

The Sabbath Recorder

EASTER MORN

M. E. H. EVERETT

Anise and mint and cumin, with soft hands,
Beside the garden path push through the ground,
Mingling their sweetness with the morning's breath
As the light zephyrs idly sweep around.

An aged fig tree swings its blackened boughs
With mystic signs and circles in the air,
And the black shadows seem to thrill and throb
With strange and subtle bodings everywhere.

Along this path they bore him wrapped in white
From thorn-pierced head to his poor wounded feet;
Was ever grief like to the grief he bore?
Or any love like his so wondrous sweet?

Now drunken soldiers guard the holy king;
Yet nay, there are no soldiers—all are fled;
Light from the door—a voice: "He is not here,
He hath arisen, even as He said."

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WHOLE NO. 3,656

Why Hold Revivals? The wonderful work in Philadelphia has stirred the entire country and has caused much discussion as to the merits of such meetings. The effort to secure an invitation from some leading cities of America for Mr. Sunday to hold meetings within their borders has in some cases caused quite a storm of contention. Some claim that to invite an evangelist for such work discredits the church in the eyes of the world; others object because so many go back after the revival is over, making it all the harder for native workers after the evangelist has gone; still others hold that these objections are largely overcome by the fact that outcasts and drunkards, hardened in sin, whom the churches have never been able to reach, are brought in and saved. A few do not believe in revivals at all, but urge that the ideal way is to bring up the children in the nurture and admonition of the Lord, thus saving them before they fall. This is the normal way of salvation, but its one great drawback is that it never has been done for the great mass of humanity now living, and the fact remains that, if those who have been thus neglected are ever reached, it must be through some revival. Some day of Pentecost must come to them, as to the multitude in days of old, or they go down to death unsaved. There are also those among the members of every church who are backsliders, and who, like sheep that have wandered away from the fold, will never return unless diligent search is made for them. This search will never be made until there is a revival among the people of God.

Again, if the little children of today and those yet to come are to be brought up in the nurture of the Lord and saved by careful Christian training, so they never can tell when they did not love God, there will certainly need to come upon their parents a mighty Pentecost, to take the world out of their hearts and to set up the reign of Christ within. There *must* be a mighty revival to change the hearts of millions of

fathers and mothers in the churches, to say nothing of those outside, before the "ideal salvation" urged by some who do not believe in revivals can be realized. It must be apparent to RECORDER readers that all our churches and communities need a revival of religion. Ever since the day of Pentecost, this has been God's way of replenishing his church with such as shall be saved, and probably will be as long as the world stands.

Do You Need An Evangelist?

We think you do. We believe in evangelism. In many cases, to have a professional evangelist to lead the workers seems to be the only feasible way, and we hail with joy the work of one who can sound the depths of human depravity and reach men who for years have been going wrong. How any one can oppose a work that reaches and saves the sin-cursed who never see inside the churches, a work that brings the peace of Christ to thousands, is more than we can understand. A work that breaks up cold conventionalism among Christians, drives loose religionists, rationalists, and skeptics into bitter hostility, and arrays all the brewers, distillers, gamblers, and crooks against it, putting them to flight, should not be despised by any Christian who longs for the kingdom of Christ among men.

Still we ask the question, Do our churches really need to wait for the coming of such a revivalist before they can have the needed spiritual uplift? We wish they could see that God is just as ready to give them the power from on high with pastor and people working alone, or with the Christians of any community or town working and praying together, as he is to bless them when a great leader comes. Did you read of the wonderful work of preparation the people of Philadelphia made before Billy Sunday came? The pastors and Christian workers of the city and surrounding towns united in one whole-hearted, determined effort to reach and save the lost. The newspapers took

it up, pastors preached about it, the laity talked and prayed about it, school-teachers kept it before their schools, business men contributed money to aid it and talked it over the counter with customers—in short, everybody was talking revival, and hundreds of Christians were enrolled as workers. Had these preparations not been made, does any one think that staid old Philadelphia could have been stirred to the heart as she has been?

The question, "How can we have a revival?" has recently received a practical answer in Paterson, N. J. Similar preparations to those made in Philadelphia were carried out there. Everybody went to work with a will, and three weeks before the evangelist arrived, a revival broke out and the churches that had united in the work began to reap the harvest.

Now we have no doubt about the success of any church or community that will go to work in this way. If all the Christians of a town really want a revival, they can have it. Indeed, if a good strong force of workers, pastors and laity, will unite to work and pray for a blessing, if the local papers and schools and business men are in earnest about having a successful campaign against sin, the revival will surely come and the town will be blessed. The fact is, people don't care for a spiritual uplift enough to pray for one. Pastors are too backward about doing revival work. They think they have no gifts as evangelists, and wait for another to take the lead. But we believe there are pastors among us who feel this way, and yet who could lead to a work that would transform their communities if they would go at it with faith and holy zeal. The average minister has never tried his powers as an evangelist. Many might lead their people to a victory that, though not so great, would still leave better and more permanent results than would the work of a professional evangelist.

Don't Discount The Church

In these days of revival along lines of social service, when the institutional church is being pushed to the front, there is need of caution lest the church be regarded as merely the agent for social work, like any ordinary secular institution. The spiritual mission of the church must never be lost sight of

as the best and only real foundation for the social activities designed to lift humanity higher. To lose sight of the religious side of church life would take the soul out of social service. Other foundation can no man lay than that which is laid by Christ in the church of the living God. The advanced movements in social betterment would never have been started had it not been for the church. The church should be foremost in promoting social reforms. It should give them vitality, it should furnish the workers, and it should take care of its suffering ones so none need apply elsewhere for aid. The New Testament is the best social science book ever printed. Probably social service never received such an uplift in and around Philadelphia as has been given it by all the churches working together in the great revival. Had an effort been made to save men in Philadelphia under the auspices of some merely secular society, instead of under the auspices of the churches, the movement would have lacked all real transforming power.

Not a Sponge But a Fountain

The great revival movements, especially the movement in Philadelphia, give emphasis to the fact that a wonderful change is coming to the church in these years. The old idea of the mission of the church as simply a soul-saver, a preacher of doctrines to be believed, a builder up of itself by worship only, has largely given place to the new idea of the church as a training-school where men sit at the feet of the Master both for worship and to learn the divine art of giving themselves, and having learned the art, to practice it. The question now is not so much "How can we build up our church?" but "How can our church build up the people about us?" The church must not be regarded as a sponge, but as a fountain, always giving out rather than taking in. It is still the mission of the church to furnish a common place of worship; for worship is ever the richest means of grace and inspiration. But all this is for the training of a sort of spiritual citizen soldiery who shall go out to do valiant service for their King. The evangelical work in Philadelphia is a conspicuous example of the new idea of practical team work by the church for saving men.

EDITORIAL NEWS NOTES

The Fall of Przemyśl Fortress

One of the most prominent victories of the war came when the great Austrian stronghold in eastern Galicia was taken by the Russian army. This puts the Russians in possession of the trunk line of railroad leading to Cracow, only one hundred and twenty-five miles distant and the key to Germany on the south. The garrison of Przemyśl was literally starved out and driven to surrender without a decisive battle. Over 100,000 prisoners were taken, and the greater part of the 120,000 Russian besiegers were liberated to push the war at other points.

This famous siege takes its place among other important sieges of the world, but few of which have lasted longer or involved more men. It began September 3, and lasted 200 days. Antwerp lasted only 9 days, with 100,000 German besiegers, and 26,000 of the 75,000 defenders escaped to Holland and were interned, while the others rejoined the allies. Port Arthur siege lasted 156 days, with 120,000 Japanese besiegers. They lost 92,000 men, while the Russians lost 23,000 as prisoners. The siege of Paris took 156 days. There were 250,000 Germans against 218,000 French defenders. Plevna endured the siege 143 days, and Sebastopol lasted 327 days.

A Revival That Makes Men Pay Bad Debts

One of the remarkable results of the Billy Sunday revival is the payment of many old debts which the creditors had given up all hope of getting. Mr. Samuel Fisher, in the Philadelphia *North American*, writes that, before the revival began, John Wanamaker had hundreds of bad debts on his books, some of which had run for years. Collectors had grown weary in futile efforts to get money out of these delinquents, and after Mr. Wanamaker had examined their reports, he said: "Give them all up. We are wasting time and money in trying to collect them."

A little before the great revival closed, Mr. Wanamaker met a friend associated with him in the work, who knew about the bad debts of some time before, and said to him: "Those debts I told you about some

What's in a Name? Everything

Men bear through life the names given them by their parents. We sometimes wonder that so little care is taken in choosing names that are pleasing. When a mere boy in school I always dreaded the first day because the teacher asked my name, and I had to speak it out loud before the school. It did not please me. I thought it was a real ugly name, until, when I was a little older, some one told me its meaning—gift of God—and then I began to like it.

Many people seem to care more about the name given them at birth than they do about the one they give themselves. The birth name may be changed or a nickname given, so that some people may call us by one name and some by another. But not so with the name one gives himself; that is permanent and ineffaceable. It clings to him wherever he goes and always stands for character. His given name—William, or John, or Peter—has nothing to do with his character, but the name he gives himself always does. It settles the question as to his real standing; and whether people ever speak it in his presence or not, they always think of it whenever they think of him.

Whatever we do that mars the beauty of character and makes us seem mean, or stingy, or narrow-spirited, or overreaching, or dishonest, or impure, or unkind, or hypocritical, or evil-tempered settles the question as to the name we are giving ourselves among our fellow men. And when once we have given it, we are known thereby whenever they see us or think about us. When the character a man has established makes his neighbors think of him as Mr. Untruthful, Mr. Sharp-trader, Mr. Profane, or Mr. Deceitful, when he comes to be regarded as impure, dishonest, slow to pay debts, or careless of his pledges, no matter what else he does, these things settle the question as to the name he bears among men. On the other hand, when Christian virtues give the man his name and standing, he is measured by an infinitely higher standard and is exalted in the esteem of others. Thus we see that everything depends upon the name we bear. Day by day we are busy naming ourselves. The one great question should always be, "What is my name?"

months ago are most all paid. The people sent the money in. I could afford to give Mr. Sunday a big commission for collecting them."

The writer went on to say that this very thing had happened in small stores as well as large. Upon the strength of Billy's searching and convicting appeals, personal loans had been paid after creditors had given up all hope of ever getting their money. Cash had been drawn from what appeared to be the dead past.

Panic Among Liquor Dealers

The New York State Wholesale Liquor Dealers' Association gave new evidence last week of the widespread consternation with which the rum power views the recent progress of prohibition. In a meeting held in New York City the dealers declared open war upon the temperance people in a way quite unknown to them hitherto. They were free to admit that the case with them is becoming more desperate each year. Their old independent spirit, ridiculing the temperance people and making light of every move toward prohibition, has entirely passed away, and a casual observer can now see that the rum-sellers are really alarmed. Hear this from their report adopted at that meeting:

The events of the last twelve months have created a situation more grave than has ever before confronted our trade. The national prohibition issue is of first importance to our industry, and in view of this it seems proper that we should submit sound reasons why the people of the United States should reject prohibition.

We must educate public opinion opposed to prohibition in all its forms. Formerly we were called on to fight town and county option. Today we must combat state and nation-wide prohibition. Originally our opponents were few and scattered; today they are many and united. In the beginning our opponents used methods of personal persuasion; today they are attempting to enlist the aid of the church, the school and the press.

Every man who reaps a profit from our industry should contribute his share of time and money to its preservation.

Regarding the matter of liquor dealers educating public opinion, as they propose to do, the New York *Tribune* has something to say in an editorial that will not prove very comforting to the liquor fraternity:

It is well enough for the Wholesale Liquor Dealers' Association to project plans for "the education of public opinion," but they deceive

themselves if they think it will suffice to borrow the weapons of the Anti-Saloon League. The business of education was taken over long since by the enemy, and counter-education is a doubtful enterprise unless undertaken promptly and carried on in persistent and unceasing opposition. The defenders of strong drink have been so easy-going, so slow to see the danger of their position, that only within recent years have they come to realize that they were obliged to defend themselves at all. They looked with indulgence, not to say contempt, upon their foes, feeling very sure that no educational efforts could ever prevail against popular inclination and what they took to be common sense. . . . Brewers and distillers who would persuade their customers that they are engaged in the philanthropic business of body building and giving strength have few hearers today.

Not Much of a Blockade

If the data published regarding the actual loss from submarine warfare can be trusted, the frightfulness of the situation in European waters is greatly modified. The Admiralty has made public the facts, and the public mind seems relieved. When reports showed that eight British vessels were sunk in one week—more than one a day—it is not strange that people were distressed. Yet when it comes to be understood that 1,539 vessels—arrivals and sailings—were reported for that same week at British ports, the rate of destruction seems small and people see that it is not much of a blockade after all. Really the word "blockade" is not appropriate. Since the war began, only 143 British vessels have been destroyed by Germany, and of these only 96 were merchantmen, all the rest being fishing-vessels. The inefficiency of this kind of warfare should convince the nations of its utter failure to reach the case, and this, if nothing more, should lead to its abandonment. The getting of only 8 out of 1,539 vessels is hardly enough to warrant any nation in establishing a system of piracy in order to punish its enemies.

Strong drink has made such havoc with the natives of the Pribilof Islands, in the Bering Sea, that our Secretary of Commerce has forbidden the landing of any vodka or other strong drink that may be shipped there, except by permission of the commissioner of fisheries located upon the islands. The making of alcoholic drink by the natives is also forbidden, and no one can get intoxicants except for medical purposes and religious ceremonies.

