

# The Sabbath Recorder

## LIGHT TO GET HOME

A solemn hush is brooding o'er the moor,  
The silent stars are stealing through the door,  
The light that's left of day is nearly o'er,  
Ere I am home.

The moor-tracks wind into the pathless night,  
Till they are lost at last upon the height;  
But in the west there lingers all the light  
To see me home.

The love that led me all the golden way,  
Nor left me when my feet had gone astray,  
Will hold me still, at dying of the day,  
And bring me home.

—Charles Kingsley.

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# The Sabbath Recorder

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## A Timely Article

On another page we give somewhat extended extracts from an excellent article by Dr. K. F. Junor, a well-known physician of Brooklyn, N. Y., on "The Decline of Ecclesiasticism and the Advance of Religion," which appeared in the *Christian Work* of March 27. The practical and masterly presentation of a most important subject by a layman, from a physician's point of view, will interest the readers of any paper wherein the article is published.

We have long felt that too little attention is being given to the importance of the family as the *unit* in upbuilding the kingdom of God. And too many overlook the fact that no family can become a powerful unit for good without spiritual intercourse with God on the part of the parents. Jehovah instituted the family in Eden, and through all Bible history the church in the home is constantly exalted. When the institution of marriage and the origin of the family are thought of; when the inheritance of earth's richest blessings is seen to have come through the patriarchal family, imparted through the solemn blessings of the father; when even the progenitor of the people of God was chosen because, as the Lord said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment," we must conclude that the Almighty, who "set the solitary in families," has placed a high and important estimate upon the family as a force in his kingdom. This is all the more apparent when we see that he placed in the heart of his law, next to the Sabbath precept, this one regarding the family, "Honor thy father and thy mother," and added the promise, "that it may be well with thee, and thou mayest live long on the earth," thus giving an unmistakable basis for social well-being.

Had not the family life been important, so much space would not have been given it in the Bible, and Jehoyah would not have been so explicit in charging parents over

and over to teach the precepts of his law to their children, "that the generation to come might know them, even the children which should be born; who should rise up and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments."

We have not given half enough attention to this mighty truth. It is loyalty to this law of the family that has preserved the Hebrew people, though scattered abroad among the nations, and kept them true to the faith of their fathers. More attention must be paid to this law of family life by Seventh Day Baptists if we are to grow and hold fast the truth committed to us.

Those "Good Old Days" of the SABBATH RECORDER of fifty or sixty years ago and carefully study their pages, we need not read between the lines to see that, after all, those times were no better than the days in which we live. Nay, more, I believe a careful, candid study of conditions then and now will convince most men that, as a people, we are in many respects far in advance of what we were then, better united and doing more and better work. But with all our opportunities, we ought to be still better and stronger. We might well profit by some of the lessons the past has taught us. The past was filled, even more than the present, with discussions growing out of differences in opinions and teachings; and it should not require much study to see that such things were, to say the least, of little profit. Most people believe they were actual hindrances.

In a SABBATH RECORDER of fifty years ago, we blundered upon an excellent article, by Rev. James Bailey on the subject, "Our Mission," which shows something of the discouragements the leaders of that day had to contend with. His claim that the spirit of criticism and discussion destroys unity and weakens the denomination; that it "lowers the standard of spiritual re-

ligion," tending to "discourage some and to disgust others," is so true, and so applicable to our time as well as to his, that we quote a paragraph here. The article in which it stands pleads for Seventh Day Baptists, in view of their splendid opportunities and their abilities, to give themselves whole-heartedly to the work God has entrusted to them, and by so doing to forget their differences or cause them to disappear altogether. Dr. Bailey said:

The fields of debate and strife, of verbal criticism and theological technicalities, of skill in assault and parrying assault, of sophistry and speculation, are wide open, inviting restless spirits with no grand purpose to serve, to spend their energies in contention. The result of all such labors has been to lower the standard of a truthful and spiritual religion with some, and to discourage and disgust others. Under this régime our unity is broken and our strength is unavailable, and we are largely unwilling to consecrate all to the work to which we are called. The magnifying of minor questions, the metaphysical splitting of theological hairs have long enough occupied, and amused, and weakened us. Consecrated activities in Christian labors are the best answer to the mooted question, "What constitutes a Christian?" He who has his consecration in his Master's work, will have no energies to waste on "doubtful disputations."

#### Hindering the Spirit Robbing Us of Power

Just a little contention, a little ill feeling, a little bitterness of spirit, a little harsh language toward our fellows, a little effort to turn the hearts of some against others who are in the Master's work, will effectually hinder the workings of the Spirit and prevent a revival of religion in any church or community. Seventh Day Baptists have too much to contend with outside their own ranks to allow themselves to be weakened and crippled by cherishing ill feelings toward one another. A house divided against itself can not stand. If any people ever needed to guard against things that tend to grieve the Holy Spirit, that people is the Seventh Day Baptist Denomination. Our only hope lies in our ability to keep in close communion with our God and in warm sympathy with one another.

We all feel that we are slow enough at best, and that we greatly need a revival of interest in the work God has entrusted to us. We also realize that we are weakened whenever any spirit of contention distracts us. If we are to be powerful for good, if we are to do our best for our Master

while we live, if we are to have a passion for soul-saving that will make us strong to lift others up, we must cherish the spirit of brotherly kindness. Lack of this has, in times past, hindered us more than any other one thing. It has always been so and always will be so. A study of the "good old days" should teach us that strength, unity, and efficiency have never come to our people through bitter denunciations or pessimistic scolding. Fault-finding and sweeping charges against brethren never strengthened a church or a denomination, and will not promote a genuine revival of religion.

RECORDER readers may know of some things today that must inevitably grieve the Spirit and weaken our efforts. What shall be done to remedy matters? Certainly no good can be expected from looking on the dark side and magnifying the discouragements. This often leads men to see trouble where none exists. It surely will give no strength or courage to the workers to magnify our hindrances. To condemn one another only disheartens and makes the darkness deeper. Isn't it much better to hang the lamps of hope and cheerful trust and loving fellowship in all our dwellings and in our churches? Things that grieve the Spirit must be put away, and we must, by prayerful, loving service, seek the divine indwelling. Cheerful, hopeful souls, with kind regard for the feelings of others, and with hearts consecrated to the work of God in the Christ-spirit, are the only ones who can make matters better.

#### Could We but See With Another's Eyes

A dear old woman loved to sit by a back window in her home and would not consent to be moved into another room where the outlook was considered much more attractive. The young folks could not understand why grandmother loved the scenes from that window, simply because they could not look upon them with her eyes of memory. In early days, when the little wing in which she had her room was all there was of the now enlarged house, from that window she watched the children on their way to and from school, and her husband at his work. From there she could see the neighbors come and go across the fields, and with memory's precious sight she seemed still to see the loved ones of long ago.

## EDITORIAL NEWS NOTES

### Drink Banished From English Royal Palace

On April 6, King George of England issued the following order: "By the King's command no wines, spirits or beer will be consumed in any of His Majesty's houses after today."

This order is in fulfilment of the King's pledge, and is regarded as a self-denying ordinance on the part of himself and his household. It carries with it no qualification as to what his subjects outside his houses shall do, and is accompanied by no reference as to what action the government shall take. It is believed that this action will give a mighty impetus to the prohibition movement in England. Prominent men all over England and members of Parliament have fallen into line and an avalanche of voluntary pledges has all but overwhelmed the Chancellor, Lloyd George, with 80,000 letters containing not less than 120,000 signatures. It is expected that, in case Parliament issues a decree against the liquor traffic, some compensation will be named to make liquor traders good for their loss.

Is it not strange that any country in time of peace should uphold and license a business that so evidently unfits its citizens for service in war? Liquor damages the citizen for the best service to his country in time of peace as surely as in time of war.

### American Prohibition Defended

Sir Thomas Dewar stirred up quite a commotion in England by his recent statement that his examination of prohibition in America had led him to believe it was an absolute failure. In answer to this, Sir W. M. Ramsay declared in the *London Chronicle*: "When any one says that prohibition in America has been an absolute failure, I am bound to meet his statement with an absolute denial." He then went on to tell what he had actually seen in this country, in prohibition States he had visited, and made a strong case as to the benefits of prohibition.

### Pinchot Expelled From Belgium

It is announced that Gifford Pinchot, ex-chief-forester of the United States, who

If we could only see with memory's eyes the things that to our aged friends are clear, we would have more charity for them when they cling to their old ways; many times the charges of being narrow and old-fashioned would die upon our lips before they found expression. We can not understand the power and charm of the past as that past is seen through the eyes of our grandmothers, but it would be far better if we could.

On the other hand, the aged have difficulty in seeing through the eyes of the young. Things seen through the eyes of memory are very different from things seen with the eyes of the present, by the young and hopeful. It requires patience, and careful attention to the difference in conditions, in order that the old and the young shall understand and appreciate each other. Each must use his own eyes, but both must consider the difference in viewpoints. We can not see with another's eyes of memory, neither can we make others see with the eyes of our own experiences. For this reason parents, teachers, and children, old friends and young, stand in great need of patience. It is difficult for one to see duty for another. Each one must see it for himself. No matter how stoutly another may insist upon the correctness of a certain course for you, he can make no course to be your path of duty until you see it with your own eyes. Meantime both you and he can exercise Christian charity, and live in the bonds of peace.

#### Place the Blame Where it Belongs

On being asked to send his children to Sabbath school, a gentleman pointed to a group of quarreling children just returning from one. Oaths were heard, and the man exclaimed, "Hear that? If that is a sample of your Sabbath-school crowd, excuse my children from joining." He assumed that the children had learned to quarrel and swear in the Sabbath school, when in fact their conduct revealed the character of their home training and of their daily associations. Sabbath schools can not correct, in one half-hour a week, evils cultivated in the homes and on the streets for six days. The home is the fountainhead of the stream of morals. Better place the blame where it belongs.

has been acting as special agent for this government on the Relief Commission in the European war zone, has been expelled from Belgium because his sister is the wife of a former British Minister to Denmark. Germany has insisted that all agents of the American Government in Belgium territory under German occupation shall have no connection with her enemies. Mr. Pinchot's sister is a hospital organizer under the British Government, and is working in France.

No fewer than fifteen States have, during the last few months, witnessed strenuous efforts in their legislatures to abolish capital punishment. Mammoth petitions have been presented and large delegations have visited state capitols in efforts to do away with the death penalty.

Meantime the Civic Alliance of Massachusetts has resisted these movements in every State where its influence could be brought to bear, and now rejoices that ten out of the fifteen States referred to have refused to abolish the law.

An extensive plot to furnish food and supplies for British gunboats lying off New York Harbor in the Atlantic has been unearthed by government detectives. It seems that seagoing tugs have been loading in the dark nights and stealing out to sea, where they have been met by the boats of England, and in the hours of early morning have transferred their cargoes to the war vessels. As a result of the investigation, startling arrests may be made. New York Harbor is being carefully policed and extra torpedo-boat destroyers, equipped with wireless, are constantly on duty to maintain strict neutrality.

Efforts are being made to wipe out the old law in New York State which provides for imprisonment for debt. One would hardly believe that such a law was in existence in the Empire State; but, according to the New York *Tribune*, between January 1 and March 20 there were thirty-four defendants in the courts of New York County for failure to pay money judgments, "several of whom are still in jail." For more than eighty years, agitation has been going on for the abolishment of these laws, and still they stand! In several cases the law has been abused and persecution has been the result.

Reports from England show that the railways of that country are trying the experiment of using women as employees in stations and elsewhere, as far as possible, in order to liberate able-bodied men for the army.

The "Jag-list" bill for towns in New York State is now a law. Officers are authorized to forbid rum-sellers to sell intoxicants to those who have become addicted to their use. Writings must be served on the dealers and they are expected to obey. This is the best that New York's reform legislature could do this time for the cause of prohibition! It licenses men to sell to sober boys and men until they lose their manhood and become *addicted* to drink—gutter drunkards—which is the *natural* result of the traffic, and when these are ruined, they must stand aside while the saloons prepare others for the jag-list! So it goes in enlightened and civilized New York State. Even local option stands no chance there. The legislators seem willing to save no one until he reaches the jag-list. The sober citizens in the homes are worthy of no consideration when rum-fiends, for a little money to reduce taxes, seek permission to set up dens of temptation to ruin them. It is all right to establish traps to catch men and ruin them, but when the ruin is made all but certain and the boys reach the jag-list, then it may be well to interfere! What a travesty on reform legislation!

It is claimed that 100,000 Jews in Palestine are starving. Financial conditions there are desperate, and an appeal has gone out to the Jews of America to send their brethren in the Holy Land immediate assistance.

Typhus fever is raging in Servia, and a call for nurses, doctors and money has been sent out. The most lamentable conditions prevail.

Ten thousand dollars has just been forwarded from the Bible-school children of America to purchase New Testaments for soldiers in the European trenches. There seems to be no sign as yet that the spirit of giving has abated. Munificent gifts keep coming to the various commissions for the suffering ones in the war zone.

E. F. Leonard, of Amherst, Mass, who was President Lincoln's secretary in Civil War times, died last week aged seventy-nine years. Mr. Leonard has filled important positions in civic and business circles in the Middle West and in New York City.

