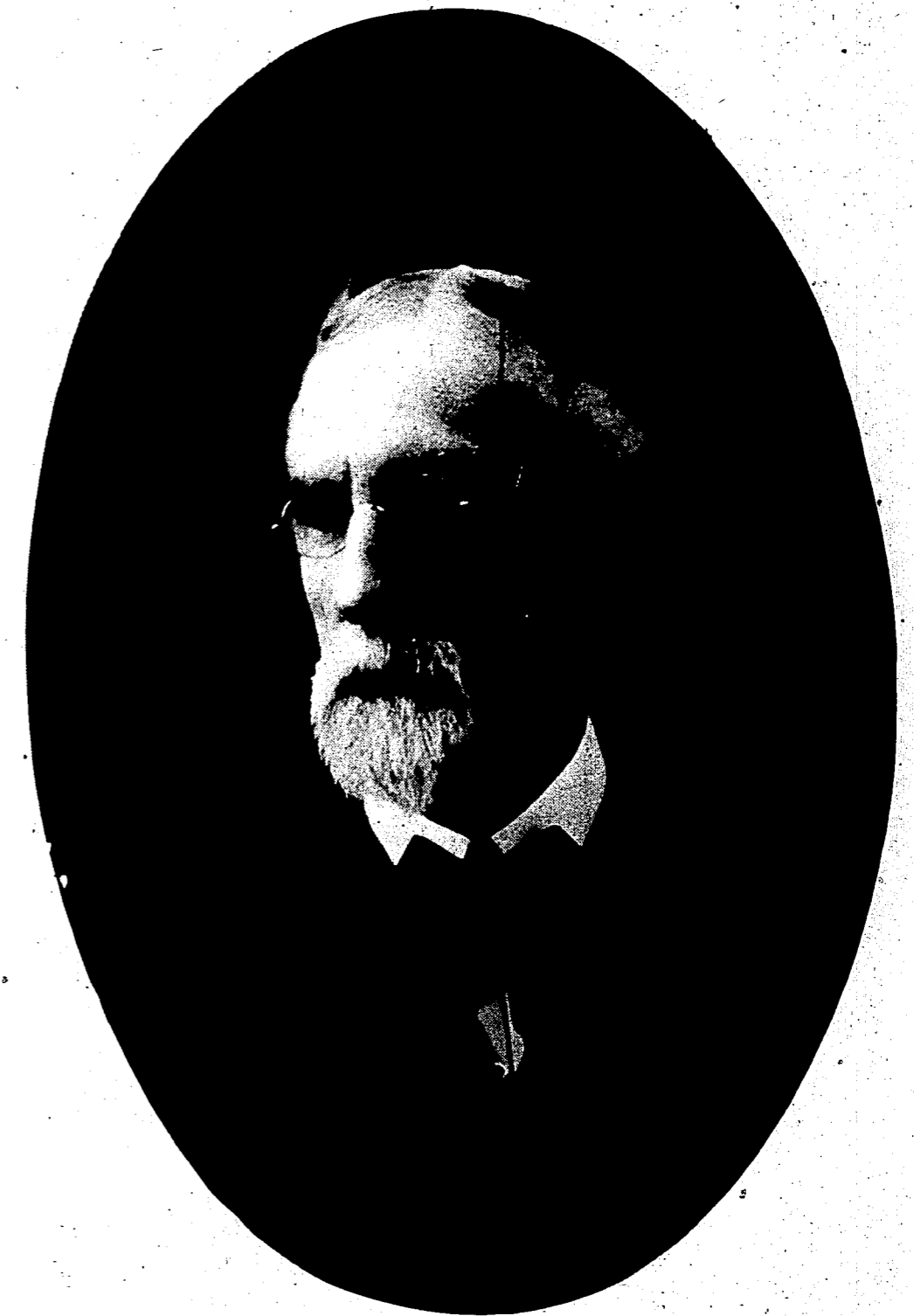


# The Sabbath Recorder



REV. ANDREW PARK ASHURST

# The Sabbath Recorder

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WHOLE NO. 3,657

It seems that the article "Scatteration" in the Face of "Opportunity" in the SABBATH RECORDER of March 1, page 263, entitled "An Opportunity," has set some lone Sabbath-keepers to thinking about the folly of "scatteration" for Seventh Day Baptists. Don't fail to read Mr. Coon's letter on another page, in which, after calling for a convention or rally day for lone Sabbath-keepers in Montana, he expresses his views, and asks for the views of others, upon the position taken by Mr. Davis.

Here we have data from two men: one a former lone Sabbath-keeper, but now living in a Sabbath-keeping community; the other a lone Sabbath-keeper now, with twelve years of "pioneering" life behind him. Words from such writers should have much weight with those who contemplate pioneer life, as well as with those who have already taken their families away from all Sabbath-keeping environments, a course which in most cases means the loss of the young people to the cause of their fathers.

We can not see that the average lone Sabbath-keeper has prospered in worldly matters one whit better than have those of his fellows who remained with the churches. And we have never been able to understand why parents who care for their faith can think of taking their children away from good church surroundings to bury them in churchless and Sabbathless communities, where they can not reasonably entertain even a hope of saving them to the Sabbath! The temptations are strong enough in all our Sabbath-keeping communities; our loyal church-goers have to be faithful and true in order to keep their children from going astray, and even then we lose some. What can we say, then, of the outlook for those families that go entirely out of reach of church and Sabbath-keeping influences, whose children never see a Seventh Day Baptist or a Sabbath-keeping neighbor? That such parents "take terrible risks" can not be denied.

We are glad to see this testimony of our writer after a dozen years' experience as a lone Sabbath-keeper.

The thought of the homesickness and longing for old-time associations suggested by the last paragraph in that letter is truly pathetic. We are glad our friend has spoken so frankly, and hope good may come from the proposed rally in Montana. Let us hear from other lone Sabbath-keepers.

**The New Evangelism** The conviction is evidently deepening in all sections of America that the unprecedented wave of evangelism now sweeping over the land will bring more permanent, practical results than any revival since the day of Pentecost. In some way it arouses the profoundest ethical impulses, sets men to righting the wrongs that stand against them in the business world, and impels them to forsake many ways which, though questionable, have hitherto been excused or condoned by the churches. Whole communities have been lifted to higher ideals of living. It is evident that no revival work ever brought such terror to those interested in the liquor business. Saloon men read their doom in the rapid progress of the new evangelism.

Under the new plan of ecclesiastical supervision, such as is being set on foot by the Commission on Evangelism appointed by the Federal Council, of which Dr. Biederwolf is secretary, objectionable evangelists will more and more be ruled out, and only the best approved of each denomination will be put forward. The result is sure to be good, for the movement ushers in an era of sane and thorough evangelism, for which the world has long been suffering.

Some good people object to professional evangelists because men like Mr. Sunday feel called upon to use tremendous pressure and strong language in order to move their hearers. Those who feel this way are



usually optimistic, and are blinded to the fact that the ordinary preaching, which moves them and brings them a blessing, is utterly inadequate to arouse the degraded and sinful ones outside the church. Human animals can be stirred only by a moral earnestness and a use of methods that seem uncouth to the cultured and the spiritual.

It is hard to tell which is more objectionable, the so-called "high-pressure methods" of some evangelists, or the "low-pressure or no-pressure" methods of some of our churches. Every Christian should hail with joy an evangelism that quickens the dead material in the church, that produces "an atmosphere in which it becomes easy to talk about religion and to win men to Christ," which moves proprietors of department stores to spend an hour out of the day in prayer meetings with their employees, that sets the newspapers to giving their best pages to write-ups on religious movements, and that moves thousands to stop drinking, to forsake lives of impurity, and to pay their old outlawed debts.

#### The Year Book

The Seventh Day Baptist *Year Book* for 1914 is just being distributed among the churches. It contains 310 pages besides the index. For various causes that could not well be prevented, it is late in appearing. The book has been more carefully edited than usual. We wish all writers for the SABBATH RECORDER would adopt the plan of spelling out the first name of all persons mentioned, as has been done in the new *Year Book*. Especially in a denomination where so many claim the same family name, this might sometimes prevent doubt as to just which one is being referred to. Why not give us the names your mothers call or called you by? If a person has been known from childhood in his own community as William J. Blank, why should he shorten it on paper to W. J. Blank?

The lateness of the *Year Book* is compensated for in some measure by the publication in the SABBATH RECORDER of the principal doings of Conference, together with the papers and addresses, all of which ran through several weeks immediately after Conference closed in August. Except for this, most of our people would, until

now, have been in ignorance of the work of Conference and the societies.

This year the *Year Book* is being sent, in most cases, direct to each church, to avoid delays that are likely to occur when it is shipped by freight to some central church in the various associations.

#### Junior Work

Our readers will be pleased to see that Brother Thorngate has introduced a Junior department in connection with Young People's Work in the RECORDER. We hope the boys and girls will enjoy reading about the work and workers, and so become familiar with the history made by their grandfathers, as well as with events of today. We are glad so many are willing to devote time and labor to preparing original articles for the Young People's department. The young people are to be congratulated for the interest they are taking in denominational work.

#### Faith the Revealer

Now and then we find one who is skeptical about things the Christian so clearly sees. The doubter knows nothing of the experimental knowledge of forgiveness of sins and of the peace that comes through faith, and therefore he denies that there are any such experiences. I read of a man who when told that Saturn had three rings and eight satellites, promptly denied it, saying he had conversed with many who had looked at Saturn, and none of them had ever seen any rings or moons about that planet. "It is not a question of the eyes alone," said the other, "you must look through the telescope." What a revealer of unseen things is the telescope! Through this the man would have no difficulty in seeing the hidden wonders of the heavens. Faith is the Christian's telescope. It reveals to him the wonderful things of God to which all others are blind.

#### Evidences That Are Convincing

We admire the reasonings by which science establishes its truths, and yet some are slow to see the analogy between such reasoning and that by which the truths of religion are established. The verdicts of natural spiritual laws ought to be accepted as read-

ily as are those of the laws of physical nature.

A scientist finds a fossil animal hundreds of feet beneath the surface of the earth, and he confidently affirms: "That animal once lived on the surface." You ask him how he knows, and he says: "It has sockets for eyes. Nature makes nothing in vain. It must have lived where there was light." The world applauds such reasoning and we all say, "Well done."

In man we find a natural instinct, a yearning for a future life. He has been given by his Creator hopes and desires that nothing short of immortality can satisfy. Can we believe that God meant only to mock him with these instincts and heart-yearnings? Has he made light for the eye, water for the web-foot, air for the lungs, and forgotten to provide for the soul in which he has implanted yearnings for immortality?

#### Why Not Use Our Evangelists?

In a personal letter from Rev. D. Burdett Coon, whose story of the revival at Waterford is to be found on another page, we read something like this: "I would much rather (and so would Brother Schmidt) work with our own people than with churches of another faith. But if our folks don't want us, we hope to keep preaching the gospel just the same if the Lord opens the way for it."

When, after reading this, we remember the appeal made by Brother Hutchins in the RECORDER a few weeks ago for our churches to use Brothers Coon and Schmidt, who were ready to go anywhere upon invitation as soon as the work at Waterford was done, and then learn of their being two weeks at work in a church of another people, we hardly need to read between the lines to understand that, as yet, none of our own churches have invited them. We believe that most of our own churches, especially those in small towns, and in rural districts, would be greatly blessed and strengthened by a series of revival meetings conducted by these two brethren. It seems that such help can be had for the asking. Why not improve the opportunity offered by the Missionary Board and use our evangelists?

#### Treasurer Hubbard Fourscore and Five

On March 29, Mr. Joseph A. Hubbard, treasurer of the Memorial Board and first vice-president of the American Sabbath Tract Society, celebrated his eighty-fifth birthday. The family gathering was at the home of his son, Frank J. Hubbard, early in the evening, where they enjoyed the birthday dinner; and the general reception was held later at the home of his son, William C. Hubbard, who lives next door. A large company of friends spent a most delightful evening in this hospitable home, where they extended to Mr. Hubbard their congratulations and good wishes. With the exception of a few days, when he was shut in with an attack of the grip, Mr. Hubbard has been able all winter to walk five or six blocks to and from his office and to attend to his business as treasurer of the Memorial Fund and as a director of the First National Bank. On another page we give, from a local paper, a brief sketch of his life in Plainfield. All RECORDER readers who know him will be glad to read it and to join in the good wishes and congratulations.

#### "Down to the Same Level"

The day after the local option bill was defeated in the New Jersey Assembly, after having passed the Senate, one of the Newark dailies came out with a glaring cartoon on its first page and an editorial in another place, both showing an exultant spirit over the defeat of the temperance people. This, you say, was not strange in a city noted for its breweries. No, but it shows what a hard fight the temperance people must have in this State before prohibition can gain a substantial footing.

The cartoon represented a terribly frightened warrior falling backward before the muzzle of a cannon, with a great hole through his body, and his sword falling from his hand to earth. The figures showing the vote, 44 to 13, were on the black cannon ball that had made this hole in passing through the man, upon whose body was printed the name of the defeated bill. The title of the cartoon was, "A Center Shot."

Turning to the editorial page we found "Local Option's Complete Defeat" described in words almost as suggestive as the



cartoon. There was a tone of triumph in the article, a sort of fling at the "rural sentiment" that "has always been bent upon regulating the habits and morals of the people of the cities."