The report of the State Department at Albany, N. Y., shows that 101 automobiles have been purchased for its heads, without appropriations for that purpose. According to the figures presented by Auditor Glynn, the State spent more than \$1,000,000 for the traveling expenses of its heads and employees last year, \$170,000 of which was for the operation and maintenance of its 101 autos.

In the Carnegie Steel Company's works, pamphlets have been distributed among the men, showing the greater expectancy of life for the one who does not dissipate as compared with him who does. The comparative freedom from accidents with those who do not drink, and their consequent likelihood of advancement, on account of the better service given by clear-headed men, is also carefully explained. The slogan is "Morality Pays!" Every employer knows how true this is and every employee should learn it by heart. Railroads, machine shops, factories and all sorts of transportation lines have no place for the immoral and the drunkard. Working-men throughout the entire land are coming more and more to welcome and practice the precepts of temperance.

Recently the Studebaker Auto Company distributed nearly \$300,000 in profit-sharing funds among its employees. The distribution was based upon efficiency, ability, and time of service, mostly among department heads, superintendents, and foremen. This year the company proposes to go still further and include common employees who have served a long time and shown themselves worthy.

The fortieth annual report of the New York Society for Prevention of Cruelty to Children shows that the last year has been one of exceptional activity, sheltering in twelve months 10,783 children and investigating 17,983 complaints. The society has prosecuted 543 adults charged with cruelty, and 3,966 children have been returned to their parents.

Twenty-nine thousand people crowded around the station in Philadelphia to bid Billy Sunday good-by, as he started for his Western home. Over forty-one thousand converts are reported as the result of the

great meetings. The great depot sheds rang with their songs as they waited for the train to start. "God be with you till we meet again" brought tears to many eyes and softened all hearts.

Rev. A. P. Ashurst at Rest

A copy of the *Southern Vindicator* just received brings the sad news that Rev. A. P. Ashurst died at his home in Hammond, La., on Tuesday, March 16, 1915. Full obituary will appear in due time.

Jesus Christ as Priest

REV. ARTHUR E. MAIN

Summary of a recent lecture before a class in Systematic Theology

A priest is one who represents others before God in worship, thanksgiving, confession, and intercession.

In its earliest and simplest form the sacrifice, of whatever kind, was probably a gift to the god expressing some feeling or wish on the part of the worshiper.

Primitive sacrificial service was realistic; the offering in itself was acceptable to the god who "smelled a sweet savour." Later and ideally it was a symbol of the worshiper's inner attitude.

As ideas of divine relations became more complex, the ritual, thought to be of divine appointment, would grow more elaborate; and this naturally led to the functions of a priesthood ministering on behalf of the people.

Taking heathen and Hebrew sacrificial systems as a whole it may be said that they symbolize more or less clearly and fully some or all of the following ideas or principles:

A gift, the worshiper's offering to the god; fellowship, the gods being supposed to actually participate in the religious feast; purification from sins, the sprinkled blood signifying a devoted life; a covenant, gods and men pledging friendship by partaking of a common meal; consecration, as in the whole burnt-offering (Rom. 12: 1); and the expiration of sin through substituted sufferings.

These forms of sacrificial worship represented men's ideas, not God's, as to ways and means of establishing or restoring right divine relations.

Ideally the efficacy of any ceremony was and is conditioned upon the state of the worshiper's mind and heart.

"The sinner acknowledges his sin, seeks reconciliation, and gives actual expression to his repentance by surrender of his property. It is an acknowledgment that God is right and the sinner wrong. It gives to the offended majesty of the divine claim a satisfaction which, it is true, is only of value because God accepts it, because he is willing to be reconciled."—*Schultz*.

In Hebrews 7—10 the superiority of Jesus' self-sacrifice is set forth; and in chapter 13, the fruit of that sacrifice, in our lives.

The sacrifice that Jesus made in his life and death was perfect, because (1) he was the perfect, the ideal man; (2) in obedient and trustful relations with him we may find complete salvation, and fellowship with God; (3) his sacrifice of himself in living and dying for us was moral, not ceremonial; (4) the mediation of human priests is no longer needed by those in covenant relations with God; (5) all that ceremonial purification, legal expiation through penalty, and ransom-paying, could signify in the realm of true religion, were wrought out for us by our Savior, spiritually and ethically.

The following statements are representative efforts to express the meaning and value of the *sufferings and death* of Christ:

They were a ransom paid to Satan.

The anger of God was satisfied by Christ's obedience unto death.

They satisfied divine justice in view of broken law.

They revealed divine love and became a saving moral influence.

They proclaimed victory over Satan and all evil.

They were equivalent in value to the wrong done to God by sinners.

They were equivalent to the deserved sufferings of sinful men, and were accepted of God as a substitute for these.

The obedient sufferings and death of Christ, and the obedience and faithfulness of strong disciples, are stored-up merit for the benefit of weaker Christians.

They secured the fulfilment of the Father's eternal covenant to give salvation to all for whom the Son purchased it on the cross.

They maintained the dignity and value

of the divine government over men collectively, and so tend to make men penitent.

They emphasized the power and vicariousness of divine love itself, a love that, because of its nature and sympathy, really feels and bears our sins, and so moves us to repentance and faith.

They were due to the fidelity of Jesus, who thus becomes our example.

Now no single statement of ours can gather into itself the full meaning of all biblical figures in language or ceremony, or the whole content of the significance of the Cross of Christ, the cross standing for his life of obedience and purity, unto death. But we may say,

(1) The cross witnesses to the moral excellence of Jesus, and calls us to like purity and to like self-sacrificing service for others.

(2) Sin made the cross necessary; and the life and death of Christ are an interpretation of God to his wandering children.

(3) The cross says that Jesus, by the power of his great love, felt our sins, bearing them as we sometimes bear the sins of those whom we love; and that he longs to draw us away from them.

(4) The cross as a revelation of divine love and grace calls men to repentance, faith, pardon, salvation, and eternal life.

(5) The cross speaks to the whole world that God loved, thus teaching the unity of mankind and offering social as well as individual salvation.

(6) Good and evil are always and everywhere in opposition; and one who works with God for the redemption of men and society must behold and teach the presence and ruinous nature of sin and selfishness. And one who does this faithfully and well will, in one's measure, share in the sufferings of Christ.

(7) The outwardly historical causes of the cross, such as official hostility, do not fully explain its significance. Jesus came to take away the sin of the world.

(8) The crucifixion, by church and state, of one who was pure, unselfish, kind, and the bearer of a message of salvation and blessedness, was a revelation of the depth to which sin, moral blindness, and base ingratitude, can go, in their influence upon human actions. This sin and hardness of human hearts were a chief cause of our Savior's agony.

(9) Jesus looked forward to and met his

sufferings, due to sin in the world, in the spirit of trustful submission toward God, and of faith, hope, and love for man. Hoffding says that the words "Not my will but thine be done" were the noblest utterance that ever came from the lips of men.

(10) The value of the life and death of Christ as an ideal sacrifice, in the sight of heaven, was not that the cross stood for divine wrath and for punishment; but that it witnessed to the faith, love, and loyalty of Jesus, and to his willingness to thus reveal Him who "so loved the world." It was in this way that he became our "Advocate with the Father," and "the propitiation for our sins."

(11) Moved to repentance and faith by the witnessing power of the cross, the sinning child of God casts himself upon the compassionate Father; turns to a new life of righteousness; finds the true meaning, because spiritual and moral, of the man-made doctrine of a legal imputation of our guilt to Christ, and of his merit to us; and comes to an understanding of the fifty-third chapter of Isaiah.

"It is the characteristic feature of Christ's sufferings that in all ages they have been the means of producing such moral transformation. In the spectacle of Jesus, willingly suffering for others' sins, praying for forgiveness on his murderers, firm in faith that his loss would issue in others' gain, men have seen a new revelation of the possibilities of humanity, and of the victorious power of love. Conscious in themselves of the same selfishness and pride as that which nailed Christ to the cross, they have been led by the contemplation of the faith and love of the dying Jesus to a new hope and a new resolve. Turning to God in penitence and faith, they have found in him the strength which they have elsewhere sought in vain, and been conscious of an inward renewal in which fear has given place to trust, rebellion to submission, shame to hope, and selfishness to love. Thus Christ has proved in very truth the mediator of salvation unto those who come unto God through him.

"But this saving influence is possible only because in Christ we have the revelation in human form of that redemptive love which has been in God from the beginning. Christ is mediator, not because he propitiates an angry God, but because he shows those who have been wandering in self-

imposed orphanage what is the real character and purpose of their heavenly Father. In the last analysis, salvation belongs unto God; and we gain the full moral influence from the atoning death of Jesus, only when we look through him up to the divine sinner who through all the ages has been carrying the burden of the world's sin and suffering upon his heart. . . .

"It is our privilege by imitation of Christ's self-sacrificing ministry to help make known to men that unchanging divine love which is the final ground, as it gives the sole assurance of salvation; and so to hasten that good time when all men shall know by experience the peace and joy which come from trust and service."—*William Adams Brown, Ph. D., D. D.*

*Alfred Theological Seminary,
Alfred, N. Y.*

Milton College

The trustees voted Wednesday evening to appropriate two hundred and fifty dollars to carry on advertising and secure a larger number of students next year. The Rev. L. C. Randolph was appointed chairman of a committee to manage this campaign with Otto Seegar, E. D. Bliss and Professors Inglis and Stringer as helpers. The Milton Forward Movement received the news of this "forward step" of the trustees very gladly the next morning in chapel. It is expected that advertising will be done in connection with the tournament and perhaps a quartet will be put on the road next summer to "drum up" students, interest people in Milton, and at the same time, perhaps, get money for the college endowment, a scheme for which is now being considered by the Executive Committee of the Forward Movement.—*Milton College Review*.

It is not prayer that is illogical, it is not prayer that cuts across the orderly working of the forces of God. It is the want of prayer that is disruptive and that interrupts the orderly workings of the plans of God and that fractures his plans here in the world.—*R. E. Speer*.

"If you would lift another you must be on higher ground."

SABBATH REFORM

"Lovest Thou Me?"

(The following has been submitted for publication in tract form for distribution. Please read it carefully, and send any suggestion to the Tract Society concerning the matter. Could you use such a tract? Would you want a supply on hand for distribution?)

You are, perhaps, a Christian. I trust you are. Many times you have confessed your Savior and gladly spoken of your love for him. You are certain that you love him and I do not doubt that you do, and my only object in sending you this leaflet is to try and help you to love him still more.

Peter had three times fallen, and three times had the question been asked him, "Lovest thou me?"

Peter was certain that he loved his Lord and he promptly answered, "Yea, Lord, thou knowest that I love thee." Yet the Savior asked him the same question the second time, as if to inquire, "Are you certain that you love me?" Even the third time the Savior asked Peter the same question, perhaps to remind the impetuous disciple that he had not loved to the extent of giving up *everything* for his Lord. Three times the question was asked Peter and was answered by him, but in his third reply the repentant disciple's heart welled up and overflowed with a fervent gush of warm love that dwelt there deeper, stronger and more tender than Peter had himself known till that moment, and he burst forth in holy eloquence, "Lord, thou knowest all things; thou knowest that I love thee." Now the erring one is reinstated, fully restored, and is no more "Simon, son of Jonas," the fisherman, but is "Peter," the obedient, humble, loving disciple. In this simple story there are thoughts that each may take to his own heart and be made better, more loving and true.

You come to the communion service to tell your Lord in the solemn act of his own appointment that you love him, that in that love your whole heart goes out to him. As you sit in the quiet hush of the communion service and think of your Lord and his patient suffering, is it not possible that you may hear his tender voice saying, "Lovest

thou me?" and your heart at once responds, "Yea, Lord, thou knowest that I love thee." But again you hear his voice, "Lovest thou me?" and it is possible that you may hesitate before you answer. "Do I really and truly love my Lord? What does my life answer? Ah, yes, I *do* love my Lord," and your heart whispers, "Yes, my dear Lord, I do love thee."

But, like Peter, you may yet hear the loving Savior's voice the third time asking, "Lovest thou me?" and you are almost startled. You are a professed Christian, possibly you are a teacher in the Sunday school, it may be you are a pastor and are preaching the love of Christ and love for Christ each week, and you say, "I certainly *must* love Christ, I *do* love him," and from a consecrated, loyal heart you reply, "Lord, thou knowest all things: thou knowest that I love thee."

But we must remember that this was the reply of Peter when his heart was overflowing with a deep, consecrated and boundless love which prepared him to give up *all things* for Christ's sake and at last led him to give up his life upon the cross.

Have you such love? Have I? Do we really love Jesus so truly that we will cheerfully give up all things in order to follow him? Have we love to sing—

"Jesus, I my cross have taken,
All to leave and follow thee."

But are we willing to leave all to follow him? Are we willing to do *hard things* in order to follow him? Are we?

You remember that Jesus said, "If ye love me, keep my commandments." Therefore *obedience* is the test of our love for Christ, i. e., we obey, not because we *must*, but because we *love*.

We also regard many things as Christian duties which Jesus did not command, and we do these things because *Jesus did them* and we love to do as he did. We visit our sick neighbor and carry sunshine into the sick-room, not because Jesus commanded us to do so, but because Jesus himself did so. We regard his example equal, at least, to his command, and because we love him, we love to do as he did. When we are following the example of Christ, we know we are doing *right*.

In Matthew 3: 13 we read that Jesus came to John the Baptist and desired to be baptized by him, and in verse 16 it is re-

corded that Jesus "went up straightway out of the water" after his baptism, showing that the baptism occurred *in* the river Jordan and that the mode was *immersion*, as is taught in other parts of the New Testament. Jesus was immersed, not because he was sinful and needed baptism for the remission of sins, but to set us the example.

If we love him, we will follow Jesus down *into* the water and be "buried" with him in baptism.