Army uniforms are being made in Leeds, England, at the rate of 15 a minute or 42,000 every week. Still it is difficult to supply the demands made upon the manufacturers in that city because of the war.

An excellent Bible-school teachers' union has been organized in Korea. This is the first in that country. Great interest is being taken in several districts in the institutes recently organized. Bible classes are reported as doing personal work, and, as the result of the great revival in Pyongyang, many have embraced Christianity.

Good reports come from the Bible-school movements in the Philippines, in South America and various parts of the world. It is estimated that, after the children are won, they make the most powerful agents in winning adults. They can reach the parents better than any foreign missionary.

The eldest son of King Albert of Belgium, only fourteen years of age, has enlisted in the Twelfth Infantry. When the regiment was reviewed by his father and the Queen, this lad was marching in the ranks with a rifle on his shoulder.

Fifty women sail for The Hague this week to "try to save Europe from committing suicide." They go in two parties, one headed by Mme. Rosika Schwimmer, and the other by Jane Addams, and expect to join more than five hundred European women in holding a peace conference at The Hague, on April 28-30. After this conference they hope to have a hearing with the twelve men whom they hold responsible for the war. They say they will write no letters, but will be heard. The European women represent many organizations.

The movement was started by Mme. Schwimmer, who was in Europe when the war broke out. She sold her dresses and jewels to get money to bring her to America, in order to arouse this nation to the

horrors of the war. She has spoken in ninety cities and in twenty States, bearing most of the expense herself.

Old Sing Sing Prison is to be abandoned. This has at last been decided upon by the powers that be, and \$300,000 has been appropriated to begin a substitute prison for Sing Sing at Wingdale, where a site was purchased years ago. The offensive, disease-breeding old prison has been a stench for years.

Chancellor David Lloyd George, of England, recently said: "I have a growing conviction, based on accumulating evidence, that nothing but root-and-branch methods would avail in dealing with the drink evil. . . . If we are to settle with German militarism, we must first of all settle with the drink."

### "The Decline of Ecclesiasticism and the Advance of Religion"

Our readers will be interested in the following extracts from an article in the *Christian Work* of March 27, by Dr. K. F. Junor, a physician of Brooklyn. Its publication in the RECORDER was suggested by a friend, and we are sorry we have not space for the entire article. The writer begins by saying: "Ecclesiasticism is the expression; religion the substance of the divine life." He speaks of the efforts to solve the problem of the "decadence of church attendance," to discover means to "stimulate renewed interest in religious things," and goes on to say:

Of course it is true that a great many things have entered into and helped to create this problem. Economic changes in modes of life and social changes in many forms have played their part. Amusements of every description are multiplying and drawing in other directions. Some of the churches seem inclined to compete with the world in entertainment, but are thereby entering on a vain competition and certain defeat. In its true work, namely, the cure of souls, the church has a clear field, assured success, unlimited opportunity, and the certain co-operation of all thoughtful men and women.

The writer attributes this declension, mainly, to the emphasis placed by the Protestant Church upon the individual rather than upon the family, and contrasts this with the ecclesiasticism of the Catholic Church, which, he thinks, owes whatever

virility it has to the importance it attaches to the family and the church. Of the Protestant Church he adds:

While ostensibly caring for the family, yet its organized methods are actually tending toward its disintegration as a religious unit. The family is, after all, the fundamental unit of organized society—the divine unit of human life, civilized or savage. It is in a peculiar sense the unit of religious life, and in the fullest sense the hope of Protestantism. As a national example, China's virility, after so many centuries, is almost entirely due to the solidarity of the Chinese family. The endurance of modern civilization will depend on that same solidarity. Education, science, culture, with all their accompaniments; if the underlying force of family life be undermined by them, will not only not prevent but will hasten the decadence of the race.

We will all agree with him that "the family is the primary school of the race"; that "no religious teaching can ever supplant or supply the religious influences of the family in faith and morals"; and that "a child learns more and forms more of its character in the first five years than during any succeeding ten." We are compelled to admit, too, that

The large place given in the church to preaching, leading to the necessary exclusion of children from the public worship of Almighty God in his temple, and the consequent religious segregation of the adults from the children, has played an important part in weakening the religious cohesiveness of the family.

Protestantism should above every form of ecclesiasticism emphasize . . . the divine promise of blessing in the sanctuary. It can find in the Bible no sanction for believing that that blessing is confined to adults, who now in large part occupy its churches.

The Sunday school has grown to be the place where the children are to be taught and entertained. The idea that the children should take part in the public rendition of praise and worship to Almighty God in his temple has been relegated to oblivion.

What follows is so true and so well expressed that we hope our readers will not lay it aside on account of its length, but will read and reread it until they are sure of having mastered the author's thought.

One thing more, when God made man, he not only made him a living being, but endowed him with his own spirit nature and thus made him a religious being. As long as the conscious intercourse between this spiritual personality and its Maker is kept intact, man is religious; and this religious nature takes on a different form of religious expression according as his mental tendencies, his associations, or his culture, may dictate. But the spiritual intercourse with his Maker, not its method of public expression, is his

religion, and the only measure of its reality and value.

Now, in religion, there is and can be but one source of power, the thing the church is searching for. It is divine power which can work through and direct our mental or other endowments. These endowments are not engaged in religion except as they are under the enthralment or dominion of this spiritual power—the so-called Spirit of God.

Spiritual power in the individual or the mass depends upon how deeply or fully men's faculties are permeated or possessed by this Spirit. This is the measure of our religion. It is not intellectual or cultural and yet it may involve both in men. It is according to the extent of his possession, as has been said, by the divine Spirit. This possession, however, is dependent, first of all, upon the pre-eminent and essentially spiritual faculty of man's nature, namely, his faith; which really means his conscious belief in oneness as between the Creator and the child he has created. This is the recognition of Sonship; because the recognition of Fatherhood on God's side never has been interrupted and nothing can ever break it. . . . Every one must therefore realize that religion itself is absolutely secret and in reality unrecognizable one by the other except by its expression in life.

Unfortunately such expression may be simulated to such a degree that no one can possibly distinguish the real from the spurious. The very devil himself may put on the garments of the spirit of light; and so men everywhere and at any time may simulate religion in any and all of its forms through ecclesiasticism. True religion, however, has but one source of power, God, and but one channel through which it passes, namely, faith.

This faith is measured by only one thing, namely, the object upon which it is set. A man may center his faith on his church, his minister, his own or the ability and intellectual endowment of others, on culture, on numbers, on wealth, and be still without spiritual power or true faith. He may indeed with such a faith be entirely without religion at all, having nothing but its expression. In this he is not necessarily a hypocrite. He may think he has religion because he mistakes its expression for the thing itself. A man may be charitable, a theologian, an exemplary character in every way, without a spark of religion, for there may be no God in it at all. It is commendable, but it is not religion. There is no manner of doubt that environment plays a large part in making us religious. Early influences, parental example, public worship, preaching and almost every form of church activity has its special influence so that we may, through them, become religious. The church, if it is to revive, must win the family, and through it the social element must be brought to dominance.

Religion is democratic. Social also in every fiber; where religion reigns distinctions must vanish. They naturally flourish in ecclesiasticism. The power of religion lies in its attractiveness, not as people now seem to imagine, in its attractions, for these latter never can be more than transitory in their influence and appeal only to the senses. Religion's appeal is essentially to faith and the heart.

Then the writer touches on the so-called "rights of women." We must pass over most of what he says on this point, satisfying ourselves with the conclusion drawn: "If women are to engage in public affairs to the neglect of the family and the home, while something will be gained, much more will be lost." He very justly, we think, blames the men for the many evil conditions that have driven wives and mothers to rebellion and to resolve, themselves, to take a hand in destroying those things that threaten the home and family.

To avert the destruction of the "religious and specifically Protestant unit of the family," toward which he claims, in another place, Protestant ecclesiasticism has been tending for the last fifty years, he suggests the following lines of action, hoping they may bring a "revival of religion and the church, and its restoration to its place of power." These lines, he thinks, "lie in the re-establishment of the family, and not in attempts to obtain the presence and cooperation of individuals." He says:

Numbers will not necessarily revive religious fervor or stir the church. Its foundations as a social power and its continuance as such lie deeper than the individual, or than any number of individuals. Its bulwark lies in the home; its training and influence, and in the majority of us its revival, resides in the memories of our infancy, during which our ideals were born and fostered by parental example and love, its higher symbols. Restore the family and its sacred memories. Destroy every enemy to this sacred fountain of better things, both external and domestic, and religion will establish itself in the hearts and lives of men. . . . Henceforth, also, the church must cease to be a club, or a preaching forum. It must become a home, a family gathering, eliminate its spirit of patronage and its charity so-called, which is not real charity at all, but only benevolence. This can be better administered as a just right, and not as charity by the state. What home means belongs rightly to the church. It can administer charity, true charity, not as an organization, however, but through its individuals; for Christian charity is only such when accompanied by a personality. The moment it is exercised through an organized body, it ceases to be charity and becomes benevolence. Every effort of the church today fully proves the position here taken to be true. The social problem is now a live one in church circles. It is charged that the church has neglected this side of life—this means it has neglected the family. The interests of the various members of the family are divided religiously. Preaching, dogmas, denominationalism, and a great many other things, favor the disintegration of the family by dividing the interest of each from the other. While there will always be separate individual interests, yet, under present methods

these individual interests are given too much play and too little importance attached to the interest of the family.

The writer shares in the belief so often expressed in these days that, "while church attendance has declined, religious conviction among the people, and more especially among educated and thoughtful people, has deepened amazingly outside the too formal ecclesiasticism of the church."

He evidently does not believe what many outside the church assert, namely, that science is antagonistic to religious faith:

Science, particularly in its higher planes, has advanced tremendously, the cause of what may properly be called religious belief. Because of its marvelous advances in chemistry and biochemistry, its students have found such wonderful mystery behind material nature, that the existence of conditions and powers not material has been forced upon their notice. These studies have really forced the issue of the divine behind the material. The issues of science are not of dogma, but of truth, and truth is prevailing, and always the handmaid of true religion.

In conclusion, he contrasts Roman Catholicism with Protestantism:

Protestantism makes religion individual, and allows neither the church nor the priest to come between the individual soul and its God. If it would preserve this individual religion it must protect and foster it through the influence and discipline of the family; and its ecclesiastical organization must spend its supremest efforts in uniting and promoting the family as a unit, in order to the better upbuilding of the religion, of and in, the individual.

Roman Catholicism is based upon exactly the opposite principle. It virtually denies individual and independent approach to God. The soul must approach its God through the church and its intermediary, the priest. Its ecclesiasticism, in every way possible, fosters the unity of the family, and this is undoubtedly one of the most profound, and what might be called psychological, reasons for its great power and efficiency. Its church services call out the family, and not the individual. Protestant ecclesiasticism is weak by comparison because it neglects, and by its methods disintegrates, the family. Its religious life is stronger because it does emphasize the individual religious responsibility of the soul.

#### A Thankful Heart

Thou art not rich, thou art not poor;  
Thy fortune keeps the middle way;  
No ills thy strength can not endure,  
Apportioned to the passing day,  
Thou art not young, thou art not old,  
Yet, calm, thou seest thy years depart;  
And joys are thine—a thousandfold—  
Because thou hast a thankful heart.

—E. M. Thomas.

## MISSIONS

### Among the Scattered Sabbath Keepers in Arkansas and Oklahoma

REV. WILLARD D. BURDICK

My next stop after leaving Tiawah was at the home of Brother C. Layton Ford, in Bartlesville. Brother Ford, formerly of West Virginia, is known to many RECORDER readers. He came to Oklahoma for his health, and is a division superintendent of the Quapaw Oil and Gas Company. Brother Ford had just returned home after having taken medical treatment at Excelsior Springs, Missouri, and although he was feeling better he planned to take more treatment in a few days.

The short time spent in this home was busily spent in talking over local business conditions, denominational matters, and the condition of isolated Sabbath-keepers.

Believing that it is not advisable for lone Sabbath-keepers to deprive themselves of all church privileges, Brother Ford and family attend the Presbyterian church. He is teaching a men's class of 35 or 40 in the Sunday school, and his two daughters are teaching in the primary department.

So thoroughly does Mr. Ford believe in the value of the RECORDER to lone Sabbath-keepers that he handed me some money to use in sending the paper to some who are not at present taking it.

Brother Ford has kindly consented to write an article for the RECORDER on the resources and possibilities, the school system, the churches, etc., of Oklahoma, which will greatly interest RECORDER readers.

The last few minutes of my call were spent in an auto ride with Mr. Ford and family about this clean and enterprising city of sixteen thousand inhabitants.

I shall look for this family in their automobile at the coming Milton Junction-Milton Conference next August.

My next visit was at the home of Mr. and Mrs. A. M. Furrow, in Shawnee. This family came from Garwin, Iowa, to Shawnee about ten years ago. I had not seen Mr. Furrow since the Morgan Park Quartet was at Garwin, and we put in good

time visiting about friends, places, and the many interesting questions of the day.

