he has. It is as Christ said: "A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things" (Matt. 12: 35). It is the treasure that one has that helps him to decide. And the value of his treasure depends upon what has been given him.

As I look back to see what led me to enter the ministry, I find that no one thing caused me to make the decision. I can name many elements that entered into my life as factors that helped me, but nothing miraculous. Yet I see God in it all. I am more and more convinced that God guides men through the work of his followers. This is the way I was led to him.

The first element was a Christian home, a Christian father and mother—parents who were trying to give to their children the essentials to make useful men and women; parents who studied to know God, and who taught the same by actions as well as words. The second was the Sabbath school, an element that came as a result of the first. When a mere babe my parents took me, and we continued going together until my duty called me from home. The lessons that I learned were an inspiration to me, and with pleasure I read the Bible at home, and at Sabbath school listened to my teachers' interpretation of the lessons. Closely associated with the Sabbath school was the church. Whenever I attended the one, I attended the other. The Sabbath school influenced me earlier than the church, because there I had a part and the teachings were nearer my childish way of thinking; but the love for church and the value of it came, to a great extent, as a result of my attendance at Sabbath school, and a study of the Scriptures. Here in church I found the men and women and boys and girls that were the best people of my community, and it was not very hard for me to decide that going to the services in God's house and there learning about him

gave to these people an understanding that helped them to be useful and good. I wanted to be like them, and I saw that this same religion that they had was what I needed. For three or four years before I gave my heart to God, I felt that religion was influencing and helping me more than any other element. At the age of eighteen, when I gave my heart completely to the Master, I was certain I had taken the most important step of my life. And I am not yet ready to change my opinion, only to grow stronger in my convictions.

The *day* that I gave my heart to God I am not able to point out; neither did I know at the time. I made my public stand late in the fall of 1898, while Rev. L. D. Seager, a man who helped me much, was holding meetings in the Ritchie Seventh Day Baptist church, at Berea, W. Va. But my full surrender came a few weeks or perhaps months after as I continued to meditate upon the value of religion. It was about a year after I made my stand for God before I came to him in baptism. I was ready, but Mr. Seager had gone to another field. Some months after, Rev. R. G. Davis—who is with us today—took up the work. By him I was baptized and taken into the church. Then and not until then did I feel that I was entirely ready to do service for the Master.

Now my desire to help others was stronger than ever before, and this desire has steadily grown, as has my belief in God and Christianity. Like most young men it was hard to decide what my life-work should be. One question was settled in my mind, that I would first get an education; and my desire for it was so strong I meant to let no difficulty stand in my way. I felt that after I had obtained at least a part of my education, I could more easily determine what God would have me do, and I found later that this was correct. When I entered the Normal Department of Salem College I came under the instructions and influences of Dr. T. L. Gardiner, Prof. S. B. Bond, Miss Elsie Bond, and others. They were an inspiration to me, and I thank God for the Christian influence that they had over my life. This influence was another element in helping me to choose the gospel ministry. Without their influence at this time I would likely have chosen something else.

Here I might say that my decision was not made without a struggle. Different questions presented themselves; such as, Could I give up teaching, a work which I followed for seven years and learned to love? But a greater question was my fitness for the ministry, a question that *still* presents itself. Many had spoken to me regarding the ministry and some said that they were sure that would be my final decision. This of course was another help, to know that my friends believed in me. From a child this work seemed more inviting than any other, but I could not feel that I was capable. I had many struggles alone with God, and my decision came somewhat as my conversion. The question was settled in the spring of 1908. I do not know the day or even the month. And the fall of that year my little home church at Ritchie gave me license.

The greater part of my college work was taken after this and new forces entered my life to strengthen me. The greatest was Dr. C. B. Clark, a man of God. Had my decision not already been made, it could have been made with no difficulty after what I received from him. He and Professor Bond gave me new visions of God, of life, of religion. They helped me to see God's love for humanity, and man's responsibility to himself, to his fellow men, and to God, as I had never seen it before. The work that I had undertaken for God seemed more complex than ever, but I saw that God wants his servants to work and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's kingdom or anywhere else. While I saw that God's work is a task, it is a pleasant task; and what at first seemed to be duty, now seems more than duty, a privilege, and the grandest privilege of all. Nothing is so inspiring as the thought that God invites each individual to be his child—and an obedient child. What does obedience mean? It means to work, and to work hard. God never spoke to his people and said, Now you stand by and I will deliver you, but, Go, and do the best that you can, and I will do the rest. The first man was to tend and keep God's garden; Noah was to labor for years to build the ark; Abraham was to get himself out from his country, from his kindred, and from his father's house to a place where God

could use him in starting a great nation. Joseph was to live so he would not betray the confidence his master had in him. Moses had to face the unpleasant task of appearing time and again before Pharaoh. Joshua was to be strong and turn not to the right hand or to the left, but to press on that he might prosper wherever he went. Gideon was instructed to go in his might that he might save Israel from the hand of the enemy. Isaiah delivered God's message and entreated the people to bring forth their strong reasons that they might be better qualified to determine their place in life. Daniel received the inspiration from God that he was to do continual service, even when opposition was strong against him. Jonah was to carry God's message to the Ninevites, to Israel's enemy, and entreat them to turn away from their sins. Peter learned, after being with Christ, that he must overcome his impulsive and passionate disposition, and go against the crowd when they were in the wrong. Judas learned that he could not be a thief and be happy; Zacchæus that he had a mission to the poor; the Prodigal Son that he could not run away into a foreign land and be of any account to himself or any one else while spending his substance in riotous living.

After learning that God always calls his people to high and noble endeavors, I could not turn away, but felt called upon to help proclaim such to a needy world. These, with many other thoughts, appealed to me as the best and most helpful ideals that the world has known. They teach that life is an effort and a conflict; a struggle against evil, and can and should be a victory over it; and with the victory comes happiness, and unselfishness, and usefulness.

I more and more see the divine and the human element in all that is done. God is inspiring men to go in their might; and this they can do only when God is with them to direct.

When Christ, God's only begotten Son, came to teach men the way of life, he gave them an example, but he gave more than that, he placed salvation within the reach of every individual and led men to God as the Father of all, thus showing the universal brotherhood of man. Christ's call to repentance extended to all the world, and the messages that he left were to be

taught by his disciples, as his own words indicate: "Go ye into all the world, and preach the gospel to every creature." These instructions, when given by God's messengers,—combined with the Holy Spirit, which at some time pleads with every man—have been the means of leading men of all nations to the Master.

The training received at the Seminary has been another means of strengthening my faith in God, and of convincing me that he works through his servants to teach men the way of life. I have always looked with a hopeful view upon the world, with the belief that God's truth will conquer; but never have I had the confidence in God and the spreading of his truth as at present. The instructions of Dean Main, Professor Whitford and W. L. Greene, opened up new fields and drew me nearer to God, and to my fellow men. And now as Seventh Day Baptists I believe that God has a mission for us as a people; the truth as we see it, we must endeavor to spread. The part that we have in life is no hardship, but a pleasant opportunity, and, as for myself, I would be ashamed to say that God has called me to be his follower, and his minister, if I were not willing to put the best of my life into the work of leading men to him.

### A Living White House Fixture

No President of the United States is allowed to stay over eight years in the White House, but Colonel William H. Crook has been at the White House in some official capacity or another for fifty years. His half century of loyal service there was fittingly celebrated in Washington January 5, all making contributions to the success of the event, from President Wilson down to the humblest janitor. Colonel Crook's official title is "chief disbursing officer," but he is more widely known as the White House Encyclopedia. From Lincoln to Wilson he has had an intimate personal acquaintance with all the presidents, and he is sought constantly for individual and public facts about the various chief executives and their administrations. Colonel Crook was a member of President Lincoln's body-guard and had been on duty for twenty-four hours continuously when

Lincoln started for Ford's Theater, where he was shot. The colonel says he begged Lincoln to let him accompany him, but Lincoln, remembering that Crook had been on duty for a day and night, ordered him to go to bed and rest. In a delightful interview with him about Lincoln, whose inner life he knew so well, the colonel described to us in touching language Lincoln's pathetic devotion to his little son "Tad." The great man unbent nowhere as he did with his little pet. It about broke Lincoln's heart when Taddie died. Jolly as he always was, his wit was sobered down after that. Colonel Crook is a man of intelligence, culture and Christian consecration. The reception given was a fitting recognition of his half century of devoted service and voiced the words with which we trust the Master will receive him at last: "Well done, thou good and faithful servant."—*Christian Herald*.