The Senate was blamed for "repeatedly defeating measures passed by the Assembly to liberalize the laws," and the announcement was made that "apparently, the people of New Jersey do not want prohibition in any form, open or disguised." The paper then referred to what it called "obscure towns" in the rural districts, where no licenses are granted, and therefore "no hotels exist," and charged these towns with seeking "to bring all the large communities down to the same level." Just as though a temperance people in a town allowing no saloons were on a lower level and more degraded than the people of towns where rumshops are allowed to ruin men!

Really, we do not think the action of the Assembly, pushed as it must have been by the organized liquor power, which leaves no stone unturned in such cases, was a very good or true register of what the people of New Jersey do want. This question will be settled later. It will take more than what the Newark paper calls a center shot to kill the prohibition movement as it did this bill.

After reading that editorial, we noticed in the very next column an item entitled, "New Jersey's Army of Defectives." It called to task the same Legislature that it had just commended for its "center shot," for doing nothing to provide better care for its many defectives. After the paper's attitude toward the liquor traffic, this item seemed strangely suggestive. Read it.

It is a somber reflection that about one in every 230 of New Jersey's population is under the care of the state at public expense as in some way defective in body, mind or morals. Almost 13,000 was the number of wards of the State in institutions for the insane, criminal, feeble-minded, sick, aged or blind about two months ago, and the number is increasing at the rate of about four a day. And what is the Legislature, now in session, doing or likely to do to give better housing and care to this army of unfortunates or to meet the many problems connected with their maintenance and the mitigation of the causes which make them a menace and a burden to society? Absolutely nothing.

Yes, it is doing *something* that bears on this question. It gives a "Center Shot" to every bill looking toward a remedy for "unfortunates and defectives." When the

people of the State urge a bill to curtail or suppress the very business that is responsible for from fifty to seventy-five per cent of the criminals, the insane, the feeble-minded, the paupers that fill the prisons and asylums, this Legislature gives it a center shot, and both Assemblymen and liquor papers bolster up the business which is dragging other thousands "down to the same level" with these unfortunates.

After Forty Years  
Then and Now

In a long letter, a friend, not a minister, complains that for "forty years or more" our cause has suffered for want of humble consecrated leaders, and sets forth many grievances as to the attitude of teachers, the spirit and make-up of General Conferences, and the way some understand and explain the Bible. One would think by this letter and others like it, that for forty years at least the way for the denomination has been all down hill, and that the end is near. The writer longs for the "old Samuels of the past," and thinks "we will have to wait and see what God will do to reclaim our people."

On reading the letter my mind went back through the years, and I turned to the files of the SABBATH RECORDER and to the *Year Book* records, to recall the spirit and condition of our people from forty to seventy years back. It would be well for those who cherish the feelings suggested by the letter referred to, to turn to the records and learn for themselves. Most of our older friends can remember well how things went when they were young, and while we as a people have not increased in numbers as we could wish, we still feel that we have made great advancement over conditions of years ago. The pages of the RECORDER of forty or fifty years back show that conditions as to biblical interpretation and doctrinal statements were just as disquieting, criticisms as severe, and prophetic forebodings of ill as positive as they are today. Under the "good-old Samuels," churches and communities were distracted and torn, worse than anything this generation has known. Never in our younger days did we see so sweet and spiritual a Conference as the one at North Loup or that at Brookfield, of recent years, and the one at Alfred last year with "Evangelism" as its key-word.

## EDITORIAL NEWS NOTES

### National Home for the Red Cross

On March 27 the corner-stone of a notable building in the group of new structures near the White House, in Washington, was laid by ex-President Taft. This time it was for the National Home of the American Red Cross Society, a building to cost \$800,000. Of this amount \$400,000 was appropriated by Congress, and the remainder comes from the New York Commandery of the Military Order of the Loyal Legion, and a few individual subscribers.

President Wilson officiated at the ceremony, which was attended by members of his Cabinet, of the United States Supreme Court, of both houses of Congress, and delegates from many patriotic organizations. Mr. Taft laid the corner-stone and delivered the address. When completed, the building will contain a marble tablet bearing this inscription:

A memorial built by the government of the United States and patriotic citizens to the women of the North and the women of the South held in loving memory by a now united country, and that their labors to mitigate the sufferings of the sick and wounded in war may be forever perpetuated, this memorial is dedicated to the service of the American Red Cross.

### Friendly Talk Wins the Piutes

Brigadier-General Hugh L. Scott, chief of staff of the United States Army, has secured, by friendly talk, the surrender of the Piute Indians after a posse under the United States Marshal had pursued them for two weeks. The Indians were encamped and fortified in a wild, broken country, where it would probably have cost precious lives to capture them by force of arms. They were putting up a stubborn fight.

General Scott is highly esteemed by the Indians, and he left Washington hoping to win them. After reaching the vicinity of the camp it took three days to restore enough confidence in the excited Indians to persuade some of them to risk themselves in a council with him. But when the parley did begin, Mr. Scott soon won them.

Their grievances were great. They laid all the trouble to cowboys, who had shot their women and children, and they were getting to be very dangerous. At a hotel

in Utah General Scott pleased them by asking for a separate table for himself and Indian friends away from the white folks. They call the General their good white father. They were not treated as prisoners, but followed him freely into camp, and seem anxious to do what is right. The general has promised them fair play, and will see that no injustice is done them.

At a banquet held in his honor, General Scott said:

I have more real trustful friends, friends who are willing to lay down their lives for me, among the wild red men of the plains and mountains and the wild Mohammedans of the Philippines and the islands of the Pacific than I have among the people of my own race.

The man who would deal with the Indians is the man who proves truly their friend; the man who will not had better keep away from them.

He described them as "timid as wild horses, ready to stampede at any alarm," when they first came to the parley; but when convinced that no weapons were present and no trap was set for them, they quieted down and promised to accompany him to Salt Lake City.

### Duke of Orleans Refused a Place in Army

The banished Duke of Orleans made application to France for the privilege of enlisting in the Foreign Legion of his country under an assumed name, as he wished to serve under the flag of his native land once again, but the French Government refused him. In 1886, a law was passed forbidding him to enter France or to serve in her armies. His efforts to have this law amended failed, and then he promised to resume his exile as soon as the war was over if permitted to fight; but no persuasion has been able to win the consent of France to his entering the army. Members of former French reigning families have no show for ever getting home again. Out of respect for France, their ally, both England and Russia have also refused the duke a place in their armies.

Immigration from Northern Europe has not been greatly affected by the war; but in Southern and Eastern Europe the case is very different. During the period between July and January 37,000 immigrants came from Southern Europe, while 84,200 returned to that country, making a loss to America of 47,000. Lack of employment



here and the pull of the war are given as reasons for this change in the flow of immigration.

"Bootleggers" in West Virginia have resorted to the nitroglycerin wagon as a means of shipping liquor into dry territory. Recently they succeeded in hauling twenty gallons from Oakland, Md., to Grafton, W. Va. Drivers of other teams stopped and allowed the liquor outfit to pass undisturbed, and wondered at the reckless driver bouncing his load over the rocky roads. On reaching a mine near Grafton the liquor was soon disposed off.

That wagonload of supposed nitroglycerin was, after all, about as dangerous to life and limb as the real thing they so much feared. No one knows how many of the terrible mine disasters in that State might have been averted if no liquor could have reached the men.

It is reported that hundreds of American citizens are now in the battle lines of Europe with the Canadian troops, fighting bravely, and that two dozen have already fallen.

According to a writer in an English war budget it would cost the *Queen Elizabeth*, Great Britain's new super-dreadnought, now at the Dardanelles, about \$1,250,000 an hour if she should use all her guns at full capacity.

A campaign to raise a \$1,000,000 endowment fund for Vassar College by October, 1916, has been announced. The new fund is to be regarded as a fiftieth anniversary present for that institution.

Protestant missionary societies of this country estimate that this year will bring them a deficit of \$2,000,000. Presbyterians fear a shortage of about \$200,000, Congregationalists a deficit of about \$10,000, and the Baptists \$10,000. Much of this deficit is regarded as due to the war.

There are people with so little sense of music that to them it is only a variety of noise. The secret of the truth is with the true, the secret of purity is with the pure, the secret of goodness is with the good, the secret of the Lord is with them that fear him.—*Melville B. Chapman.*

## The Federal Council of Churches

REV. ARTHUR E. MAIN

Whether one undertakes to state general and commonly accepted opinions, or to interpret the position of others, his statements can not but have more or less of an individual coloring. Yet it is my conviction that what follows would receive the substantial endorsement of the eight or ten of our brethren who, during the past ten years, have been closest to the real spirit and purpose and work of the Federal Council.

1. The council is truly Protestant, in the historical sense of that word. It is as certainly Protestant, democratic, free, and pure, as the Seventh Day Baptist communion, or any other of its constituent bodies.

There are different views among leading and honest men as to just what the Roman Catholic Church is at its very heart,—some seeing little but evil, others seeing much that is good. But the Federal Council has virtually said, and it intended to say this, and nothing more, as Bishop E. R. Hendrix, of the M. E. Church South, remarked to the writer, "If the Roman Catholics will adopt our principles we will co-operate with them too." I know of no one who has seen any indication that they are likely to fulfil this condition soon.

How different men's points of view are! An editorial in the *Living Church* of March 6 says that affiliation between the Roman Catholic, the Protestant Episcopal, and the Greek Orthodox churches, on the one hand, and the Federal Council of Churches, on the other, has been made impossible by the platform of the council, and by its literature and the ideals of many of its leaders; and the editorial further affirms that the council has shown no desire to bring about such affiliation.

2. It is not the desire or purpose of the council as represented by its actual leadership to lord it over the several flocks of God that belong to it; but to promote the greatest possible co-operation in village, township, city, county, state, nation, and in all the world, in the work of the kingdom of God. It is believed that such causes as home and foreign missions, temperance, purity, social service, evangelism, and Christian education, need the combined

efforts of all who love God and their fellow men.

The council is soon to publish a Hand Book containing about thirty chapters, one written by the editor, Secretary Dr. Macfarland, the others, severally, setting forth the doctrinal position of each of the denominations represented in the council. The writer of the Seventh Day Baptist chapter was appointed by the Commission of our Conference; later, the Conference confirmed the appointment; and the manuscript was approved by the Board of our Tract Society before it was sent to the editor. The purpose of the Hand Book is to promote acquaintance, interest, sympathy, confidence and fellowship among the 17,000,000 of communicants represented by the council. It is doubtful whether such an opportunity for desirable publicity ever before came to us; and we ought to appreciate the Christian courtesy that has made this possible. We commend the book to our people.

3. The council's Commission on Sunday Observance, now numbering about 100 members, has had only two meetings, I think, in over six years. At the first meeting, in Chicago, four persons, including myself, were present; at the second meeting, in Richmond, some ten persons, including Rev. Edwin Shaw and the writer. The dominant spirit in these meetings was represented by official advocates of rigorous Sunday laws. But even these men were very courteous and conciliatory; and we can ill afford to be less courteous and considerate, if it costs the sacrifice of no principle. Truth must often wait patiently for its triumph; indeed it has been doing this for thousands of years.

We had considerable to do with the wording of the report that was presented at the quadrennial session of the council in Chicago, in 1912; and this report was so far in advance of the one adopted in Philadelphia, in 1908, that the four Seventh Day Baptist delegates or members gave it their support. At Richmond it seemed best to Seventh Day Baptists and to our friends on the commission to let the extremists have their say, especially as they found it difficult to decide what to say, and as the most important item is a yet to be prepared bill to go before Congress.

We sincerely believe that our course has tended to win friends, remove prejudice,

and reduce the aggressiveness and strength of Sunday law agitators.

It should be borne in mind that in point of numbers in the membership of the Federal Council we are as ten to 17,000; and therefore it ought not to be thought strange if everything we might desire has not come our way; indeed, it might be thought strange that so much ground has already been so graciously yielded to us.

Years ago as I was coming through Savannah, Ga., the stars and bars were hanging out all over the city in honor of Jefferson Davis. Inwardly I resented it; but upon reaching home and pouring out my feelings to an old soldier I received this surprising answer, "Oh, if they get any comfort in doing that let them enjoy it!" I decided not to worry any more over that. Now when we saw Sunday legislation secretaries seriously trying to make out a list of things to be forbidden to people on the Sunday, the list to include automobiles and motorcycles "for pleasure," lawn tennis, baseball, moving-pictures, etc., etc., it seemed not worth while to waste energy in opposing such useless proceeding; and indeed the absurdity of the situation appeared to others also, for the seriousness of most gave way to laughter.

I would not be wanting in kindness and sympathy, but it does seem to me that the zealous advocates of Sunday legislation do not understand the real meaning of gospel freedom.

4. In my judgment what is known in history as Sunday Laws are un-Scriptural, un-Christian, un-practical and a mild echo from the days of persecution. The theory or principle is, I think, all wrong; and the program unworkable.

But this whole matter, so far as it may affect Seventh Day Baptists, is of trifling moment, I believe, compared with another problem that confronts us, which problem is ourselves.

A thoughtful and conscientious young man recently said to me, "Judging from my experience of a few years among Sunday-keepers it seems to me that those who are truly religious get as much out of the Sunday as we do from the Sabbath."