It was a pleasure to meet the three sons of Mr. and Mrs. Furrow and to find them so interested in their school work. And it was especially gratifying to me to find the parents very anxious that their children shall secure the best possible education in a college where the environment and religious opportunities will be the best possible. I hope that the desire of parents and children may soon be realized in that they may have the advantages of one of our colleges.

The substantial business buildings and the fine public-school buildings show that Shawnee is a progressive city of Oklahoma.

An early morning train from Shawnee gave me the opportunity to stop two hours in Oklahoma City and call on Miss Hilda Norton, a young lady whom Brother H. D. Clarke placed in a good home a few years ago. The call was appreciated, and I had the pleasure of hearing good words spoken about Elder Clarke's many kindnesses.

That night and the following forenoon I spent in the hospitable home of Eld. and Mrs. S. L. Maxson, at Kingfisher. We took supper at the home of their daughter, Mrs. Carr, but I did not have the opportunity of meeting my old friend, J. L. Carr, as he had just been called to Milton by the sickness and death of his father.

RECORDER readers will be sorry to learn of the continued poor health of Mrs. Maxson.

Besides his insurance and other extensive business interests, Elder Maxson spends much time at Kingfisher and in the surrounding country in preaching, conducting funeral services, giving addresses, etc.

Here, too, my time was all too short to talk over the many things that concern our material, intellectual, social, and spiritual welfare. The visit was mutually pleasant and profitable, I believe.

On Friday forenoon, March 19, Mr. O. D. Crandall, of Grimes, met me at Sayre, and took me to his home about 14 miles distant, where I spent several days. On Sabbath afternoon most of the Sabbath-keepers in that section met in his home for a meeting. Those present were Mr. and Mrs. Frank Crandall, Mr. and Mrs. Ben Moulton, Mr. and Mrs. Roy Harkins and baby, Mr. and Mrs. Will

Coalwell and baby, of Sweetwater, and Mr. and Mrs. O. D. Crandall and their children, Leslie and Juanita. Mr. and Mrs. O. L. Moulton were unable to attend the meeting because of sickness.

In the evening I preached at the schoolhouse two miles distant, and again the following night. On Sunday afternoon we attended the union Sunday school, and in the absence of teachers Brother Coalwell and I taught classes.

I would like to spend three or four weeks with a quartet on this field in July or August—the best time of the year in which to hold meetings here, because farmers are the least busy then. The people turn out well to meetings, enjoy singing, and are in need of a genuine revival of religion, followed by a well-organized and persistent effort to hold and build up the converts. Such an effort would probably do our cause much good in this part of Oklahoma.

I hope that our people at Grimes will feel the importance of maintaining some kind of Sabbath worship, both for the saving of their children to the Christian life and for their own eternal good.

My return to Sayre with Brother Forie Crandall was on a beautiful morning, but the thin carpet of snow that fell the night before did not melt till near the middle of the forenoon. Oklahoma is having an unusually late spring.

Lone Wolf is my next stop.

Hobart, Okla.,

March 30, 1915.

### Alfred University, Alfred Theological Seminary, and the Education Society

REV. ARTHUR E. MAIN

I

Fortunately for future generations, and, indeed, for no inconsiderable part of the world of thought and action, the early settlers of Alfred were intelligent and aspiring; and they had the sympathy and support of near-by kindred souls. A Select School was started in 1836. Alfred Academy was chartered in 1843. In 1849 the Seventh Day Baptist General Conference expressed the opinion that "it is exceedingly desirable that we, as a denomination, should have a College and Theological

Seminary, where our youth, and especially those young men expecting to devote themselves to the gospel ministry, may be properly educated"; and also appointed an "Educational Committee, whose business it shall be to labor to secure funds for educational purposes, hold annual sessions, and take such other measures for the establishment of a College and Theological Seminary as they may deem proper, with the exception of locating the institution." The question of location was to be left to the votes of subscribers to the education funds. At the next Conference, which was in 1852, similar action was taken. At the next Conference, 1855, subscriptions were reported to the amount of \$20,000; out of 769 votes on the question of location, 690 were for Alfred, then Alfred Center; and the Educational Committee was instructed to call a convention for the purpose of organizing an Educational Society. This instruction was given September sixth, and on the eighth the Seventh Day Baptist Education Society was organized, for the purpose of promoting education "in such a manner as shall tend to the ultimate founding and full endowment of a Denominational College and Theological Seminary."

In 1856 the Education Society voted to locate the school at Alfred, upon certain conditions, including the subscription of \$15,000 in the Western Association; appointed a committee to prepare the general outline of a course of study; and voted to take measures for securing a charter at the next session of the New York Legislature.

At the second anniversary of the society, in 1857, Jonathan Allen gave the annual address, his subject being, Alfred University,—Its Nature, Power and Needs, and Our Duties; it was voted to recommend the appointment of a theological professor who should enter upon his duties as soon as the financial condition of the university would warrant, "with the understanding that his time shall be employed in the college when his services are not needed in the theological department; steps were taken looking toward the closest possible affiliation between the Education Society and the University Corporation; the charter, obtained through the efforts of Jonathan Allen in the face of great opposition, was presented, and Alfred University "became a living organization,—an efficient power for good." The corresponding sec-

retary, Jonathan Allen, closed his report with these worthy words. "In conclusion, we would remind you that this Society is engaged in a great and glorious work,—a work great in its present importance, and glorious in its prospective influences. May we rightly appreciate its demands upon us, and meet our responsibilities like men and Christians."

This brief survey of beginnings places before us the causal sources of the Alfred University of today. And nothing could be more clear than that the idea and purpose of both liberal culture, and theological and general religious education, have an historical and financial equity in these beginnings; and this equity has been recognized by the governing body of the university, to this day.

By the way of hope and fear; of threatened disaster and of victory over adverse conditions; of self-denial in teachers and of the co-operation of friends; of opposition and of loyal support; of lowering skies and welcomed sunshine; of great difficulties to be overcome and obstacles to be bravely surmounted; of mistaken plans and wise endeavors, the university as a whole has reached its present high level of strength, influence and efficiency, with splendid possibilities as a small but growing university, in the realms of cultural and vocational education.

The department of theology and general religious education, supported by men of highest ideals of training for the ministry, has also had an interesting and instructive history. The college curriculum approved by the Education Society in 1856 included New Testament Greek, the Hebrew Bible, moral philosophy, Church history, and evidences of Christianity. In 1858 it was recommended that a theological department, without tuition, be organized in the university, with two divisions: (1) that of direct and thorough study of the Bible; (2) that of Church history. It was also voted that "Whereas the subscriptions were primarily taken with reference to the establishment of a Theological Department, Therefore, Resolved, That we instruct our Committee to establish that department immediately." The report of the Executive Board by the corresponding secretary, Jonathan Allen, discussed at length the importance of theological and ministerial education. The following quotation is an im-

pressive statement (1) of the difference between a sectarian and a truly denominational school of religion and theology; and (2) of the great value and need of a denominational theological seminary: "Every Institution is, or should be, pervaded by the spirit and tendency of its founders. Though there may not be any formal teaching of their peculiar tenets, yet their principles and spirit will surround and pervade it like a quiet atmosphere. If the Institution is guided and controlled by Presbyterians, there will be a latent, indeed, an active, developed Presbyterianism there. It may not be formally taught, but its molding power will be felt. If it is Baptist or Methodist, then will a powerful, though silent and untaught, Baptist or Methodist influence be felt there. So with any other denomination."

In 1861 the Education Society voted to recommend that the trustees of Alfred University appoint Jonathan Allen professor of theology, as an initiatory step toward the organization of a theological department; and this year, as in other years, Alfred reported Bible study, prayer meetings, and conversions. In 1862 the society urged ministers and professors to use their influence in the direction of vital piety and denominational zeal. The trustees of the university congratulated the denomination upon owning a college building for ladies, unsurpassed in rooming accommodations; and reported the informal organization of a theological department. In 1863 the university trustees reported that classes in the theological department had been instructed in Hebrew, rational psychology, Scripture canon, exegesis, history of doctrines, homiletics, and pastoral and dogmatic theology. Class attendance had ranged from two to twenty-five, although all were not candidates for the ministry. It was recommended by the society that pastors preach at least one sermon a year upon the ministry, and that at least two collections a year be taken to aid young men studying for the ministry. In 1864 it was proposed to found a Maxson Professorship of Theology in Alfred University. The university trustees reported the adoption of a three-year course of theological instruction; and the report of the Board of the Education Society discussed ably the subject of Theological Culture, as it had discussed the year before the sub-

ject, The Church the World Educator. In 1865 five resolutions related directly to the importance of an educated ministry. In 1866 it was reported that Rev. Nathan V. Hull was giving instruction in pastoral theology. In 1867 it was recommended that the sum of \$10,000 be raised, the interest to be used to help young men preparing for the ministry. The annual report recognized the lack of ministers of the Gospel, and recommended that young men preparing for the ministry take (1) a regular college course, and (2) a regular theological course. In 1869 the Education Society voted (1) that the theological department should be organized into a separate and independent department as soon as possible; (2) that inasmuch as a considerable part of the university's endowment fund was subscribed for the support of that department, one-half of the present fund should be set apart for its maintenance; and that steps be taken at once to increase this sustaining fund; (3) that the following appointments be confirmed,—Rev. Thomas R. Williams, biblical exegesis; Rev. N. V. Hull, pastoral theology; and Rev. A. H. Lewis, Church history. In 1870 the importance of both a liberal, classical and a theological education for the ministry was again emphasized; the Executive Board was instructed to give aid to students for the ministry who needed it, to the amount of \$150 a year; vigorous efforts were being made to raise funds for the support of a theological professorship; and the annual report ably advocated the principle of denominational schools denominationally supported. A school needs teachers, equipment, and students. In 1871 the society expressed its entire confidence in the wisdom and faithfulness of the trustees and faculty of Alfred University, and pledged to them its hearty support; never before had there been so many students preparing for the ministry; most of these engaged in evangelistic labors during vacations; and the report closed with an expression of assured hope that Alfred University, with its theological department, would so far enjoy the confidence and support of our churches as to become a mighty power in the defense of Bible truth. In 1872 the society commended the theological department for its efficiency and as a means of "harmonizing our views and unifying our efforts." In 1874 the society

expressed its sense of the importance (1) of schools organized and conducted on denominational principles; (2) of loyalty to these schools and principles on the part of our young people; (3) of the generous financial support of these schools by persons of means; and (4) of some organized plan for placing within the reach of Sabbath-school teachers needed instruction. In 1879 the society appealed for funds for the enlargement of the theological library. In 1881 the society said that for a college to be denominational it was "not necessary that our particular religious beliefs should be made subjects of class instruction anywhere in the college course, nor even in the chapel lecture. It is not even necessary that the entire faculty or board of managers should be Seventh Day Baptists. But it is necessary that enough of these be in the faculty, and in the management, to create an atmosphere in and around the whole college life of the student that will give practical commendation to us and our work as a people, that will inspire them with admiration for Seventh Day Baptists as a consistent, God-loving, and hard-working people, and with a zeal to grow wise and strong for a place in the ranks of such a people." In 1882 the heart of the society's annual message was that the attitude of the world toward our particular religious faith and practice will be largely determined by what we are in the realm of general and ministerial culture. In 1884 the department of theology reported ten students. In 1891 the Education Society expressed the conviction that it was the duty of the trustees of Alfred University to take immediate steps to complete the full endowment of the theological department, in accordance with an avowed object for which the society was organized.

*(To be continued)*

*Alfred Theological Seminary,  
Alfred, New York.*

The true strength of every human soul is to be dependent on as many nobler as it can discern, and to be depended upon by as many inferior as it can reach.—*Ruskin.*

"It is easy enough to see why other folks should be patient."

## WOMAN'S WORK

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

### At the Rising of the Sap

There comes a feelin' the country round,  
'Fore the bulgin' seed has cracked the ground—  
'Fore one first martin has control  
Of a swingin' gourd on a martin pole,  
That something's comin' to change about  
The world old Winter turned wrongside out;  
An' I'll jes' say to you today,  
In a old-time, sociable, friendly way,  
It's a feelin' that comes to the young an' gray,  
An' shouldn't be givin' of no surprise—  
It's the springtime sap that's on the rise!

Old Winter projicks in field an' town,  
Doin' his best to frost it down;  
He tells the hills to go to bed  
With snow-clad sheets above 'em spread;  
But sudden a dream comes—much amiss—  
How Spring once give him a rose to kiss,  
An' he wanders high an' he wanders low  
To find that rose in the frost an' snow;  
An' somewhere—up in his own cold skies—  
The Man in the Moon, he winks both eyes  
An' says: "It's the sap that's on the rise!"

I said from the first that it ain't confined  
To any young an' sproutin' mind,  
An' I repeat—'twixt me an' you—  
Praise God, the old folks feel it, too!  
For I've been settin' the winter long  
Hearin' the chimney-corner's song—  
The Wind at its usual weather-moans,  
Rattlin' brains as well as bones,  
An' all the time, 'twixt songs an' sighs,  
I was feelin' the sap on the springtime rise!