Do you thus love him? Have you expressed your love for Jesus by being "buried" with him in baptism? Do you love him with all your heart? If you have not thus followed Jesus in holy baptism, can you look up into his face and say, "Lord, thou knowest that I love thee?"

If you have not been baptized as Jesus was baptized, can you ever again sing, "My Jesus, I love thee," and "If ever I loved thee, my Jesus, 'tis now"?

If you have not followed Jesus in immersion, may God kindly give you the grace and consecration and love that will help you to follow him *now*.

A study of the gospel will show you that Jesus has also set you the example of observing the Sabbath, the seventh day of the week, which you have always called "Saturday." Jesus always loved and observed God's Sabbath. He could not be true to God if he refused to observe his Sabbath, neither can we.

Are you following Jesus in this respect? Do you still love him with your whole heart? Are you in full harmony with the Savior-whom you profess to love?

Jesus not only observed the Sabbath, but he expected those who loved him to observe it even after his resurrection. In speaking of the destruction of Jerusalem (Matt. 24: 1-20), which occurred forty years after his resurrection, Jesus said, "But pray ye that your flight be not in the winter, neither on the sabbath day," showing his anxiety about those who loved him, lest they should be obliged to violate the Sabbath or lose their lives. Jesus expects his followers, those who love him, to cheerfully observe the Sabbath that was so dear to him, till he shall return again and receive them unto himself. Jesus loved the Sabbath and observed it, and with those who truly love him, that is *enough*, an end to all controversy. No matter what people may say,

no matter what specious arguments they may offer, no matter what objections they may raise, *Jesus observed the Sabbath*, and if you truly love him, *you can no longer refuse to follow his example*. You must observe the Sabbath from this time forward, or you must turn from the example of the Savior whom you say you love with all your heart. Love is already constraining you, pleading with you. May God help you to yield.

It is possible that you have always thought that we who observe God's Sabbath are legalists, that we observe the Sabbath because we feel that we *must*, since it is commanded in the Decalogue; but this is far from true. We are frequently accused of attempting to merit salvation by obeying the law. This is not true.

We observe God's Sabbath because it is God's precious gift to man,—not to the Jews, but to *mankind*.

There is no "Jewish Sabbath," as some ill-informed people speak of God's Sabbath. The Sabbath is the gift of God to *all men* and was given hundreds of years before the Jewish nation was born. Jesus himself says, "The sabbath was made for man," and never intimates that it was made for the Jews.

It is true that God commanded all men to "remember the sabbath day to keep it holy," and that alone is sufficient reason why all men should do so; but we have a higher and holier motive for observing the Sabbath than simply blind obedience. We do not observe the Sabbath because we *must*, any more than we abstain from murder or theft because we *must*.

God gave mankind the Sabbath, and we love the giver and his gift; therefore it is a pleasure to observe the Sabbath. We also love the Sabbath because Jesus loved it, and we love to observe it because he observed it. We can not love Christ and reject what he loved.

Reader, what will you do with "Jesus who is called the Christ," and what will you do with the Bible Sabbath, which Jesus loved and observed?

May God help you to accept it, love it, and allow it to bring you very near to Jesus and bring to your heart a new and sweeter peace than you have ever known. Then with love and trust and consecration you can look up to our risen Lord and exclaim,

"Lord, thou knowest all things: thou knowest that I love thee."

"Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my *all* shalt be."

Sabbath Rally Day, May 22

The Board of Directors of the American Sabbath Tract Society is trying to make of the week ending May 22, a united denominational rally for the Sabbath. The plan is simply to ask each church and community to work out for itself some sort of a program by which will be emphasized the value and privilege and obligation of Sabbath-keeping.

To make the matter a little more definite we publish here a sample program, not to be followed, but to explain.

PROGRAM FOR SABBATH RALLY DAY

Wednesday Afternoon, May 19. Meeting of the Woman's Sewing Society

- 1 Fifteen minutes of prayer by the women for the Sabbath and our denominational interests.
- 2 Reading of the booklet, "The Sabbath and Seventh Day Baptists," each woman reading a paragraph and making comments, as is sometimes done in study of the Bible in Sabbath-school classes. The Tract Society will furnish enough copies for all, if requested in time.
- 3 Reading, "Her Wedding Ring," a story by Mrs. T. J. Van Horn. One person does all the reading, the others sew, quilt, whatever the work may be.
- 4 Questions for informal discussion as they work. "Is law, or love, the basis of Sabbath obligation?" "What constitutes Sabbath-keeping?" "What value or harm comes from our working with the W. C. T. U.?"
- 5 Prayer and adjournment.

Thursday Evening, May 20. Sociable of the Y. P. S. C. E.

- 1 Young men given slips of paper with name of a Seventh Day Baptist pastor, the girls given names of churches. Ten minutes to match and to talk about that church as the sole topic of conversation.
- 2 Large map of U. S. on wall where all can see. Each one asked in turn to point out the location of some church, mission, or school, and tell number of members. (A Year Book should be at hand ready to give the correct number. The person making the nearest guess [?] to have some prize or award.)
- 3 Debate, by four persons previously prepared, two on each side. *Resolved*, That the Sabbath was a Jewish institution, a shadow of things to come, and has no obligation now upon Christians; but it is a good thing to ob-

serve Sunday as a day for spiritual uplift and rest in commemoration of the resurrection of Jesus Christ.

- Each speaker limited to eight minutes. Followed by questions asked by any one, to be answered by those chosen for the debate.
- 4 Refreshments, and informal consideration of the points brought out by the discussion.
 - 5 Singing, prayer, and good night.

Sabbath Eve, May 21

The regular church prayer meeting. Suitable hymns selected, like, "Another Six Days' Work is Done, Another Sabbath is Begun," or, "Again Returns the Day of Sacred Rest."

Fourth commandment in concert.

Several prayers.

Testimonies, What the Sabbath has done for me.

Singing.

Testimonies, What I have done for the Sabbath.

Singing.

Testimonies, What the Sabbath may do for me, and what I hope to do for the Sabbath.

Singing.

Scripture in concert, Isaiah 58: 13, 14. "If thou turn away thy foot from the Sabbath," etc.

Close with Twenty-third Psalm in concert.

Sabbath, May 22. Regular Morning Service

Sermon by the pastor on some phase of Sabbath truth and denominational loyalty. Hymns appropriate. Church decorated with flags and flowers. Table with denominational literature, pictures, and periodicals. Special music by the choir.

Sabbath school. (The Sabbath School Board is preparing a special printed program to be used in the Sabbath school. Superintendents desiring to have copies sufficient for every member of the school should make application soon to the Tract Society.)

Junior C. E. Society

- 1 Devotions of singing and prayer.
- 2 Roll-call with Bible response containing "Sabbath."
- 3 Blackboard or map exercise locating churches, missions, and schools of the denomination.
- 4 Pictures from the covers of the SABBATH RECORDER of people and churches.
- 5 Two or three recitations.
- 6 Special music.
- 7 Dismission.

Y. P. S. C. E. Prayer Meeting

- 1 Fourth commandment in concert.
- 2 Singing (Sabbath Hymn).
- 3 Sentence prayers for the Sabbath.
- 4 Bible-reading on the Sabbath and Sunday (a tract supplied by the Tract Society in sufficient numbers to give every one a copy, if orders are sent in soon).
- 5 Volunteer testimonies.
- 6 Singing, prayer and C. E. benediction.

Evening After the Sabbath, May 22

General Meeting to Promote Denominational Interest and a Better Sabbath Observance

- 1 Some special music (provided by the church choir).
- 2 Scripture and prayer by the pastor.
- 3 Exercise by seven children carrying large letters to spell S-A-B-B-A-T-H (provided by the Junior Society)*

*For this exercise print on large pieces of pasteboard the following words, with the initial letters large and in a different color, one word for each child, in the right order to spell S-A-B-B-A-T-H.

Strength
Altar
Beauty
Baptism
Assurance
Trust
Hope

The first child will repeat, "But they that wait upon the Lord shall renew their *strength*, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Isaiah 40: 31.

The second child will repeat, "Then will I go unto the altar of God, unto God, my exceeding joy." Psalm 43: 4.

The third child will repeat, "Worship the Lord in the beauty of holiness" Psalm 29: 2.

The fourth child will repeat, "For by one Spirit are we all *baptized* into one body, whether we be Jews or Gentiles, whether we be bond or free." 1 Cor. 12: 13.

The fifth child will repeat, "For our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in much *assurance*." 1 Thess. 1: 5.

The sixth child will repeat, "We *trust* in the living God."

The seventh child will repeat, "Which *hope* we have as an anchor of the soul, both sure and steadfast." Heb. 6: 19.

The children in concert will repeat, "Remember the sabbath day to keep it holy, wherefore the Lord blessed the sabbath day and hallowed it." Exodus 20: 8-11. "The sabbath was made for man, and not man for the sabbath, therefore the Son of man is Lord also of the sabbath." Mark 2: 27, 28.

- 4 A spelling-match, six on a side, from the C. E. Society, one hundred words all taken from the report of the Missionary Society in the last Year Book.
- 5 Preparation for the Sabbath. Three short talks. A mother's view. A business man's view. A schoolboy's view.
- 6 Denominational policy. Three short talks. The foreign missions policy. The Theological Seminary policy. The Central Committee policy.
- 7 Free discussion and asking of questions, not from a box, but in the open.
- 8 Singing, prayer and good night.

Such a program means thought and work by somebody. The pastor should not do it all. It is suggested that each church vote on the matter of observing this proposed Sabbath Rally Day, and if the vote favors such an observance, then a committee of five be appointed to arrange a program. The one above is merely suggestive. Churches are at liberty to make whatever use they wish of it, changing and adapting to suit the place. Those who decide to use any of the literature suggested above should send in the orders soon. The main thing the Tract Board has in mind and in

heart is to stimulate a greater interest in the masses of our people in a better observance of the Sabbath and in more Sabbath observers. It is hoped that every church will fall in line with this effort.

On behalf of the board,
ADVISORY COMMITTEE.

The School as a Religious Force

PRESIDENT C. B. CLARK

Read in "Education Hour" at Salem (W. Va.) Baptist Church

Man is a complex being, but whether he was created with all his powers developed from the first, that is, perfectly developed as he came from his Creator's hand, or whether the process of time, nature, experience and evolution have developed man's intrinsic nature, is of little concern to this discussion. Whichever our view, all are agreed that man has a physical nature, a mind, a heart and the power to do and to serve. No man is at his best in service for either God or man without health, intelligence, appreciation and skill. Health is the ideal for the body; intelligence is the secret of wise and happy adjustment to this divinely ordered world; appreciation is the tap-root of morals and religion, and skill is essential to efficient action. It takes all these powers working at their best to make a complete man. The great handicap to human-happiness and efficiency has been man's incompleteness, his one-sidedness, his fragmentary development, his fractional experience and existence.

You will remember that Jesus talked a great deal about making men and women "whole." He frequently asked the deficient and fractional if they would not really like to become "whole" men or women. In fact, he seems to have made it a large part of his earthly mission to raise these fractional men and women to a state of wholeness. I take it then, that Christianity, as expressed by its Founder, identifies life and religion with wholeness of experience, health, knowledge, appreciation and power.

Theoretically, education, which is the first function of the school, means the development, or the drawing out, or actualization of all our human potentials of health, wit, fitness and efficiency. Ideally, the business of education is the development

of our wealth of personal powers. As a matter of fact, however, our schools fail to function in this inclusive manner. They neglect the health of our bodies, the training of our hands and the cultivation of ideals. They cram knowledge which is often useless because it is not appreciated, and sharpen the wits at the expense of both body and spirit. In the education of the past, thinking has run far ahead of spiritual development, while practice lingers far in the rear. This want of balance is seen in our mad demand for the knowledge which gives power alone, while we fail to supply the proper motive which makes its possession a blessing. The European nations are just now giving the world an exhibition of what knowledge can do in destroying life and property. Had England, and France, and Germany and Russia made as much advancement in the past hundred years along lines of social ethics and religion as they have in the knowledge of science, would this sickening spectacle of spilled blood and wasted treasure blot God's fair world?

Speaking of the irrational elements of our modern civilization, the editor of the *Springfield Republican* says: "While the power of civilized man has increased almost unbelievably, his wisdom and virtue have hardly increased at all, and may even conceivably suffer impairment from the confusion and hurry of the world he lives in. Have we not been prone to confuse the transcendent power of the material forces at man's disposal with the powers of man himself, which have never, more than now, needed cultivation and discipline? Increase of power is no gain unless rightly used, and even from the strictly utilitarian point of view, it will not answer to concentrate attention on things, and neglect spiritual values. It is conceivable that a seemingly impractical education, if it makes men sober, considerate, steady in thought and deliberate in action may prove to be practical in the very highest sense. The twentieth century can not possibly be deficient in that kind of "real" knowledge which has so marvelously transformed the world in a century; the great problem to which education must be shaped is the problem of combining this with an adequate ethical culture and discipline of character."

The remedy for the ills from which our

European neighbors are suffering and which also threaten to engulf our own fair land is no other than the remedy for our lack of poise, balance, symmetry and wholeness. The three institutions, each of which should conscientiously take upon itself the responsibility of cultivating the whole range of our human powers of body, mind and spirit, are the home, the school, and the church. The average American home seems to feel that its duty is fully performed in the breeding and feeding of children, and even these functions are often performed without a real sense of responsibility to either the child or the race. So, too, the average parent seems content to place the responsibility of a meager religious and moral training upon the shoulders of the church, while shifting the remainder of the child's development to the slender resources of the school, and what is often worse, is frequently incensed when the school performs its necessary duty of disciplining the child.