Such a testimony may well lead us to ask whether our Sabbath-keeping is so genuine, conscientious, intelligent, and spiritual, as to make us more pure, just, kind, fair, brotherly, and united in thought, word



and deed. Somewhere I have read the following solemn words:

"When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. Your new moons and your appointed heathen feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

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

### Our Attitude Toward the Dance

DEAR BROTHER GARDINER:

I have read with interest what has lately been said in the RECORDER regarding the dance, but nothing with more interest than the explanation of the situation by President Davis, and I want to commend the beautiful Christian spirit with which he meets the criticisms that have been made.

I have been unable to understand the spirit of seeming determination to crush Alfred University and our Theological Seminary. It goes without my saying it here, that I do not endorse all that is taught in our Seminary, and I regret conditions as described in the University, but where can we better them?

It was my privilege to be in Chicago University when President Harper gave his lectures on Genesis, which, to me, made the book, not a history of beginnings, but some poet's imaginings; and nothing, I think, had more to do with my doubts and skepticism than that course of lectures, unless I except my reading and natural trend of thought.

If dancing had been the only evil I came in contact with in Chicago, I should not know the conditions in that city as I do.

How, then, are we to keep our young men from contact with modern thought and social conditions? Shall we house them

at home like tender plants, thus making them unable to meet the questions every minister must, in some way, meet and answer?

It is useless to think of saving them from these influences by sending them to other and more popular schools, for these things are in the air. If there are unsatisfactory conditions, is there not a better way than to kill and make alive?

We have such confidence in the wisdom and Christian spirit of those in charge of our schools, that we are assured they can see that the cause for which they stand is greater than any man, and will hail any move they see for the best. Let us make our criticism, then, in a quiet, manly, helpful spirit, for constructive and not destructive purposes.

No unprejudiced Seventh Day Baptist, it seems to me, can read the explanation of President Davis regarding conditions in Alfred, his own disapproval of the dance, the demand of Seventh Day Baptist patrons that their children be allowed to dance, without feeling more sympathy for him, and the faculty of Alfred University.

But the problem before Alfred on a large scale is before almost every pastor on a smaller scale.

In justification of his attendance of a certain dance, a young man said something like this: "It can't be such a bad thing, for Deacon \_\_\_\_\_ (a Seventh Day Baptist) and his daughter were there."

We have seen (possibly imagined) an expression of disapproval on the face of leading church members, when we have dared to speak against the effect of the dance and the card party.

A young man, who could see no harm in the dance, virtually admitted the sexual dangers portrayed by Brother Sutton, and said of another Seventh Day Baptist church, "The pastor is having trouble with his young people because of their being led away by cards"; while yet another, who thought he had the right to dance if he did not let it interfere with his duty to the church and prayer-meeting service, confessed that he did not think it a proper place for his pastor.

I have been told that there is but one member of this church (Leonardsville) that attends the dance. Personally, I do not know, but I can see its effect upon our young people.

I have given these facts to show that this church, and doubtless many other Seventh Day Baptist churches, have the same problem that Alfred faces.

In view of this, shall we as churches establish a system of chaperonage for those of our young people who wish to dance, and whose parents encourage their attendance at such places, or shall we as churches plan for a building where a limited amount of dancing, card-playing, and if need be, pool-playing, can be indulged in by our young people?

This is not given in the spirit of criticism; for when the Seventh Day Baptist patrons of our schools, the parents of the young people in our churches, and leading church men and officers demand this for their children, what must the attitude of our schools and churches be?

Now Brother Gardiner, use this as you think best; but it seems to me that the time has come when the people should realize the influence of their attitude, or lack of attitude, on this subject.

Very truly,  
JOHN T. DAVIS.

### 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.

The presence of a hand, a kiss, the caress of a child, will do more to save, sometimes, than the wisest argument, even rightly understood. Love alone is wisdom, love alone is power; and, where love seems to fail, it is where self has stepped between and dulled the potency of its rays.—*George Macdonald.*

Because our day is brief, and there is much to do, may we give aid where'er we can, And question little, knowing that the touch Of love can light the darkened heart of man.  
—*Arthur Wallace Peach.*



## MISSIONS

### Waterford, Conn.

DEAR RECORDER READERS:

I am wondering when you have heard from this church and people. I came near calling it a little church, when its records show a membership of 39, and resident membership of only 25 people, and its weekly attendance about 35. The church occupies an important spiritual place. It was organized in 1784 and this, the second building, is located on the "Neck," less than a quarter of a mile from, and in sight of, the ocean; some four or five miles in a westerly direction from the city of New London, Conn. It is about two miles from both the railroad station at Waterford and the trolley line running along the shore to Ocean Beach. The farming-lands have been bought up along the shore, and either held for speculation or occupied by wealthy people for summer homes. Here many of our people find employment as mechanics, painters, and farmers. Their children have the school advantages of New London, going to and from on the trolley at the expense of the public.

Upon request of Pastor Andrew Potter and Deacons Burdick and Gardner, I visited this church Sabbath Day, February 20. For more than a year they had been praying for a revival and waiting a suitable time for special meetings. It was decided we should have services that night and the following. The attendance and interest were good. The meetings were continued for more than two weeks. As I was compelled by other work to be absent more or less, Eld. D. B. Coon and Mr. Schmidt were called to help carry on this work. Mr. Schmidt at once organized in the front seats of the church, boys, girls, and young people into a choir, which soon grew to fifty voices. The interest continued to grow and the numbers to increase for nearly two weeks longer. Several people were reached who had no church affiliation; some came out who were connected by family with a First Day Baptist church

three miles away, called the Jordan Church. Many from this church attended our meetings and came to help, among them especially were three of its deacons—godly men of prayer. Out of the four weeks' meetings, I judge there were about thirty converts; half of them expect to unite with the Waterford Church. Three people have accepted the Sabbath.

On the last day of our meeting a request came to allow Elder Coon and Mr. Schmidt to continue the meetings at the Jordan church. It was thought best to do so. At present writing they are there and the interest is growing. The secret of this work of grace is that the Waterford Church and friends, who have so kindly assisted, are a praying people. God has heard and answered their prayers. He has prepared their hearts and turned their feet on errands of love, to do personal work. Underlying all this work of soul-saving is the foundation of consistent, godly living by most of the members and the pastor. They raise no money for church work by "grab bag" methods. They have no church debt. They have surprised us with an offering for this work far beyond what one would expect when so few of them possess this world's goods. They are rich in the things of God.

Mr. Potter was once an infidel by belief and a fisherman by occupation. When he was saved, some twenty years ago, God called him to the Sabbath and to the pastorate of this church, the only one he has ever had, and he the only pastor this church expects to have while he lives to serve. He is eighty years young. His eyes are too dim to read even his Bible, but he has it so indelibly written in his mind and heart that he still "preaches the word" with power, and he is usually able to keep his appointments.

I am invited to assist him in the baptism of the converts as soon as the weather and the health of the candidates permit. The old Waterford church is blessed with a beautiful location, and has for its baptistry the blue Atlantic.

Again we thank God for the Pentecostal power in answer to prayer!

Your brother,

E. B. SAUNDERS.

### Evangelistic Work in Waterford, Conn.

REV. D. BURDETT COON

I do not intend to write things that have to be changed. But I feel that I should say one more word about the New Jersey campaign. I was told that thirty people were baptized at Shiloh in our work there. After I sent my last article to the RECORDER I learned that only twenty-nine were baptized. I hope that you will pardon the error.

We closed our campaign with our Waterford Church a week ago last night. The meetings had been going on there for four weeks. Secretary Saunders conducted them two weeks before I came to take charge of the work. He began the work with a strong sermon on the Sabbath question. He has also been with us a number of nights since I came, rendering valuable assistance in preaching and in other ways. For many months before the meetings began, the people were making the right kind of preparation for a special work of grace. They were not running themselves to death over oyster suppers, bazaars, fish ponds, grab bags, etc., in the name of the church. Nor were they trying to keep themselves in the fashion by attending dances and card parties. But for years they and their loved pastor, Elder Andrew J. Potter, had been much on their knees asking God for the reviving influence and power of his love and grace. For one or two years they had been urging Secretary Saunders to come to their help for this special work. But he had been hindered hitherto. Now at length they have witnessed the answer to many of their prayers. They know now that God hears and answers.

This little church right out in the country numbered only twenty-five resident members. The third night that Professor Schmidt had charge of the music he had more than fifty voices in the choir. He went hard after the boys and girls. But he did not have to tease them. They soon discovered that he was really interested in them. They, in turn, became interested in him and the meetings. In the choir and congregation were all sorts and kinds of people,—American born and foreign born,—Irish, Finns, Italians, and I do not know what all. Then there were Seventh Day Baptists, Seventh Day Adventists, First Day Baptists, Methodists, Presbyterians,

Episcopalians, Congregationalists, Roman Catholics; and I do not know what all in these lines of religious faiths. They all rendered valuable assistance. Some of the Roman Catholic boys and girls sang with vim and vigor, and professed new faith in Jesus before the meetings were over. Members of the choir stayed by the work to the end.

Some thirty people professed faith in Christ during the meetings. Many backsliders returned to God and work in the church, not all of our own people. Confessions of sin and wrong were made to the church and to individuals. A full forgiveness was found. Fifteen people are to unite with our church. Three of these are converts to the Sabbath. I think that none of these heard Secretary Saunders' sermon on the Sabbath. But they felt its influence. The church and people are rejoicing because of the good work. Pastor Potter, who has served them faithfully for about twenty-one years, came twelve miles last Sabbath and gave to them a warm gospel message right from his heart. He and his good wife are both in feeble health. If he lives till next Sabbath he will be eighty-one years old. As an expression of appreciation this little church of poor people gave in a single collection for our work \$44.00.

Three good deacons and other members from the First Baptist church of Waterford, in the village of Jordan, about three miles from our church, were regular attendants of our meetings and gave the best of support to the work. At the close of our meetings their church, of three hundred members, urged us to hold meetings in their church for a week. We consented to do so. Before the week closed, the people said we must continue still another week. Last night the largest number of people attended the service that has been seen in this church for many years. People from our own little church are furnishing a lot of gospel fire and enthusiasm for the work here now. One of the Baptist deacons who lives three miles from the church brings nearly forty people with his teams to church almost every night. A goodly number of folks are seeking Christ. Professor Schmidt wins his way right into the hearts of the people. He has very rare musical ability which he is consecrating to the Lord's work. The need of evan-



gelism is urgent. Let us pray God to awaken within us a sense of our real need, and ask him in all earnestness to keep us humble, true, and faithful.

Waterford, Conn.,  
March 29, 1915.

### A Half Day on the Southwestern Field

REV. EUGENE H. SOCWELL

I had pushed my way back from the nearest railway town in a wild and heavily timbered portion of Oklahoma, where settlers were scattered thinly, where nothing but blind roads led here and there through the dense woods; and where I was a total stranger. I came into this wild region for the purpose of developing a missionary field where no Seventh Day Baptist worker had ever penetrated. I had no appointment here, and no one to make any appointment for me except myself.

After dinner, I started on my mission of finding people to make up an audience for my preaching services in the schoolhouse that evening. Walking along a winding, blind road, I found the first home. This was where Mr. F— lived and I was warmly received. I told them who I was, what I was, and asked them to the evening service. They were glad services were to be held and gladly promised to attend—and kept their word.

On a by-road, I came to a small clearing and a log house with a stick chimney, the whole enclosed by a fence made of homemade pickets riven out with a frow. Near by, a swift, sparkling stream dashed over its rocky bed, and back of the home the Mountains loomed up gracefully against the deep-blue sky.

I could but stand in silence for a few moments and gaze in admiration upon the charming scene. Here was the humble home of Mr. W—, who at this time was absent. His wife received me most cordially, and after a few minutes' conversation I invited them to the evening service.

"How I wish we could come," sighed the young mother, "but baby is sick and we can not go"; and the tears stood in the bright eyes of the worried mother.

I tried to speak words of sympathy and comfort and passed along. Another clearing was reached and a humble board house stood at the edge of a small cotton field.

This was the home of an aged and infirm widow, Mrs. A—, and her two grandchildren. When invited to the evening service, her dim eyes lit up with pleasure and she cheerfully replied, "We will all come."

Just beyond and across the road was another small board house, surrounded by a well-kept garden. Here was where Mr. H— lived; but he was not at home. Mrs. H— was hoeing sweet potatoes in the garden, and I called upon her. She was not an attractive woman, but she was one for whom Jesus died and I was interested in her and invited her to evening service.

Beyond this home Mr. A— was cultivating cotton and I went over in the field and had a little visit with him. He was a tall muscular fellow, his feet bare, his clothes well worn, and a man of little culture; but I came to love him. Yes, he *did* want to be a Christian, as good a Christian as was his wife, whom he had recently buried. But somehow he did not know just how to become the man he longed to be. I comforted him as best I could and tried to encourage him. He said, "I'll be at the service," and he kept his promise. When I came to leave him, he grasped my hand and, with tears on his cheeks, the poor fellow almost sobbed as he said: "I wish you lived around here; I believe you would be a friend to a fellow like me." Never can I forget the words of this plain, big-hearted man in that far-away country.

On ahead, two men were cultivating corn and I went into the field and invited them to services. These men were brothers and their name was T—, but they could not come to the evening service. Still further on I found a log house, near which was a field of cotton where two Indian women were at work, and they were interviewed and invited to the service. In their broken language they said they would come, and they did come and brought a number of other Indians with them.