An' now! I riz from my chair today  
An' double-shuffled the old-time way!  
I cut a caper—I done a turn,  
Feelin' the fire of my young days burn;  
An' the dear old woman in the door—  
Knowin' me long an' long before—  
Since I kissed her first at the old home gate,  
Where she an' the violets used to wait—  
Said as I kissed her, in sweet surprise:  
"It's the springtime sap that's on the rise!"

My arm around her, I told her: "See!  
There's a bluebird there on a buddin' tree,  
An' the boys a-goin' to school today  
Are kissin' their sweethearts on the way!  
An' there's a boy in a garden place  
With the spring sun lightin' up his face—  
The boy who may one day save the state,  
Sweatin' away as he digs for bait,  
While a mockin'bird on a near-by limb  
Is singin' the river's song to him."  
With the mischief-look in her dear old eyes  
She smiles: "It's the sap that's on the rise."

Sometimes, folks, it's long till dawn,  
But the good time's always comin' on;  
An' when that springtime feelin' comes

An' Thunder taps his tight-froze drums  
The country loosens up—you bet!  
An' shouts: "There's life in the old land yet!"  
Meadows fixin' to dress in clover;  
Thrill o' the fields as the larks fly over;  
An' you kiss your sweetheart an' love your wife,  
More'n you done before in life!  
And they say, with the same bright, mischief  
eyes:

"It's the springtime sap that's on the rise!"  
—Frank L. Stanton.

### "Count Your Blessings" Service

"Come right in," called old Mrs. Alley's feeble voice, as some one tapped at her room door one morning, the first week in April.

Little Mrs. Johns pushed the door open with her foot, for both hands were full.

"Why, Mrs. Johns, you are just the one I want to see," cried the old lady delightedly. "There are just a lot of things I want to ask you about, and I wanted you to have the little pitcher you brought me that chicken hash in last week. I declare, Mrs. Johns, that was the best hash I ever ate. I had a little handful of rice my niece sent me along with a lot of other eatables, so I put it in that hash, right here on the stove, in that gray boiler you see hanging there, and I cooked it good and done, and it was fine."

The old lady paused for want of breath, and Mrs. Johns said, "I am glad you enjoyed it. I've brought you some oranges today and a few homemade crackers. How have you been?"

"I don't know; really, Mrs. Johns, I am thankful to be able to get around a little, enough to wait on myself. In the day I make out very well—sometimes I read and mend a bit, and the neighbors come in to see me; but about five o'clock I begin to suffer, and a miserable time I have from then on till day again."

"I am so sorry," said Mrs. Johns. "Let me fix up those pillows for you. Is this blanket too heavy for your shoulders? You don't want the cover now you had a week or two back. Still it's a little chilly yet. When Easter comes we may look for balmy weather."

"Yes, yes," said old Mrs. Alley, sadly, "Easter is here, and think, I've been in this room since the first of the year. Now you sit right down here and tell me all about the missionary meeting yesterday. I did hope to go to the Easter service, being I'm

a charter member of the first society in this State, and the last one living, too. I've never missed a half-dozen times at an Easter service since I've been a member, and that's a long time." And the old lady paused again for breath.

Mrs. Johns put her bundles on the table and coming over took a chair near Mrs. Alley and said:

"I wish you could have been there with us yesterday, Mrs. Alley, for really and truly it was the best Easter service I ever attended, and you know I've been attending them for a long time." Mrs. Johns pulled off her neatly mended jersey gloves, smoothed each finger out, placed them together across her knee, and continued:

"This year our treasurer gave us the Thank Offering boxes at the January meeting. That is, gave them to the six leaders, and asked us to get them placed with every member as soon as possible. You know, heretofore, we've been given our boxes about two weeks before Easter. We would take them home and drop them in the bureau drawer perhaps, and forget all about it, till we were reminded to bring them in. Then if we could find them we would hurriedly drop in a dime or possibly a quarter, with no thought of sacrifice or thank offering about it. Didn't we?"

"I think that is the way most of us did," said the older woman.

"Well," Mrs. Johns continued, "I took those boxes home and thought about them, and I prayed over them. Our women had been called upon so often lately for one thing and another I felt I hardly had the face to go to them right away for more. But it must be done, so I sat down to my desk, with a disturbed mind, to get my boxes labeled and ready to go to each member of my division. As I turned the folded pieces of pasteboard over, reading the lines on every side, I found this little verse on the end, when it's set up:

"Yield thy poor best, and nurse not how or why,  
Lest one day seeing all about thee spread  
A mighty crowd, and marvelously fed,  
Thy heart break out into a bitter cry.  
I might have furnished, I, yea, even I,  
The two small fishes and the barley bread."

"I read it over several times. I'd never seen it before, and the thought got so close to me that I could not keep the lump out of my throat nor the tears from dimming my

eyes. I realized how bitter would be the cry of many a one, who because she can not furnish the feast, is withholding the loaves and fishes.

"Then this thought came to me—I will write a little personal letter to each one of my members and send with these boxes. I will ask her to start right now, and everything this year for which she feels especially thankful, to put a few pennies, if no more, in her box; wrap each bit of money in a tiny slip of paper on which is written the date and the blessing, and to keep this up every day of every week of every month till Easter. The boxes will then be brought in and we will have a regular 'Count Your Blessing' service.

"So I did this and at my first opportunity spoke to the other leaders, and found they were ready to do the same.

"You can't think how this appealed to our women. Nearly every one took hold right away, and there they were yesterday with those boxes. It was worth more than all the money to hear each of those women read a chapter, you might say, from her own life. Mrs. Alley, it brought us all closer together than we'd ever been before, and gave a personal touch to our meetings we'd never experienced. It made interesting reading, too, just like a good book. Now you take a week like this from Mrs. Duncan's Thank Offerings:

"Everybody well enough to go to Bible school and church; everybody on time, January 3, 5 cents.' 'Very cold, but not a pipe broken, January 4, 3 cents.' 'Son located the owner of the bracelet he found, January 5, 2 cents.' 'Jack Riley at prayer meeting and asked to be prayed for, January 6, 10 cents.' 'A letter from mother, coming to visit, January 7, 7 cents.' 'A load of wood sent in from sister in the country, January 8, 15 cents.' 'Lillian had fine marks all week at school, January 9, 5 cents.'

"You see that made 47 cents just for one week, and many other weeks and many other boxes did just as well, and some better. Isn't that good reading? I was surprised at some of the things others counted as blessings, and everybody there felt the same way. Every woman who could, came, for you see she had an important part in the program.

"We had them come in order. Leader number one had all of her members open



their boxes and read first, and so on. They all agreed that when they got to counting up blessings they couldn't find half enough pennies to put in, and that what they did put in did not seem near as much as the blessing required. But it helped them to be thankful, and the great thing was to give a little, if you can't give much.

"Now do you wonder that we had \$143 for our Thank Offering yesterday, and isn't it better than we've ever done before?" Mrs. Johns leaned back in her chair with a beaming face.

"It surely was a great service," said Mrs. Alley. "And a worthy one."

"And think of the good it's going to do, Mrs. Alley, in bringing us closer together." And Mrs. Johns rocked forward and stayed so. "Didn't any of us know that

Mr. Bliss had lost two fingers in the planing-mill this winter, till Mrs. Bliss read out a quarter in thanks that it was not his hand. Who knew how much it meant to Mrs. Rhodes to have her daughter get a school so she could be at home this winter, until she read out a thank offering for it? Mrs. Foiley had an offering because she was able to be back in the meetings of the Missionary Society after two months' absence. We had thought she was offended possibly, but she had a bone-felon. Nobody can ever believe again that Mrs. Clifford is a little close or careful only of her own interests, for she had \$1 for one day's thank offering because old Palina Jeter, who we all know had been praying for years that she might see her boy once more, was spared to not only see him, but have him come and take such good care of her, and know what a fine man he's turned out to be.

"I tell you it was a revelation to most of us, the things which go to make up our neighbors' lives, and there were many silent tears.

"Well, I must go. I am going to tell our treasurer to get our boxes early every year, for this is the best plan we've ever tried.

"Good-by, I'll run in again tomorrow."

"So do! So do!" said Mrs. Alley heartily, and as she listened to the descending steps and closing doors, said earnestly to herself. "It is worth a thank offering right here, to have a neighbor come in and tell me all about it. But if I can't give, I can pray." And she did.—*Sallie Owen Johnson, in Missionary Tidings.*

### In Early Springtime

M. E. H. EVERETT

The gray old wood, the wise, calm wood!  
When on its twigs the leaf buds swell  
And warm spring breezes wander free  
It binds and holds me with its spell.

I tread beside a little rill,  
The beaten pathway through the wild,  
Alone beneath the swaying boughs  
Where once I led a little child.

The golden violets at my feet  
Look up assuring all is well;  
This is the earth the Lord called forth  
Where Love and Peace may safely dwell.

High on some tree a little bird  
Pours forth his eager heart in song,  
Two tones and one half-tone his fugue  
Repeated often, clear and strong.

But He who, meeting Cain, cried out,  
"Where is thy brother? Where is he?"  
When purple rivers cry to heaven  
Doth He not hear? Can not He see?

From out the hushed heart of the wood  
Swelleth a sigh like spoken word,—  
"Be still, and know that I am God;  
I long have seen, I well have heard."

O Lord, it must be human sin  
That stirreth tumult in my breast,  
For all these sinless things around  
Are full content and sweetly blest.

Do not I know thee more than these?  
Teach me to trust, thou Perfect Good,  
That I may live in quietness  
Like the wise wood, the dear old wood.

*Dictated.*

### Pastor's Services Appreciated

WHEREAS, We, the members of the Welton Seventh Day Baptist Church, wish to express our appreciation of the labors of Rev. G. W. Burdick as our pastor for over fourteen years, therefore

*Resolved*, That we know that we have been built up in the Christian life by his faithful ministrations of the word of God, and by an everyday godly example.

*Resolved*, That an evidence of his efficient labors is the fact that the children (of the usual age) that have grown up these years have been brought into the fold.

*Resolved*, That, as the connection is now severed, we most ardently wish him and his estimable wife Godspeed wherever their lot may be cast, and our prayers will follow them that the richest blessings of our heavenly Father may be theirs.

*Resolved*, That a copy of the above be sent them, that it be requested for publication in the SABBATH RECORDER, and that it be spread upon our records.

J. O. BABCOCK,  
Clerk.

## YOUNG PEOPLE'S WORK

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

### The Sixty-six Books

Sixty-six singers, singing sweet and true,  
And setting all the world to singing, too.

Sixty-six soldiers, vigorous and strong,  
Valiantly attacking cruelty and wrong.

Sixty-six judges, learned in the law,  
Uttering decisions free from fear or flaw.

Sixty-six artists—wondrously they paint  
Kings and sages, common folk, angel, devil, saint.

Sixty-six explorers, keen to search and find  
All the hidden secrets of life and death and mind.

Sixty-six masons, marvelously skilled;  
One majestic temple they unite to build.

Sixty-six farmers, planting holy seed,  
Happily upspringing in holy thought and deed.

Sixty-six teachers, keeping perfect school,  
Where faith the law is, and love the rule.

Sixty-six doctors, knowing well to cure,  
Masters of a medicine healing swift and sure.

Sixty-six sailors, bearing us away  
To a better country, to a brighter day.  
—*Amos R. Wells.*

### The Supreme Book

REV. HERBERT C. VAN HORN

*Christian Endeavor Topic for Sabbath Day, April 24, 1915*

#### Daily Readings

Sunday—Its inspiration (2 Tim. 3: 16-17)

Monday—Its nourishment (1 Pet. 2: 1-3)

Tuesday—Its standards (Ps. 19: 7-14)

Wednesday—Its truth (John 12: 44-50)

Thursday—Its prophecies (2 Pet. 1: 16-21)

Friday—Its message (1 John 1: 1-10)

Sabbath Day—The Bible, the world's supreme book (Deut. 6: 1-9)

The Bible is the world's greatest book. Its importance in the minds of the Hebrews is seen by the place given it in their homes, as illustrated in our lesson. It was to be most carefully taught to the children. Its teachings were to be written on door-post and lintel, and worn on wrist and between the eyes on the forehead. The Psalmist exclaims, "Thy word have I hid in mine heart," and again, "Wherewithal

shall a young man cleanse his ways? By taking heed thereto according to thy word"; and still again, "Thy word is a lamp unto my feet, and a light unto my path." Jesus observing the veneration of the Jews of his day for the Law declared, "Ye search the scriptures, for in them ye think ye have eternal life; and these are they that testify of me."

The importance and greatness of the Bible may be seen in the fact that more books are written about it, and in explanation of its great truths and doctrines, and in laying emphasis upon its great lessons than of any other book. More allusions are made to it in literature than to any other book ever written.

No other book has ever withstood such a scathing fire of criticism. It emerges ever and again more shining and glorious, for it is the word of God. Like the Church of our Lord Jesus Christ, "the gates of hell shall not prevail against it."

Its greatness and importance, again, may be seen in the fact that never before was the Bible so popular as it is today, and growing more so every year. Never before was it read by so many people, or more carefully by so many. Its average yearly sale for the past five years has been more than ten-million copies. It is published in more than 450 languages and dialects, and, on good authority, is better known by educated men in such countries as India than their own sacred literature.