A young Chinese engineer who was converted to Christianity while studying at the Massachusetts Institute of Technology and is now following his profession in China, has taken up the organization of Bible classes. It is said that seventy-one such classes, attended by 800 men, are being conducted under his supervision.—*Watchman-Examiner*.

### Keep Busy

If you were busy being kind,  
Before you knew it you would find  
You'd soon forget to think 'twas true  
That some one was unkind to you.

If you were busy being glad,  
And cheering people who are sad,  
Although your heart might ache a bit,  
You'd soon forget to notice it.

If you were busy being good,  
And doing the very best you could,  
You'd not have time to blame some man  
Who's doing just the best he can.

If you were busy being true  
To what you know you ought to do,  
You'd be so busy you'd forget  
The blunders of the folks you've met.

If you were busy being right,  
You'd find yourself too busy, quite,  
To criticize your neighbor long  
Because he's busy being wrong.  
—*Southern Churchman*.

## WOMAN'S WORK

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

### March

Snow lingers still in dell and glade,  
But look you where the brook has made  
A narrow runway through the ice;  
See where the little meadow mice  
Have ventured forth, and left a track  
All zigzag, to the brook and back.

The wind is rude and buffets one;  
But feel the fervor of the sun!  
Look up and see how warm and blue  
The sky is smiling down at you;  
And how the sunlight pats the trees:  
Wake up, old elms, and don your leaves!

Hark how the wind calls, "Follow, follow!"  
I know that in some deep wood hollow  
The shy arbutus hides her head;  
I know that in some leaf-mold bed  
Sleep trillium and anemone  
And violets that are to be.

—*Margaret Lee Ashley*.

### Pictures of Korean Life

*Delivered at the Northfield Summer  
School for Women's Foreign Mission-  
ary Societies, July, 1914*

When I was a child, we used to enjoy playing the game of "supposin'." Supposin' you didn't have to go to school, what would you do? Supposin' you had a hundred dollars, what would you do? And so we would go on and on with the whole delightful range of possibilities. Tonight I am going to ask you to join me in this game. Supposing it were possible that a great giant could sweep out his arm over the three great commonwealths of Massachusetts, Vermont and New Hampshire, and brush aside every church, every church building, every church organization, every school, every Bible, every hymn book, every printing press, and everything like literature for school, either primary or collegiate, every college, every hospital, and every institution for the care of the old and the young and the helpless; and supposing he could sweep away every mercantile enterprise of every kind, every business house of every sort; and then supposing he could take away every road, every one of the great thoroughfares that

cross and recross this country, everything in the way of a wheeled vehicle except now and then a clumsy ox cart, and every means of travel and intercommunication, every telegraph and telephone and everything that makes the world small and life easy and pleasant; and then supposing he could go into every home and make it an unhappy home, into every heart and take away from it that peace and joy that come from belief in each other and mutual relations; and then supposing he could scrape up and pile up from every direction all the ignorance and all the superstition and everything that goes along with them—the worship of foul demons, the living in terror from morning till night, the hideous malpractices in the use of drugs and surgery that it is unfit to think about unless you are interested in some way to help;—and then pile on everything that comes in the train of these things—envies and jealousies and murders and everything that blackens and darkens the heart,—if he could do all that, then we would have something that Korea was like not very many years ago.

It is said that missionaries sometimes exaggerate. If this<sup>a</sup> is considered exaggeration, then I can only say that you have never lived long in a non-Christian country. Great changes have been wrought in the last few years. These changes are of two kinds, material and spiritual. The material changes we owe to the incoming of the Japanese. We have now a railway going the whole length of the country, with fine cross country government roads. We also have automobile service in several parts of Korea, very antiquated vehicles, sold cheap to Japan. We have a postal system, a banking system, postal savings banks, telephones and telegraph, and government hospitals to care for the sick, and now modern methods of agriculture are being taught to the Koreans. What an improvement! you say. Yes, it is. But it is at a terrible price to the Korean people—the price of their independence as a nation. One can not expect that people as old and proud as the Koreans could accept this situation altogether with gratitude. And yet they are beginning to appreciate greatly the material benefits that come to them from the change of régime.

I wish I could say that with all this material change the standard of public moral-



ity has likewise been uplifted; but I can not. However, the Japanese people are a wonderful people, and when they become Christian we can expect from their presence, not only material benefit, but real spiritual benefit as well.

The spiritual change has been due under God to the introduction of Christianity. We found there a people prepared of the Lord. Honest hearts there were into which the seeds of the kingdom fell. You will understand what I mean when I tell you what a Korean woman said to me when I was telling her about how the Lord Jesus lived and died for his people though hardly any one cared for him. She listened with her eyes wide open. Presently she said: "Was there not any one who cared for him?"

"Yes," I said, "there were a few men and women."

"Oh," she said, "but he knew there would be others, didn't he?"

That is a sample of the attitude of the Koreans in accepting the story of the gospel.

If you ask what our methods are, I would say that our system of Bible training schools is being most blessed of God. At first—all missions have used the same plan—we gather the men and women in separate classes. These groups vary in size from ten or twelve up to seven, eight, nine or twelve hundred in the larger centers.

I remember very well the first class of countrywomen held in Korea. We had little groups gathered in the city of Piang, but nothing of the kind for the countrywomen. Mrs. Lee and I put our heads together and decided we would issue invitations to the countrywomen to come into the city for Bible classes. We thought that if only six came we might call it a success. But the Lord gave us a great deal more than our weak faith expected, and we had twenty-four. And a very happy ten days we put in with that class. They were days of hard work, too. Mrs. Lee's baby was only six weeks old, and I had two little children and a "green" woman in the kitchen. You know how embarrassing it is to have a green woman in the kitchen; but supposing your green woman had never seen a cook stove, or a table more than a foot and a half square,

and did not know a thing about the use of white flour, sugar, butter, tea or coffee!

Well, I undertook to teach them to sing. They had not the least idea. Every day, for two periods a day, I tried to teach them one simple gospel hymn tune. When the class was over, Mrs. Lee told me I ought not to be discouraged. Her house was within hearing, and she said that at the end of the ten days she could tell what it was they were trying to sing.

The women came from miles and miles away to this class. Two middle-aged women walked the whole week. I ran out to meet them and asked: "Are you not tired?"

"Yes," they said, "we were tired, but we were so glad to get here that we do not feel it now."

Last year a woman walked three hundred and twenty miles over those awful roads in order to visit a class for training teachers. I asked her how she could do it and she said: "Well, they gave me a Sabbath-school class to teach and I wanted to learn how to do it; so I just came."

This first class that I spoke of was held fifteen years ago. Last year in one station, in one mission, from this one little class of countrywomen the grand total had swelled to one hundred and twenty-five classes with an aggregate attendance of many hundreds of women. Only nineteen classes were held by missionaries. The others were all taught by native Korean women trained by the missionaries for that particular work.

The Koreans are wonderfully human people, and at times they are surprisingly frank about expressing it. You will realize this when I tell you of a poor girl who came to see the foreign doctor. She was a fine-looking girl except for the fact that she had a harelip. She tried to hide that abnormality, because non-Christian people are very regardless of the feelings of those who have any such failing. All her life people had hurled some ugly name at her, and so she had tried to hide the harelip by walking with her head down. But what was worse was that she had reached twenty years of age and was unmarried! In Korea, the girl of twenty who is unmarried is a hopeless old maid. The eligible young men had passed this girl by because of her harelip. Well, she had heard that this missionary doctor did won-

derful things and she presented herself with this harelip. And he did do a wonderful thing. He put in little drops of cocaine; he worked with his instruments; he put bandages on and kept them for a week or more; and then he took them off and handed her a looking-glass. What do you suppose was the first thing she said, when she looked and saw herself with that fine new lip? "Oh, I won't have a bit of trouble about getting married now!" That was human, was it not?