The school, often weighted with the traditions of the past, and still ignorant of the rich and composite nature of the raw material entering into the child's nature, sets out with eager haste to develop the child's intelligence, apparently never dreaming of such things as latent beauty, health, culture, self-direction and spiritual values. It, too, leaves religion and often ethics to the care of the church, until the child consciously or unconsciously gets the idea that life is after all a series of water-tight compartments, with religion for the church and not for daily life, art for galleries and not for the kitchen, books for school and not to be thought of afterwards, business for getting a living and not to be guilty of thinking religiously, and war for destruction as though the edict of a Kaiser makes null and void the law, "Thou shalt not kill."

Far be it from me to speak slightly of the great work of the church. She has performed a noble part in the emancipation of man. She is saving many children from the moral and religious neglect of indifferent parents and teachers, but she has been too slow in recognizing the unity of human experience. In both church and school we shall have to rise above the illogical practice of dividing life against itself, or we shall go on repeating the European blunder. What we prepare for, that we shall have. If we prepare for a divided experience, its

fruits will surely overtake us. We can not think war and live peace. But as truly as the immanent God is the supreme fact in man's environment, so truly will mental development compel us sooner or later to recognize instruction in religious education as a necessary part of the child's equipment; and just as truly as science is of God, so truly does the first condition of success in religious education depend upon the church recognizing the principles of general pedagogy as principles of religious nurture. Too long have we trained some of our faculties, while others lie dormant, and this we have mistaken for education. The child that hopes to attain a normal manhood or womanhood must find religion a constituent feature of his daily environment. Religion must be a perceptible fact in the lives of all persons whom he accepts as his leaders in any sense. All true education is ultimately religious because the man who is truly educated is developed in all his capacities, and man has a capacity to know himself in relation to the Infinite; so, too, all religion is ultimately educational because religion has a truth to teach, and its message is the most inspiring and broadening of all influences.

Certainly after thus identifying so closely the interests of education and religion, no one will accuse me of indifference to this important subject; nevertheless, in our present state of hesitation and fear regarding the place of religion in life, I am forced to say that the relation of public education to religion is no simple matter. The history of this relationship is not at all flattering. The history of the church proves that we may have religious teaching without kindling much religion. The object of religious teaching is imparting a knowledge of religious truths, while religion itself is Life in God. One is formal, the other vital. If religious teaching is to be nothing more than intellectualizing the religious experience of others, we can not hope for much by introducing religious instruction into the school curriculum. The lesson of history and the observations of the present would seem to suggest that our great need is not teachers of religion, but religious teachers; not so much religious teaching as teaching religiously. The religious teacher is one who is conscious of God in his daily work, and such teachers will have a more salutary influence upon

the young than will almost any amount of religious teaching, especially if the teachers know little of religion experimentally. A fair observation of the results of teaching religion as a phase of school life, as seen in the historic mother church, the present parochial systems of several churches, together with the state schools of England and Germany, would seem to prove that such methods end in secularizing religion, and making it ineffectual as an ideal. On the other hand, the religious teacher will make the commonest subject reflect a spiritual value, while saying very little about religion. Teachers whose lives are contagious with spiritual influence will make the religious interests of our children safe so far as the public schools are concerned, and that without applying a single doctrinal test as a qualification for teaching. Our American schools are not godless as some have suggested, simply because the letter is not identified with the spirit. The consecrated lives of thousands of American teachers is a testimony to the vitality of religion, and as such is a tremendous religious influence in the life of every city and hamlet.

The one thing which we as teachers, parents and citizens should remember about the relation of religion to education is the recognition of the supreme fact that religion is the most important influence affecting the child's development. It is through religion alone that man comes into conscious fellowship with the highest realities of life, and through the cultivation of this fellowship there is disclosed to man his widest human possibilities, the depth of our human nature, and the fullest meaning of life. By practicing the presence of God in the schoolroom the teacher may assure himself that he is what every pupil in his best moments desires to become. In being religious while at his work the teacher of the community may know, under the laws of imitation and suggestion, that his life will take deep root in the religious nature of the developing child. This is more than text-book religion, it is more than formal instruction. It will lead directly to a definite and positive religious experience in the child's life in due time, and while there may be little or no teaching of the letter of religion, what is much better, the spirit of a religious life has been planted in the heart of the coming age.

MISSIONS

Among the Scattered Sabbath Keepers in Arkansas and Oklahoma

REV. WILLARD D. BURDICK

I left Gentry with the consciousness that I had seen more orchards in Benton County than I had ever seen in a like area.

The orchards largely disappeared as I passed over the hilly section of eastern Oklahoma to the rolling prairies of Wagoner County. My first visit was in this county at Porter, at the farm of C. Grant Kenyon, formerly of Nortonville, Kan. He and his two sons are busily engaged in caring for their 1,200 acres, which they farm and pasture. About two thirds of their land is a few miles distant on the river and is used for pasturing about 200 cattle.

I was pleased to find the RECORDER in this home, and to learn that parents and children read it. These Sabbath-keepers feel the need of having others near them so that a Sabbath school and meetings may be held. In fact they encouraged me in the hope that they would revive their Sabbath school this spring. I am glad to learn that there is a prospect that other families will settle here before long. I am fully satisfied that this is one of the points in the Southwest where our Southwestern brethren should permanently locate.

Thirty-six miles northwest of Porter is the city of Tulsa. Here I visited Mr. and Mrs. Perry B. Maxson, who are spending the winter at the home of their daughter and her husband, Mr. and Mrs. Ewing. This home was in deep sorrow because of the unexpected death of the daughter of Mr. and Mrs. Ewing at Los Angeles, Cal.

Mr. Maxson drove with me about the beautiful city of Tulsa, and at the same time told me of many of his experiences in the East and the West before and after the War of the Rebellion. Particularly interesting was his account of the settlement of Sabbath-keepers at Dow Creek near Emporia, Kan. Brother Maxson went there in 1858. At one time there were 39 quarter-sections owned by Sabbath-keepers at that place. But as they could not secure a minister to shepherd the flock, it was impossible to hold the colony

together. Some went to other societies where they could have the longed-for privileges of worship, and others went out to attempt to live as lone Sabbath-keepers, but many of them, or their children, have given up the Sabbath. It touched me when Brother Maxson said, "The greatest regret of my life is that the plans for the colony did not materialize."

I could also say amen to the following words that he spoke about our losses resulting from living apart from other Sabbath-keepers: "I feel that Seventh Day Baptists have lost so much in not looking out good localities and guiding the people to these places."

Mr. and Mrs. Maxson are much interested in our denominational work, and it was a pleasure to me to talk over our interests with them. Sister Maxson also asked me about "Russellism," and I left with her a copy of "Fundamentals" that she might read an article in it against "Pastor Russell's" teachings. This visit was the more pleasant to me because Mr. and Mrs. Maxson were early friends of my father, and Mr. Maxson attended DeRuyter Institute with father.

About thirty miles northwest of Tulsa is the village of Tiawah. On a farm two miles from town live Brother and Sister Loyd Bond. Seventeen years ago they came from Roanoke, W. Va. They lived five years in Kansas and the remainder of the time at Tiawah. I do not know as I ever have spent a more quiet Sabbath than the one spent in this home, where we discussed denominational interests, and matters relating to our cause in Oklahoma. This family lives but about twenty-five miles north of Brother Grant Kenyon; and I think that Brother Bond will visit Porter before long to see the Sabbath-keepers and the country there. 'Twould be fine for both these families if the Bonds would locate at Porter. Mr. and Mrs. Bond have a married daughter living in Tiawah. She is seeking to keep the Sabbath and to teach her children to love it and keep it.

The RECORDER is highly prized in the home of Brother and Sister Bond, and they in this way keep better posted on denominational matters than do some who live in our larger churches.

Shawnee, Okla.,
March 15, 1915.

"The Cult of Blood!"—How Can It be Reconciled With Christianity?

Below are given extracts from an article that appeared first in the Peking Gazette, in answer to an editorial in that paper entitled, "The Cult of Blood," which closed with the question, "What can our missionary readers urge in defense of events now happening in Christian Europe?" The writer is Mrs. Fanny (Sweeney) Wickes, of the American Board Mission at Tungchou, near Peking. She says:

"Our 'defence' of the events in Europe is that we do not defend them; as Christians we can not. The news of this great war . . . hurts as it hurts when a friend or member of your family acts unworthily and brings shame on himself and others. The explanation of these events in 'Christian' Europe lies here: there is, as yet, no nation that is Christian as a nation, whose national acts are ruled wholly and unvaryingly by the spirit and teachings of Jesus Christ."

"It is easy," Mrs. Wickes says, "to claim that the war is a 'terrible commentary on the influence of Christianity in Europe during the last 1900 years,' but that does not represent the facts truly." She then describes the small beginning of our religion 1900 years ago, its slow growth against pagan persecution and through the centuries when barbarians from the north overran southern Europe, and adds: "The wonder is that, against such heavy odds, . . . it has permeated the life of Europe and America as far as it has done."

As to the relation Christianity bears to science and education, the writer claims that it liberated the one from the bonds of superstition and fostered the other through the dark ages. "Both science and enlightenment, sources of power, have been used at times to ignoble ends . . . but misuse of power or ability should not condemn the power or the ability. Surely we would not have our children lame for fear they might walk where they should not, blind and deaf and dumb lest they see ignoble sights and hear and speak some evil."

After defining Christianity as the revelation of the fatherhood of God and the brotherhood of man, with the service to our fellows entailed by the latter, Mrs. Wickes says: "In the earlier days of Chris-

tianity the first part of the revelation was more emphasized—that God is a Father." She shows that for centuries religion was regarded largely as a personal matter; that, while some have not yet outgrown this narrow conception, "Christianity spread to the family, the larger individual. . . . As the world has progressed . . . larger souls and deeper thinking minds have realized that Christianity was large enough to cover all and keep abreast, indeed ahead, of progress. But the bulk of the world is so great and men are so busy with their own concerns and the getting of their daily bread that this larger vision, this present-day conception of Christianity, has not yet become the common property of all. But progress is being made." Then follows a review of this progress as shown in the growing responsibility people feel for the conditions and actions of the community, the state, the nation; in the better laws and regulations for physical and moral health. "The aim of all these efforts is that all men may have a chance to live a normal life; and the conception of that form is distinctly an outgrowth of Christianity. . . . Nearly all this progress has been made in the last century since the time when science and invention made such marvelous advances and got, for a time, ahead of religion. Most has been made in the last half-century, and the next half-century is destined to see it grow and spread almost beyond our present-day beliefs. This may be called social service or civic betterment or what you will, but it is really applied Christianity; men are coming to see that Christianity must embrace every relation of life." The two paragraphs following are given entire:

The world lies out beyond the nation, and being still larger it is by that much harder for men to conceive of as a whole and to realize that the world, too, international relations, must be brought under the control of Christian principles, and that they as individuals are responsible for bringing this to pass, if it is to be a world of which men may be proud to be called citizens. Some few already of the leaders in thought have caught the vision of a Christian world, of an international Christianity. Rulers of many nations have at various times used Christian phrases learned from their Bibles and their prayer books about a Christian world. But none of them has got beyond being a loyal citizen of his own country; they have not reached the point of citizenship in the world, still less in the world as God's world. And there are, still, other

nations, naming no names, where the ruler, pledging himself to care for the welfare of his nation, has meant no more (whether or not he realized it) than the welfare of the royal family or the little group who hold the reins of power. Even church organizations, existing ostensibly as the embodiment of Christianity, have at times acted in grossly selfish and unchristian ways. But there are some who have caught the larger vision and the truer.

Those who have talked of "world peace" in the annual conventions in America, ten years ago or less, were scoffed at by many as a handful of impractical old men dreaming hopeless dreams. But year by year their group has grown, more men have joined them and men of greater prominence, men unquestionably practical in other things, and the movement is growing every year in power. Their efforts lie back of the establishment of The Hague Tribunal. That tribunal has settled some things by arbitration—not much as yet because the world has not been ready yet for much. But if it has settled some disputes and warded off some smaller wars it has made at least a step in the right direction. And those who have the vision of a world at peace do not base their faith on the method of arming to the teeth, that others will be afraid to argue or demand. Those who say we must have "armed peace" are those who are afraid. They lack faith in themselves and others and so want arms. But they claim that it is for purposes of peace because the demand for peace is becoming ever wider, ever louder. They are trying to satisfy at once the call for peace and their own fears, a paradox that this great war may well be used to condemn. Though this war is horrible, inexcusable it seems, and though its damages can never be wholly repaired, yet it may contain an element of good if it serves to startle people awake, those who are still sleeping, to the indispensability of peace and the futility of methods that have hitherto been used to attain it.

China is assured she has nothing to fear from Christianity, but that she has much to fear from the non-Christian elements in "Christian" lands. "The liquor, cigarette, and drug business will press China harder as their markets elsewhere are narrowed. . . . But some businesses will come, have come, which will help China to develop her resources wisely. . . . And those who seek to extend trade with others to the benefit of both need not be feared. . . . Then there are others not called missionaries, who come for China's good and not their own; such are the engineers from the Red Cross Society now coming out to help curb floods, do away with famine, and drive out pestilence as other lands have done. . . . Finally, we missionaries come. We do not come claiming that so-called Christian lands are faultless. . . . We may wish for China all that is good in Christian lands."