A practical example of its importance in the esteem of business men is seen in the plan and purpose of a certain organization to place a copy of the Bible in every room in every hotel of our large cities. It is carried and read by tens of thousands of transient business men of this country.

Its importance is coming to be better realized by the church itself. Sabbath schools, unnumbered, have been organized for its study. Multitudes study its teachings and incorporate them in their daily lives.

It is the Book of books. It is the Book of the heart. "Like the needle to the North Pole, the Bible points to heaven." Said one of another generation, "The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ."

## HINTS TO THE LEADER

Here is a splendid opportunity to impress upon your Endeavorers the importance of the Quiet Hour, and of that clause of the pledge concerning daily Bible-reading.

Have two or three explain their plan or system of personal Bible-study and devotion.

Get as many as possible, some night of the week, to meet with you for an hour to read together from the Bible.

## HINTS FOR THE TIMID

Here is a splendid opportunity for the most timid. Don't let your well-meaning leader sidetrack you with a "clipping" about the Bible. Bring a message from the Book itself that has really spoken to your own heart and that shall really be a personal testimony.

What does the Bible mean to me?

Have you ever read anything of the history of our modern Bible? Possibly the article, "Our English Bible," found on another page of this department, may interest and help you. Read it.

Make the Bible your daily friend; the first book opened in the morning, the last one closed at night.

Before Billy Sunday does *another thing*, in the morning he opens the Bible and lets God speak to him, and then speaks to God in prayer. May this not be one of the secrets of his great power?

The Bible has outlived the books of all ages. Why? Because it has a vital message for every man.

## QUOTATIONS WORTH REMEMBERING

"The Bible contains, independently of its divine origin, more true sublimity, more exquisite beauty, more pure morality, more important history and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age or in any idiom."

This volume is still the book of books, the oracle of oracles, . . . the poor man's treasury; the child's companion; the sick man's health; the dying man's life; the shallows for the infant to walk in, depths for the giant to explore and adore. Philosophy, if she would own it, is indebted here for her noblest maxims; Poetry for her loftiest themes; Painting has gathered here her noblest inspiration; Music . . . the grandest of her strains.—*Macduff*.

All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart.—*Ruskin*.

*Ashaway, R. I.*

## The English Bible

REV. HERBERT C. VAN HORN

In our age of Bibles we scarcely realize all the Bible means to us, what its value is; and we think little of what it has cost of money and effort to bring it to the high state of perfection in which we find it. Too little do we understand its importance as a factor in civilization as it has developed during the last four or five hundred years. Many are ignorant of the fact that it is a translation from other tongues. If this ignorance were confined to the ignorant or lower classes of people it would not be so culpable; but we find it among people who ought to know better, people who move in the higher classes of society. This is manifest in some of the objections people make to changing from the Authorized or King James' Version of 1611 to the American Revision. They see no reason to change from the language of our Lord and the apostles—"If St. James's Version was good enough for Paul, it is good enough for me."

A brief history of our English Bible would be a good handbook to place in possession of the masses for careful reading. As one reads the history of our Bible—the conditions of the people of the early days when all they had of the "word" was that dealt out to them by ecclesiastics; the love and desire of those who labored to give the Book to all men, their suffering, persecution, and, in many cases, martyrdom; the gradual change of attitude of the powers in authority; and the final triumph which gave the Scriptures to the people in their own language—as he reads all this his heart is warmed, the Bible means more to him, and he thanks God for his goodness and mercy to men.

To John Wyclif we are indebted for the first English Bible. All attempts prior to his were rather paraphrases than trans-

lations, faulty, imperfect, and unsatisfactory. Wyclif was a reformer, the "morning star of the Reformation." Organizing a brotherhood of poor priests to carry on the revival which he had begun, he saw the need of a Bible in the language of the people. Accordingly he began a translation of the Scriptures into the English language, using the Vulgate (the ancient Latin version) as a foundation. As the printing-press was not yet invented, the labor and cost of the book was very great; but surmounting all difficulties the New Testament was completed in 1380.

Of course this manuscript was very expensive and only the rich could afford it; but many of the poorer people mortgaged their farms to obtain a few pages of the precious writing. How much these words of truth and beauty, of hope and comfort meant when so dearly bought!

Wyclif was exiled, but afterward allowed to return home. A few years after his death his bones were exhumed and burned and the ashes scattered on the waters of a brook near Lutterworth, England, the object being to utterly destroy and obliterate the remains of the arch-heretic. As Fuller says, "This brook did convey his ashes into the Avon, Avon into Severn, Severn into the narrow sea, and that into the wide ocean. And so the ashes of Wyclif are the emblem of his doctrine, which is now dispersed the wide world over."

Nearly a century and a half later, in 1525, the first printed English New Testament was translated from the Greek and published by William Tyndale. The work was done in Germany, there being "no place to translate the New Testament in all England." The history of his work, the opposition and hostility met, and his final martyrdom are interesting; but this is not the place to delineate them. His great antagonists were churchmen who used every means dishonorable and low to destroy his work or place it in disrepute. A careful revision of his former translation compared with the Greek was published in 1535 just before his death. His last words were a prayer, "Lord, open the King of England's eyes." "The blood of the martyrs is the seed of the church." This indeed seemed true of Tyndale and in his case the seed took root and a golden harvest was the result. Within three years of his death a Bible called the "Great Bible" was pub-

lished under royal authority and thus became the first Authorized Version of the Bible.

From the year 1535 to 1539, several other translations were published, known as Coverdale's, Matthew's, and Taverner's; but these were all based more or less upon Tyndale's as was also the Great Bible itself. The reason for this is found largely in the fact that Tyndale possessed in a larger degree than most men the genius of making the Latin and Greek over into living English.

In 1560 a Bible known as the "Genevan" was published at Geneva, Switzerland, by some of the exiled Puritan scholars. In this Bible the system of chapters and verses was first used. It came into quite general favor, and was given up with much of the reluctance which we find today among the people who almost venerate the King James' Version, when they are urged to adopt the American Revision.

In 1568 the Bishops' Bible, prepared by Archbishop Parker, appeared. It was not a success and was perhaps the least popular of all English versions.

In 1603, when James VI of Scotland ascended the throne and became James I of England, three of these versions were found popularly in use in England; but in many respects they were unsatisfactory. James was a man of no mean scholarly attainments, and in a religious council at Hampton Court Palace, shortly after his accession, he advocated a revision. Preparations were soon made by the appointment of fifty-four scholars from the higher party of the church, from the Puritan party, and from those belonging to no church party.

Some of the rules of instruction are of interest: (1) The Bishops' Bible was to be followed and as little altered as the original would permit. (2) The old ecclesiastical words were to be kept, as the word "church" not to be translated "congregation." (3) "When any word hath divers significations, that to be kept which hath commonly been used by the fathers, being agreeable to the propriety of the place and the analogy of faith." This substituted ecclesiastical traditions for philological accuracy. (4) The divisions of the chapters and verses were to be altered not at all or as little as possible. "Here, again, convenience was more in view than accuracy, and the result is that divisions are perpetuated

which are manifestly arbitrary and misleading." (5) Each company of translators was to take its own books; each company to bring its own corrections. The company to discuss them, and having finished their work to send it on to another company and so on." (6) Differences of opinion between two companies were to be settled by a general meeting. (7) In cases of difficulty any scholar might be consulted, and (8) suggestions from any quarter were invited.

After four years of arduous labor the work was completed and in 1611 was published the Bible in the form of our so-called Authorized Version. For many years the version thus published did not supersede the versions then in use. It was received with contempt and ridicule by many. The cry of John Broughton was that he had "rather be torn in pieces by wild horses than impose such a version on the poor churches of England." Others received it with conservatism. Selden admitted that, as rendering the true sense of the original, "it was the best of all translations." In the course of fifty or sixty years it came to be the accepted book of the people.

Good as it seemed to be, however, soon it was recognized that it contained many faults, and could be improved in many ways. The English language grew. Many expressions fell into disuse and many words became obsolete; but until the revision of 1885 no attempt at bettering the old version was successful.

In 1870, as a result of the Convocation of Canterbury, two committees were appointed, the one to revise the Old Testament, the other the New Testament. On invitation two committees were appointed in America to act with those of England in this work.

Of the rules adopted for guidance, the following may suffice our purpose. Few changes as possible were to be made in the text of the Authorized Version. Each company was to go twice over the portion to be revised. That text was to be adopted for which the evidence was decidedly preponderating. They were to revise the headings of chapters and pages, paragraphs, italics, and punctuation.

The English revisers in their preface, in speaking of assistance rendered by the American Committee, say: "We gratefully

acknowledge their care, vigilance, and accuracy; and we humbly pray that their labors and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world."

In 1881 the New Testament, as revised, came out, and in 1885 the Old Testament appeared, thus making a complete version of the whole Bible.

The American Committee not being entirely satisfied with the English Revision, continued their organization and in 1901 the American Revision appeared, which is classed by scholars and Bible students in America and by many even in England as the best of all translations.

While many important and interesting changes were made, we shall note only one or two of the leading differences between the American and other revisions. Perhaps a change unwelcome to many is that from "Lord" to "Jehovah." We are so accustomed to read, "The Lord is my shepherd," that we think it almost sacrilege to substitute "Jehovah is my shepherd." "This memorial name, 'Jehovah,' explained in Exodus 3: 14-15, and emphasized over and over in the original text of the Old Testament, designates God as the personal God, as the covenant God, the God of revelation, the Deliverer, the Friend of his people—not merely the abstractly 'Eternal One,' a master, but the "ever living helper of those who are in trouble." Ought we not to welcome such a change with its added wealth of meaning? The use of "love" for "charity" in 1 Corinthians 13 is a much better translation and one that is in full harmony with the context.

Those who object to a revised Bible should consider a moment the added light we have shed upon the Scriptures from ancient manuscripts, of which three of the greatest used in our revision were unknown in the time of King James.

In conclusion I wish to quote from the editor of the *Helping Hand* in that quarterly of Oct.-Dec., 1901. "Far be it from any one to deny that King James' Version is really the Bible. From its words, by the blessing of the Holy Spirit, many have found eternal life. But if good has come in spite of the inaccuracies, and obscurities, how much more shall blessings come when a share of the blemishes have been removed."

Meeting of the Young People's Board

The Young People's Board met March 21, 1915, at 5 o'clock, at the home of Mrs. J. H. Babcock. Rev. H. E. Davis, Prof. L. H. Stringer, W. D. Burdick, A. L. Burdick, George Thorngate, C. B. West, Zea Zinn, and Ethel Carver were present.

Rev. Mr. Davis led in prayer. Minutes were read and approved. Treasurer's report was read.

Fifty dollars was voted to the Fouke School, and \$25 to Salem College Library.

Fifty cents was allowed for postage for extension work.

Voted to authorize the chair to appoint a committee to prepare a Christian Endeavor program for the Sabbath Rally, May 22, in co-operation with the Tract Society. W. D. Burdick was appointed chairman with the privilege of securing helpers.

Voted to recommend the Christian Endeavor societies to observe the week, May 16-22, as a week of tithing and self-denial for the aid of the Board, the first \$50 to go to the Lieu-oo Hospital, the rest to other missionary work, as suggested by the society at Riverside, Cal.

More plans were made for Conference. Adjournment.

ETHEL CARVER,  
Recording Secretary.

Treasurer's Report

January 1, 1915, to April 1, 1915

L. H. STRINGER, Treasurer,  
In account with  
THE YOUNG PEOPLE'S BOARD

Dr.	
Balance on hand January 1, 1915	\$ 46 61
Churches:	
Farnam	3 78
New York City	6 05
Second Westerly	3 15
Christian Endeavor Societies:	
Milton	35 00
Welton	11 34
Second Alfred	3 40
Nortonville	13 80
Long Beach	2 00
Jackson Center	8 00
Walworth	5 00
Little Genesee	28 14
Hartsville	4 62
Fouke	5 50
Milton Junction	10 00
Plainfield	35 00
Alfred	15 00
Battle Creek	7 50
Adams Center	2 00
	<hr/> \$245 89

Cr.	
Dr. Palmborg's salary	\$ 75 00
Lieu-oo Hospital	50 00
Rev. H. E. Davis	2 72
Salem College Library	25 00

Fouke School	50 00
George Thorngate	50
Balance on hand April 1, 1915	42 67
	<hr/> \$245 89

FOR THE JUNIORS

A Story About Two Debtors

F. E. D. B.

Junior Christian Endeavor Lesson for Sabbath Day, April 24, 1915

Lesson text: Luke 7: 36-50.

Dear Juniors: One day while Jesus was in Galilee, he was invited by Simon, a Pharisee, to come and eat at his house.

In those days, instead of chairs, couches were placed around the table, upon which the person reclined on his left side, the right hand free to use, and the feet extending back from the table.

While they were eating, a woman of the city entered, bringing a beautiful and costly alabaster box of precious ointment.

Standing behind Jesus, she was crying very hard, and letting her tears fall on his feet. She had no towel, but wiped his feet with her hair, then kissed them and poured over them the sweet perfumed ointment.

Jesus knew the woman's heart, and saw that in this way she was showing real sorrow for her sins and deep love for Jesus, who was the sinner's friend, and he forgave her.