We have seen wonderful instances of transformed lives. I remember one night when \_\_\_\_\_ came to our house for a confidential talk. He was a junior in one of the colleges where Mr. Baird was principal. He wanted to talk upon domestic affairs. The perspiration stood out on his brow as he sat there and poured out his poor little story. He was a fine-looking young fellow of nineteen or twenty, and he had been married since he was ten or eleven years old to a girl three or four years his junior. It was not as bad as it might have been. He got along all right with his mother-in-law; but he did not select the girl, and in all these years he had not claimed her at all or had anything to do with her. He simply did not love her at all, he was sure. His sister had got out of patience with this state of affairs and was undertaking to arrange another match for him, dispensing with this woman and taking some one he could like. In doing this, she had selected a heathen girl from the neighborhood. Of course, he had never seen or talked with her, but still the hope was that he would care for her. He came to tell Mr. Baird about it all, and he hoped he would consent. Mr. Baird had only moral influence over him, but he knew it would land him outside of the church if the missionaries did not consent. My woman's heart softened toward \_\_\_\_\_, and I do not know but I would have given in, had the matter been left for me to settle. He had not chosen that girl, and perhaps he might love this other one. It did not seem right to ruin his happiness for life. But Mr. Baird was brought up on the Shorter Catechism and he is made of sterner stuff than I am made of. He just got down the Bible and he showed \_\_\_\_\_ the passage: "Have faith in God." That was a plain command. Then he showed him another passage: "Hus-

bands, love your wives." That was perfectly plain, too. But \_\_\_\_\_'s plea was as to how he was going to love her. Mr. Baird's only response was to point him again to the words: "Husbands, love your wives." By that time \_\_\_\_\_ thought he had a pretty tough proposition to face. I thought so, too.

He went away. Not long after that we had a revival. I noticed that \_\_\_\_\_ was under great conviction of sin. He sat with his head bowed between his hands. He was screaming in agony at the thought of his sins. I feared that his reason would go. So I went over and touched him on the shoulder and I said: "Don't you know that all your sins are washed away the moment you are repentant?" Then he leaped to his feet and began to pour out the whole story—how he had hated his wife in his heart, how he would have killed her long ago had he dared. But now he was seized with a desire to make everything straight, and he went to his home determined to do all he could. One night shortly after that there came another rap at our door. \_\_\_\_\_ had come back with his wife. He told us how he had gone to her and on his knees told her all about it, how he had hated her, and everything. He had begged her forgiveness, they had cried it out together, and now they were good friends and were going to be happy all the rest of their lives. When they left they walked down the steps hand-in-hand like two children. That was a very courageous and condescending thing for any man, young or old, to do in Korea. It showed complete surrender to the situation.

There are many other stories I can tell you—one of an old, old woman. She was eighty-three years of age, more than twice the age at which a certain scientific authority of late has said it was possible for people to change their minds. But this old lady changed her mind. All her life long she had been a worshiper of evil spirits, a worshiper of Buddha. Her house was piled with pieces of broken dishes and bottles, scraps of paper, worn-out straw shoes, bits of bone, and every worthless thing you can think of, in which she thought the demons dwelt. Before these she was always making offerings of scraps of food, and whenever she had the time and the strength she climbed the hill back of her house to

a Buddhist temple and prostrated herself before a gilded image of Buddha, hour after hour, with always the same cry: "O Buddha, hear me! O Buddha, hear me! O Buddha, hear me! Send me to the good place!" For years and years all her time was spent in this sort of thing.

One day two Christian men came to the town where this old woman lived, and in her hearing they told the story of Jesus the Savior from sin, and how it had all been done. The old lady was pretty deaf, but she heard enough to know it was good and to cherish it. From that moment she accepted it. She went home and tore those wretched fetishes out of her house and threw them away, and during the three weeks of life that were left her she went every Sabbath to the nearest church, four miles away, to worship the great and true Jehovah.

I have just time for one more short story of a poor trader woman, who traveled all around the country with a wretched basket of little wares on her head, begging her meals as she went. She was very ignorant, not able to read or write. One day, two women from one of our Bible schools met this poor old trader woman and told her the story of the gospel. It made a great impression upon her. She went home and told it to her friends. They fell upon her and told her she must have nothing to do with this Christianity—if she did, they would throw her out of the house. So she went on without saying anything. One day, she fell ill, and her friends saw she had not long to live. She could not pray to this Christ as the Christians had told her she ought to do, and it troubled her very much. Her friends relented then and would have gone to call the Christians, except that it was midnight and so very stormy a night that no one could get out. At last the poor woman said: "I will go clean," and so she asked her friends to give her a sponge bath from head to foot. Then she had them put on her one clean suit of clothes, after which she lay quietly for the few hours that remained. Towards the end her friends noticed that her lips moved, and as they bent over her they heard her say: "Open the door for me, Jesus. Let me in, Jesus!" I wish some one gifted with spiritual eyesight might have been in that little hovel. I think they might al-

most have seen the Good Shepherd as he gathered that poor lamb to his bosom.

You know now why we seem to exaggerate sometimes, and you know why we would rather be doing missionary work in heathen lands than any other work in the world.—Mrs. Annie L. Baird, in *Record of Christian Work*.

### Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. S. J. Clarke on March 1, 1915.

There were present Mrs. West, Mrs. Clarke, Mrs. Crandall, Mrs. Babcock, Mrs. A. E. Whitford, Mrs. Crosley, Miss Phoebe Coon, Mrs. O. U. Whitford, Mrs. Maxson.

Mrs. Babcock had charge of the devotional exercises and read 1 John 4, and offered prayer.

The minutes of February 7 were read.

The Treasurer's report for February was read and adopted. Receipts were \$231.00, disbursements, \$1.25.

Mrs. Whitford read a letter from Mrs. G. E. Osborn, Pacific Coast Associational Secretary.

The Corresponding Secretary read an invitation from the Home Base to send a representative to the Foreign Missions Conference to be held in New York City, March 25. The purpose of this conference is to consider the relation of Foreign Mission Boards to the Student Christian Movements in respect to certain problems.

It was voted that the letter be sent to Mrs. Shaw, Eastern Associational Secretary, asking her to attend the conference or, in event of her being unable to do so, to secure a representative from our women in that locality.

Mrs. Babcock also read a letter from the Federation of Women's Boards of Foreign Missions in regard to that work, and a letter from Miss Minnie Godfrey who is teaching in the Fouke School, and two letters from Secretary E. B. Saunders concerning the Lieu-oo Hospital Fund.

It was voted that the Corresponding Secretary see Miss Lucy Walker, of Milton, and lay before her the matter of taking steps to organize a Local Interdenominational Missionary Union.

It was voted that the Treasurer be au-

thorized to send our annual dues to the Federation of Women's Boards of Foreign Missions.

It was voted that the President appoint a committee, of which she shall be chairman, to prepare the program for the Woman's Hour of Conference. The President appointed as the other members of the committee, Mrs. A. E. Whitford, Mrs. Crosley, Mrs. Crandall, and asked Mrs. O. U. Whitford to assist them.

Miss Coon read a part of a letter received from the Secretary of the Woman's Board of the Christian Denomination in regard to systematic prayer for mission workers and missions. She also read a letter from Mrs. Wheeler, of Boulder, Colo., in regard to the observation of days of prayer for foreign mission work held in that city by its local Federation of Women's Societies.

After the reading and approval of the minutes, the Board adjourned to meet with Mrs. West in April.

DOLLIE B. MAXSON,  
*Recording Secretary.*

### A Nice Letter

Here is a nice letter sent out by one of our L. S. K. state secretaries, with a partial report of results:

DEAR LONE SABBATH KEEPER:

We wish you a Happy New Year. We know that this year will probably bring you some sorrows and disappointments. They seem to come alike to the rich and the poor; the old and the young; the well and the ill. But to those that have the wonderful beautiful hope, there comes the power to out-ride the storm.

Let us thank God for peace and quietness in our own United States. Let us work and pray, that good will to men and peace on earth may speedily come to all nations.

You will find enclosed a card that carries its own message.