Over two miles beyond was the home of Mr. J—, and here I was warmly invited to supper. After supper, we went to the rude schoolhouse, and I had a congregation—just what I had worked for. All were strangers, I did not know one of them, but the schoolhouse was *full*.

The only light in the room was a lantern and that was given to young Mr. D—,

who kindly consented to lead the singing—and what singing it was! It touched my heart and did me real good as I sat with closed eyes and listened. When the young people sang, "Not Made with Hands," I exclaimed, "Do sing that beautiful hymn once more." It was simply inspiring.

The room was so dark I could not tell the Indians from the whites, but how I enjoyed telling them of Christ, the immersed, obedient, Sabbath-keeping Savior, and what a precious meeting we had. Rev. Mr. D—, a Baptist, was present and entered heartily into the service. At the close he insisted that I go home with him for the night, and a pleasant time we had in his plain home.

I had secured my audience among total strangers, and a good audience too, and during the following evenings the audience grew larger till the schoolhouse could not accommodate the people who came. But still they came, and stood at the open windows, and sat upon the grass about the open door. How inspiring to preach to such eager, hungry people and to visit them in their rude homes.

But the success at this point was no exception. It was repeated at other points, and other equally promising places were ahead of me if I had been permitted to return to the Southwest after Conference, and still other places would have been found.

Oklahoma and Texas are fine fields for the devoted missionary who "hustles" among the people and makes his own field as he goes along; but he must *make* it. No other field holds out greater promise to our people, and possibly no other field is beset with greater obstacles, but these obstacles can be overcome.

#### Program for Sabbath Rally Day, May 22

Prepared by Sabbath School Board

1. Call to worship. (School rise.)  
Superintendent.—"They that trust in Jehovah are as Mount Zion, which cannot be moved, but abideth forever."  
School.—"As the mountains are round about Jerusalem, so Jehovah is round about his people, from this time forth and for evermore."
2. Song, "Another Six Days' Work is Done."  
(Joseph Stennett.)  
(Tune, "Hebron.")  
Another six days' work is done,  
Another Sabbath is begun;

Return, my soul, enjoy thy rest,  
Improve the hours thy God hath blest.

"This day may our devotion rise  
As grateful incense to the skies,  
And heaven that sweet repose bestow  
Which none but they who feel it know.

"That peaceful calm within thy breast  
Is the sure pledge of heavenly rest,  
Which for the church of God remains,—  
The end of cares, the end of pains.

"In holy duties let the day  
In holy pleasures pass away:  
How sweet a Sabbath thus to spend,  
In hope of one that ne'er shall end."

3. Prayer, by Assistant Superintendent.  
(School seated after prayer.)
4. Fourth Commandment, repeat in unison.
5. Recitation, "Blessed Day." (Fanny Crosby.)  
(By some girl.)

"Blessed day, when pure devotions  
Rise to God on wings of love;  
When we catch the distant music  
Of the angel choirs above.

"Blessed day, when bells are calling  
Weary souls from earthly care,  
And we come, with hearts uplifted,  
To the holy place of prayer.

"Blessed day, so calm and restful,  
Bringing joy and peace to all,  
Linger yet in tranquil beauty,  
'Ere the shades of evening fall.

"Blessed day, thy light is fading;  
One by one its beams depart;  
May their calm and sweet reflection  
Still abide in every heart."

6. Responsive Reading:  
Supt.—"And now, O Israel, hearken unto the statutes and unto the ordinances which I teach you, to do them; that ye may live, and go in and possess the land which Jehovah, the God of your fathers, giveth you."  
School.—"Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you."  
Supt.—"And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day."  
School.—"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children."  
Supt.—"And Ezra, the priest, brought the law before the assembly, and he read therein from early morning until mid-day."  
School.—"And Ezra blessed Jehovah, the great God. And all the people answered,



Amen, Amen, with the lifting up of their hands."

Supt.—"This is the day which Jehovah hath made; we will rejoice and be glad in it."

School.—"Blessed are they that keep his testimonies, that seek him with the whole heart."

Supt.—"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:—"

School.—"Then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father; for the mouth of Jehovah hath spoken it."

7. Song, "Sabbath Hymn." (Stillman.)

"God of the Sabbath, unto thee we raise  
Our grateful hearts in songs of love and praise.  
Maker, Preserver, all to thee we owe:  
Smile on thy children waiting here below.

"Christ, thou art Lord e'en of the Sabbath day;  
Darkness and error thou canst sweep away.  
From sordid bondage bring us sweet release,  
Light of the world and glorious Prince of Peace.

"Spirit divine, oh, shed abroad thy love!  
Quicken our souls with power from above.  
Father and Son and Spirit, mighty Three,  
Grant us a blessing, holy Trinity."

8. Recitation, "A Dream." (Mary Church.)

(By some boy.)

"She sat alone by the fireside—  
A woman with silvery hair—  
And the soft twilight of the Sabbath night  
Fell round her musing there.

"And mingling with her reveries  
There came a wonderful dream,  
Or a vision sent with blessed intent,  
So vivid and real did it seem.

"She thought that the Lord of the Sabbath  
Had issued a startling decree  
For all Christians to meet at his great judgment  
seat,  
Whom the Registrar marked S. D. B.

"And each soul must answer the summons,  
And in accurate statements present  
His views on the way of using God's day  
And how his own Sabbaths were spent.

"At first there was great consternation  
As the time appointed drew near,  
But the Lord of the place gave additional grace,  
And his smile soon banished all fear.

"Now the dreamer felt courage reviving  
As she listened to halting replies.  
'Surely I shall not need forgiveness to plead  
For such sins as these, I surmise.'

"So she answered her call with composure,  
'I have revered thy Sabbath, O Lord,

From my earliest youth I have known this great truth,

And obeyed it with willing accord.

"Not in business or pleasure excursions,  
Or in toiling to earn daily bread,  
Have I used thine own day, but I've tried every way

To keep it as thy word hath said.

"I do not make neighborly visits,  
Or elaborate dinners prepare.  
My work is all done ere thy day is begun,  
And I spend it in worship and prayer."

"Then the Lord spake tenderly to her—  
'My child, you've been honest and true,  
But did you give heed to the many in need,  
Of the help I could give them through you?"

"Does your family honor the Sabbath?  
Have you made it for them a delight?  
Or did you like best to enjoy your rest  
With the children all out of sight?"

"You're inclined to judge others harshly  
For not spending the day as you do,  
When often they show to the word, as they go,  
Far more of my spirit than you.

"The Sabbath was made for man's welfare;  
But sad indeed would it be  
If my people should make the unhappy mistake  
Of loving it better than me."

"The vision suddenly vanished  
And the lady awoke with a start.  
'What a strange dream,' she thought, 'but a lesson  
it's brought  
That I'll certainly keep in my heart.'"

9. Regular lesson study (20 minutes).

10. Address, "The Spiritual Value of the Sabbath" (10 minutes).

(By Superintendent or by some one selected by him.)

11. Benediction by school in unison:

"The Lord bless thee, and keep thee:  
The Lord make his face to shine upon thee, and be gracious unto thee;  
The Lord lift up his countenance upon thee, and give thee peace." Amen.

Sabbath schools that wish to have copies of this program in leaflet form for use, will please send order with desired number of copies at once to the American Sabbath Tract Society, Plainfield, New Jersey. All you have to do is to ask for them.

I feel I have not said the thousandth part of what is in me. When I go down to the grave, I can say, like many others, "I have finished my day's work." But I can not say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight; it opens on the dawn.—Victor Hugo.

## WOMAN'S WORK

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

### Abbie Ben Adams

Abbie Ben Adams, may her life be spared,  
Awoke one night and felt a trifle scared;  
For on her shirt-waist box cross-legged sate  
A Vision writing on a slate.

Exceeding nervousness made Abbie quake,  
And to the Vision timidly she spake:  
"What writest thou?" The Vision looked appalled  
At her presumption, and quite coldly drawled:

"The list of our best people who depart  
For watering-places, sumptuous and smart."  
"And am I in it?" asked Miss Abbie. "No,"  
The scornful Vision said, "you're poor, you know."

"I know," said Abbie, "I go where it's cheap;  
I can't afford mountains or prices steep.  
But, just jot this thing down before you fade;  
I never leave my mission dues unpaid."

The Vision wrote and vanished. Next night late,  
He came again and brought his little slate  
And showed the names of people really best,  
And, lo! Miss Abbie's name led all the rest!  
—Carolyn Wells.

### Unifying Woman's Work in the Local Church

Great as the results of woman's work have been, some leaders seem to think it should be conducted along broader lines and with greater unity than at present.

In some churches the viewpoint is narrow. Women work for home and foreign missions in separate societies that have little fellowship; and too often there is friction between them and the societies whose activities are entirely local. The missionary women take little interest in the local work and the "Ladies' Aiders" care nothing for missions. The writer was amazed to learn, not long ago, of churches where the spirit of rivalry runs so high that when a new woman comes to the church (especially if she be the wife of a new pastor) she is "rushed" by the different societies after the order of college fraternities!

Yet the work is all one. The terms city, home, and foreign, as applied to missions, can not be found in the Bible. They are human inventions, and through a broad-

ening of vision and better comprehension of the scope of missions will eventually pass away. Home missionary societies are finding their work largely with foreign peoples, and foreign missionary workers are coming to realize that they have a duty to the Blacks in America as well as in Africa, and that a Chinese in the United States is as well worth saving as his brother in the Celestial Empire. "At one of our meetings we prayed for the Chinese," said a worker at a conference in New York. "Going out, I passed one on the street. It struck me as queer that while we had prayed for Chinamen in a missionary meeting, I had never yet thought of doing anything for one in my own town. Although he had passed before I got thus far in my thinking, I turned and called to him. Thus began an acquaintance; now we have organized a Chinese work in our church with a regular class. We had never thought of it before."

#### A SUGGESTED REMEDY

In view of the oneness of the work and the need of co-operation, some leaders have come to feel that it would be well if all the women's societies in a local church could be merged into one organization with many departments—"omnibus societies," some one has called them. Others equally alive to the situation do not favor this.

Such union societies are called in some churches "Woman's Associations"; in others, "Woman's Unions," or "Woman's Guilds." The plan of organization is practically the same in all. It includes the following points:

1. A central set of officers in control of the entire body.
2. As many departments as there are lines of work.
3. A small membership fee, payment of which makes a woman a member of the association and all its departments.
4. Voluntary offerings payable either to the department treasurers for their special work or to the association treasurer to be divided according to some previously agreed upon scale of percentages.
5. One day in each week set apart as "Woman's Day," on which the departments hold their meetings in rotation.

#### A MODEL WOMAN'S ASSOCIATION

The practical workings of a Woman's Association can be best understood by a



concrete example. Through the kindness of Mrs. Everett E. Kent, the president, we are able to give the following account of the Woman's Association in Eliot Congregational Church, Newton, Mass., which has had a long and successful experience.

The association is manned by seven officers—president, two vice-presidents, recording and corresponding secretaries, treasurer and auditor. There are three departments, Home Missionary, Foreign Missionary, and Church and Home, each with its own officers, and there are eight standing committees—Finance, Hospitality, Relief, Library, Entertainment, House, Literary, and Work. With the exception of the Eliot Guild, a young woman's organization, all the Junior societies are departments under the association, their leaders being appointed by it. The officers of the association, with the officers of the departments, chairman of the standing committees, and leaders of the Junior work constitute an executive board which meets before the monthly business meetings and at other times at the call of the president.

The annual membership fee is 25 cents, payable to the association treasurer, who also receives gifts for the Church and Home department. Contributions to Home and Foreign missions are paid directly to the treasurers of these departments.

Tuesday is "Woman's Day" in the church, and during a given month a woman may have a part in all its varied activities. The schedule is as follows:

First Tuesday:

9.30 a. m.—Sewing meeting.

10.30 a. m.—Business meeting.

Second Tuesday:

3.00 p. m.—Home Missionary department.

Third Tuesday:

9.30 a. m.—Sewing meeting.

11.00 a. m.—Church and Home department.

12.30 a. m.—Basket lunch.

Fourth Tuesday:

3.00 p. m.—Foreign Missionary department.

The controlling aim of the association as stated in its handbook is to draw within its circle every woman in the Eliot congregation, the ideal being, not large gifts and arduous labors from the few, but gifts of money and of service from each according to her ability.

"I am glad to testify," says Mrs. Kent, "to the advantage of uniting the women in any church, thereby doing away with

the petty rivalries and one-sided viewpoints which have, I believe, had a considerable place in church life. Our association was formed seventeen years ago. There were then the usual Home and Foreign Missionary societies, the Sewing Circle, etc. I can not speak of conditions then, as I was too young to have a part in them; but I do know that in other churches the women who belonged to the 'Ladies' Aid' had no interest in the Missionary Society, and *vice versa*, and that any sense of the largeness of the work of the church was greatly lacking. For years we stood among the pioneers, but today the movement is spreading fast.

"Next year we hope to have a Home League; and are planning ways to bring in shut-ins and business women and busy mothers to share in the work through study of the text-books, interesting board literature and exhibit boxes."

#### THE ATTITUDE OF THE BOARDS

In order to get the attitude of the various women's boards on the unification of woman's work in the local church, the following questions were sent to eleven organizations representing nine denominations:

1. Do you favor the merging of all the women's societies in a local church, including the Ladies' Aid, into one organization?