Simon, down in his heart, began to find fault with Jesus for allowing the woman to do these things, for Simon knew she had not lived a good life.

Now Jesus could see into Simon's heart, too, and knew there was not much love there, and not much sorrow for sin; so Jesus answered Simon's thoughts by saying, "Simon, I have somewhat to say unto thee." Simon said, "Master, say on." Then Jesus very kindly tried to teach Simon a lesson by telling a story about the two debtors.

"There was a certain creditor which had two debtors; the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both."

In our money fifty pence would be about

eight dollars, and five hundred pence about eighty dollars, or ten times as much as the other; but they were both alike in that they had *nothing to pay*, and both alike were *freely forgiven*.

These men would both be very grateful to the kind creditor who blotted out their debts in his account book.

By this creditor, Jesus means our heavenly Father. We all owe him love and obedience, but we do not realize how great is our debt. Every time we disobey his commands or fail to love and praise him, the debt grows larger. We can never pay it.

But the love of God is so great that he will freely forgive all our sins, through Jesus Christ our Savior, when we are truly sorry for them, stop doing wrong and begin to do right.

Read these beautiful verses: Psalm 51: 9, Hebrews 10: 17, First John 2: 12.

"Which of these will love him most?" asked Jesus of Simon, who answered, "I suppose that he whom he forgave most," and Jesus said, "Thou hast rightly judged."

The better we come to know God's forgiving love, the greater will be our love for him. First John 4: 16. And, dear children, there is nothing you will need much oftener on the journey of life than the spirit of loving forgiveness. So begin to practice it now, for it helps greatly over the rough places, and Jesus' earth-life is a good example to follow.

He wants us to have a forgiving spirit. Matthew 6: 14-15. And he told us how often we should forgive. Matthew 18: 21-22, and Luke 17: 4.

Read the remaining verses of this lesson chapter and answer the following questions:

What acts of courtesy, common in those days, did Simon fail to show to Jesus?

How were they supplied by the woman?

What was an alabaster box?

Which showed the most love to Jesus, Simon or the woman?

What beside forgiveness did Jesus give to the woman?

#### LESSON TEACHINGS

Jesus came to seek and to save us all. Luke 19: 10 and John 3: 16.

Let us have Jesus with us at every meal.

Our love is very precious to Jesus.

Jesus likes to have us *show* our love for him.

We should give our *best* to God, who gave his "beloved Son" to us.

Jesus reads our hearts and knows how much we love him.

We should always be ready to forgive others.

Memory verse, Ephesians 4: 32. Prayer verse, Psalms 51: 1. Key-word, "Forgive," or "Forgiven."

[Due to a confusion of dates, for which the editor of Y. P. W. is responsible, it was stated that the second instalment of "Our Missionaries in China" would appear in the issue of the RECORDER immediately following that containing the first. Instead, it will take the place of the regular topic for May 22.—ED. Y. P. WORK.]

### A Chain of Golden Deeds

In order to cultivate among the Juniors the habit of seeing good in others, thus counteracting the faultfinding spirit, ask them to be on the watch for kind words and kind deeds and report them at the meeting of the society. The superintendent will have a large number of strips of gilt paper about six inches long and one inch wide. Upon each of these is written a brief account of some kind act or some kind words that are reported. As these accumulate they are formed into links of a golden chain which, hung before the Juniors, will constantly remind them of the good there is in the world, and will act as a silent invitation to them to do and say the same things. Of course no Junior will report his own kind deeds or kind words, but will leave them to be reported by others, if they are reported at all.—*A. R. W., in C. E. World.*

I thank thee, too, that thou hast made  
Joy to abound,  
So many gentle thoughts and deeds  
Circling us round  
That in the darkest spots of earth  
Some love is found.—*Adelaide Procter.*

We shape ourselves the joy or fear  
Of which the coming life is made;  
And fill our future's atmosphere  
With sunshine or with shade.  
The tissue of the life to be  
We weave with colors all our own;  
And in the fields of Destiny  
We reap as we have sown.

—*Whittier.*

## CHILDREN'S PAGE

### Weighing Up

"You be along tonight, Curt?"

The tall boy with the humorous eyes shook his head.

"Why, Curt!" His companion, who had been about to leave him, came back to argue the matter. "We want you. You're such fun in a crowd. And, what's the matter? Didn't you have a good time last Tuesday?"

"Yes, I had a good time."

"Well, come on, then."

"No, I'm not coming."

"Oh, I suppose you're a sissy about smoking, and that sort of thing."

"No, I don't believe I am. I smoked, didn't I?"

"Yes, you did, and the club was twice as lively as it was before you came, and I don't see why you aren't coming tonight."

"Well, you see, I counted it up soberly the next morning, when the fun was over, and I made up my mind it didn't pay. I had a headache, and I couldn't seem to wake up to my lessons for a couple of days, and I missed so many flies in ball practice that I had a narrow escape from being left out when the team was made up."

"That's just because you aren't used to it. Smoking wouldn't give you a headache after awhile."

"Just wait. That wasn't all. I tell you I weighed the whole thing up. On one side was an evening of fun with a lot of jolly boys; on the other side, my headache, and general no-account feeling. Of course the headache would wear off in time, but would there be any disadvantages that wouldn't? I thought over the fellows of our class, and divided them into those who were doing good work, and those who were at least doubtful if not downright poor. And, Jim, not one of the smokers stood in the good students' line-up. Then I went to the football team. There's only one smoker on it, though twenty of them tried out. The baseball team has two smokers, and their position is shaky. I went all through the school athletics, and the smokers were nowhere. I don't feel like being just one of the herd in this big school. I want to do at least one thing pretty well.

"Then I thought of the men I knew. There are at least half a dozen among them that I've seen try to break off the tobacco habit, and they couldn't. My Uncle Jerry is one of them. You know what a jolly fellow he is. He said he thought it was hurting him, and he decided to quit. He held on for three weeks. He couldn't eat or sleep or work, and in the end he went back to smoking. He's the one that said the most to me about not getting the habit. And, to tell the truth, I don't exactly like to get into anything that will own me like that. Uncle Jerry says he feels like a traitor to the family, and he told me about my splendid old grandfather. Grandfather learned to use tobacco when he was in the army, and I guess there were times when it had to take the place of a square meal. And he used it two years after he came home. Then, one day, he said he was going to leave off tobacco, and the family laughed and said, 'Yes, until the next time you go to town.' But he never touched it again, and he's eighty now. I'd like to keep the kind of a will grandfather has.

"Then, I've asked a lot of men I know whether they think I'd better start to smoke—say, after I'm twenty-one—and every one told me not to. And they all told how they wished they hadn't started.

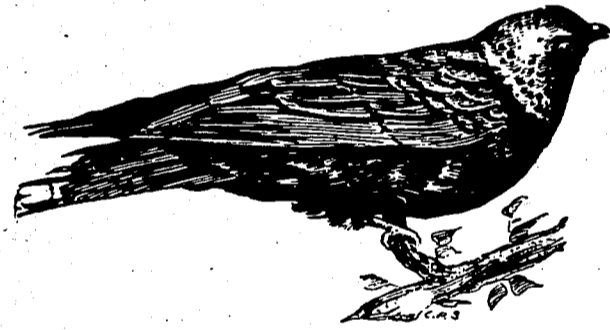
"Now, think it over yourself. Is there enough fun in smoking to weigh up against the things you can't help knowing to its disadvantage? I thought not, so I'm through."

The other boy walked away thoughtfully. He wondered how many members the Social Club would lose because of Curt's stand. For, of course, Curt was a boy who was followed.—*Zella Margaret Walters, in Christian Standard.*

The Roman Senate never did a nobler act than when, after the stupendous defeat of Cannæ, they went out to meet and thank the defeated general because he had not despaired of the republic. Even so should all humanity thank the humble martyrs, the obscure benefactors, the unfamous faithful, who, amid toil and obloquy, defrauded of justice, hopeless of reward, deluded with ingratitude, have yet believed in the redeemableness of their brother men.—*Canon Farrar.*

### Protect the Martins

Now is the time to set about providing oneself with a most delightful protection from mosquitoes and preventives of house flies, according to C. P. Shoffner, of the Liberty Bell Bird Club, who declares that martins have entirely cleared out mosquitoes in many sections of the country. "The purple martin is one of our most purely insectivorous birds," says Mr. Shoffner, "and feeds almost entirely on winged insects, which it catches in the air as it flies for hours over our orchards and gardens looking for food. It also eats large numbers of rose and May beetles, wasps, grasshoppers, June bugs, clover-leaf weevils, crane flies, moths and all kinds of injurious garden insects. House and horse flies are eaten in enormous quantities. Young martins do not fly until they are twenty-six to twenty-eight days old, which means that a great amount of food must be brought to them. A young martin is never fed when on the ground, so if a young bird falls from the nest when no



friendly human help is nigh, the young one usually starves or is caught by a cat."

The Liberty Bell Bird Club recommends that the householder put up martin boxes now to attract these beautiful friendly birds of domestic habits.

Not every one will care to go to the trouble of a Liberty Bell Bird Club member in New Jersey who constructed a twenty-two-room martin house of strips of cigar boxes; some of the strips were not more than three-eighths of an inch wide, while each strip was nicked every quarter of an inch.

The sociable and democratic martins will keep house in a soap box or barrel that has been provided into compartments, or live happily in gourd houses that swing from a high pole. They do not like to live alone, but prefer to bring up large families in a many-roomed house which has only thin partitions between the apart-

ments of the busy, happy neighbors.

Mr. M. L. Corey, editor of the *National Hardware Bulletin*, Argos, Ind., an enthusiastic member of the Liberty Bell Bird Club, tells in a most interesting way how he went about trying to attract the martins to build on his place when he found that the box which had previously housed the town's only martin family had almost gone to pieces. "We immediately built a house and put it up four feet above the top of our barn. The martins found it, looked it over many times, but finally decided it would not do. The next year we changed it to another outhouse and raised it eight or ten feet above, where it was shaded and surrounded by apple and cherry limbs. The martins apparently moved in, but spent a lot of time arguing and going on long journeys. In June they left for good and the sparrows took possession of the deserted house: Another year the same house was moved to open ground and put on a pole twelve feet high. When the martins came, they immediately moved in and started to housekeeping. The pesky English sparrows grow more and more troublesome as the martins increase in number. I am satisfied the sparrows throw the martins' eggs and young birds out of the nest when the old birds are away. The purple martin is a sociable, happy, cleanly bird which seems to attract other desirable birds, if their enemies, the cats and the sparrows, are kept away." Mr. Corey has a colony of more than a hundred of these lovely birds.

The purple martin in its graceful yet strong flight, speeding northward at 150 to 200 miles a day, is reluctant to retreat before inhospitable weather, and so the early martins are apt to perish from starvation when the temperature drops so low that their food, which is caught on the wing, fails to fly.

You can best express your interest in these little helpful friends of man by signing and sending in the following pledge to the Liberty Bell Bird Club of the *Farm Journal*, Philadelphia, Pa., when its badge button will be sent without cost:

"I desire to become a member of the Liberty Bell Bird Club of the *Farm Journal*, and I promise to study and protect all song and insectivorous birds and do what I can for the club."

## SABBATH SCHOOL

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

The greatest prize fight on record took place—not at Havana, April 5—but in Palestine three thousand years ago.

\* \* \*

Extra! Last Edition! All about the big scrap! How the young shepherd boy knocked out the heavy-weight Philistine champion! Get a Bible! I Samuel 17. Sabbath-school lesson for April 25.

\* \* \*

That Tract Revision Committee did a thorough job in their report. I have not forgotten their recommendation that this page offer some help in the study of the Sabbath-school lesson. Good idea. I accept it—adopted.

\* \* \*

It is not my aim to tell you about the lesson; but to prod you, to stimulate you, to provoke you—into digging things out for yourselves. This is no pepsin laboratory. You must furnish your own "pep." Pre-digested food may be all right for sick folks. It's poor stuff for healthy men and women. Take the strong meat of the Word and put your spiritual assimilation at work on it.

Read the lesson and the collateral Bible passages. Have a concordance and a reference Bible. Bible dictionary, commentaries and lesson helps are fine—if you investigate, verify, and *think*.

Who were the Philistines anyway?

How had they gotten such power over God's people?

What had been the shepherd boy's training-school for the big fight?

What are the detestable characteristics of a bully?

What was the matter with the rest of the Israelite crowd?

Was David's victory a miracle?

Goliath's stalking abroad today, defying the armies of the living God! Are you using your sling?

### Minutes of the Sabbath School Board

The regular meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, March 21, 1915, at 2.30 o'clock, President A. E. Whitford presiding.

Prayer was offered by Prof. A. B. West.

The Secretary reported that notices of this meeting had been properly sent out to all members of the Board.

The following trustees were present: A. E. Whitford, Mrs. J. H. Babcock, H. N. Jordan, D. N. Inglis, W. H. Greenman, A. B. West, L. M. Babcock, L. C. Randolph, and A. L. Burdick. The minutes of the previous meeting were read.

The Committee on Publications made a report which was adopted.