With best wishes, I am,  
Fraternally yours,

*State Secretary L. S. K's.*

DEAR FRIEND COTTRELL:

I sent out 17 cards to the L. S. K's of my State, and have up to date received 7 of them returned. As I have waited a rea-

sonable length of time to get answer, perhaps it is all that I will receive. They were filled out as follows:

Mrs. \_\_\_\_\_ takes RECORDER; pledges \$10 to denominational interests; will join the Home Department of \_\_\_\_\_ church S. S.

Mrs. \_\_\_\_\_ takes RECORDER; has no money to give to denominational purposes just now; am not able to tell whether will join Home Department S. S., as something is written there am unable to make out.

Miss \_\_\_\_\_ takes RECORDER; gives \$160 a year to denominational purposes; on account of special work has no time to devote to Home Department study.

\_\_\_\_\_ takes RECORDER; can not make pledges at present time; impossible to join Home Department of any S. S.

\_\_\_\_\_ takes RECORDER; does not make any pledges, but subscribes to church and pastor; not join any S. S.

\_\_\_\_\_ takes RECORDER; is weekly contributor to his church; says there is Home Department in their church, but does not say whether he is a member or not.

\_\_\_\_\_ takes RECORDER; subscribes annually for the church and will join the Home Department of \_\_\_\_\_ Church.

You may take the name of \_\_\_\_\_ from the L. S. K. list as she says she is home and can attend the \_\_\_\_\_ Church.

I will enclose a copy of the circular annual letter that I sent out with each one of the cards.

With best wishes, I am,  
Fraternally yours,

*State Secretary L. S. K's.*

Now that is quite an interesting and encouraging report. All reporting take the RECORDER. I suppose if all the rest had the RECORDER they would report too. So much for the influence of the RECORDER. And isn't that contribution good, from two members,—\$170? If they could all do as well, the 7 would make \$595, and the 16 would make it \$1,360. Well, some of these say they pay to their home church, but give no amount. I wish to urge all the L. S. K's who fail to give the amounts

(Continued on page 352, second column)



**YOUNG PEOPLE'S WORK**

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

**Shall We Fail?**

In the SABBATH RECORDER of February 1, on page 152, appeared a statement and appeal from the treasurer of the Young People's Board. The treasurer called attention to the fact that there are over fifty churches and societies that are supposed to contribute to the Young People's Board. At that time, only fifteen out of the fifty had sent money to the treasurer, and only two of these had paid their full apportionment, while the others had paid less than half. Some thirty societies had not been heard from at all since Conference.

More than a month has elapsed since this statement was published, the Conference year is half gone, and still there has not been any marked response to the appeal made by the treasurer of the board, with the result that the board is becoming somewhat anxious about the matter. In a very recent letter to the editor of the Young People's department, Prof. L. H. Stringer, treasurer of the board, had this to say: "It certainly looks as though we were not going to get the money we want by a good deal. . . . Walworth, Westerly, Welton, Farnam, and Little Genesee have paid their full amount. A few are paying quarterly. But the thing that brings us great discouragement is the fact that *fifty* of the places on this list [a list of societies and churches to be published later] have not been heard from this year, and in spite of the fact that we have written more letters and pulled harder than ever before."

Must the Young People's Board fail to raise the amount, \$1,000, provided for in its budget? Whose fault will it be? Surely not the fault of the board, for, as the treasurer says, they have "written more letters and pulled harder than ever before." What are *you* going to do about it? What is *your* society going to do about it? Have you and your society forgotten for what purposes the board needs that \$1,000? Perhaps you have forgotten the particu-

lar objects for which the budget provides, so here it is again. Read it carefully, and ask yourself if they are not all worthy objects for which it provides. And remember this: If *we, you* as young people, do not quickly rally to the support of the Young People's Board, *some* of those lines of work included in the budget must suffer loss. Are you willing that it should be so?

THE BUDGET

Dr. Palmberg's salary .....	\$ 300 00
Extension work .....	100 00
20th Century Endowment Fund .....	200 00
Fouke School .....	200 00
Salem College .....	75 00
Student evangelistic work .....	100 00
Lieu-oo Hospital Fund .....	100 00
General Fund .....	125 00

\$1,200 00

Do you know what is the amount of the apportionment of your church and society for the Young People's Board? Likely not, but you ought to know, so in the next issue of the RECORDER the complete apportionment will be published, in the order of the associations. Do not fail to look for the name of *your* society in the list, and the amount apportioned to it, then *act*. Will you not? It is important that you should.

**Birthdays That Count for Christian Endeavor**

One of the newest members of the Christian Endeavor society, and one of the youngest in heart and sympathy, is Miss Emelie S. Coles, of New York City, who, to celebrate her seventieth birthday, which comes, by the way, most appropriately in Christian Endeavor Week, has sent a check for \$70 for the Building Fund. On Dr. Clark's sixty-third birthday she sent a check for \$63 for the same purpose. For the Christian Endeavor birthday she has sent as many dollars as the society is years old. We do not know of a better way to celebrate a birthday than by helping the cause which will help the young people of the world in all generations to come. We wish that a multitude of our Endeavorers who are seventy years young, either more or less, could celebrate it in the same way. —*Christian Endeavor World*.

**Rhode Island State Christian Endeavor Convention**

DR. EDWIN WHITFORD

"A wonderful day." This expression was heard more often, probably, than any other to describe the feeling of inspiration engendered within the heart of every one who attended and participated in the State Convention of Y. P. S. C. E. of Rhode Island, held in the Pawcatuck Seventh Day Baptist Church of Westerly, February 22.

The day was fine, the sun shone, the air was bracing as a spring tonic, and we all felt generally good, so that when the delegation of over two hundred came into view from the Providence train, and the local societies joined them to fill the church full at the very beginning of the first session, and by the time the first chorus was sung, there began to stir within one the feeling that this was an especial occasion; that there was to be something doing every minute; that there were things to be heard worth hearing, people to be seen worth seeing, and that it was worth a great deal of trouble or expense to be there.

To begin at the beginning, after the hearty welcomes offered by Rev. H. C. Van Horn, in behalf of the local union, and Rev. C. A. Burdick, as pastor of the church, a response from the president of the state union, singing by the congregation, appointment of committees, and the reading of communications from all over the Union, at eleven-fifteen sharp (and one of the best features of the whole convention was the strict adherence to the schedule), the convention was addressed by Rev. J. Stanley Durkee, D. D., of Brocton, Mass., who spoke on the subject of "The Missing Link in Christian Endeavor." At the first, one was impressed by the splendid presence and wonderful voice of the speaker; and as he proceeded with his discourse, and the salient points of his message began to make themselves felt in the hearts of his hearers, there was manifested an interested attention seldom seen in so large a gathering.

Dr. Durkee made a most impassioned appeal for the "saving use" of young people at the ages of fourteen to eighteen years. He plainly showed the lack of attention paid by church members and older Endeavorers to the youth of this developing period. Among the most poignant

truths he uttered are the following: "The business of the church is to keep young people busy." "The business of the Sabbath school is to teach the word of God." "The business of the Y. P. S. C. E. is general work supplemental to that of the church, for use as a common denominator between religious, social, charitable and industrial activities." "We need muscular Christianity for the boys, and social Christianity for the girls; make their interests your interests, train them for use." He said that in this respect the churches have been marking time backwards; that all the time, while we have been praying God to keep our youthful members of the society or of the church, the Savior has been putting boys and girls into our very arms and saying: "Take these and keep them for me; use them in my service." Dr. Durkee's arguments on this subject, combined with the use of charts showing that by far the greatest percentage of criminals begin to go wrong at this same period of adolescence, brought very forcibly before us the tremendous responsibility of occupying the time, talents, minds and hearts of the younger disciples.

After the offering and adjournment, a buffet luncheon was enjoyed in the First Baptist church, at which nearly two hundred were served.

Reassembling at two o'clock, after a praise service of fifteen minutes the convention was addressed by Secretary A. J. Shartle, of Boston, on "Some Phases of Christian Endeavor Work." He spoke interestingly of different methods of keeping up the spirit of the Christian Endeavor meeting, of the duties of the different committees, and the necessity of keeping alive and alert and "out of the rut." It was during his talk that Dr. Francis E. Clark, the father of Christian Endeavor, entered the church. He was tendered a very enthusiastic ovation of hand-clapping and salutes, lasting nearly ten minutes. When quiet was restored, Mr. Shartle finished his discourse in a manner to inspire us all.