2. If so, what steps are you taking to induce your auxiliaries to make the change?

3. What proportion of your auxiliaries are so organized?

4. Do you put out any literature on the subject?

The answers reveal a wide difference, both in opinion and practice. Two organizations, the Baptist Woman's Foreign Missionary Society and the Southern Presbyterian Woman's Auxiliary, are decidedly in favor of the union idea; four are decidedly opposed to it; three expressed no preference whatever; one favors it only under certain circumstances; one is divided on the question, some of its officers opposing, some favoring it under certain conditions, and some regarding it as ideal.

One board reported that so far as known not a single one of its auxiliaries was organized on the union plan; nine were unable to give the exact number so organized; one, the Woman's Congregational Board of Missions, reports that more than 200 of its

1,200 auxiliaries are woman's associations or unions.

Only one organization, the Southern Presbyterian Woman's Auxiliary, is making any effort to induce its societies to become unions, and it alone puts out any literature on the subject, though the Baptists are agitating it through their magazine, *Missions*.

The reason for the opposition of so many of the woman's boards is well expressed by the president of one of them as follows: "We do not favor the formation of woman's associations in which all the women's societies in the local church are merged into one organization. We have comparatively few societies so organized, and I may say that we have found that where the plan has been tried the foreign missionary interests have suffered. The merging serves to strengthen the local work of the Ladies' Aid at the expense of the work farther afield."

There are, however, many individual officers who are greatly in favor of unification, even in boards which are opposed to it. "In the multiplicity of engagements that confront the women of our churches today these union organizations are bound to increase," says the secretary of a board whose officers are not heartily in favor of it; "and we must see to it that our missionary work is conserved by having the right kind of organization. The wrong kind was brought to my attention by a caller yesterday morning from a church where they have a woman's union meeting once a month. The meeting begins at eleven o'clock. From eleven to twelve once in three months they have a foreign missionary meeting; once in three months a home missionary meeting; and once in three months the meeting is devoted to their local church work. After this they have luncheon and in the afternoon a speaker on some popular (!) subject such as suffrage, anti-suffrage, etc.

"This shows why our missionary societies do not favor such organizations, for they often mean much less time devoted to the study of missions. But they are bound to come, and the thing for us to do is to suggest an ideal plan and steer those churches contemplating such unions away from their objectionable features."

The following letter from another secretary whose board reported against unifica-

tion contains many strong points and is worthy of careful study: "I do not happen to know of many societies organized in this way," she says, "but in regard to those I am familiar with, I can say that they are a tremendous success. I should advise by all means, in starting a new church, to organize the women as one society, with different departments, for not only does it make impossible the deplorable divisions of the women, but I believe on the whole that the missionary department would receive greater attention and greater interest, surely by the larger number. This, however, would depend to a great extent upon the leaders in the church.

"When it comes to reorganizing a society which has been running a long time in the old way, there might be difficulty unless there was in evidence a real spirit of unity and a desire for better methods. This, however, has been done in the last few years with a large degree of success in the First Congregational Church, which is the mother church of the town. They are delighted with it and a number of other churches have reorganized their women's societies as a result.

"The First Presbyterian Woman's Society has never known any other form of organization and they are very confident that there is no method to compare with it. Our church, the Second Presbyterian, followed the plan of the First Church, and we know nothing else. Of course, as we never have suppers or bazaars or entertainments for raising money we do not have the Ladies' Aid problem. Our women sew for the various charities of the city. All the women's societies here meet twice a month, and generally for all-day meetings with luncheon. In societies where there is a strong Ladies' Aid, an hour could easily be found for transacting such business, and they could sew for their church instead of for charity, but all would be present for the missionary program.

"My arguments are (1) it unifies the work, doing away with the old divisions and consequent ill-feeling and jealousies; (2) all the women of the church listen to the program or take part in it. I have seen wonderful development of the women as they have come in contact with the world fields and gained a wider vision—women whose interests formerly had been wholly in the local work; (3) the work is presented



as one big whole—local, city, country, the world. This is broadening, to say the least.

"Perhaps there is some danger that such a society will enter too many fields. Our women are called upon to support the Associated Charities in our city, to have a representative in the Y. M. C. A. Auxiliary, the Presbyterian Hospital, etc. Then there is the question of how far we should go into civic questions in a woman's society, but I am not prepared to say that this is a danger, so long as the bigness of the work abroad and its vital importance is held aloft. I am growing to feel that the bigger we are at home, the bigger we will be to undertake the big problems of the foreign field."—*Belle M. Brain, in Missionary Review of the World.*

### Rev. Andrew Park Ashurst

Our readers will be sorry to learn of the death of Rev. A. P. Ashurst, at Hammond, La., and we all sympathize with the little church left pastorless and with the companion in the home left desolate. During the Association at Hammond, two years ago, of which Brother Ashurst was president, we learned something of the excellent Christian spirit of the man, and had a good opportunity to see how he was respected by the ministers of other denominations in Hammond. He was then president of the Ministers' Association, of that city.

We take the following obituary and life sketch from the *Southern Vindicator*, published in Hammond:

"Rev. A. P. Ashurst, pastor of the Seventh Day Baptist Church, died on Tuesday, March 16, 1915, at his residence on Coleman Avenue. The funeral was held on Wednesday afternoon at the Seventh Day Baptist church, conducted by the Hammond Ministers' Association, of which he had been president for a number of years. The church was packed and the service was fitting and impressive. The music, which was particularly appropriate, was rendered by a mixed quartet consisting of Misses Bertha McCoy and Carey Hemby, and Messrs. A. J. Caldwell and M. H. Ragsdale. Interment was made in Green Lawn Cemetery.

"Andrew Park Ashurst was born at Eatonton, Ga., July 2, 1846. He was the only son of Colonel John Milton Ashurst,

a lawyer, of Eatonton, Ga., who at the time of his death was solicitor general of Ocmulgee circuit. His mother's maiden name was Sarah G. Park, of Eatonton, Ga. He was converted and joined the church at Hamilton, Ga., when about 13 years of age. He spent a number of years as a salesman in a dry-goods store in Columbus, Ga., after which he attended the Southern Baptist Theological Seminary. He was also for a short time at Mercer University at Macon, Ga.

"Mr. Ashurst was married to Miss Roda Miller, of Buena Vista, Ga., in 1874, and began to preach to some country churches about that time. He was pastor of churches in Georgia, Alabama, and Florida for several years. He was the founder and editor of the *Florida Baptist Witness*, still published in Florida, and the organ of the Baptists of that State.

"Elder Ashurst was converted to the Sabbath in 1894. He served the Second Seventh Day Baptist Church, of Alfred, N. Y., during the years 1895 and 1896. He returned to Georgia as general missionary of the Seventh Day Baptist Missionary Society in 1897-98. From 1899 to 1903 he represented the American Sabbath Tract Society, as the manager of the southern branch office located in Columbus, Ga. During that time he collected about 30,000 names of heads of Baptist families, and distributed among them over one million pages of Sabbath tracts. On July 29, 1903, his wife, who had been an invalid for several years, died.

"On May 10, 1905, he was married to Mrs. Ida Stillman, who survives him.

"In October of 1903 he received a call to become pastor of the Hammond (La.) Seventh Day Baptist Church, which he accepted and began work as pastor October 30.

"Those who knew him had an unshaken faith in the integrity of his motives, the rectitude of his purposes, and the sincerity of his actions. He had faith in God, and faith in men, and with his face turned toward the east, he maintained an unfaltering devotion to the highest ideals. He was a stranger to self-seeking. Charitable toward those with whom he differed, he was yet a man of strong convictions. He was a devout searcher after truth, always willing to give hospitality to new truths or old ones restated, and frequently expressed

himself as ready to revise his opinions on any and every subject without hesitancy.

"He was a student of many books, and was a clear, accurate thinker, but he became increasingly fond of, and devoted to, the one Book, which was his 'pillar of cloud by day, and a pillar of fire by night,' and sought steadfastly to live as it directed him, and to preach its truths faithfully, believing implicitly in its power to convince men of sin and lead them to the Savior. His was not a fruitless ministry, and he never became weary of it; to him preaching was a joy. Whether discussing the great themes of the gospel in the pulpit or in private conversation, he betrayed the emotions of a soul exalted to high altitudes of spiritual experience, and filled with the 'peace that passeth all understanding.' With a faith unshaken by the philosophical speculations of the times, of which mere negations form so large a part, and hope undimmed by the clouds of affliction and sorrow, he invariably maintained a calm and gentle dignity which seemed to fit him as a garment.

"The warmth of his affection for those whom he loved was striking; the tender solicitude for those to whom he ministered was beautiful, betraying the full charm of a heart as gentle as that of a little child. Himself chastened and refined by personal sorrow in the course of a long life characterized by self-denial, and constrained by the love of Christ, his sympathy went out to those in need of solace and comfort. He knew how to be a friend. Deliberate and conservative, he was a wise, faithful counselor. His love for the beautiful, whether in art, nature, or character, found expression (unconsciously perhaps) both in conversation and pulpit ministrations. He was a true Southern Christian gentleman of the old type—courteous, kind, brave, and the soul of honor.

"It has been said: 'We are as ships that pass in the night, that speak to each other a moment in the darkness, and then pass on.' Not so! A personality, radiant with the light of truth and love, is a torch-bearer among men; the man may pass, but the light shines on undimmed by death or time.

"A good man has gone to his reward. His memory will long be cherished by those to whom he ministered as a faithful, devoted pastor, and his host of friends here and elsewhere. To the members of his immediate family, to whose happiness and

welfare his life was affectionately devoted, and other relatives who mourn his passing, the *Southern Vindicator* extends profound and tender sympathy."

### Eighty-five Years Old

Joseph A. Hubbard is today celebrating his eighty-fifth birthday anniversary at the home of his son, Frank J. Hubbard, 109 West Fifth Street. Friends are calling on Mr. Hubbard, extending best wishes and congratulations.

Mr. Hubbard, who is a well known and highly respected citizen of this city, came to Plainfield in 1855 and is still active in business and civic life. He was city assessor for forty years, from 1868 to 1908, and handled the entire work alone up to a few years ago, when upon his recommendation an assessor was appointed for each ward. Mr. Hubbard undoubtedly has the record for holding this office, and his work was efficient.

Mr. Hubbard was born in Scott, Cortland County, N. Y., March 29, 1830. He learned the house building trade with his father. In 1850, he and his brother started in business in Allegany County, N. Y., where they stayed until coming to this city. Here they continued in the house building business. The last building erected by Mr. Hubbard was the old Seventh Day Baptist church frame structure which was moved to make room for the present handsome church edifice. The old building is now known as the Whittier school and has been moved one block east.

Later Mr. Hubbard entered into business with Joseph D. Spicer, sash and blind manufacturer, but retired from that business in 1897 and is now treasurer of the Seventh Day Baptist Memorial Fund and director of the First National Bank. He is still actively engaged in business each day.

Mr. Hubbard is a member of the Seventh Day Baptist Church and is its oldest trustee, having served in this capacity for more than forty years. He is beloved and respected by all who know him and to his close friends is known as "Uncle Joe."

He has only two children, Frank J. Hubbard, with whom he lives, and William C. Hubbard, electrician, also of West Fifth street.—*Plainfield Courier-News.*



## YOUNG PEOPLE'S WORK

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

### One Day for the Highest

REV. HERBERT C. VAN HORN

Christian Endeavor Topic for Sabbath  
Day, April 17, 1915

#### Daily Readings

Sunday—Need of rest (Exod. 20: 8-11)  
Monday—Day of joy (Ps. 118: 24)  
Tuesday—Day of vision (Rev. 1: 9-13)  
Wednesday—Day of benefactions (1 Cor. 16: 1-4, 14)  
Thursday—Day of worship (Isa. 58: 13, 14)  
Friday—Day of service (John 5: 1-9)  
Sabbath Day—The Sabbath: set apart by God, the Creator, for man's highest good (Mark 2: 27, 28; Ezek. 20: 1-20)

You who follow closely the Topics in the *Daily Companion*, or the booklets, published by the United Societies, will at once notice that I have changed the wording of the topic in a way consistent with our own position. The only criticism I have of the topic as stated, originally,—“One Day in Seven for the Highest Things,” is that Sunday is the day assumed to be set apart for this purpose, which we believe has no biblical warrant whatever.

We should never forget that, whenever the Sabbath is mentioned in the Bible, it is the seventh day of the week, God's Sabbath, not Sunday, that is meant.

The Sabbath was instituted in the beginning, and ordained to divine ends; i. e., it was set apart by God for holy purposes, for man's highest good. It was established in the Decalogue, exalted to the most honorable position between man's obligations to God and his relations to his fellow man. It was to be a memorial of God's work of creation, and a blessing to man. It is a sign and seal of God's covenant with his chosen people.

The Sabbath was highly exalted by Jesus and honored by him in its keeping. He tore down the hedges of superstition and restriction built about it by the Scribes and Pharisees, and declared it was made for man; for his highest good; and declared himself to be its Lord.

We believe, therefore, that whatever will contribute to man's highest good, to

the spiritual and divine in him, is fitting and proper for him to do in its observance.

As a comment on the Scripture lesson, Ezekiel 20: 1-20, I quote from Dean Main's *Bible Studies*. “Among the gifts of God to his people, when he brought them out of Egypt, was the Sabbath, to be a sign between him and them, that they might know that he was Jehovah that sanctified them. But instead of hallowing their Deliverer's Sabbaths, that they might know him as Jehovah their God, they profaned them and lost communion with the Lord. Then in righteous judgment they were scattered among the nations and dispersed through the centuries.”