The Committee on Field Work reported as follows:

An institute was arranged for and held with the school at Jackson Center, Ohio, on February 13, 1915. Rev. W. D. Burdick was secured to act as conductor, and he made the visit to Jackson Center on his way to the Southwest, where he is employed by the American Sabbath Tract Society. Mr. Burdick made use of the list of questions and suggestions furnished by the Sabbath School Board, employing several members of the local church and school to help him in the exercises, and reported that an interesting and profitable institute was held. The extra expense caused by Mr. Burdick's going by way of Jackson Center to his field of labor for the Tract Society was borne by the Sabbath School Board. The committee also authorized Mr. Burdick to act as the representative of the Sabbath School Board on his trip through the Southwest. The committee also approves of the plan of the American Sabbath Tract Society for a specially prepared program for Rally Day, and the matter was referred to the President of the Board and the chairman of this committee to report at the regular meeting of the Sabbath School Board. Pastor H. N. Jordan and Prof. A. B. West have been appointed by the committee to revise the list of questions to be used in institute work. At the suggestion of the Superintendent of Home Department, the committee recommends that all non-resident Sabbath-keepers be requested to enrol in the home department of the Sabbath school with which they or their families have formerly been affiliated, in so far as this is practical, also that every school be requested to urge their non-resident members to unite with them.

Upon motion the report was adopted.

The Treasurer presented his quarterly report, which, upon motion, was adopted as follows:

Treasurer's Report

From December 20, 1914, to March 20, 1915

GENERAL FUND

Dr.

1914 Dec.	20	Balance on hand	\$262 66
"	22	Westly Loofboro, Welton, Iowa, S. S.	3 24
"	30	Irving A. Hunting, Plainfield, N. J., S. S.	3 53
"	30	Carroll Oakley, Milton Junction, Wis., S. S.	1 18
"	31	Amy K. Crandall, Little Genesee, N. Y., Church	7 06
"	31	E. E. Whitford, New York City Church	6 24
1915 Jan.	1	E. J. Higbee, Walworth, Wis., Church	3 40
"	1	Fred W. Turck, Alfred Station, N. Y., Church	5 00
"	4	P. B. Hurley, Riverside, Cal., Church	1 80
"	5	George E. Murphey, Ashaway, R. I., Church	1 40
"	6	Wm. M. Stillman, Plainfield, N. J., Church	28 11
"	7	A. B. West, Milton Junction, Wis., Church	3 65
"	8	A. S. Childers, Salem, W. Va., Church	5 07
"	8	J. W. Crosby, Nortonville, Kan., Church	50
"	11	Leslie B. Tomlinson, Marlboro, N. J., Church	2 40
"	12	N. C. Clarke, Farina, Ill., S. S.	2 00
"	12	S. H. Davis, Shiloh, N. J., Church	4 10
"	17	Roy O. Dell, Nile, N. Y., S. S.	3 00
Feb.	3	Mrs. A. M. Coon, Leonardsville, N. Y., Church	2 48
"	9	J. B. Walker, Riverside, Cal., S. S.	6 00
"	9	Marlboro, N. J., S. S.	5 00
"	9	D. B. Coon, Milton, Wis.	1 00
March	4	I. F. Randolph, New Market, N. J., S. S.	2 50
			<u>\$361 32</u>

Cr.

1915 Jan.	1	Davis Printing Co., Milton, Wis.: 150 government postal cards	\$ 2 50
"	1	W. H. Greenman, Milton Junction, Wis.: Stamps and postals	1 25
"	14	W. C. Whitford, D. D., Alfred, N. Y.: Expenses, International Lesson Com., Washington, D. C.	27 30
"	17	Prof. D. N. Inglis, Milton, Wis.: Expenses to S. S. Council, Cleveland, Ohio	27 49
"	17	Davis Publishing Co., Milton, Wis.: 1,000 Home Dept. circulars ..\$3 75 1,000 Teacher Training circulars 3 75 2,500 Peace programs ..... 6 75 1,000 Question circulars ..... 4 25	18 50
March	9	Rev. W. D. Burdick, Milton, Wis.: Expenses, S. S. Inst., Jackson Center, Ohio	8 00
			<u>\$ 84 04</u>
Balance on hand March 20, 1915			<u>277 28</u>
			<u>\$361 32</u>

JUNIOR QUARTERLY FUND

Dr.

1914 Dec.	20	Balance on hand	\$ 18 91
"	23	Mary T. Greene, Plainfield, N. J.: Junior Quarterly receipts	26 99
1915 Jan.	1	Mary T. Greene, Junior Quarterly receipts	25 50
"	6	F. J. Hubbard, Plainfield, N. J.: Appro. publication Junior Quarterly	100 00
"	9	L. A. Worden, Plainfield, N. J.: Junior Quarterly receipts	22 78
March	5	L. A. Worden, Junior Quarterly receipts	11 76
			<u>\$205 94</u>
Balance due March 20, 1915			<u>10 52</u>
			<u>\$216 46</u>

1914 Dec.	29	Tract Society, to apply on outstanding bills	\$ 45 90
1915 Jan.	1	Tract Society, balance due on outstanding bills	85 79
Feb.	9	L. A. Worden, Plainfield, N. J.: Postal charges, Junior Quarterly	1 25
"	9	Mrs. T. J. Van Horn, Dodge Center, Minn.: Editing Junior Quarterly, 2 qr., 1915	17 50
March	9	L. A. Worden, pub. 1 qr. Junior Quarterly, 1915	62 02
"	15	L. A. Worden, bal. pub. 1 qr. Junior Quarterly, 1915	4 00
			<u>\$216 46</u>

HÖCKER PERMANENT FUND

1914 Dec.	31	Received from New York City Church	\$ 3 66
1915 Jan.	1	Deposited in Certificate of Deposit in Evansville (Wis.) Bank	500 00

The sub-committee of the Committee on Field Work, appointed to prepare a program to be used on the Rally Day arranged for by the Tract Society, rendered a report, which, upon motion, was adopted as a report of progress and the committee was continued to complete its work.

Correspondence from Mrs. C. S. Sayre in regard to the programs for Children's Day and Rally Day was, upon motion, referred to the Committee on Field Work, with power. The committee appointed to prepare a program for Peace Day reported that such program was prepared and very generally used. The report was adopted.

Prof. D. N. Inglis, delegate to the annual meeting of the Sunday School Council of Evangelical Denominations, held in Cleveland, Ohio, January 26-27, 1915, rendered his report, which, upon motion, was received and ordered placed on file, and the bill for expenses was allowed and ordered paid.

It was moved and carried that the Secretary be instructed to procure a suitable filing-case to preserve the records and papers of the Board.

Correspondence from Rev. George B. Shaw, of North Loup, Neb., relative to a prospective trip to Boulder and Denver, Colo., and Heber, Utah, was read. It was voted that the Sabbath School Board approve of the trip of Mr. Shaw from Boulder, Colo., to Heber, Utah, in the interests of the Sabbath School Board, the Board standing responsible for the expenses from Boulder and return, it being understood that the collection of moneys in Utah be turned over to the Sabbath School Board.

The Flying Squadron

REV. G. M. COTTRELL

The squadron has visited Topeka. The first three days of this week the greatest aggregation ever known of prohibition workers gave their message to our city. Sunday, two audiences of about 4,000 each greeted their noted townsman, Rev. C. M. Sheldon, and Daniel A. Poling, the eloquent temperance orator of Boston. Monday and Tuesday, other members of the band filled the dates, and the first division moved on to the next point of attack.

Six months of continuous meetings have been held all over this land with scarcely a hitch or a break, and they are to continue for two months more. A dozen and more of men and women, orators and musicians, are giving eight months of solid time, at an expense of about \$300,000, going forth like the early apostles without scrip or purse and trusting to the Lord and the people for their support. And they changed routing to make Topeka at this time, as our city election is near and the leading candidate for mayor, the writer of the *Capital's* column of funny paragraphs, has never been known as in sympathy with prohibition but rather the reverse.

The effect of their work will be felt here on election day, next Tuesday, and the broadsides they have been sending into the enemy's craft all over our country are working havoc like that of the Kaiser's submarines. They are speeding the day of our National prohibition and total emancipation from the terrible liquor traffic; and even then, if we haste not, we shall fall to the rear, being outclassed by the Czar of Russia, France, and the British Empire.

We select a few gems from these great addresses.

"There are five reasons for the existence of the liquor traffic: (1) the drinking habits of humanity; (2) the abnormal profit from the manufacture and sale of liquor; (3) the delusion that alcohol is good as medicine or food; (4) a belief that the liquor traffic is a necessary evil, and that a revenue should be derived from it; (5) the connection of the liquor traffic with politics. But a world-wide sentiment

(Continued on page 479)

The Secretary was instructed to secure ten copies of the minutes of the Sunday School Council for distribution.

A report from Rev. William C. Whitford, member of the International Lesson Committee, of a meeting of that committee held recently in Washington, D. C., was read and, upon motion, was adopted and the bill for expenses was ordered paid. It was voted that Rev. W. C. Whitford be invited to come to Milton and meet with the Board immediately after the meeting of the International Lesson Committee, to be held in Chicago, April 6, 1915, the expense of the trip being paid by the Board.

It was moved and carried that Prof. A. E. Whitford, Dr. A. L. Burdick, and Prof. D. N. Inglis constitute a committee to prepare the Sabbath School Board's program for the forthcoming General Conference.

Upon motion the Secretary was instructed to prepare the annual report of the Sabbath School Board to the General Conference.

Upon motion the Secretary was instructed to procure and have printed postal cards for the statistical reports of the Sabbath schools.

A bill for \$2.50 for postage and the Minutes of the Sunday School Council, in favor of the Secretary, was allowed and ordered paid.

The minutes were read and approved. Adjourned.

A. L. BURDICK,  
Secretary.

Lesson III.—April 17, 1915

THE SHEPHERD PSALM.—Psalm 23

Golden Text.—"Jehovah is my shepherd." Ps. 23: 1

DAILY READINGS

First-day, Psalm 23. The Shepherd Psalm  
Second-day, John 10: 1-13. The Good Shepherd  
Third-day, John 10: 14-24. The Shepherd's Love  
Fourth-day, John 10: 25-38. The Shepherd's Gift  
Fifth-day, Zech. 11: 4-14. The Good Shepherd Rejected  
Sixth-day, 1 Pet. 1: 5-11. The Chief Shepherd  
Sabbath Day, Luke 15: 1-10. The Seeking Shepherd

(For Lesson Notes, see *Helping Hand*)

"Rather go to bed supperless than rise in debt."

### Ezekiel Rogers Crandall

#### A Venerable and Notable Character Passes Away

Ezekiel Rogers Crandall, son of Ezekiel and Susan Wells Crandall, was born in Hopkinton, R. I., June 26, 1820, and died March 20, 1915, at the age of ninety-four years, eight months, and twenty-six days.

At five years of age, he came with his parents to settle in their pioneer home at Little Genesee, N. Y. Only one home, a log cabin, preceded them in the Little Genesee valley.

In 1836, when Bethuel Church organized his select school in Alfred, the school out of which Alfred University has grown, Ezekiel Rogers Crandall was one of the first students to enrol. He was then sixteen years of age and came from his home in Little Genesee to attend this term of school. All other members of that first class preceded him by many years to the spirit land.

After attending school in Alfred Academy for a number of terms, he returned to his home in Little Genesee, where he was soon married and continued to be a resident of that community until his death.