Rev. H. A. Atkinson, D. D., of Boston, was the next speaker and was introduced as "one who is full of ginger from the first word to the last," and it is perhaps enough to say that he lived up to his reputation as he delivered in a rapid-fire manner a most excellent address on "The Church Serving its Community." He referred in a very

touching way to the labor troubles of different localities, particularly those of Colorado, and warmed the hearts of us all as he related the instances in which the church as an institution can lighten the burdens of humanity.

At four o'clock, after another prolonged outburst of applause, Dr. Clark stood before an eagerly expectant throng of about five hundred Endeavorers, for every one was an Endeavorer just then, and he was the father of them all. How intently we all listened for the first word to fall from his lips, and how his beloved voice thrilled our souls as he called us "fellow Endeavorers." A staunch veteran, old in the service of the Cross, though not in years, with a bearing of dignity, but of Christ-like gentleness, he spoke of the great Y. P. S. C. E. Home to be erected in Boston, paid for by contributions from all over the world from Australia to Japan, told of the different campaigns in the West and South, and cheered us with the news of great activities all along the line. His address of a half-hour was all too short, but like a true soldier the General was punctual to the minute, and the meeting passed on to the closing business of the convention. Then Dr. Clark dismissed the meeting, and, following it, about two hundred partook of a splendid banquet prepared by the ladies of the Congregational church.

After listening to some excellent toasts, and some merry quips between the (light) heavyweights,—Parker, president of the state convention, and Van Horn, president of the local union, the convention reconvened at seven o'clock and listened to an excellent address on "Progress toward National Prohibition," by Mrs. G. F. Rooke, president of the Rhode Island W. C. T. U. Her references to the action taken by the legislature of Alabama regarding the prohibiting of liquor advertisements in papers and periodicals throughout the State, was received with hearty applause, as were other portions of her optimistic report.

At eight o'clock Dr. Clark gave his second address, and his reception was a repetition of the first, the house rocking with applause, subdued by the speaker only to break forth again and again, until people were breathless and their hands were swollen.

This widely traveled man, this great missionary, this lover of mankind, this loyal

patriot, took his audience around the world, stopping at points of interest even in Southern Africa and in the Ellis Islands. He recited exciting and pathetic incidents of the present war, then led us back to our own beloved land, and showed us her duty as a neutral nation, a living exponent of peace; he deplored the spirit of militarism in the place of patriotism, and then, at his request, the whole crowded throng arose and repeated the pledge of the International Christian Endeavor Peace Union: "As a follower of the Prince of Peace I will seek to promote good will among men and peace on earth; I will work as I have opportunity toward the abolition of war, and will endeavor to cement the fellowship of people of all nations and denominations throughout the world."

Then, after singing the "Song of Rhode Island," he dismissed us with the apostolic benediction, and the convention and friends dispersed, with thanks to God for the wonderful things enjoyed, and a prayer for the coming convention to be held in Providence next year.

### "Home Mission Opportunities"

REV. WILLARD D. BURDICK

*Christian Endeavor Topic for March 27, 1915.*

#### Daily Readings

Sunday—Making citizens (Tit. 2: 1-12)  
Monday—Kindness to strangers (Luke 10: 30-37)  
Tuesday—A free gospel (Rev. 22: 13-21)  
Wednesday—Teaching the children (Deut. 4: 1-9)  
Thursday—Prayer for missions (Rom. 10: 1-4)  
Friday—A home-mission tour (Matt. 10: 1-6)  
Sabbath Day—Home-mission opportunities that summon us (Ezek. 34: 20-31)

Only about two fifths of the population of the United States are church members, and not over one half of the population attend church regularly, while many do not go to church at all. Among this large non-church-going multitude are men and women from nearly all countries of the earth, who are rapidly learning the American language, customs, and vices. They are in great need of the Bible, and Christian sympathy and help. Everywhere about us are splendid opportunities for mission work.

There are some encouraging signs in

American life, but there are others that are discouraging, as they indicate physical, intellectual, and spiritual degeneracy.

The following quotation is from an address by the wife of Senator Dunlap of Illinois, published in the Illinois report of Farmers' Institutes, 1907.

Insanity has increased 300 per cent in five years.

Idiocy has increased 300 per cent in five years.

Epilepsy has increased 300 per cent in five years.

Chronic inebriety has increased between 200 and 300 per cent in fifty years.

Bright's disease increasing 527 per cent in fifty years.

Diabetes increasing 1,459 per cent in fifty years.

Cancer increasing 305 per cent in fifty years.

Crimes of all sorts increasing.

Ten thousand murders a year in the United States.

Divorce increasing.

Prostitution increasing.

All drug habits increasing.

The race is sinking. There can be no doubt about it. The city population is sinking faster than the country, but the country is being deserted for the town.

The race is sick. Race degeneracy is the disease. Unnatural habits and appetites and unwholesome indulgences are the cause. Man has lost his way on the great highway of existence and is wandering in by and forbidden ways. He has forsaken the "old paths" and is traveling down the Jericho road. Thieves beset him on every side. He is robbed and beaten at every turn. Good Samaritans are needed to bind up the wounds and to restore the "paths to dwell in."

When we think of these conditions we know that there must be opportunities near at hand for us to help others to right living in God.

#### EVERY SEVENTH DAY BAPTIST CHURCH

has opportunities to do missionary work. The Sabbath school presents us one of the opportunities. It was stated by one of the speakers before the Religious Education Association a few years ago that 95 per cent of the ministers, 85 per cent of the members, and 95 per cent of the workers of the church of the next generation are now in the Sunday schools. In view of this our Sabbath schools should be made as efficient as possible, and we should faithfully work to increase the enrolment of members in the schools. The Sabbath school gives us the chance to teach missions and to train for missionary service, and we ought to use this opportunity to greater advantage.

Marion Lawrence, in the preface to "Missions in the Sunday School," says: "It is my candid judgment that twenty-five years of sane, systematic missionary instruction in our Sunday schools will forever do away with the great debts carried by our missionary boards, multiply by millions the money poured into their treasuries, and increase tenfold the number of missionaries who are carrying the gospel to those who need it in the homeland and foreign countries."

In every locality where there are Seventh Day Baptists there are opportunities to do personal work, and this is as truly missionary work as is work in lumber camps or prisons. As individuals we ought to be watchful for those who are in need of sympathy and help, that we may prove ourselves their neighbors, and then use this hold on them to lead them to accept God and his commandments. This calls for unselfish and persevering effort.

Our small churches, as well as our large ones, should be centers of Christian activity. The interests are too great and the time too precious for us to give way to discouragements, jealousies, lack of harmony, or shirking. The prayer meeting, the Sabbath school, and the preaching service should be maintained with as much concern as each member has for those things that relate to material prosperity. And at all times we should make others feel that we are anxious for their spiritual welfare.

If more of our people would take advantage of the opportunities at hand to do missionary work at home we would have more revivals in our churches and in surrounding neighborhoods.

#### OUR MISSIONS AMONG THE FOREIGN BORN

I will not attempt to review our work among the Hungarians and Italians in our country, but I will ask the leaders to look up these interests as they were presented in Secretary Saunders' annual report that was published in the RECORDER last fall, together with letters from these different missionary fields.

While we are in need of money to carry on this work effectively I believe that we are in greater need of the sympathy and prayers of our people for this work, and that we should give more loving council to those who are intimately connected with this work.



## THE LARGE MISSION FIELDS

On our Western coast Elders Hills and Severance have large fields reaching out from Los Angeles and Riverside, Cal.

With his home at Boulder, Colo., Brother Alva Davis is working on an important territory.

The Tract Society is anxious to send a man to the States south of the Ohio and east of the Mississippi, to encourage and help lone Sabbath-keepers and small societies of our people, and do missionary work.

The Tract Society is soon to send Eld. H. D. Clarke into the Dakotas, Minnesota, and Iowa to work for three months, and the same society has already sent Eld. Wilard D. Burdick into Arkansas and Oklahoma for three months.

The reports that come to us from Marlboro and Shiloh about the evangelistic services on that field conducted by our missionary-evangelist Eld. D. Burdett Coon are very encouraging, and I hope that many other churches will ask Brother Coon to come to their help—and then unite with him as heartily and faithfully as they are doing in South Jersey.