#### HINTS TO THE LEADER

Have some one be prepared to review, in the meeting, “Her Mother's Wedding Ring.” It may be obtained from Mrs. Harriet C. Van Horn, Dodge Center, Minn. Be sure to send a stamp, at least, to cover postage.

Arrange, at least a week in advance, with two Endeavorers to give some definite experience in *keeping* the Sabbath.

A brief Bible-reading on the phase of *Sabbath-keeping* would be helpful and stimulating. Study a good concordance, and Dr. Main's *Bible Studies*, in working this out.

The aim and purpose of this meeting should be to inspire to a more earnest and zealous *keeping* of the Sabbath.

Put on your blackboard a list of the things which Jesus did on the Sabbath.

#### HINTS FOR THE TIMID

Tell how we, as Christian Endeavorers, may keep the Sabbath more faithfully.

Keep the Sabbath. Honor God's holy day. Make of it a real blessing in your own life. Study prayerfully Isaiah 58: 13, 14. (This suggestion is a good one for all to follow.)

Consider these questions:

1. Are my highest needs and interests ministered to by my visiting the post office, depot, pleasure resorts, and the like, on the Sabbath?

2. Am I *keeping* the Sabbath by regular late sleeping in the morning, which hinders my private devotions and keeps me from public worship?

3. Is reading fiction and other light

forms of literature using the Sabbath for the “Highest Things”?

4. What rewards have come to me through faithful Sabbath-keeping?

#### TO CHALLENGE ATTENTION

1. Can I keep the Sabbath and follow my regular work on that day?

2. One may desecrate the Sabbath by secular thinking on that day as well as by engaging in secular pursuits of business or pleasure.

#### QUOTATIONS WORTH REMEMBERING

“We must have the Sabbath spirit before we can have obedience to the Sabbath law.”

“A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week.”

“Remember the Sabbath day to keep it holy.”

### Church and Christian Endeavor Activities at Alfred

M. E. L.

Christian Endeavor Week was observed by the First Alfred Society, under the direction of Miss Edith Burdick, Miss Lenora Ford, and Mr. Meredith Maxson.

Sabbath morning, January 31, Pastor Burdick preached on the subject, “Why We Should Study the Bible,” choosing for his text “the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.” There are different ways of being wise, not all of which are “unto salvation.” “Every scripture inspired of God,” that is, inbreathed of God, is also profitable for teaching. Men go to other sources for their beliefs, forgetting that the best is in the Bible. Some stumble because there are hard things; but, as Talmage's professor told him, we must let God know some things that we do not. Reproof and correction are also to be obtained from the Bible. We pray God to deliver us from calamity when we ought to pray

him to show us our faults, though only calamity could do it. “Instruction which is in righteousness” is more needed than teaching, or than reproof and correction. Judge Fawcett, of Brooklyn, said that of 27,000 boys before him in five years none were attendants at Bible school. “That the man of God may be complete”—what a difference between what we are and what we ought to be! The Bible is profitable to change us until we are complete.

The regular Christian Endeavor prayer meeting, Sabbath afternoon, was led by Mr. Mark Sanford, and was a union meeting with the Intermediates. The topic was, “Christian Endeavor That Counts.” The leader raised the question whether there could be any Christian Endeavor that didn't count. This called forth the question whether one could be a true Christian without endeavoring. Many good suggestions for more efficient Christian living were given.

There were three Quiet Hour services during the week. These were held on Sunday, Monday, and Wednesday afternoons at five o'clock and were from fifteen to twenty minutes in length. The topics and leaders were as follows: “A Saloonless Nation in 1920,” Miss Margaret La Mont; “The Christian Endeavor Peace Union,” Mr. Elmer Hunting; and “Christian Endeavor Life-work Recruits,” Miss Lucy Whitford. Thus three prominent causes which the society aims to promote—temperance, world-peace, and missions—received thoughtful and prayerful consideration.

Tuesday evening, a social was held in the parish house, under the direction of the Misses Mildred Whitney, Mary Saunders, and Jessica Davis, and Messrs. Horace Hall and Stanton Davis. Contests and games occupied the early part of the evening. Then followed an original program given by the Peek Sisters. Miss Mildred Saunders acted as the mother of this large and gifted family, there being thirteen daughters and one son. They concluded their program by leading the audience in a promenade which terminated in the dining-room. Light refreshments and music completed the evening's enjoyment.

“A Prophecy Fulfilled, or Mrs. Church's Baby,” was presented in the parish house on Thursday evening, Miss Arlotta Bass having drilled the cast of twenty-eight. Miss Dorothy Wells had the leading role



of Christian Endeavor, the dutiful daughter of Mother Church (Miss Ruth Phillips), while the Spirit of Evil was impersonated by Mr. Elmer Hunting in true hobgoblin fashion.

The prayer meeting on Sabbath eve was in charge of the society. The topic, "The Church," was chosen by Mr. Norman Whitney. The meeting was led by Miss Edith Burdick and Miss Margaret La Mont. Miss Burdick raised the questions: "Is the church worthy of the allegiance of the young people?" "Are the young people benefited by pledging themselves to its support?" "What has the church done for you?" Special numbers of music were furnished by two soloists, Miss Mildred Place and Miss Celia Cottrell, and by a trio, Messrs. Edward Saunders, Stanton Davis, and Erling Ayars.

The sermon of Sabbath morning, February 6, was on the subject, "Prayer," the text being, "The supplication of a righteous man availeth much in its working." What is prayer? "Prayer is the soul's sincere desire." Yet not all desires are prayer. There must also be aspiration, and communion with God. Why "the supplication of a righteous man"? The penitent sinner has access to the throne of grace; but the prayer of the self-righteous, the unforgiving, the unsubmitive, does not avail. Has prayer any results beyond its reflex influence on the one who prays? Yes, for God is able to change the course of events. He can do so without abrogating law. The world is ordered for man's good.

The Sabbath afternoon meeting, topic, "Life's Solid Foundations," was led by Miss Ruth Phillips. Talks on each pledge of the decision cards were given by members of the society, as follows: Quiet Hour, Miss Ellen Holmes; Tenth Legion, Mr. Lowell F. Randolph; Church Prayer Meeting, Miss Leona Hoffman; Church Membership, Pastor Burdick; Life-Work Recruits, Miss Mildred Saunders. The signing of the cards gave these results: Comrades of the Quiet Hour, six; Soldiers of the Tenth Legion, twenty-three; pledged to attend prayer meeting, seventeen; pledged to unite with the church, one.

The society feels well paid for its celebration of Christian Endeavor Week.

A Christian Endeavor Efficiency Class has been organized, meeting at 3.40 p. m.,

every Sabbath. Mr. Norman Whitney is the class leader.

On February 27, the regular meeting of the Alfred Local C. E. Union was held at First Alfred church. Mr. Elwood Ormsby, of the Second Alfred Society, was leader. The topic, "What Will Improve Our Prayer Meetings?" brought out many helpful testimonies.

At the business meeting which followed, Mr. Lowell F. Randolph, of First Alfred, was elected president of the union, and Miss Katherine Langworthy, of Second Alfred, its secretary-treasurer. The Hartsville C. E., through its representative, Pastor Goff, applied for membership in the union, which was gladly granted.

The annual entertainment of the Ladies' Evangelical Society, usually held on Thanksgiving night, was postponed this year until February 24, in order to secure Rev. G. Chapman Jones, of Hornell, as speaker. Dr. Jones has recently spent a year in Japan, so that his talk on "Japanese Curios" had all the fascination of first-hand knowledge.

Mrs. Frances Agnes Degraff, state organizer of the W. C. T. U., has made two visits to Alfred this winter, giving a general address in the church, and also a special talk to a few young women who are about to join the union. Of this number, Miss Lena Fink attended the group meeting of the Young People's Branch at Portville.

Prof. R. W. Wingate, director of music in the University, conducted the prayer meeting on February 12, giving an interesting talk on the value of hymns, and leading the congregation in singing some of the best.

Sabbath morning, February 20, Pastor Burdick addressed the Boy Scouts and the Camp Fire Girls. He spoke particularly on the meaning of the Scout Law.

In accordance with the plan of the Tract Society, Rev. B. E. Fisk, pastor of the First and Second Hebron churches, occupied the First Alfred pulpit on February 27. His text and sermon directed us to the source of denominational strength. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

## With Our Missionaries in China

No. I

F. E. D. B.

*Junior Christian Endeavor Topic for Sabbath Day, April 17, 1915*

Lesson text: Acts 2: 39.

DEAR JUNIORS: When I was a child, there was in my home a picture that I greatly admired, not only for its beauty, but also on account of its history. That picture of birds and flowers was printed upon very thin smooth paper called rice paper, and was a gift from one of our first missionaries to China, Rev. Solomon Carpenter.

Among my mother's treasures was a daguerreotype picture of Mrs. Carpenter, who was a dear friend.

In an autograph album were some very strange marks, or Chinese characters, made one above another, which were the name and age of a young Chinaman who came to this country with Elder Carpenter, when on his first visit to the homeland.

I often heard our mission spoken



REV. SOLOMON CARPENTER

of both in my home and elsewhere, and many times I saw displayed a number of Chinese curiosities, which had been given to our Sabbath school.

Among these were several small idols of wood and metal, which looked to me so homely and queer that I wondered how the Chinese could enjoy looking at them, and the thought of these images being *worshipped* as God seemed terrible. All these things gave to me my first impressions and knowledge of our China Mission.

Why am I telling these things to you? To show you that even little children may become interested, and have a desire to know and help our missionaries. Would you like a little of the early history?

Seventy years ago our people became so interested in foreign missions that they began to save money for that purpose, and look for persons to send as missionaries.

January 5, 1847, Rev. Solomon Carpenter and Rev. Nathan Ward-



LUCY CLARKE CARPENTER



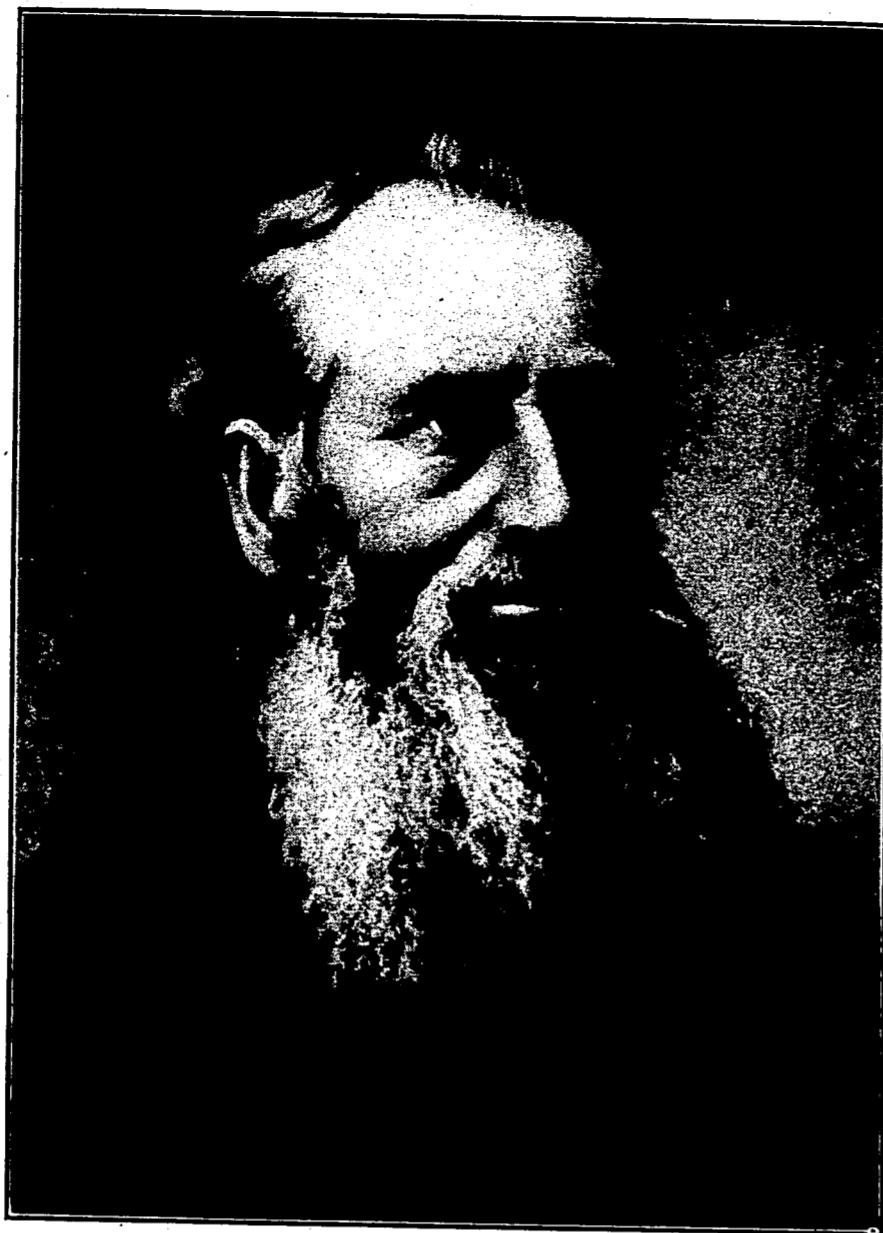
ner, with their wives, sailed from New York for China. After a voyage of 112 days they reached Hong-Kong. From there Mr. Carpenter sailed to Shanghai to see if that city would be a good place for the mission.