There are those in America today who say, "We are not yet a wholly Christian land. We are not yet fit to go out and teach others. Let us wait till we ourselves have become worthy examples and practice wholly what we preach." But others see that this would not be best. We do not refrain from teaching our children because we have not yet attained to perfect knowledge; we do not wait to instruct them in virtue and morality till we are sinless. Though the progress of Christianity in "Christian" lands is sure, it can not be very rapid, the task is too large. We feel we have no right to deprive China so long of the light we have. China is a child learning modern civilization, about to take her place among the great nations of the world. Modern civilization has its dangers, as any increased power has its dangers. But who desires safety at the price of powerlessness? As I have said above, those forces of selfishness and wrong that are being ever more cramped elsewhere will eagerly seek out China and add to her troubles, besides those that will grow up at home through the unsettling forces of change and growth. And we desire that China should have every chance of the best outcome possible. It is for that, that we desire to share with our Christianity as early as we can. . . . I think we need not fear, if China now obtains a hold on Christianity, that 1900 years hence she will find herself where other nations are today. We who have left our old homes and friends to make new homes and friends in China most earnestly desire that she shall profit by every experience, every error of other nations in the past, through which they have advanced to where they stand today. Having something of the larger vision, we stand ready to give to China, to the best of our ability, the wider, truer forms of Christianity that shall fit her needs as she progresses in the outward things. And we would not be surprised, some of us, if China bases her progress from the first on Christian principles, to see her in the future leading the world in everything, and even sending missionaries back to teach the nations that are now in many ways beyond her.

In the final paragraph we read:

If any one would know what Christianity really is, what a wholly Christian world would be, let him study carefully and thoughtfully the life and teachings of Jesus as they appear in the Gospels, and of Peter, Paul, and others as recorded in Acts and the Epistles (especially Paul's); let him study the lives of the Christian men of history; let him look at the strong Christian men today; and let him think carefully what his town would be, what the world would be, if all men lived such lives or lived according to such principles. Let him catch the vision, and see if he, too, would not feel it well worth while to spend his time and energies in working—through his business, his paper, his teaching, preaching, it matters not what, and his daily life—to the end that he himself, his family, town, or village, his province, nation, and his world, may be brought nearer, by the little bit that he can help, to the realization of these ideals in fact.

The Adequacy of Christianity

Right in line with some of the thoughts expressed above are those found in an article in the *Christian Work* for February 27, 1915. Rev. George L. Gleason, M. A., writing under "Is Christianity Adequate to the Needs of the Race?" says in closing:

"Finally, we believe in the adequacy of Christianity because of the method of its extension. Christ began and ended with the individual. He would transform communities by making individuals holy. He would make a nation great by creating righteous rulers and citizens. He saved individuals and sent them out to save the world. A disciple of Jesus is bound to be honest and thrifty in business, loyal and faithful as a citizen, and to do what he can to give the gospel to all mankind. It argues no defect in the character, life and teachings of Jesus that the whole world has not been Christianized. His followers have not been like him in spirit, life and character. Like him they have not gone about among men doing good—seeking first the kingdom of God and his righteousness. They have not gone into all the world, with glad tidings to the whole creation. The early Christians did in their measure exemplify the religion of Jesus. They literally forsook all and followed him. No man said that aught of that which he possessed was his own. They loved their enemies; they turned the other cheek to those that smote them, they took joyfully the spoiling of their goods, they rejoiced that they were counted worthy to suffer shame for Christ's sake and went everywhere preaching the Word. They made full proof of the gospel of Christ and the results were the Roman Empire Christianized and the gospel preached in all the world in three centuries.

"It is no fault of Christianity that only a remnant of mankind has been reached by it. It has not been preached in all the world and only in part in Christendom. It is not because of any defect in the character and teaching of Jesus that saloons and brothels exist in all lands, that greed and frauds prevail in business, municipalities and civil governments, that deadly strife exists between labor and capital, that armaments have impoverished nations, and now lead to a gigantic war that threatens to involve the whole world.

"In the last analysis the fault is laid at the portals of the church. We have not preached and exemplified the religion of Jesus Christ. Great progress has been made, great achievements have been gained. But we have stopped short of some of the essential truths of the New Testament. We have not declared the whole counsel of God. We have failed to carry the mind and spirit of Jesus into our daily life. God was incarnate in Jesus Christ. He exemplified the Beatitudes and the Sermon on the Mount in his daily life among men. He could say, "He that hath seen me hath seen the Father. When all the followers of Jesus are like him, then will the Christian religion be adequate to all the world's needs, and the kingdom of the world will become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."

An English preacher was to hold a meeting in a certain place where a company of men were determined to break up the meeting; and even attempt the speaker's life. Before time for the meeting the preacher retired to his room, and when the people were assembled a servant was sent to tap at his door. The servant speedily returned, saying, "Master, there is another person with him; for I heard him say that he can not come unless that person come to help him." And when the preacher did appear, it was evident that he was not alone; he was accompanied by the great Presence with whom he had been wrestling; and he spoke with such tremendous power that his enemies were at once disarmed, and many led to embrace the truth.—*Condensed from Rowlands.*

There is a certain Ohio judge whose wit has enlivened many a dull case. On one occasion counsel made in his court this statement on behalf of a plaintiff of somewhat bibulous appearance:

"My client, your Honor, is a most remarkable man and holds a very responsible position; he is manager of a waterworks."

After a survey of the client, his Honor replied:

"Yes, he looks like a man who could be trusted with any amount of water."—*Philadelphia Public Ledger.*

WOMAN'S WORK

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

The Search

Two travelers met. One said, "Where art thou bound, my friend?"

"I seek, myself, the light that shines not on the land or sea.

I know not when, nor where will be my journey's end;

But yet, one thing is sure, I know that light will shine for me."

The other spoke and smiled, "I, too, that light have sought;

But on my way so many sorrowful have needed me,

So many sick and without hope have clung, that aught

I had I gave of hope, of time, of cheer, of strength, you see

That took up all my years, and now I am grown old. Success to thee!

I must go back once more lest their new joy wax cold.

"Farewell!" He smiled and held the other with his gaze;

When, suddenly, the younger's eyes opened wonder-wide:

"O friend," he gasped, "my friend," and trembled in amaze,

While some strange, wondrous presence filled the place.

"O friend, my friend, the light is shining on thy face."

—Author Unknown.

A Visit to a Woman Pilgrim From Mecca

You are cordially invited to join me in a visit to an Arab lady who has just returned from a pilgrimage to Mecca, and a journey to the Holy Land. Our visit will be interesting, for she will tell of her trips, and we will hear what impressed her most. She is now called a Hajjiah (a pilgrim) and it will be courteous to salaam her with that title joined to her name.

The house, being that of a wealthy man, has several divisions. At present three wives are occupying the same building, but each a different section. The rooms are large and well furnished. Our hostess meets us at the head of the staircase, inside the court. The silk garments of many bright colors, and her jewels glittering in the sunlight as she stands with out-

stretched hands to welcome us, make a picture one would like to paint.

After our formal salaams are over, we follow her into a large, square room, cool and comfortable. The floor is spread with many costly Persian rugs and with a dozen or more pillows, the one prettier than the other. But we must not look around too much; we must listen to her, for she is eager to tell of her novel experiences.

"When we left Bahrein, we went to Bombay, where we remained about two weeks. Before we left Bombay, the quarantine doctor came, felt the wrist of every one, and stamped our arms with a seal. And then we went aboard the steamer which took us to Port Said. We were well treated on board ship. The food was good, and we met many women. At Port Said we left our boat and were taken into a house to stay a few days. They call that house a 'hutel.' There was a white woman, a Christian like you, in that house. Oh, but what a city! We saw many carriages with horses drawing them, and some that went, oh, so fast without any horse or donkey to pull them. I do not know what they call them; I forgot the name. And we saw so many people, so many women like you, going back and forth with hats on their heads and without veils. They took us to a place where all had to sit in the dark; then we saw on the wall, right in front of us, people moving and running after each other and falling from housetops, and some killing each other, but it was not real; they were pictures that were moving and looked like real, but did not speak. I got frightened and hastened to leave. Oh, but Bombay and Port Said are pretty places. From Port Said we went to Joffa and from there to the Holy Land. We saw the church of Mary, daughter of Amran. Inside that church there is a picture of Mary as she is sitting, holding her child, the prophet Isa (Jesus), peace be upon him, in her arms. Many boys, all dressed in white, walked around, carrying lighted candles and lanterns in their hands, singing to music. The church was beautifully decorated with gold and silver ornaments. We also saw the well of Jacob, about which you read to us, where the prophet Isa met the woman of Samaria. We saw so many pretty places, oh, so many. There are many Christians. Almost all of them are Christians. And

there are, oh, so many different kinds of flowers and fruits: grapes are as big as nuts. The gardens were so beautiful that we felt that we were in a different world. Oh, how short the time seemed! I wish I could go and stay there for weeks and months and breathe clean air, all perfumed with grass and flowers. We also went to Beirut and Damascus, after which we went by train to Medina. Just think, the train made the distance in four days, which by camel takes two months. The train was as long as from here to your house. It went by steam like the boats, 'tschut' 'tschut' 'tschut,' oh, so fast, much faster than a horse or donkey could go.

"We arrived in Medina, the city where the prophet Mohammed, on him be peace, lies buried. After we had been bathing in a big place, we changed our clothes and dressed in green, red and white. Twenty-seven days we spent in Medina, and we did nothing else but pray and go around seeing everything. You know there is, near our prophet's grave, another grave ready for your prophet Isa, peace be upon him; he will come again and be buried there, after which we shall all have the same religion.

"From Medina to Mecca we traveled on camels, 13 nights and 11 days. We traveled by day and during the night we put up a tent and lived in fear. We were all trembling for fear of the Bedouins. You know they are very bad and make it their business to steal and rob and kill. The scenery from Medina to Mecca is pretty. There are many date gardens, and we found enough to buy to eat, but we lived in terror and fear.

"As we arrived near Mecca, we changed our clothes and dressed in white. Then we entered into the city and went around the house of God. Then we had to go from one place to another, praying. Then we drank from the holy well, Zem-zem. On the ninth day we went to a place several miles distant and stayed over night. The next morning we went to the mountain Arafat and heard a sermon. I did not understand anything of it. Then we went to a place to hit the devil. We all had many pebbles with us and threw the stones at the devil seven times, twice a day for three days, all of us screaming: 'May the wrath of God, the Mighty, be upon you, Satan!' Some said more than that. But we did not see Satan, though we saw some stones

where he dwells. I was very tired by that time, for the journey from Medina to Mecca had been so hard on us all, and the place we were in at the stoning of the devil was very dirty. There was so much meat lying around from the animals that had been killed for sacrifice! The smell of it was so terrible that it made me sick, so that I could hardly eat a thing. Hundreds and hundreds of people die of hunger and filth. Everything is so expensive that the poor people can not live. My heart just ached for them all. They die like sheep. So many sick people come to Mecca to die, because of the great reward! Oh, it was hard, very hard and difficult and expensive, but then just think of the great reward we are receiving, heavenly paradise."

Now we have heard her story of her trip, and we are ready to give her an appropriate lesson from the word of God, the free gift of salvation. We inquire into a few of her experiences and realize all the more the emptiness and superficiality of Islam. Of most of the ceremonies she went through, she does not know the meaning. All she knows is the promise of a great reward. Only one of the five pillars of Islam is supporting her and assuring her of salvation. Let us read to her 1 John 5, join in prayer and return to our homes, bearing in our hearts the burden of Islam, and resolved to lift it from the hearts of our Moslem sisters.—Josephine E. Spaeth, in "Neglected Arabia."

Bahrein, Persian Gulf.

The Significance of Aid Society Work

Address by Mrs. L. W. Tomlinson, vice-president of the Seventh Day Baptist Ladies' Aid Society of Battle Creek, Mich., delivered at a special meeting at the home of Mrs. J. H. Kellogg.

Madam President and dear Sisters of the Ladies' Aid Society: In discussing the subject of Aid Society work, we find we can easily speak of it under two heads: first, the importance of Aid Society work; second, the methods of improving it.

In our constitution we find: "The object of the society shall be to aid in carrying forward the various benevolent duties we may come in contact with, also to assist the poor and needy, as circumstances may seem to require."

Another year of work for the Master is before us. Each year should see us accomplishing more than in the year just past. Activity in whatever work we go into is greatly emphasized today, so let us as members of the Seventh Day Baptist Ladies' Aid, especially the committees, realize our responsibilities. Let us be loyal to our cause, and go into our work with all the enthusiasm we can muster.

We are quite sure that all are interested in this work, so let us make a special effort to try and work together in harmony. "Whatsoever thy hand findeth to do, do it with thy might."

Some of the things we wish to accomplish are: (1) to grow more spiritual, for "if we live in the Spirit, let us also walk in the Spirit"; (2) to arouse interest, at the beginning of the year, in raising our \$30 for the Woman's Board, so it can not be said that the ladies of Battle Creek did not do their part; (3) to have occasionally, a good entertainment, with a silver offering.

We also want to help the church, and in order to do this we can each take a part, if we will, by pledging ourselves to a certain amount a day; for instance, a penny a day, more or less, as our circumstances will permit. You know the saying is, "Where there's a will, there's always a way."

At first thought one may not realize what easy methods can be used to soon earn this money. A dozen cup cakes, made from a simple recipe and sold to some neighbor, would give a profit of 4 cents, which would pay the pledge for four days; an apple pie, the size of a baker's pie, can readily be sold for ten cents and reap a profit of 5 cents. No doubt some of you will make garden this summer and will have a surplus of string beans, lettuce, or beets. You can easily dispose of these at good prices.

There are many other ways of earning money. "Plan your way, and work your plan," and success will be yours. Some are willing to help; will you give us a lift too?

There is plenty we can do
To help others see their way through.
Just spend a few hours of our time each day
And surely the good Lord will more than repay.
A penny each time besides your dues
There's no doubt but the Ladies' Aid could use.
If you have buttons you can not use,
A bit of lace you have cast aside,
We'll gladly take them and sew them on
Some baby's dress with pride.