You are well aware that we have an important missionary field in the Southwest. But not all of you realize how very important it is that we place a missionary on this field this spring. Let him live at Gentry and build up the interests here, and from here reach out into Arkansas and Oklahoma, visiting lone Sabbath-keepers and doing missionary and Sabbath-reform work where opportunities permit. Every day of delay is costing us dearly. The field presents great opportunities to a minister and his wife who desire to serve God and humanity. I believe in the special trips that the Missionary and the Tract societies are promoting on these great home-mission fields, but in this work and all other that we are attempting, we are working for permanent results.

## SUGGESTIONS

If you know of localities or persons on these different fields that should be visited, you can do missionary work by giving this information to the workers, or to the boards for whom they are working.

Follow the reports from these various fields as they appear in the RECORDER.

Read extracts from these letters at your Christian Endeavor meeting today.

Get some one to conduct a *missionary round table* at your meeting.

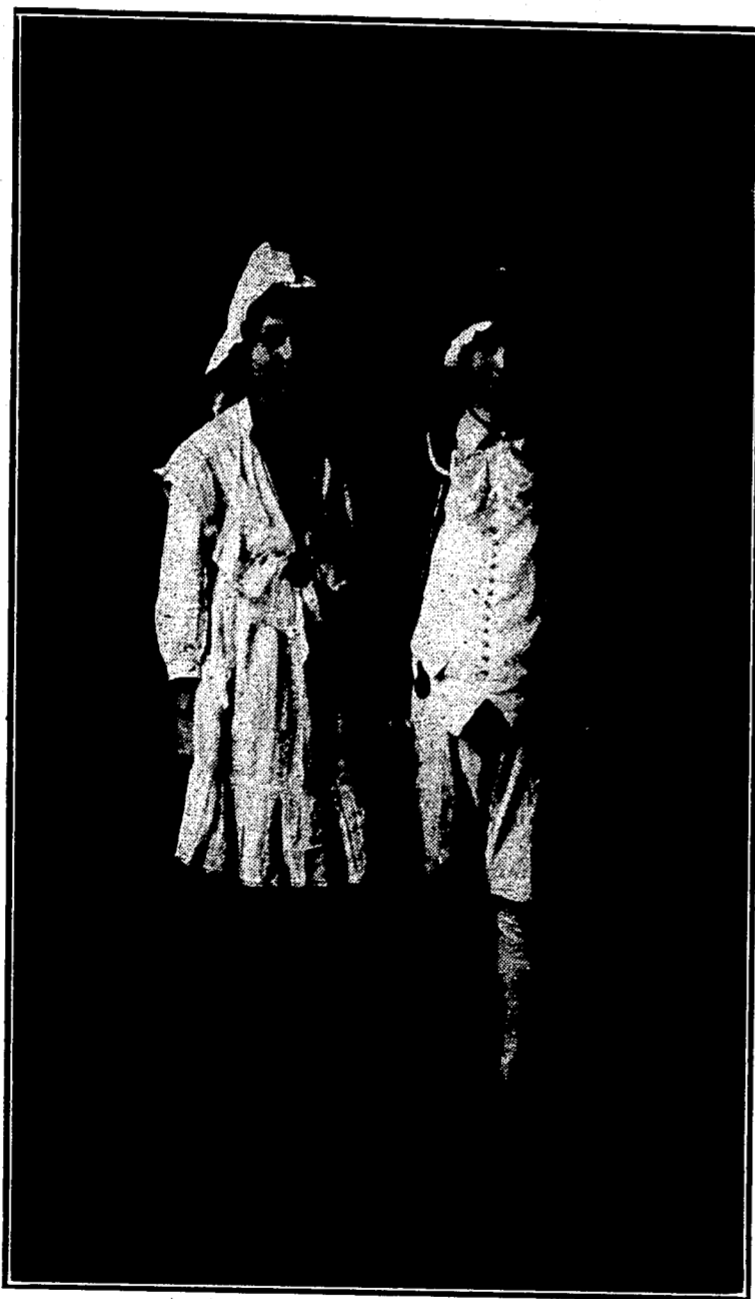
Secure some one to locate our missionary churches and fields on the map.

Gentry, Ark.,

March 1, 1915.

## A Pleasant Evening at Berlin With the Juniors

The Berlin (N. Y.) Junior Christian Endeavorers, with their parents, were entertained at the parsonage, on the evening of Washington's birthday.



GEORGE AND MARTHA

The rooms were tastefully decorated with bunting and flags, and the faces of the children were bright with the pleasant expectation and interest that so characterize the young.

The feature of the evening was the im-

personation of George and Martha Washington, by Roger Williams and Lida Bentley. Games were played, and when the writer was privileged to look in, the older ones were being greeted with shouts of laughter as they joined in the fun, and became "little folks" once more with the children.

Refreshments, consisting of sandwiches, pickles, cheese, cake, cocoa, and fudge were served. (What child but would vote for *fudge* on a menu?)

The favors were given by George Washington, and were little hatchets on which were inscribed these words, "I can not tell a lie."

The evening was a success, to judge from the happy faces of the young, and the expressed pleasure and thanks of the older ones.

It means *time*, and *effort*, and *thought*, to arrange for such an evening; but the spirit of the efficient pastor's wife was shown when she said, upon being reminded of the time it took to decorate for one short evening, "Yes, but the children will enjoy it." It is this spirit of thoughtfulness that characterizes the pastor and his wife in their efforts with the Juniors, and has made them so beloved; and when one has won the love and co-operation of the child, the problem of the young people in our churches is near solution. M. E. G.

## News Notes

ASHAWAY, R. I.—The world contest Christian Endeavor social held by the Ashaway Endeavorers, February 16, in the parish house, was a great success. Plans were adapted from the *Christian Endeavor World* contest program put out by the United Society. Booths appropriately representing Europe, Asia, Africa, and America were arranged, and refreshments served from them by waiters in national costumes. The rooms were decorated with national Christian Endeavor flags and pennants. Such stunts as "Mobilizing the troops," "A battle in the air," "Submarine battle," "Cavalry charge," were contested in by representatives from the different continents. A prize of a year's subscription to the *Christian Endeavor World* was awarded America for winning the greater number of points. A neat sum was realized.

Our society has challenged the other societies of the Westerly Local Union to an "Efficiency" contest for three months. A young married man, who was converted last spring, has announced his determination to be the first to qualify from Ashaway for the degree of C. E. E. (Christian Endeavor Expert). In this line it may be said that the Westerly Local Union proposes to qualify more Christian Endeavor Experts in three months than any other union in the State, Providence not excepted.

At our recent state convention Rhode Island accepted a challenge from the Brooklyn (N. Y.) Union to an "Efficiency" contest of three months.

New life and zeal is noticed in the society as a result of the state convention.

FOUKE, ARK.—Our society observed part of the program for Christian Endeavor Week. The Friday night prayer meeting, February 5, was given over to the young people. Miss Godfrey led the meeting, speaking on the three essentials in Christian Endeavor: consecration, enthusiasm, and service. Her talk was a summary of an address given by Karl R. Lehman at Hope, Ark., a short time before.

On account of stormy weather, we had no services Sabbath morning, and so missed the pastor's sermon to the young people. But the afternoon was pleasant and the Junior and Senior societies met together. This was the decision service and was led by the Junior superintendent, Mrs. G. H. F. Randolph. Many decisions were made to take up tithing, to attend prayer meeting, and to prepare for Christ's service.

Monday night, February 15, our society gave the mock trial, "A Cunning Conspiracy." This was "something new" for us and was appreciated by a very good audience.

The value of a victory depends on what one has fought for. A young man or woman may have a low ambition, in which case the attainment of one's ideal is but a fruitless achievement. When, however, one aims at the best things, with a heaven-born faith in oneself and in Christ the Leader, and wins that for which he has contended, he is truly successful.—Russell H. Conwell.

## SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.,  
Contributing Editor

### Sabbath School Institute at Jackson Center, Ohio

The Jackson Center Sabbath School recently asked the Sabbath School Board to send some one to them to conduct an institute. Arrangements were soon made that Rev. Willard D. Burdick should conduct the institute, going to Jackson Center when starting on his trip for the Tract Society into the Southwestern Association.