He rented a house and the others came, reaching there early in August. They rented another house to use as chapel.

You must remember that all missionaries have to study hard a long time and learn the Chinese language before they can do much preaching and teaching.

Mrs. Wardner started the first school. All worked earnestly, and after awhile there were four converts to the Christian religion and the Sabbath.

In July, 1850, the Shanghai Seventh Day Baptist Church was organized with seven members, and the next year a chapel was built within the walls of the native city, one dwelling over the chapel, and another outside the West Gate. After a few years, owing to poor health



REV. NATHAN WARDNER

and needed rest, the missionaries all came back to the homeland, and the little church of eleven members was left in the care of a missionary friend.

Early in 1860, Mr. and Mrs. Carpenter and the young man I mentioned, returned to China. When, about four years later, they had to come home again, the work was left in charge of four natives, as preachers and Bible-readers, and for *nine* years the little church kept faithful, though alone.

Great was their joy to welcome their old pastor and wife back once more in 1873. There were now twenty living members, including Mr. and Mrs. Carpenter. Chan Chung Lau continued to help by preaching every other Sabbath, and Erlow kept up the work of Bible-reader in the homes. The next year a new chapel was dedicated in May, and in September Mrs. Carpenter was called to her heavenly home, and her body laid to rest in the new cemetery in Shanghai.

After another year or two of loving service, Elder Carpenter gave up the



OLIVE FORBES WARDNER

mission he had served so faithfully and long.

Again the little church was left without an American pastor until in 1880, when Rev. D. H. Davis and wife, and Miss A. Eliza Nelson took up the work.

Since then there have been eleven other missionaries on the field at different times. Can you name them?

Can you think of a more blessed work than that of the missionary, who carries to the heathen the knowledge of the true God, our heavenly Father, Jesus Christ, our loving Savior, and the Holy Spirit, our faithful Guide?

What can *you* do to help send to those who are "afar off" the "knowledge of the truth"?

Read again your lesson text, Acts 2: 39, also Isaiah 45: 22, and 1 Timothy 2: 4; and memorize that beautiful prayer (Ps. 43: 3):

"O send out thy light and thy truth; let them lead me:  
Let them bring me unto thy holy hill,  
And to thy tabernacles."

Suggested key-word, "Help."

[The story of our missionary work in China is so interesting and of such importance that the more recent efforts there will be told about next week. The facts brought together in such a concise way ought to prove most helpful to Junior workers.—Ed. Y. P. W.]

### Junior Story-Telling

The children will enjoy telling stories, if they are given good stories to tell and ample time for reading the stories in advance. One such story may well be given at every meeting. You will find missionary stories in the young people's missionary papers, temperance stories in the young people's temperance papers, and stories bearing on the Christian Endeavor topics in many books and periodicals. In telling these stories the Juniors will not only contribute to the success of the meeting, but they will train themselves for a valuable service later in home and school and church.—A. R. W., in *C. E. World*.

Humble we must be, if to heaven we go;  
High is the roof there, but the gate is low.  
—Herrick.

### Lone Sabbath Keepers' Rally

EDITOR SABBATH RECORDER:

I would like to give notice of a rally for Montana Sabbath-keepers, May 22 and 23, at the fair grounds at Ismay. Come prepared to give us your experience as Lone Sabbath Keepers. Will those who are too far away to attend write State Secretary E. D. Coon, Westmore, Mont., a good letter to be read at the meeting? Tell us what you think of W. K. Davis' article, "An Opportunity," in the RECORDER of March 1.

For my part, I think it a very timely article. I do love pioneering, but after twelve years of it at different times—the greater part of it as a Lone Sabbath Keeper—I am of the same opinion as Brother Davis.

A Lone Sabbath Keeper, with a family of children, takes a terrible risk in trying to bring them up without Sabbath privileges.

I believe those who are making good either financially or spiritually could use their talents to better advantage to themselves and others in a Seventh Day society.

My good wife would give all her old shoes and throw in 640 acres of land for a little place at Milton, Milton Junction, or some other Seventh Day Baptist society.

How about it, Lone Sabbath Keepers? Is it not about time we gave this matter of concentration our prayerful consideration?

E. D. COON,

L. S. K. Secretary for Montana.  
March 21, 1915.

### Denominational News

HAMMOND, LA.—A. A. Titsworth, of New Brunswick, N. J., is visiting his sister, Mrs. W. R. Potter, of this place. On account of Mr. Potter's ill health, he and Mrs. Potter are arranging to return with Mr. Titsworth to New Brunswick, where they will make their home. Mr. Titsworth is professor of civil engineering in Rutgers College, which position he has occupied for twenty-nine years. Rutgers College, which is a state institution, was established in 1766, and was the eighth institution of the kind granted a charter in this country.—*Southern Vindicator*.



## CHILDREN'S PAGE

### The One Who Was Brave

"Elton Tilton is just the bravest boy you ever saw, mother," said Winfred. "One day a big dog came along with his tongue hanging out, and we thought it was mad, and scrambled over the fence, but Elton walked right along as calm as ever. He says he isn't afraid of bears or tramps or anything. I wish I was as brave as Elton, but I'm afraid I never will be."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very brave. They went to school together, and one day they thought it would be great fun to hide a frog in the teacher's desk. But the frog tipped over the ink bottle, and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well, the oldest boy, who found the frog and first thought of the joke, sat still in his seat without a blush; but the little boy, though he trembled with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pairs of eyes."

"O mother," cried Winfred, "I was so ashamed! I'll never do anything so mean again as long as I live. How did you know?"

"I heard two boys talking about it as I rode in the car. I was proud of my boy, Winfred; and I pitied Elton Tilton's mother, for I said to myself, 'My boy was brave, but her boy was a coward.'"

"Why, I never thought that was being brave," said Winfred.—*Youth's Companion*.

### How Mrs. Spider Cleans House

Like all careful housekeepers, Mrs. Spider has her cleaning days, but unlike other careful housekeepers, she wears her fine clothes when she works.

Maybe you have seen her all rigged out in her yellow and black velvet gown, sweeping and dusting her web, but just remember

she is not as extravagant as she seems. Clothes never bother her. She doesn't have to go to a dressmaker when she needs a new gown. She has only to step out of her old one, and, lo, just under it is a fresh one all ready made, and a perfect fit!

No, Mrs. Spider is not extravagant. She is very economical, in fact; for, instead of throwing aside her old dresses, she rolls them into a ball, and eats them.

There are no old-clothes men in the Spider world.

Well, to tell about Mrs. Spider's house-cleaning. She has neither brushes nor brooms nor dusters; so she begins her work by raising one of her eight claws, and giving her house a shake which reaches to every corner. She is careful, however, not to injure it, but she makes the dust fly. When this is done to her satisfaction, she looks her web over, first from the top, then from the bottom, and then from both sides. If the walls sag, or are the least bit broken, she rolls them into a ball and eats them just as she does her old clothes. Then she replaces them with new ones.

When everything is in thorough order, she sits down for a rest, and to make her own toilet.

As her whole body and legs have a rough, hairy covering, she needs quite a little time to fix herself properly.

In her mandibles, or jaws, are the teeth with which she combs her hair, and her claws serve as brushes for the other parts of her body.

After a careful dressing, she is ready for dinner, and woe to the fly or other luckless insect which is caught in her web!

She spends much of her time eating, and all her food goes into the back part of her body, which, you know, looks just like a soft round ball. Here it is changed into a thick syrup. This is the material of which her web is made. It is forced through her spinnerets, the tiny knobs at the back of her body, and hardens into a thread when it comes in contact with the air.—*Morning Star*.

The inner side of every cloud  
Is bright and shining;  
I therefore turn my clouds about  
And always wear them inside out  
To show the lining.

Anon.

## A Voice From the Past

CHARLES H. GREENE

The extract given below is found on page 697 of Rev. John Rippon's "Baptist Annual Register for 1801 and 1802." It was part of a letter from Hopkinton, written in 1801 to Rev. William Bliss, of Newport, R. I., and sent by him to Rev. Mr. Rippon, a Baptist clergyman of London, England. As this was about the time when the Rhode Island yearly meeting was evolving into the General Conference, the statistics given will be of interest to many readers of the SABBATH RECORDER.

"The present situation of our church [Hopkinton, R. I.] is prosperous and flourishing, consisting of 558 members, 112 of which are absent, ten under admonition, and five under dealing. Our church officers are, three elders, three deacons, and two clerks; 110 members have been added since our last yearly meeting, and the church is generally much united.

"There have been four churches constituted from the church at Hopkinton: one at New London, Connecticut; one at Petersburg, in New York State, a large and flourishing one; one at Farmington, Connecticut; one at Unadilla, constituted about two years past, of about thirty members. We have two large churches in the Jerseys: one at Piscataway (Piscataway), and one at Cohansey."

### In Memory

Yesterday, in the office, some one spoke about seeing an item in the *Capital* the day before of the death of an aged minister at Nortonville. I had overlooked it in my paper, and hunting it up just at office closing last night, found the item, which tells its own story.

Atchison, Kan., March 24.—Rev. Isaac Maris, 82, a pioneer minister and farmer, of Atchison County, died today at his home near Nortonville. The Rev. Mr. Maris was a Quaker and was the last survivor of a colony of Quakers who settled in Atchison County in 1857. About the same time, a group of Seventh Day Baptists settled near by and a girl of that faith, Alma Buten, became Mr. Maris' bride in 1858. The Rev. Pardee Butler, of border war fame, performed the marriage ceremony.

Because of his wife's faith, Mr. Maris observed Saturday as the Sabbath, and his own demanded Sunday worship; but in spite of two Sabbaths a week, he prospered and members of

his own faith being few in this region, he devoted much time to Sunday-school work, being one of the organizers of a Sunday-school association in the county.

Brother Maris is gone. It will not seem quite the same at Nortonville with his familiar presence missing. One of the oldest settlers; one of the most successful farmers; one of the kindest husbands and fathers; one of the unsalaried workers of righteousness; one of God's own, led of his Spirit, according to the faith that was in him,—a good man has gone. And that expresses it—a *good man*.

He loved the Bible-school work, and for years and years was active in arranging Bible-school conventions in the county, at several of which the writer has spoken. On one of my recent visits to Nortonville, he handed me a souvenir of his 1913 convention (perhaps his last), a purple ribbon book mark with the following printed in gilt:

1857—1913  
KANSAS  
The Elderly Christian Workers.  
GREETING  
from the  
Union Bible School Convention,  
Held September 21, 1913,  
at the  
German Evangelical Church,  
near Parnell, Atchison Co.

He also spoke appreciatively of the high-water mark reached in their school, and never since surpassed, when the writer was pastor there—one quarter with an average attendance of 150, and the greatest—202—on Children's Day.

Another place where he will be missed is in the ministry at funerals, where his prayers have lifted so many sorrowing hearts to the Throne of all grace. It almost seemed to soften the sorrows of death to have this man of God talk with the Lord about it. May his rewards be as rich and full as his own gracious works, and may his life prove a comfort to his dear ones, and an inspiration to his co-workers to better service.

G. M. COTTRELL.

Topeka, Kan.,  
March 27, 1915.

### A Query

REV. E. ADELBERT WITTER

Having read the article in last week's RECORDER on "Lord, Teach Us to Pray," by Brother Edgar D. Van Horn, I am impelled to take up the pen again concerning printed prayers, not for the sake of controversy but for the sake of raising a query.

I might fail to write this article because of natural shrinking were it not for the many letters I have received from pastors, doctors, teachers, and other active spiritually minded Christian workers, from all parts of our denomination, commending the position taken in my former article, some of the best informed urging that I write more.

I have been much interested in the article referred to, and feel that it is a worthily written expression of personal convictions upon the point at issue. I am led, however, to ask if there would not have been awakened in the individual Christian a more active, vital spirit of personal devotion and conscious fellowship with God, fitting him readily to lead the child or others in family or public devotions, if he had been led into the prayer-life by parent or other teacher by means of personal contact with the person or teacher in actual personal devotions and in pouring out of the soul-life in heartfelt prayer formulated by the petitioner because of the desires or needs of the moment, rather than by the use of printed prayers, all of which come to foster more truly the spirit of formalism.

I am more than ready to grant that there is need of instruction to those newly born into the kingdom in the matter of prayer, but that instruction should have far more to do with the spirit and the manifestation of the spirit in prayer than with the form, the words, or with completed sentences in the prayer. I, too, believe the Lord's Prayer is often no more than tautology as it is used, but no more so than all printed and ritualistic prayers become as they are read or repeated in lodge room or church. It is certain that most who listen to the reading of printed prayers are possessed with the feeling that they are something made up beforehand with no special reference to the needs of the hour or the moment.

There is doubtless such a thing as gift

in prayer, but my observation has led me to believe that such a gift belongs to that individual who has spent much time in the exercise of self in prayer to God with desire to express the longings of soul that are within. Prayer becomes charged with a live current to quicken other souls when it is evident that the soul of the petitioner is in vital touch with God. This is what we, as parents and teachers of righteousness, need to seek for and maintain if we are to lead the children of the family or church into an active pulsating life.