Then let us not start out in vain,
But all join in a great campaign
To find all pieces we have in store,
To help to make a quilt or more.
The sick want our smiles
And a cheery word, too.
Oh, there's plenty of things
That we can do.

Let us not waver in doing what we think is right, but fight the good fight, trusting in our heavenly Father for guidance.

The Sower's Reward

The farmer planted a seed,
A little, dry, black seed;
And off he went to other work;
For the farmer was never known to shirk,
And cared for what had need.

The night came, with its dew,
The cool and silent dew;
The dawn came, and the day,
And the farmer worked away
At labors not a few.

Home from his work one day,
One glowing summer day,
His children showed him a perfect flower;
It had burst in bloom that very hour,
How, I can not say.

But I know if the smallest seed
In the soil of love be cast,
Both day and night will do their part;
And the sower who works with a trusting heart
Will find the flower at last.

—Mary F. Butts.

One adequate support
For the calamities of moral life
Exists—one only: an assured belief
That the procession of our fate, however
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power;
Whose everlasting purposes embrace
All accidents, converting them to good.

—Wordsworth.

Information Wanted

The Census for 1860 reported one Seventh Day Baptist church in Windham County, Connecticut, with property valued at \$300 and a church building with a seating capacity of 150.

Can any of the readers of the SABBATH RECORDER tell us where this Windham County church was located, or whatever became of it?

C. H. GREENE.

232 N. Washington Ave.,
Battle Creek, Mich.

YOUNG PEOPLE'S WORK

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

Finish Thy Work

Finish thy work, the time is short,
The sun is in the west;
The night is coming down—till then
Think not of rest.

Yes, finish all thy work, *then* rest;
'Till then, rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow;
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work, then go in peace;
Life's battle fought and won;
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to him who held thee up
In all thy path below;
Who made thee faithful unto death,
And crowns thee now!
—The British Friend.

Getting Ready for the Next Life

REV. HERBERT C. VAN HORN

Christian Endeavor Topic for Sabbath Day,
April 10, 1915

Daily Readings.

Sunday—Begin young (Eccles. 12: 1-7)
Monday—Be faithful (Matt. 25: 14-30)
Tuesday—Pleasing God (Prov. 16: 7)
Wednesday—Supreme desires (Phil. 1: 10, 21)
Thursday—Growing Christlike (Rom. 8: 29)
Friday—Looking ahead (2 Cor. 5: 1-9)
Sabbath Day—Getting ready for the next life
(Col. 3: 1-4). (Easter meeting.)

THE LESSON

The verses of our lesson contain the conclusion of an argument of the apostle Paul which may be found in 2: 20—3: 4. "Those who have died with Christ must not re-enslave themselves to worldly stand-

ards and the bondage of human traditions. Theirs is a fuller freedom. . . . The breath of heaven is in their hearts, and in this atmosphere no lower life can flourish, while fairer visions are ever unfolding, till one day the veil will be rent and the perfect glory be revealed" (New Century Bible).

Possibly a paraphrase of the verses may be helpful by giving us a view from a slightly different angle. The one used is from Dummelow's One Volume Bible Commentary. "(1) Seeing then that at your conversion you shared not Christ's death only, but his resurrection, go on to participate in his heavenly life, in that heaven where he is, and where he sits at God's right hand. (2) Let your whole thought be set on heavenly not on earthly things. (3) For you died with Christ, and your life in union with him is a hidden life in God. (4) It is not always to remain hidden, for at Christ's second coming it will be revealed; for Christ is our very life, so that his manifestation involves ours."

This life we are called to live with Christ in God is a noble one, hidden in him. Its real beauty may not be seen by the world or appreciated by it. Life is a great masterpiece being wrought out behind a curtain. When completed, like a work of art, the Master-artist will draw back the veil and the work will be displayed in all its beauty. The full beauty and value of the Christian life will finally be revealed. The Lord says to us, "What I do thou knowest not now." By and by, when the work is completed, men and angels shall see the marvelous beauty of the Christ glowing in even the lowliest, plainest life. "We know we shall be like him, for we shall see him as he is."

Such a life, however, hidden in Christ, involves the necessary destruction of the terrible evils mentioned in verses 5-9, and the putting on of the splendid virtues enumerated in verses 12-17.

HINTS FOR THE LEADER

Arrange beforehand for each of two or three to give a two-minute interpretation of the lesson. Ask one of your older members to give his own paraphrase of the four verses.

Urge several to answer the question, "What does Easter mean to me?"

Stimulate meditation in your meeting by a few (not over five) questions written plainly on the board or large sheet of paper; for example—

1. What is the language of heaven?
2. What preparation is necessary for heaven?
3. What will keep me from life eternal?
4. What does Jesus say is life eternal?

HINTS FOR THE TIMID

Be the first to speak.

Encourage some one more timid than you by giving a personal testimony, or leading in a brief prayer without being called upon by the leader.

If you are a conscientious observer of the "Quiet Hour" you will scarcely be able to wait a minute in this meeting to speak for Christ.

Be sure that the longer you wait, the harder will be the ice for you to break.

What must I do to get ready for the next life?

QUOTATIONS WORTH REMEMBERING

"The Resurrection of Christ is the Rock on which the fabric of the Christian faith stands."

"The Christian life is a secret, and no one can see its workings: it is hid with Christ in God."

"We are to seek to live here as we would live if we were really in heaven."

AN ILLUSTRATION

"We should form the habit of setting our thoughts on things above. It is said that many years ago, when a great suspension bridge was to be built over a wide river, a kite was sent over, carrying a fine wire across the chasm. It was not hard then to get a second and a third wire over also, and by and by the tiny thread of steel had become a great bridge of twisted strands, on which thousands of feet crossed over. So we may train our thought to fly across the abyss to heaven—first one thought, then another, until we have built a bridge for ourselves from earth to heaven. But we must begin and train our thoughts thus to fly, for nothing but such a habit will bring to us the blessing" (J. R. Miller).

Ashaway, R. I.

A Lighter of Souls

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Daniel 12: 3.

Coming home one day my way lay up to the top of a steep hill. While I was on the lower ground, riding in a cab, I saw a light before me, and when I came near the hill, I marked that light gradually go up the hill, leaving a train of stars behind it. This line of new-born stars remained in the form of one lamp, and then another, and another. It reached from the foot of the hill to its summit. I did not see the lamp-lighter. I do not know his name, nor his age, nor his residence; but I saw the lights which he had kindled, and these remained when he himself had gone away. As I rode along, I thought to myself, "How earnestly do I wish that my life may be spent in lighting one soul after another with the sacred flame of eternal life! I would myself be as much as possible unseen while at my work, and would vanish into the eternal brilliance above when my work is done."

The taper which I hold in my hand is in itself a poor thing as an illuminator, but it can create quite a splendor in the room by the light which it has communicated to others. One lighted candle may suffice to set a hundred shining. It may light a much finer candle than itself. Andrew was not a very great personage, but he called his brother Peter, and led him to Jesus, and Peter was a host in himself.—*Spurgeon. From "The Morning Watch or Thoughts for the Quiet Hour."*

News Notes

NILE, N. Y.—Recently the Endeavorers met at the home of Mr. and Mrs. Jesse Burdick for the prayer meeting. Following the prayer meeting, a social hour was enjoyed by all present.

The second of the church socials was held at the home of Mrs. M. F. Whitford, on Tuesday evening, February 23. A program of music and readings was given, and light refreshments were served. Net proceeds, \$6.78.

LEONARDSVILLE, N. Y.—The Christian Endeavor society held a colonial social in the session room of the church, on Tues-

day evening, March 4. The West Edmeston and Brookfield churches were invited and colonial costumes were much in evidence. A program and refreshments, with games interspersed, served to pass a very pleasant evening.

A Trust Song

Better a smile than a sigh—
Better kind words than a frown.
Better a look toward the sky
Than ever a sad look down.

Keep for the time of pain
A song of hope and cheer,
And you'll find, in trouble's rain,
There's a rainbow in a tear.

The joys that are ours today
Perhaps seem poor and small,
But better an hour of sun
Than to have no sun at all.

Let's be wise, and make the most
Of the blessings of today,
And live the present well
While tomorrow's on the way.

Lift face and heart to God,
And sing a trustful song,
And the ways in which we plod
Will not seem rough or long.
—Eben E. Rexford.

A Talk With John's Disciples

F. E. D. B.

Junior Christian Endeavor Topic for April
10, 1915

Lesson text: Luke 7: 18-23.

Dear Juniors: How many of you have a Bible? Perhaps you think this is a strange question for me to ask, when our lesson today is only *one verse*. But in reading it carefully you will find mentioned many things that Jesus did, and we shall want to look up these interesting stories.

Begin by reading Luke 7: 19. John the Baptist is sending two of his disciples to Jesus, to ask an important question.

You all remember the great prophet, John the Baptist, whom God sent into the world as a messenger, to prepare the hearts of the people for the coming Savior, Jesus Christ.

You remember how John lived in the wilderness of Judæa, and people from all the surrounding country came to hear him preach, and many confessed their sins and were baptized in the river Jordan.

How was John clothed, and what did he eat? Mark 1: 6.

How did he show humility in speaking of Jesus, when some people began to wonder if John were not the expected Messiah? Luke 3: 15, 16.

Who baptized Jesus? Matthew 3: 13-15.

Later on, John was put into prison by Herod, and through his disciples heard of the preaching and wonderful works of Jesus.

Perhaps John was surprised and disappointed that Jesus did not set up an earthly kingdom, for that is what the Jews hoped for. Now John did the wise thing by sending directly to Jesus with his questionings.

Jesus knew John's heart, and was sure he would understand that Jesus was doing the very things that the prophets had said the "coming One" would do. Read Isaiah 35: 4-6 and 61: 1, 2.

Jesus told John's disciples to go back and tell the things they had heard and seen Jesus do. I think they were so happy that they hurried back to John as fast as they could, and all their lives they surely enjoyed thinking and talking of that visit with Jesus.

And now let us study the healing power of Jesus:

"The blind see." Matthew 9: 27-31; Mark 8: 22-26; John 9: 1-11; Matthew 20: 29-31.

"The lame walk." Mark 2: 1-12; John 5: 1-9.

"The lepers are cleansed." Matthew 8: 2-4; Luke 17: 12-19.

"The deaf hear." Matthew 15: 29-31.

"The dead are raised." Luke 8: 4-42 and 49-56; Luke 7: 11-16; John 11: 1-44.

"To the poor the gospel is preached." Mark 1: 21, 22; Luke 4: 16-21, 44.

Not only in the synagogues, where the Jews went to church, but everywhere Jesus was preaching and teaching the gospel, which means the "good news" of salvation.

He healed all kinds of sickness both of body and mind, and we have recorded only a small part of the words and deeds of Jesus. John 21: 25.

LESSON TEACHINGS

If we do not understand God's ways, we should carefully study the Bible, pray to him, and patiently wait for his answer to our questions.

How could you prove to any one that Jesus is the Christ?

In what ways is Jesus doing today the works mentioned in our lesson?

We should always be ready and willing to tell about Jesus. We should be diligent in doing good.

Let us earnestly pray this Bible prayer: "Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise."—Jeremiah 17: 14.

Suggested key-word, "Heal" or "Healed."

Memory Battles

It is a very good plan to get the Juniors to memorize Bible verses, thus storing their minds with wisdom and cheer for the days to come. A memory battle will stimulate them to do this. Appoint two sides a week or two in advance, explaining the plan. Each Junior is to learn as many Bible verses as possible during the time, adding them to the verses he already knows. When the time for the "battle" arrives, range the two sides facing each other, and have them repeat their verses in the same way as an old-fashioned spelling-school. When any one fails to give a verse that has not yet been given he drops out, and so it continues till only one is left, who is the victor in the "battle." The shrewd Juniors will understand that it is better to keep the more unusual verses for the last! The superintendent will be the judge as to the accuracy of the quotations, but it will not do to require absolute accuracy, and considerable latitude may well be allowed, as it would certainly need to be allowed if a similar contest were conducted by their elders.—*Christian Endeavor World*.

Circulating Library

Alfred Theological Seminary

The following books are among the recent additions to the circulating library at Alfred. Catalog sent upon request.

Horne—The Romance of Preaching.
Hoyt—Vital Elements of Preaching.
Jefferson—The Building of the Church.
Johnson—The Ideal Ministry.
Hoben—The Minister and the Boy.
Trine—The Land of Living Men.
Strong—The Next Great Awakening.
Rauschenbusch—Christianizing the Social Order.
Stelzle—American Social and Religious Conditions.

McFarland—Spiritual Culture and Social Service.

Gladden—The Labor Question.
Careton—The Industrial Situation.
Henderson—Social Programmes in the West.
Vedder—The Gospel of Jesus and the Problems of Democracy.

Bennett—Old Age, Its Cause and Prevention.
Batten—The Social Task of Christianity.
Wilkinson—Paul and the Revolt Against Him.
Hodges—Christianity Between Sundays.
Lorand—Old Age Deferred.

Hobart—Seed Thoughts for Right Living.
Begbie—The Crisis of Morals.
King—The Laws of Friendship.
Lowry—False Modesty.
Lowry—Confidences.

Lowry—Truth.
Lowry—Teaching Sex Hygiene in the Public Schools.

Thomas—Sex and Society.
Trine—The Mystical Life of Ours.
Lowry and Lambert—Himself.
Lowry—Herself.
Shannon—Self Knowledge.

Moore—The Literature of the Old Testament.
Painter—Introduction to Bible Study.
Waring—Christianity and Its Bible.
Ferris—The Formation of the New Testament.