On Friday night, February 12, the conductor of the institute preached from 2 Timothy 3: 16, 17. This text and the many Scripture passages that were read made a fitting introduction to the work of the institute.

The institute was held on Sabbath Day, with three sessions, and the program was selected from that which was suggested by the Sabbath School Board in the RECORDER of January 11.

The Sabbath school, under the direction of Superintendent W. G. Polan, had its regular study of the lesson in the morning, with closing remarks by the institute conductor.

This was followed by an address by the conductor on the "Debt of the Church to Its Developing Youth."

In the afternoon a half-hour Christian Endeavor prayer meeting was conducted by Elder Burdick. This was followed by an address by Pastor G. W. Lewis on "Bible Study and the Formation of Life's Purposes."

The afternoon meeting was closed with a live round-table discussion on Sabbath-school work.

At the evening session the following subjects were introduced by members of the Sabbath school and discussed under the leadership of the conductor.

"Training and Developing Teachers," W. G. Polan.

"Teen Age and the Spiritual Life," J. L. Lawhead.

"Possibilities of the Home Department," Fred Kennedy.

"The Army of the Future," H. M. McWhorter.

The splendid addresses by these brethren and Pastor Lewis, together with the interest shown in the discussions, are promise of permanent good to the Sabbath school as the result of the institute. And I wish especially to mention the pleasure and help that we all realized in the words of our brother, Eld. D. K. Davis, who spoke from his rich experiences as a student and a teacher in our Sabbath schools.

To the conductor of the institute it was a pleasing experience to return to the church of which he was pastor a little over seventeen years ago, and to find so many interested in Bible study, and anxious to make the Sabbath school more efficient in its good work.

THE CONDUCTOR.

Gentry, Ark.,  
February 24, 1915.

### Sabbath School

I wonder how many of us can remember when we first heard those words. I am sure some of us were so young that we can not recall the first time. We have still been hearing them all along, until we have reached manhood and womanhood, and now perhaps are repeating them to our children and grandchildren.

Do we ever stop to think what the real significance of the words "Sabbath school" is to us? How much time do we give to the study of God's word and the teaching of it to our little ones? We take days, weeks,—yes, years in training our minds for the short stay here on this earth when we do not know, any moment, whether we may be called. How much time do we take to train our minds for eternity? Out of seven days in a week we have set aside less than one hour for studying, together, the word of God.

Think for a moment, if you please, of the thousands of children moving swiftly on to the end of time without any preparation to meet their God. Are we in any way responsible? And we who are teachers, do we bring out the vital points of the lesson with emphasis, that they may sink deep into the hearts of the children and bear good fruit?

We read much today of the training of

teachers. Do the leaders of our Sabbath schools look to see whether those who are training the minds of the children in class are competent? Do these teachers understand God's word sufficiently to pass it on to others?

A child's mind is very sensitive and susceptible—a film, as it were, in a camera. Are the little ones receiving impressions that will strengthen and help their lives, or are the pictures imprinted on the soul's film so hazy and uncertain that the film is spoiled and the golden moments wasted?

Are the lives of the grown-ups model patterns such as we would have the younger generation accept?

Do we encourage attendance at Sabbath school by our presence, or are we negligent? "Let us not be weary in well doing."

MRS. E. R. M.

Exeland, Wis.

### Lesson XII.—March 20, 1915

JONATHAN AND HIS ARMOR-BEARER  
I Sam. 14: 16.

Golden Text.—Let us put on the armor of light. Rom. 13: 12.

#### DAILY READINGS

1. Jonathan and his armor-bearer (I Sam. 14: 16)
2. Israel victorious (I Sam. 14: 14-23)
3. Jonathan's trespass (I Sam. 14: 24-35)
4. Jonathan's rescue (I Sam. 14: 36-46)
5. Reward of courageous faith (Isa. 7: 1-9)
6. The Great Protector (Ps. 121)
7. The Christian's armor (Eph. 6: 10-20)  
(For Lesson Notes, see *Helping Hand*)

### For the Children

#### The Pet Pelican of St. Petersburg

Next to "Old Abe," the famous war eagle of Wisconsin, the best-known bird in the United States was "Old Molly," the pet pelican of St. Petersburg, Fla.

As the boy or girl who reads this story may already know, pelicans feed almost entirely on fish, which they catch with great skill. They take their prey by hovering over the water and plunging upon the fish when it appears.

A pelican has a very long and large, flattened bill. The upper mandible or jaw terminates with a strong hook, which curves over the tip of the lower mandible. Beneath the lower mandible is a great flex-

ible pouch, capable of holding a large number of fish, from which they bring the fish out at leisure, either for their own eating or to feed their young.

The popular harbor at St. Petersburg is often frequented by great flocks of these interesting birds and a sudden swoop of them at a shoal of fish is a striking and beautiful sight.

One day when a flock of these birds made their accustomed visit to the harbor, for some unknown reason one bird remained behind. For several days she lingered in the harbor, and as she became more courageous, stalked around among the lines thrown out by the fishermen on the dock, and when the unlucky fish had taken the hook and was being drawn out of the water, Miss Pelican would dart quickly forward and appropriate the fisherman's prey. This she stored away in her pouch and immediately began her watch for another fish. In this manner she enjoyed sumptuous meals and stored away quantities of food from the labors of others. She came to be called "Old Molly," but her pilfering suggested Rob Roy.

After a time she became so tame that she ventured on shore and then walked out upon the dock, where she would stand demure near a fine "catch." When the angler's back was turned she would quickly pick up the finest one in the bunch and as quickly sit up again, the picture of innocence.

It soon came to be no unusual thing for "Old Molly" to stalk along the shore in a proud fashion and mingle with the tourists as if she had been born and bred among them. She came to enjoy having her beautiful feathers stroked by human hands and offered no resistance when the children gave her a good, hearty embrace.

Her intelligence was manifested when she soon learned what was required of her when a camera was pointed her way. When told to "look pleasant" she immediately assumed a dignified pose and kept perfectly quiet. Then, again, when the artist said, "That's all, Molly," she immediately walked off with a haughty air.

But one bright morning Molly was nowhere to be found. Her friends looked for her in vain, but no doubt she went back to her family and told them many times over all about her experiences on the shore of Tampa Bay.—*The Comrade*.



## HOME NEWS

ALBION, WIS.—It may not be appropriate for a visitor to send home news for any of our churches. To the waste basket, editor, if this is not needed. No harm done.

You ought to hear the Albion choir! It is inspiring. You ought to see the girls! Equally inspiring. Boys? Too few of them. Albion seems to make it doubtful as to the propriety of raising a large crop of boys. Wonder if the crop of tobacco has any effect on it! It certainly does on the quality of many boys in the surrounding country. But the few boys in this society seem to average well with others.

Albion has "no end" to circles, clubs, aid societies, benefit societies, willing workers, and what not. One of the clubs had a big gun from the state university recently to tell them the causes of the present European war. It was suspected that he was on the side of the Krupp gun.

The society sent out three barrels of clothing for the poor of Chicago or some wicked city that has thrown thousands out of employment this winter.

The "visitor" has seen no signs of any lack of harmony. The church seems to be working in entire harmony, and a good spirit and feeling prevails.

It would be supposed that, with so many men of so many minds everywhere, there would be a marked diversity of opinion on some of the great questions that occupy attention here and there in our denomination. But it was a remarkable illustration of Albion harmony when one hundred seven of the church members signed a declaration of withdrawal from the Federation to which "our people" are united by virtue of act of General Conference, and only four against while four were undecided. And on Sabbath, February 20, the congregation ratified that declaration by almost unanimous vote, only one vote being observed in the negative. The Albion Church is out of the Federation and by this act hopes that other churches will also declare against affiliation with it. It is not for the "visitor" to write up their reasons but should any one be curious enough to ask why, I suppose a letter to

the church clerk or pastor or moderator will get the desired information.

There is an opening for a Seventh Day Baptist physician here. Dr. Coon is very much missed. Dr. Crosley made good here and is often called now from Milton, but ten miles is a long ways for a doctor to come, especially for emergency cases. Many are having la grippe now.