In the RECORDER of February 1 there appears in the first editorial these words: "When Seventh Day Baptists really possess this passion for soul-saving, they will forget their sectional differences, prayer meetings resembling ecclesiastical ice-houses will disappear." Ever since reading that editorial I have been wondering if it is possible that the printing and using of prayers for private, personal and family devotions would help to so quicken the hearts of the spiritually inactive as that the cold, shivering prayer meetings would disappear. I believe that one of the surest evidences we have of the failure of formal prayers in religious services to arouse a spirit of religious fervor and heart burning with love for the lost of earth is to be found in the experience of every church that has been led in a successful revival service by some pastor when men were really born into the kingdom. I feel safe in saying that no such result has been obtained till all formality in prayer or other forms of devotion were lost sight of and the people, as a body, came in prayer into heart to heart talks with God. If this be true, and I believe it will be borne out by the testimony of every pastor who has been through such a revival season, how necessary is it that we shall bestir ourselves as Seventh Day Baptists to awaken a new spirituality among our children and the members of our churches.

I know the code of ethics used by many of the so-called leaders in our churches is materially different from that used half a century ago. This may be no cause for argument but I fear that the spirit of formalism, intellectualism and some of the other isms have done much to cast the spirit of restraint upon multitudes until

(Continued on page 448)

## SABBATH SCHOOL

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

### The Shepherd Psalm

This is to be the lesson for April 17.

One or more members of the class should specially prepare on shepherd life in the Orient. There is a rich literature, from the booklet, "Song of the Syrian Guest," to the big encyclopedias.

Another should give a picture of the life of a farmer boy in Palestine at the pioneer period of which we are studying.

There are many interesting Bible references. How tender the shepherd's care for his flock is brought out in Genesis 33: 13. The love of the shepherd for his sheep appears in Luke 15. How the Lord loves his sheep is shown in John 10.

\* \* \*

"Note that it is not until the Psalmist gets into the 'valley of the shadow of death' that he speaks of the shepherd's personal presence. He speaks of his grace and his feeding and his guidance, etc., before this, but when he gets into the dark valley, it is himself. 'Thou art with me.'—Torrey.

\* \* \*

"The story was told of Hudson Taylor, founder of the great China Inland Mission, that after all it wasn't so much to his credit that he had gone ahead so fearlessly in his work for China, because it was understood that he had a very wealthy father who gave him practically everything he asked for. Well, that was true; but that father was the heavenly Father. David and Hudson Taylor knew God in a good deal the same way. The Shepherd Psalm proves it."—Trumbull.

\* \* \*

The Twenty-third Psalm is the first we ever learned. It comes more readily to the lips of the average man than any other Bible chapter. What is its charm?

\* \* \*

NUGGETS PICKED UP BY THE WAYSIDE

Whoever can say, "The Lord is my Shepherd," can also say, "I shall not want."

Because of what the Shepherd is, we have what the Shepherd has.

When the Spirit infills, the cup overflows.

The prepared table, the perfumed oil and the plentiful cup, are pledges of an abundant supply.

The goal of the pilgrim journey is the palace of the King.

The good Shepherd gives his life for the sheep (John 10: 11). The great Shepherd feeds his sheep (Heb. 13: 20). The chief Shepherd gives a crown to his sheep (1 Peter 5: 4).

### How Billy Sunday Tells Story of "Ninety and Nine"

The evangelist related the Scotch version of the Bible story of the lost sheep at the Tabernacle yesterday, and his stirring narrative led many to become converted. He said:

"Did you ever hear the story of the Scotch shepherd that drove his sheep into the fold and counted them over, 1, 2, 3—95, 96, 97, and then came into the cabin and spoke to the collie dog lying in the corner with her puppies, saying to her: 'Cis, there are three of them gone; you'd better go out and find them.' She jumped to her feet and rushed to the door. The storm beat in her face, and she turned back to her puppies, and he said: 'Go on; I counted them, and there are three missing; get them.'

"She jumped through the doorway and was gone. After a while he heard her at the door. There she stood with two of the sheep. He went back into the fold and counted a second time, thinking that he had made a mistake—94, 95, 96, 97, 98, 99.

"The shepherd came back to the cabin and went over to the corner where she was lying with her little ones, and he said: 'Cis, I was right the first time—there were three. You found two; there is one yet out on the mountain. Go and get it. Hurry up.' She jumped to her feet and rushed to the door, and she winced and turned back again to her little ones. Said he: 'Cis, you won't let that sheep die, will you? Go and find it.' She looked at her master and she couldn't say no, and she bounded through the open door in the teeth of the storm and was gone.

"One, two, three, four hours went by, and at last he heard her scratching on the



cabin door. He threw it open, and there she stood, torn by thorns, battered by the storm, torn by the ragged rocks, but she had found the sheep that was lost, and brought it back. Tenderly the shepherd took the sheep in his arms and carried it to the fold. He counted the third time, 1, 2, 3; 4.—95, 96, 97, 98, 99, 100. He locked the barn door and came in. The collie had attempted to reach her little ones in the nest and had fallen exhausted. He spoke words of encouragement to her. He patted her wet drenched coat. She made a supreme effort to reach her little ones, but fell dead. She was a dumb brute and would do that for her master!

"O God, she had no thought of thee! She had no thought only that she was willing to serve her master; she only thought about obeying his command. When Jesus extends his hands and lifts his thorn-crowned head and says: 'They are lost. Go and bring them in,' we wince and howl and murmur and are not willing to do something to bring them to Jesus Christ. The hour is come."

#### Lesson II.—April 10, 1915

DAVID ANOINTED KING. I Sam. 16: 1-23  
*Golden Text.*—"Man looketh on the outward appearance, but Jehovah looketh on the heart."  
I Sam. 16: 7.

#### DAILY READINGS

First-day, I Sam. 16: 1-13. David Anointed King  
Second-day, I Sam. 16: 14-23. David with Saul  
Third-day, 2 Sam. 7: 4-17. The covenant with David  
Fourth-day, Jer. 33: 14-26. The Covenant Renewed  
Fifth-day, Acts 2: 22-36. The Covenant Kept  
Sixth-day, Psalm 132. Pleading Promises  
Sabbath Day, Psalm 110. The Triumphant King  
(For Lesson Notes, see *Helping Hand*)

I will this day try to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity in every task and a childlike trust in God.—*John H. Vincent.*

"Love should give speed to the feet and strength to the arms of service."

### Quarterly Meeting

The quarterly meeting of the Southern Wisconsin and Chicago churches will hold its next session with the Milton Junction Church, April 16-18. The following tentative program has been prepared. Theme of the meeting. "Things that Endure."

#### SABBATH EVE

- 7.30 Sermon, by Loyal Hurley. "The Eternal God"  
Conference meeting, led by Rev. O. S. Mills

#### SABBATH MORNING

- 10.00 Sabbath school, arranged by Mr. E. M. Holston, Supt.  
Primary Sabbath school, in charge of Mrs. I. B. Clark  
11.00 Sermon, by Rev. C. S. Sayre. "The Unchanging Christ"

#### SABBATH AFTERNOON

- 2.30 Sermon by Rev. G. W. Burdick. "The Enduring Word"  
3.30 Young People's devotional meeting

#### SABBATH NIGHT

- 7.30 Praise service led by Milton Male Quartet  
8.00 The denomination at work (15 minutes for each topic)  
The Woman's Board, arranged by Mrs. A. B. West  
The Young People's Board, arranged by Rev. H. E. Davis  
The Sabbath School Board, arranged by Prof. A. E. Whitford  
Board of Finance, arranged by Prof. A. B. West

#### SUNDAY MORNING

- 10.15 Business meeting  
11.00 Sermon, by Rev. H. E. Davis. "The Unfading Hope"

#### SUNDAY AFTERNOON

- 2.30 Sermon, by Dr. W. C. Daland. "The Christian Character"

#### SUNDAY NIGHT

- 7.30 Union evangelistic service. Dr. L. C. Randolph.

O. S. MILLS,  
Secretary.

"Make no friendship with one who does not meet your confidence half way."

## DEATHS

DAVIS.—Anna Carll, daughter of Hugh D. and Elizabeth Carll, was born April 12, 1855, and died in Shiloh, N. J., March 1, 1915.

She was married to D. Den Davis, December 24, 1873, by the late Rev. A. H. Lewis. To this union were born five children, Hildreth M., Ernestine A., wife of Charles D. Bowden, Lucretia E., wife of Lewis E. Tomlinson, Anna Luella, wife of Lewis C. Davis, and Benjamin, all of whom with the father are left to remember a loving mother's care.

She was baptized by Rev. L. A. Platts and united with the New Market (N. J.) Seventh Day Baptist Church in 1875. She transferred her membership to the Shiloh Seventh Day Baptist Church in September, 1886, of which she was a faithful member at the time of her death.

For more than three years Mrs. Davis had been a great sufferer, yet always cheerful and ready to help those about her. When nearing the end she seemed to see into the future life and tried to sing, "I am going home."

Funeral services were held in the home by Pastor Sutton and the body was laid to rest in the Shiloh Cemetery. E. E. S.

LANE.—Dona Helen, daughter of William H. and Hattie (Pierce) Lane, was born February 28, 1914, and died March 2, 1915, at their home near Bayard, Neb.

— A little one from us is gone,  
The voice we loved is still;  
A place is vacant in our hearts  
That never can be filled.

H. P. L.

CARR.—Joseph Goodrich Carr was born at Milton, Wis., March 19, 1840, and died March 11, 1915, after a brief illness.

He was the last surviving member of a family of ten children born to Peleg S. and Deborah Goodrich Carr. At the time of his death he was the oldest living native resident of Milton Township except one. He went to school as a boy in one end of the log house which was the family home, until a log schoolhouse was built. He afterward attended Milton Academy in its pioneer days.

On October 17, 1863, he was married to Phoebe Isabel Maxson. They recently celebrated the golden wedding anniversary of a beautiful wedded life. Four of their five children survive them. There are ten grandchildren and one great-grandchild. Mr. Carr was converted in the revival of 1877 and, with other heads of families, was received into the fellowship of the Milton Seventh Day Baptist Church. He held positions of trust and responsibility in the community where he was so widely known. He was noted for his courtesy, geniality, hospitality and self-control. Woodlawn was famous many years, not only for its fine stock but also for its kindly welcome, for the last thirteen years he has lived in Milton village.

The great audience that crowded the Sev-

enth Day Baptist church, March 14, including not only people from the twin villages but also from other States, towns and communities, was an impressive tribute. Pastor L. C. Randolph's text was Exodus 3: 15, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you."

L. C. R.

#### Resolutions of Appreciation

WHEREAS, God in his infinite wisdom and goodness has seen fit to remove from our midst our faithful and beloved pastor, be it therefore

*Resolved*, That in recognition of his ten years of faithful and noble service as pastor of the Hammond Seventh Day Baptist Church, and as an expression of our appreciation of the honor and esteem in which he was held by the members of his church, and the citizens of Hammond, we tender to the bereaved family our love and sympathy; and that while we shall miss his loving counsel, his godly example, and the inspiration of his daily living, we feel that his influence will continue, and that we shall be the better for his having lived and worked among us. Be it further

*Resolved*, That a copy of these resolutions be sent to Mrs. Ashurst and a copy to the RECORDER for publication.

MR. C. H. HUMMELL,  
MRS. OLIVE HUMMELL,  
MRS. EMMA LANDPHERE,  
Committee.

Hammond, La.,  
March 28, 1915.

#### Wanted

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

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

THE SABBATH RECORDER,  
Plainfield, N. J.

### SEVENTH DAY BAPTIST COLONY IN FLORIDA

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

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

(Continued from page 444)

real spiritual activity has largely ceased to be manifest by the multitude save as it is to be seen in works. As a result of the growth of these isms I have noticed a falling away more and more from the prayer meetings that were all aglow with the spirit of personal activity and personal participation in the service of prayer. What I plead for is that form of religious life and service in our homes and churches that shall arouse the latent spiritual energies of the boys and girls and lead them into the expressing of their heart-longings in prayer in the congregation of the Lord's house as well as in the secret chamber of their own private life. I believe that this end will be more readily obtained, in the family and the church, by a judicious leading of the individual into an appreciation of the privilege and value of prayer that shall cause him to naturally speak out in prayer, than by any use of the printed prayer.

I think there is given to us a wrong impression of the purpose of the Lord in the Lord's Prayer when we are told that since Jesus gave this prayer to his disciples "there is no need to enter into any defense of printed prayers." Is it true that Jesus gave sanction to printed prayers in placing before the disciples a formula, an example in which he revealed to them the real elements of a true prayer? The Pharisee recited a prayer as he stood in the temple, which failed to receive the approval of the Master because it was full of self and formalism. The Publican, with broken spirit, cried to the Lord from the depths of the heart and was commended, for his prayer was the outpouring of a soul in need.

I would close by calling attention to another sentence in the article referred to above, which I wish to commend to the thoughtful consideration of every reader of this article. It is: "Prayer should always be sincere and from the heart and I believe that we are all agreed that there is need of more such prayer in our lives."

Brethren and sisters, think on these things and the Lord God of Sabaoth lead you all into a quickened life.

Hopkinton, R. I.,  
March 24, 1915.

## The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor  
L. A. Worden, Business Manager  
Entered as second-class matter at Plainfield, N. J.

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