Athearn—The Church School.
Cope—Efficiency in the Sunday School.
Hodges—The Training of Children in Religion.
Slattery—The Girl in Her Teens.
Official Report of International Sunday School Convention—Organized S. S. Work in America, 1911-1914.

Johnson—Problems of Boyhood.
Danielson—Lessons for Teachers of Beginners.

Thomas—Primary Lesson Detail.
Wilson—The Church at the Center.
Gill and Pinchot—The Country Church.
Mills—The Making of the Country Parish.
Anderson—The Man of Nazareth.

Brown—The Christian Hope.
Cook—Christian Faith for Men of Today.
Moulton—Religions and Religion.
Barnes—Elemental Forces in Home Missions.
Carroll—The Religious Forces of the United States.

Doughty—The Call of the World.
Griffis—Dux Christus.
McAfee—World Missions—From the Home Base.

Sanders—History of the Hebrews.
Royce—Sources of Religious Insight.
Mark—The Unfolding of Personality.
King—The Psychology of Child Development.
Warner—The Psychology of the Christian Life.

Jevons—Introduction to the Study of Comparative Religions.
Moore—History of Religions.
Gridley—Genesis—The Foundation for Science and Religion.
Haddock—Power of Will.

"Talent and worth will never need to resort to questionable methods."

CHILDREN'S PAGE

Pussy Willow

The brook is trimmed with melting snow,
The maple sap is running,
And on the highest elm the crow
His coal-black wings is sunning.

A close green bud, the mayflower lies
Upon its mossy pillow;
And sweet and low the south wind blows,
And through the brown fields calling goes,
"Come, pussy, pussy willow;
Within your close, brown wrapper stir,
Come out and show your silvery fur;
Come, pussy, pussy willow."

Soon red will bud the maple trees,
The bluebirds will be singing,
And yellow tassels in the breeze
Be from the poplars swinging.

And rosy will the mayflower be
Upon its mossy pillow;
But you must come the first of all—
"Come, pussy," is the south wind's call—
"Come, pussy, pussy willow."
A fairy gift to children dear,
The downy firstlings of the year—
Come, pussy, pussy willow.

—*Minneapolis Tribune*.

What Alice Saw at Weihsien

Alice Hathaway and her aunt were sitting at dusk one evening in the pleasant parlor of the missionary home in Weihsien, China, when suddenly they heard a weird noise in the street.

"What do you suppose it is, auntie?" asked Alice. "It makes me feel all creepy!"

"It is likely either a wedding or a funeral; the music is the same for both, you know," replied Mrs. Kennedy. "Would you like to go out on the street to see? You are going back to America so soon that this may be your last opportunity to see either." Mrs. Kennedy had been a missionary in that field for many years.

"Oh, yes!" cried Alice. "Do let us go at once. I do hope it is a wedding. I have always wanted to see a real Chinese wedding."

They hurried to the gate, where they met a long procession of men, women and children, dressed in white, the mourning color, and weeping as they moved slowly on toward a near-by temple. It was a

funeral. Trumpets were blown at intervals and a native band played the strange death chants, which can be heard at all Chinese funerals. Mrs. Kennedy spoke to a woman along the street and then turned to her niece.

"This is a very peculiar ceremony," she said; "one of which I have often heard, but have never seen before. Let us go over to the temple and watch the mourners in their services. You know the Chinese consider that they have three souls. One remains in the grave at death, one is sent to the southwest and one is born again. Therefore when a person dies the men and boys of the family, far and near, with some of the women, go to the temple in the evening after dark to find the spirit which is to go to the southwest and send it on its way. Why it should rush off to the temple no one can explain."

"Here we are at the temple now," exclaimed Alice. "What are those queer-looking objects there on the steps?"

They drew nearer for a better view. A crowd was standing around with lanterns, which added to the weirdness of the scene. The procession approached and the music continued, louder and more mournful than ever.

"Here is a paper horse, with cart and money boxes. See, the carter—a paper doll—has fallen down. Pick him up, Alice, and put him back on the cart, and I'll replace the other dolls, which represent the men who carry the boxes of paper money to help the spirit along the way. There, now, they are in order again and we'll stand aside and see what is the next thing on the program," said Mrs. Kennedy.

"What queer customs!" returned Alice in astonishment. "I never dreamed people believed in such things."

The mourners climbed the temple steps, wailing as they went. The eldest son, a man about 50 years of age, carried a piece of shu kiai (cornstalk), to which some paper money was attached. They moved slowly on into the temple yard, crying, "Yeh, yeh" (grandfather), calling the soul which had fled at death to come into the stick of shu kiai.

After a short time the spirit entered the stick, so they thought, and then they returned to the front of the temple, two men carrying the stick with great effort, pretending it to be heavy since the spirit had

entered it. They took it to an empty chair back of the table on which was spread food—five different dishes—with incense and candles. Marching in front of the table, the mourners kotowed (bowed down) three times, while a guest did the same, throwing wine under the table three times. Two of the chief mourners came forward and kotowed. After this the old man slowly went back to the spirit-filled shu kiai, others helping lift it on to his back. Then with great effort he carried it to the paper cart and put it in.

The paper horse attached to the cart had in its mouth a lot of straw, and a man went through the motions of feeding it from an empty bowl. The paper dolls were all set up and everything was set fire. The missionary and her niece were standing in the way of the spirit on his flight to the southwest, and they were politely asked to get out of the road. Just as they did so a man picked up a bucket of water and threw it past them down the street. This was to water the horse in the cart as it proceeded to the southwest. The piece of shu kiai was fed before they put it in the cart.

Then when the procession to the spirit world was burned the eldest son stood up on a chair some distance from the burning, but where he could look down the street, and pointing to the southwest with a big stick, called out, "Grandfather, grandfather! Do not be afraid. We have sent you to the southwest; we have opened a great and shining way." He shouted several other sentences, each three times, and got down from his chair. The procession of mourners retraced their steps to their home, accompanied by the band and the trumpeters, and calling out every few moments, "Grandfather, grandfather, farewell!"

The American girl watched the entire ceremony in wonderment. "Aunt Pearl, do they really believe such dreadful things as this?"

"Yes, dear; they really believe it, and what a hopeless belief it is! I am glad you had the chance to see this spectacle. It will give you an idea of the superstitions of these people whom we are trying to lead to Christ."

"Thank you so much for taking me, Aunt Pearl," returned Alice. "I mean to

come back to China when I am a woman and do what I can to help these poor people. And when I get home to America I shall tell the girls of our missionary club what I have seen tonight. I am sure it will be a revelation to them, too!"—*Jean Mateer Beeman, The Continent, by permission.*

Home News

SALEM, W. VA.—The Salem College Building Committee last Tuesday evening accepted with a few modifications the plans for the new college building as drafted by S. Wardner Ford, of Clarksburg. The notices are out now for the bids on excavation of the ground at the point where the new building is to run back into the hill. The building is to start as soon as possible.

The building is not to contain a gymnasium, but it is understood on good authority that a more or less temporary building is to be erected for athletic purposes on another lot.

The new pipe organ from the Estee Organ Company is here and is being installed in the Seventh Day Baptist church. The work will be completed by Friday evening.—*Salem Express.*

Censored!

The following is a delicious example of the work of the censor. A young officer on board an English man-of-war wrote a letter to his mother. All that she received, pasted on a sheet of paper, was the following:

"With love, I am all right.

"Affectionately,

"(Signed)."

This was pasted, as I say, on a piece of paper, on which was written:

"We are sorry, Lady ———, but your boy is too great a chatterbox. Kindly ask him to be more prudent. We are glad to tell you, however, that he is well and happy, as you can also see by the attached portion of his letter.

"Censor No. ———.

"(and initials)."

—*The New York Evening Sun.*

"A guilty conscience is a merciless accuser."

SABBATH SCHOOL

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

If there is any hour more delightful than the hour which a bunch of live business men spend grouped around the study of the Bible, I can not think just now what it is.

* * *

Do not be so stiff and stilted in your Sabbath-school class. Nothing clears the mind and limbers up the fellowship like a good hearty laugh. Truths flash across your mind then like lightning. Do not try to *make* fun, but let it bubble out, if it is there. Be natural.

* * *

A Sabbath-school class should be like a family circle where everybody feels at home. Bring the treasures of study, of experience and observation, of wit and repartee, of prayerful meditation. Get saturated with the thought of the passage and take a hand in the discussion.

* * *

Do you know, I like these Old Testament lessons? They are packed full of human nature, illuminated by the divine light of revelation on character and conduct. We have grand times in our class. I wish I could have a stenographic report of all that is said.

* * *

There are many things in this world which are not understood very well. One of these is boys. And now I am going to say a strange thing. Don't try too hard to understand them. Sometimes they don't understand themselves. They are men in the half-way stage. I do not want to say "half-baked," for that term has a touch of reproach which I do not mean at all. Do not dissect him. Live with him.

* * *

A boy is not a steam engine. He is a gas engine. He goes by explosions. That is one reason why he is misunderstood. He feels one way now. In five minutes he feels another way. He will steady down, by and by. The main thing to do with a boy is to enjoy him. Like him. Chum with him. Believe in him. Touch the inner springs of his manhood. There's no work like it.

Lesson I.—April 3, 1915

SAUL REJECTED BY THE LORD

I Samuel 15: 1-35

Golden Text.—"Behold, to obey is better than sacrifice." I Sam. 15: 22.

DAILY READINGS

First-day, I Sam. 15: 10-23. Saul Rejected by the Lord
Second-day, I Sam. 15: 1-9. Saul's Disobedience
Third-day, I Sam. 15: 24-31. The Kingdom taken from Saul
Fourth-day, Prov. 3: 11-26. Wisdom through Discipline
Fifth-day, I John 2: 1-11. Blessedness of Obedience
Sixth-day, Deut. 6: 1-9. Obedience Rewarded
Sabbath-day, Psa. 146: 1-16. Trust in the Lord

Dannecker, the German sculptor, labored eight years to put into marble a vision of Christ which he declared the Lord had shown him. When through, he called a child into his studio and asked, "Who is that?" The child burst into tears and said: "Suffer little children to come unto me."

Afterward, Napoleon Bonaparte asked Dannecker to make a statue of Venus for the gallery of the Louvre, but he refused, saying: "A man who has seen Christ would commit sacrilege if he should employ his art in carving a pagan goddess. My art henceforth is a consecrated thing." Every Christian should have a vision of Christ and consecrate his labors to him.—*Exchange.*

An Indianapolis saloon-keeper has got out of business because of the lack of patronage and the high cost of living. He had been in business thirteen years and has the reputation of strictly obeying the law. It is said of him that he never served liquor to a man who was intoxicated. He had never been arrested. Although he sold drinks to thousands each year, he was a total abstainer himself. His motto was: "I am here to sell liquor, not to drink it." He is referred to as a model rumseller, but it seems a little mean to poison other people without being willing to take the same dose. Surely that is contrary to the Golden Rule.—*Christian Advocate.*

The men who met him rounded on their heels. And wonder'd after him, because his face Shone like the countenance of a priest of old Against the flame about a sacrifice Kindled by fire from heaven, so glad was he.

—*Tennyson.*

Revising the Recorder Mailing List

For several days a committee of the Tract Board has been working, as it could find time, to revise the mailing-list of the SABBATH RECORDER in accordance with an action of the board upon the matter of free or complimentary papers and exchanges. For several years there have been added, upon the recommendation of friends, the names of individuals, societies, libraries, reading-rooms, and papers for exchange, until the list has come to be quite large. Some whose names occur on the list have died; with some the conditions upon which the paper was sent free have changed; from some we have not heard in a long time.

The committee has done its best to carry out the wishes of the board. Quite a number on the list have been marked as persons to whom the editor is to write, in order to learn what shall be done in their case. Some have been dropped, and others have been dated as those who will be expected to pay the subscription from the date given.

In order that all may know the basis of revision upon which the committee has done its work, we give here the resolutions passed by the Tract Board. If any errors are found, corrections will gladly be made.

RESOLUTIONS

Each employee of the publishing house may have one free copy sent by mail to his or her address, in his or her own name.

Ex-employees, for one year after term of service ceases, may have a free copy, after which they shall be as other subscribers.

A copy shall be sent free for one year to every couple whose marriage notice is printed in the SABBATH RECORDER. A letter, advising them that the RECORDER is sent with the compliments of the American Sabbath Tract Society and expressing the hope that they may become interested in, and subscribers to, the paper at the end of the year, shall be sent to them.

No free copies shall be given simply on the grounds of the person being a "contributor," except on the recommendation of the editor.

The various denominational boards and societies shall be asked to pay the RECORDER subscription or subscriptions for such RE-

CORDERS as are supplied to their respective contributing editors.

Persons may have free copies at the judgment of the editor of the SABBATH RECORDER on the grounds of being unable to pay the subscription, being known as "poor."

Agents who do not send in at least one new subscription and at least four renewals each year shall be taken from the free list.

The president, corresponding and recording secretaries of the Tract Society may each have two copies each week for filing purposes.

The Committee on Distribution of Literature may have twenty-five copies weekly for distribution as tracts or any other Sabbath literature.

A sample of a single issue may be sent to any one, on the approval of the business manager.

All free copies put on the subscription list shall have, before thus being put on, the approval of the corresponding secretary.

Copies may be sent to Y. M. C. A. and other libraries free by consent of the committee.