The Sabbath-evening prayer and conference meetings are a source of encouragement and quite well attended. Live themes seem to occupy attention.

The Juniors and Christian Endeavorers are still on the program.

Pastor Sayre is credited with being a wide-awake up-to-date worker, and they say that with him a spade is a spade, not a mere beautiful polished blade of iron for ornament, whatever they may indicate. And people seem to like the plain definition.

But a visitor does not know everything in a church and society and the next contribution by some accredited correspondent may set forth in a clearer way the situation here.

Later.—Since the above was written the main four-story building of the academy has burned down. This removes a historic landmark from Albion. Many pleasant memories no doubt cluster about that academy where some of our prominent men received an education years ago. The Norwegians were putting forth their best efforts just now to make the school a success and were increasing their endowment. It is not known yet whether they will rebuild.

VISITOR.

March 2, 1915.

### SEVENTH DAY BAPTIST COLONY IN FLORIDA

Lone Sabbath Keepers, especially, are invited to investigate the opportunities offered for building up a good home among Sabbath Keepers in this land of health and prosperity. Correspondence solicited.

U. P. DAVIS,  
Ft. McCoy, Florida.  
T. C. DAVIS,  
Nortonville, Kansas.

## MARRIAGES

AUGHILTREE-MAXSON.—Married, at the home of the bride's parents, Mr. and Mrs. Henry M. Maxson, at 661 West Seventh street, Plainfield, N. J., on Tuesday, March 9, 1915, at 4 o'clock in the afternoon, by Rev. Edwin Shaw, James William Aughtree and Ruth Potter Maxson, both of Plainfield, N. J.

## DEATHS

BURDICK.—At her home, Burdick's Bridge, near Clarence, N. Y., Sunday evening, March 7, 1915, Jane Brown, widow of the late Daniel H. Burdick, in the seventy-seventh year of her age.

She leaves to mourn her loss two children, Mrs. Orra S. Rogers, of Plainfield, N. J., and Robert B., at home; a sister, Mrs. Hiram E. Bratt, of Akron, N. Y.; two brothers, George N. and John P. Brown, of Royalton, N. Y.; and a large circle of relatives and friends.

Services were held from the house, Wednesday, March 10, at 2 o'clock, conducted by her pastor, Rev. A. G. Wall.

R. B. B.

BRAND.—Mrs. Isabel Maxson Brand was born at Preston, Chenango County, N. Y., September 18, 1846, and died at her home in Leonardsville, N. Y., February 25, 1915, aged 68 years, 5 months, and 7 days.

Sister Brand made a profession in early life, and joined the Preston Seventh Day Baptist Church, to which she gave her loyal support until moving to Leonardsville, when she transferred her membership to the First Brookfield Seventh Day Baptist Church located in that village, where her quiet and unassuming life has been a blessing to many outside her own home.

On the fifth day of November, 1879, she was married to Mr. Eli Brand, so that for over thirty-five years they have traveled life's journey together, until the frail body could no longer bear the weight her ambition placed upon it, and she drops by the wayside to rest, leaving her husband, one sister and many friends, who will sadly miss her, but who can truthfully say: "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit; that they may rest from their labors; and their works do follow them."

J. T. D.

GREENE.—Martha Maroa Main Greene was born in Adams Center, N. Y., January 23, 1834, and died in Troy, February 16, 1915.

She was the youngest daughter, and the last of the family to go, of ten children, five sons and five daughters of James and Susan Sheldon Main. In 1886 she was married to William Duane Greene, who died in 1904. Two daughters, a son and several grandchildren, survive

her. Among Mrs. Greene's attractive qualities were faith, faith in God as the Father and Redeemer of all men; hopefulness and a happy disposition; abounding love; charity in judgment; great hospitality; liberality, and devotion to home and children.

A. E. M.

BURDICK.—Samuel T. Burdick, second child of William and Avis (Thurston) Burdick, was born at Berlin, N. Y., June 18, 1834, and died at his home in Nile, Monday evening, March 1, 1915.

When he was nearly three years old the family moved to the town of Wirt, Allegany County. There Samuel lived the most of the time until August 28, 1862, when he enlisted in Company B, Twenty-third New York Volunteers Infantry. In May of the next year he was transferred to Company E, Twentieth Regiment, New York Militia, Eightieth Regiment Infantry. He served until the close of the war. He was a member of the Hatch Post, G. A. R.

On March 7, 1868, Mr. Burdick was baptized by Rev. L. A. Platts and became a member of the First Seventh Day Baptist Church of Friendship, where he remained a member until his death.

October 3, 1868, he was married to Miss Henrietta Enos. To them was born one son, W. H. Burdick, who, with the wife and two brothers and three sisters, survive him.

Funeral services were conducted at the church by the pastor, on Wednesday afternoon. Interment was made at Mt. Hope Cemetery, Friendship, where the G. A. R. held appropriate services.

WM. M. S.

BRIANT.—Margaret Reamer was the daughter of George and Catharine Reamer, born July 22, 1820, near Somerville, N. J.

She was married March 4, 1851, to Jonathan Randolph, of New Brooklyn (now South Plainfield), N. J. On December 14, 1886, several years after the death of her husband, she was married to John A. Briant, of Newark, N. J., who died October 22, 1895. Early in her married life she became a member of the Piscataway Seventh Day Baptist Church at New Market, N. J. Some time before the death of Mr. Briant they moved to Plainfield, N. J., and in 1896 she became a member of the Seventh Day Baptist Church there. She stumbled and fell in her own room and sustained a fracture of the hip joint, and after a little over two weeks of suffering she died on February 22, 1915, lacking but five months of being ninety-five years of age.

Farewell services conducted by the pastor were held at the home on February 24, 1915, and interment was made at Hillside. She was not blessed with children, and all those of her own generation have passed away. She was a woman of sweet, genteel, attractive ways, much loved and respected by all who knew her.

E. S.

To be a Christian is to obey Christ, no matter how you feel.—H. W. Beecher.

## SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in 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. Sevance, 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. Parsonage, 198 N. Washington Ave.

Services are held at the home of Mr. and Mrs. W. H. Saunders, 14 South Grant Street, Denver, Colo., Sabbath afternoons, at 3 o'clock. All interested are cordially invited to attend.

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.

## Wanted

A copy of *History of Sabbatarian Churches*. By Mrs. Tamar Davis. Philadelphia, 1851.

Any one willing to dispose of a copy of the above named book for a reasonable price, will please address, stating condition of book, and price,

THE SABBATH RECORDER,  
Plainfield, N. J.

## The Sabbath Recorder

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

L. A. Worden, Business Manager

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

### TERMS OF SUBSCRIPTION

Per year ..... \$2.00

Per copy ..... .05

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

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

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

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

Advertising rates furnished on request.

(Continued from page 341)

of their purposed contributions, to please fill in that answer with some definite figure, even if it is not large. Otherwise the L. S. K's of the State will fail to get the full credit to which they are entitled.

"Where are the nine?" I hope the other nine will be heard from yet. Indeed, I trust the secretary will drop them at least another word. We must continue the follow-up work, and not easily become discouraged. I got another invitation the other day to take the magazine, *System*, and get a free book on "How to Sell Real Estate." Well, that fellow, after two or three years of writing, has almost got me. I wouldn't wonder if I yielded yet. And so will some of our L. S. K's if we persistently continue and faint not. But let the L. S. K's remember that they can lighten the secretary's work by promptly and cheerfully and fully filling out the card, and returning to the secretary.

Received for Ministerial Relief Fund:  
U. F. Davis, Farnam, Neb., \$10. (Sent by request to Rev. D. C. Lippincott, Iowa.)  
Mrs. A. K. Crandall, Portville, N. Y., \$2.  
Mrs. C. C. and Miss Flora Ayars, New Richland, Minn., \$2.

Yours in the service,

G. M. COTTRELL,  
General Secretary.

Who taught you your tender tales  
Of honey, lands of milk and wine?  
Of happy, peaceful Palestine?  
Of Jordan's holy harvest vales?  
Who gave the patient Christ? I say,  
Who gave your Christian creed? Yea, yea,  
Who gave your very God to you?  
Your Jew! your Jew! your hated Jew!  
—Joaquin Miller in "Russia's Ingratitude."