The Bible on Dancing

P. F. RANDOLPH SR.

In the splendid articles which have recently appeared in the SABBATH RECORDER from our ministers about the dance, very little allusion is made to the examples and objects of dancing as given in the Bible. The dance, wise and otherwise, is mentioned more than twenty times in the Bible, and it is a fact worth noticing that not a single instance is given of men and women dancing together. On a special occasion of great rejoicing "David danced before the Lord with all his might." No woman danced with him. It was a wise dancing in the sight of God, a dance to praise the Lord for a special manifestation of his goodness. At another time and for a very different purpose, the daughter of Herodias danced at a birthday party of the king, and although she had no male partner, it was not a wise dance but very much otherwise; she had no intention of praising God, but quite to the contrary she had bitter hatred in her heart, and the dancing was

Splendid Success of a Family of Immigrants

In a recent issue of *Farm and Fireside* Dr. A. E. Winship writes a fine little article about John Austin and his wife, Emma, who forty-six years ago came to this country from England with four sons and settled on a 160-acre farm in the Rocky Mountains. Austin had been a mill worker and he and his wife scarcely had money enough to come to this country and take up the 160 acres which the government at that time was willing to give any settler. Of the subsequent success of this family Doctor Winship writes in part as follows:

"Once established and the market-gardening scheme on its feet, John divided the 160 acres in halves, kept 80 acres and gave each of the boys 20 acres. They all worked the whole of it, but kept the expenses and income from each lot distinct.

"I know Mark Austin well; he is one of the eminently prosperous men in Idaho. He furnishes sugar beets for eight of the large factories along a line of 400 miles of railway, raising many of the beets and contracting for the rest. He is a prince among the business men of Idaho.

"The other three boys, Thomas, William, and John, are cattle kings in Colorado, Wyoming, and Utah, each is at the head of a livestock company, two in the sheep business—one had 50,000 head when I saw him in 1913. One is president of the Wool Growers' Association of the intermountain region.

"The business interests of those four mighty men are interlinked though financially distinct. They run their vast business schemes as they did their 20 acres each, when they ran the 80 acres as though it were one market garden, but they knew the profit of each 20 acres, and divided it. They still keep those 80 acres together and apart. Each of those four men has a family, and each has done by his sons what the father did for him."

Nothing lies beyond the reach of prayer except that which lies outside the will of God.—*David Gregg.*

"The lucky man is the one who sees and improves his opportunities."

immodest and voluptuous, inflaming unholy passions and led to the wilful murder of the innocent. The divine purpose of dancing is to praise the Lord with the whole being, full of gladness for special mercies then and there enjoyed. After Israel went on dry land in the midst of the sea, Miriam "took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously." "The virgins of Israel shall praise him in the dance." This can not be done in immoral attitudes with a male partner and a heart filled with hatred of the pure. "The virgins of Israel" are not of that class.

One of the most widely circulated publications, one that is read in many homes in Christian communities, has in several recent issues given special instructions for dancing, describing each successive step and illustrating it with good-sized cuts in suggestive attitudes. A recent number has on the front page of the cover a large highly-colored picture of a supposed gentleman with a young woman in a very suggestive attitude, and has on the inside pages many steps similarly illustrated and minutely described. Are such alluring suggestions proper ornaments for the center table in the homes of the young? Our young people are quick to take liberty from suggestions that please them. A church member once said that, at proper hours, in a Christian home, under parental tutelage, he would not object to nice young people dancing. Taking license from this, some of his young friends went to a dance in a neighboring home. A faithful old deacon kindly reproved them, and they referred to the church member for justification; that member was also admonished by the faithful deacon and saw his errors, more than one, about social dancing. The association of sexes in the dance is utterly at variance from Bible examples and teaching. Its influences are detrimental to Christian activity. The seeing of evil attractions causes those who witness them without protest, to become like them in characteristics, as is said of the Savior, "We shall be like him, for we shall see him as he is."

Only one thing need the Christian envy—the large, rich, generous soul which "envieth not."—*Henry Drummond.*

DEATHS

SATTERLEE.—William Satterlee, son of Darius and Thankful Babcock Satterlee, was born in the town of Hornellsville, N. Y., August 27, 1854, and died at his home in Wellsville, N. Y., March 9, 1915.

He was a great-grandson of Elder William Satterlee, who helped organize a branch of the Berlin (N. Y.) Church at Alfred in 1813, and in 1816, with Elder Henry Clarke and others, organized the First Alfred Seventh Day Baptist Church. Elder William Satterlee was for many years pastor of the Berlin Seventh Day Baptist Church. His grandfather, Nicholas Satterlee, came from England at an early age, and settled in Westerly, R. I. On his mother's side, Mr. Satterlee descended from James Babcock, who also came from England and whose descendants now form a very large family in this country; our brother was in the ninth generation from James Babcock, and his name is found in the Babcock book of genealogy with all the intervening generations. The writer in his first pastorate, commencing thirty-seven years ago last autumn, became acquainted with our brother, who has fallen from the world's busy ranks, and then learned to love him. Our brother learned to love his Lord and Master and confessed him publicly by baptism.

I regarded him as the possessor of especially two good points for a young man: first, a tender conscience, that responded to the touch, and gave warning of the least infringement; second, strict honesty in deal. He has been attentive and thorough in business, very industrious, and has won a reputation of being kind to the needy, "giving a hand." He was a loving husband, a tender and affectionate father, a thoughtful and devoted brother, a kind neighbor and a good friend. He will be missed by many with whom he lived and labored. Farewell services were conducted at the house and at the Methodist Episcopal church by Rev. M. L. Weekly, pastor of the church, and Rev. I. L. Cottrell, who by request gave the address. Wellsville Lodge, No. 230, F. and A. M., attended in a body and conducted services at the church and at the grave. The sympathy of friends and neighbors found many ways of expression in behalf of Mrs. Satterlee and the sons, Dorr W., William C., George H. and Dean B., and also for the sisters, Mrs. Julia Ormsby and Mrs. Amelia Burdick, both of Alfred Station, N. Y.

I. L. C.

LUKE.—At the Federal Hospital, Leavenworth, Kan., March 2, 1915, John H. Luke, in the sixty-fourth year of his age.

John Henry Luke was born in New Britain, Conn., on March 18, 1851. His boyhood was spent in New York City, where at a very early age he enlisted as a musician in Company A, Twenty-third Infantry, of the regular army. He served for a number of years at various frontier posts where his regiment was stationed to guard against hostile Indians. He was serving at Fort

Hartsuff at about the time of the settlement of North Loup.

In November, 1876, he was married by Rev. Oscar Babcock to Mattie I. Stewart. Mrs. Luke is a member of the Seventh Day Baptist Church of North Loup. For many years the home has been at Ord, Neb. For several years Mrs. Luke has been in poor health and for about three years Mr. Luke has been helpless from paralysis. One of the bright corners of the silver lining of the dark cloud is the fact that months of helplessness and suffering proved the occasion of Mr. Luke's becoming entirely reconciled to God.

The funeral was held at the Baptist church of Ord, and was conducted by Rev. George B. Shaw, pastor of the Seventh Day Baptist Church of North Loup.

G. B. S.

HORNBLOWER.—Mrs. Elsie Maria Crandall Hornblower was born in Truxton, N. Y., February 3, 1823, and died near Portville, February 21, 1915.

When a child she came with her parents to Portville, where practically all her long life was spent. She was married to William E. Hornblower at the age of twenty and they lived together sixty-two years.

She united with the Portville Seventh Day Baptist Church in early life and continued her membership until death.

She leaves two daughters and a son, grandchildren and great-grandchildren, besides many other relatives and friends.

She was a faithful and devoted companion for sixty-two years, and was a thoughtful and careful mother, a kind and hospitable friend and neighbor. She thought a great deal of her family and prayed for them to the last. One of her daughters, Mrs. Martha Brown, was in the Far West at the time of her mother's death and was not able to attend her funeral. The son, William, who lives with his family on the old home farm, and the other daughter, Mrs. Nora Doolittle, of Binghamton, were present with others of their families.

Rev. I. L. Cottrell, her nephew, officiated by request of the family, and the remains were laid to rest in the quiet little city, near the church, with father and mother, husband and daughter, and many, many other relatives and friends. Nearly all her companions of early days had gone on before her, but Enoch Maxson, ninety-three years of age, a double cousin of Mrs. Hornblower, was present at the services.

I. L. C.

RANDOLPH.—In Alfred, N. Y., February 25, 1915, Mrs. Rachel F. Randolph, aged 85 years, 10 months, and 24 days.

Mrs. Randolph was the daughter of Elkana F. and Phoebe Drake Randolph and was born in Plainfield, N. J., where the early years of her life were spent. In Jerseyville, Ill., June 4, 1867, she and Deacon Barzilla F. Randolph were united in holy wedlock. Immediately after their marriage Mr. and Mrs. Randolph settled in Albion, Wis., where they established their home and resided until 1875, when they returned to New Jersey for one year and then removed to

Christianity's Growth

The best evidence of the accuracy of Sharon Turner's extraordinary figures of the progressive growth of Christianity is found in the fact that only a few years ago the total Christian population of the world was given by two very distinguished authorities, Gustav Sundborg and Fournier de Flaix, at 494,250,000, this total representing an increase of 44,000,000 since Turner's figures were written during the last century. The grand total of Christians throughout the globe is now (1914) estimated at 520,000,000.

This amazing growth, in the face of tribulations and persecutions exceeding those that blotted out many of the old religions, can only be explained in the light of that divine purpose which the great Founder of Christianity himself declared, when he said: "I, if I be lifted up, will draw all men unto me." It is God's will that the whole earth, and its peoples of all nations and races, shall ultimately be won over to the gospel. His word is now printed in over 600 languages or dialects. In a single year 18,000,000 Bibles, in whole or in part, have been put in circulation by the various Bible societies. A vast array of missionaries, white and native, is conquering all the ancient strongholds of heathenism for Christ. A little over one hundred years ago there were less than 150 missionaries; now they are counted by brigades and battalions. The light is dispelling the darkness, and Truth is routing Error from its strongholds. The Great Commission is being carried out, and the gospel of Jesus Christ is being preached to "every living creature."

Christianity has conquered slavery; it has taught the world kindness; it is now teaching men of all nations the lesson of brotherly love and friendship and the recognition of the rights of humanity. It is responsible for the best thoughts and the highest ideals the world knows today. And it will yet conquer war, and will uproot from the hearts of men the lust for power, the love of conquest and the jealousies that set nation in battle array against nation. The coming of that day, when swords shall be turned into plowshares and spears into pruning-hooks, is foreshadowed in God's word, and his people in every land are praying that it may come soon.—*The Christian Herald.*

Alfred, N. Y., which place was their home until they were called to the home above.

At the age of fourteen she was baptized and joined the Seventh Day Baptist Church, of Plainfield, N. J. In 1867 she transferred her membership to the Seventh Day Baptist Church of Albion, Wis., and upon coming to Alfred, N. Y., she became a member of the First Seventh Day Baptist Church of Alfred. She was quiet, patient, earnest and devout, filling her place in home, church and society with cheerfulness, faithfulness and love.

To Deacon and Mrs. Randolph were born two children, Lucy R. Randolph, who died at six years of age, September 3, 1878, and David D. Randolph, of Alfred, N. Y. Mr. Randolph passed away April 28, 1903. Beside her son she is survived by two brothers, Samuel F. and Alexander F. Randolph, of Plainfield, N. J.

Funeral services were held at the home Sabbath afternoon, February 27, Pastor William L. Burdick officiating, and interment took place in Alfred Rural Cemetery.

WM. L. B.

CHURCHILL.—In Scott, N. Y., February 28, 1915, Mrs. Emma Burdick Barber Churchill, wife of Deacon Orville Churchill, aged 84 years, lacking four days.

Her father was Joseph Burdick, who in early life married Susanna Taggart. To them was born one son, Joseph T. Burdick. The wife soon died, and he was married to Polly Stillman. To this union were born thirteen children, all of whom but one grew to adult age. Of this number, Edwin P. Burdick, now in Milton, Wis., is the only survivor.

The deceased was married in 1851 to Elias F. Barber, who died in 1886. Of this union she is survived by two sons, Elbert E. Barber, of Syracuse, N. Y., and Charles W. Barber, of North Loup, Neb., both of whom were present to assist in caring for the aged mother during her last illness. In 1910 she was married to Orville Churchill, who survives her, being 85 years of age.

Sister Churchill was a member of the Scott Seventh Day Baptist Church nearly fifty-seven years, being baptized by Rev. L. M. Cottrell in September, 1858. She was also an active member of the Ladies' Aid Society. She was born in Scott and has always lived in that community except about two years while with her son at North Loup, Neb.

On the afternoon of March 2, 1915, funeral services were held at the church, conducted by Pastor Davis, of Syracuse, and the body was tenderly laid to rest in the cemetery near the church.

R. G. D.

FULLER.—Raymond George Fuller was born in Milton, Wis., April 25, 1882, and died at the home of his aunt, Mrs. Lily Babcock, Grand Marsh, Wis., February 28, 1915.

The deceased was a member of the Pleasant Grove Seventh Day Baptist Church until that church became extinct. He never united elsewhere.

W. T. D.

In the RECORDER of March 15, in the notice of the death of Mrs. Martha Maroa Main Greene, the date of her marriage should have been 1866.

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. Severance, pastor, 1153 Mulberry St.

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

Nurse—Why, Bobby, you selfish little boy! Why didn't you give your sister a piece of your apple?

Bobby—I gave her the seeds. She can plant 'em and have a whole orchard.—*Judge.*

"The ideals of today will be the realities of tomorrow."

The Sabbath Recorder

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

L. A. Worden, Business Manager

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There are certain truths, and these the highest, that are only open to the pure heart. You can not see them with the mind till the soul gets there. . . . You can never know the truth about prayer but by praying. You can never understand the force of denunciation but by renouncing. You can never understand the potency of faith but by the soul's trust. You will never open the hidden secret of happiness until, upon earth's sorrows and defeats, there has flashed the light of that divine vision which is given only to the pure heart.—*Jonathan Brierly.*

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,

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