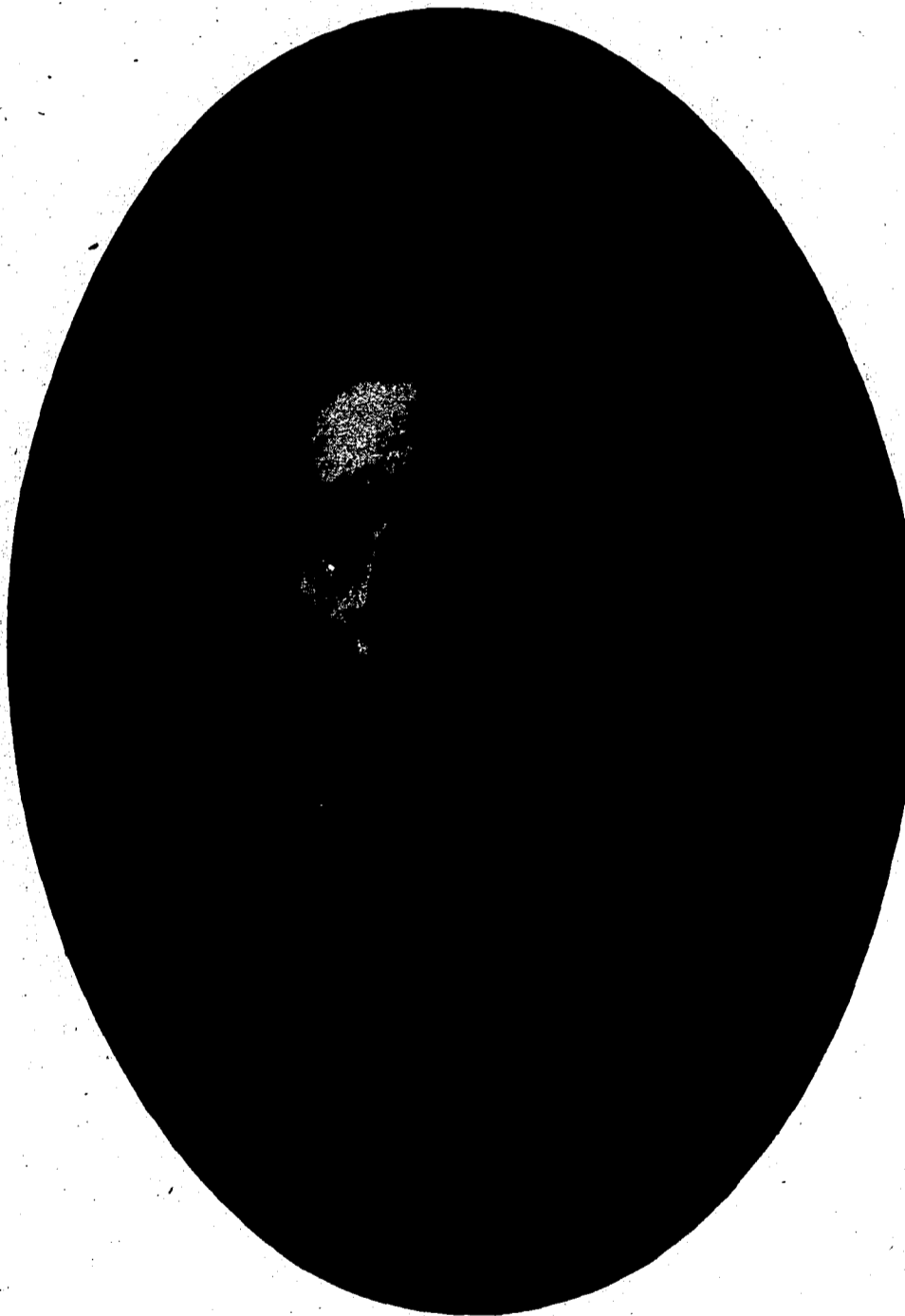
At nineteen years of age, he was baptized and joined the First Genesee Seventh Day Baptist Church, of which he continued a faithful member until his death. His membership and services to the church covered a period of seventy-six years. In 1855, he was elected deacon of the church

and served in this capacity for sixty years. He was also treasurer of the church for more than twenty years before his death, and filled many other positions of responsibility and trust. In his town he was an esteemed and respected citizen, a man of high character, generous impulses and friendly and cordial spirit. He was a pillar in the church and in the community.

He retained until his death an active interest in, and loyalty to, Alfred University, which he saw grow from its opening day until it had reached its seventyninth year. At the seventy-fifth anniversary of the founding of the school, he was present and gave a brief address. He was a constant contributor to the funds of the University, and after he had passed his ninetieth birthday contributed \$100 to the Betterment Fund which made possible the Carnegie Library.

His funeral service was held at the church at Little Genesee, on Monday, March 22, conducted by President Davis of Alfred University, who spoke from 2 Timothy 4: 7,—"I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Mr. Crandall is survived by his wife, Mrs. Amy K. Crandall, his son, Deacon



Ira B. Crandall, of Westerly, R. I., and two daughters, Mrs. Maxson Crandall, of Independence, and Mrs. Francis G. Warren, of Cuba, N. Y.

BOOTHE C. DAVIS.

### Lord, Teach Us to Pray

REV. ALVA L. DAVIS

THE SABBATH RECORDER:

I have been reading with much interest the series of articles by Brother Edgar D. Van Horn on "Young People and Their Problems," and I wish to express my deep appreciation of these sane, helpful, inspiring letters. I hope they may be read and studied by many, both old and young.

Likewise, I have read with interest his recent article on "Lord, Teach Us to Pray." While many may not agree wholly with his position, it is frank and thoughtful. Personally I agree with him that "men have had to learn to pray," that is, that prayer is a matter of education. The question I wish to raise is this: How is that education best obtained?

Certainly the minister may find the sermons of master preachers helpful and thought-provoking. Likewise, prayers of others may be helpful. But our congregations need, and rightly demand, first-hand prayers as well as first-hand sermons. But if a prayer book is really needed, why should we publish one? It is doubtful if we could improve upon those already in print.

In our private, as well as public, devotions there is that tendency to monotony, to stereotyped forms of expressions, etc. This we all know. But the remedy for that kind of prayer, or lack of prayer, is hardly to be found in the use of a prayer book. I can not conceive of a father who really studies the needs and longings of his own family, the social needs of his community, who studies his Bible, and spends a little time daily alone with God in prayer—I can not conceive of such a father growing monotonous by repeating the same prayer day after day. If he does, is the remedy a prayer book?

Our power in prayer cometh from the Lord. We, too, ought to pray, "Lord, teach us to pray." The answer to such a prayer would hardly be: Repeat the Lord's Prayer, or, Use a prayer book; but rather:

Study the needs of your family, your community, the world at large; prepare your hearts by Bible study; enlarge your vision and increase your sympathy through communion with books and literature, vibrant with social sympathy; spend much time alone in communion with God. He will "teach us to pray," not by the memorizing of another's prayer, but by the preparation of our hearts and minds until they are in harmony with God's purpose, in sympathy with man, and responsive to human need.

Yes, prayer is a matter of education. But to my mind, to attempt to improve the prayer life of our people by the introduction of a prayer book to be used in either public or private devotions is but to repeat one of the many practices which has put the Roman Catholic Church where it is today. Yet, I do not wish to be unkind. The devout Catholic who laboriously counts her beads may as truly pray as he who reads his prayers, or we who "say" our prayers. Yet, personally, I desire to use neither the prayer book nor the beads. "Lord, teach us to pray."

Boulder, Colo., April 1, 1915.

The Mormon Church has bought the farm on which Prophet Joseph Smith lived near Palmyra, N. Y., and it is announced that a tabernacle will be built there, and that pilgrimages will be made to it from Utah and other centers of Mormonism. Missionaries of this religion are moving through the State of New York in considerable force. They try to show how Mormonism tallies with the Bible, and say they are preaching Mormonism as it is, and not as it is presented by its enemies. Of course, they do nothing of the sort. They proclaim Mormonism as they wish the unwary public to think it is.—*Christian Advocate*.

### 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.

## HOME NEWS

**NORTH LOUP, NEB.**—The audience room of the new church is nearly ready for the plasterers.

The new bell came Monday and no doubt will be put in place soon. It is supposed to be identical in size and tone with the old bell. This will be welcome news, as the old bell was noted for the sweetness of its tone.

At the quarterly business meeting Sunday it was voted to instruct the trustees to hire enough money on short time loans to pay up all indebtedness on the new church. If you want to contribute anything to the fund, why not do so before the trustees hire the money?

Pastor George B. Shaw left Wednesday for Boulder, Colo., and other places in the West. He goes in the employ of the Tract Society of the Seventh Day Baptist Church. He expects to be gone two or three weeks.

—*North Loup Loyalist.*

**JACKSON CENTER, OHIO.**—Possibly the Sabbath School Board and denominational leaders may think that we didn't appreciate the work of Rev. W. D. Burdick in conducting our recent Sabbath-school institute, else we would have reported ere this. But our superintendent, on whom we relied to make the report, has been unusually busy with his professional duties, and sickness also has entered his home; hence the request that the undersigned make the report.

We certainly enjoyed the work of our brother both in his private and public utterances, and trust that the church as well as the Sabbath school will be more active in every department of work. It was our privilege, as well as his, to have him present at our last brotherhood meeting and make many helpful remarks.

Last Sabbath we also had the privilege of listening to a stirring gospel sermon by Rev. L. D. Seager, of Farina, Ill., who was called here to take charge of farewell services of his former friend, Jacob Rose, who died of pneumonia, March 25, 1915. This brother is a son-in-law of Deacon C. L. Polan.

The health of the community is generally good. Farmers are busy preparing their

fields for another crop, although the air is rather cool for germinating seeds. Church services, in the items of attendance and interest, are on the increase, as is seen in recent efforts to secure a new organ, about which you may hear more in the future.

G. W. L.

*April 1, 1915.*

**ADAMS CENTER, N. Y.**—At the time of our last writing, we were looking forward with pleasant anticipations to the time when we would again have a pastor, and we can assure you that it does seem good to have one. Ten months seemed like a good while to wait, but we feel well paid for the waiting. Pastor Ehret and wife arrived here February 3 and he occupied the pulpit for the first time the following Sabbath morning. They seem to be quite at home here among us and have entered heartily into the work.

A reception was held for them on the evening of February 8. The attendance was very large and it proved to be a most enjoyable occasion. Refreshments were served in the church parlors.

Commencing February 15 and continuing for four weeks, revival services were held in the Baptist church, in which the neighboring churches joined, the pastors having charge of the work. Much good resulted from these meetings. Two weeks ago Pastor Ehret baptized fifteen of our young people and received them into the church.

Baraca and Philathea classes have been organized in the Sabbath school. Plans are being made to observe Mothers' Day, Children's Day, Decision Day, and several other special days as they come along.

An interesting fact brought out in connection with the study of the Sabbath-school lesson of January 30 was that the subjects of eugenics and temperance, which are claiming so much attention at the present time, are not new after all, but extend back thousands of years. A few weeks later Mrs. W. T. Colton gave an interesting paper telling us what had been accomplished along temperance lines.

The Juniors met last Sabbath afternoon for the first time in several months and plan to meet each week. More interest is also manifest in the Senior society, which has lately reorganized.

The Ladies' Aid is as busy as usual.

They have had electric lights put into the parsonage. In addition to their thimble socials and teas, four day-socials have been held with a dinner at noon. The men were invited to these, and were, of course, expected to contribute in a financial way. These socials, held at the homes of members living in the country, were well attended, and a good sum added to their treasury.

The Adams Center Fire Protective Association, which was organized several months ago, has for its object the raising of funds for the purchase of fire apparatus. They already have a fund of several hundred dollars, with their work not yet completed. All have a feeling of pride in the fact that we have electricity for lighting and will soon have fire protection.

W. P. J.

*April 2, 1915.*

**PLAINFIELD, N. J.**—The annual meeting of our church in Plainfield is looked to as one of the most interesting and cheering events of the year. It occurred on April 3 this year and in no way fell short of its usual interest. The afternoon meeting was given entirely to business matters of the church. The report of trustees showed that over \$5,600 had been expended in the Master's work at home and abroad. It was found necessary to reduce the budget somewhat for the coming year owing to the hard times that have severely pinched the members and made it hard for them to furnish the necessary funds.

Between the afternoon and evening meetings a large company enjoyed the social, and the free dinner which is always served on this occasion. In these gatherings, old and young give themselves up to conversation and general acquaintance-making. It is always a happy hour for the children as well as for their parents. About twenty letters were read from absent members, all bringing evidences of the writers' love for their home church.

Aside from the regular church work, the Sabbath school, the Young People's societies, the Woman's Society for Christian Work, and the Men's Club have done good work during the year. The Sabbath school has 127 active and 35 associate members. Its average attendance has been 92, and it has raised for all purposes \$321.46. The Woman's Society for Christian Work has 73 active and 10 associate members and

has raised for all purposes \$568.50. The Young People's Society of Christian Endeavor has 43 active and 3 associate members and has raised during the year \$73.33, while the Juniors with a membership of 19 have given \$19.77. Most of these funds have gone for missionary and other benevolent work. Other items of interest were the pastor's report, and free discussion upon matters pertaining to the weekly services. The church enters upon a new year of work full of hope, and a splendid Christian spirit prevails among the members.

**FARINA, ILL.**—Every one in our denomination will certainly be glad to know that, during a series of union meetings, with strong evangelistic sermons by our pastor on Sabbaths at our church, a large number at Farina professed Christ. Twenty-two of this number asked for baptism and membership in our church. Baptism has been already administered and next Sabbath, at the fiftieth anniversary of the organization of our church, the right hand of fellowship will be given. Three of those to be received are converts to the Bible Sabbath, two are wives of our young men, the other is an old lady who has come to live among those of like faith, from Salem, Ill.

We must not forget that some of this harvest is due to the seed-sowing of our former pastor, Rev. W. D. Burdick, and wife, in their past years of efficient labor.

Our new pastor is a very promising young man, who gave untiring service all through the recent meetings.

We believe in revivals and we thank God most heartily for what he has done for these converts and for us all. Several were reconsecrated and every one strengthened.

Spring is late here; the cool, cloudy days and heavy frosts at night have kept all vegetation backward. Health in general is good. We are truly thankful for our earnest Seventh Day Baptist doctor and wife, who moved back to us from Effingham.

The Ladies' Aid Society and Martha Circle are both in flourishing condition, and may we all strive harder to make this year the best ever.

Yours in Christ,

A SUBSCRIBER.



## MARRIAGES

**RANK-WELLS.**—At the home of the bride's uncle, K. Robert Wells, Dodge Center, Minn., at high noon, March 10, 1915, Mr. Gale Rank, of Houston, Minn., and Miss Laura Marie Wells, of Dodge Center, Minn., Rev. T. J. Van Horn officiating.

**PAYNE-CHURCHWARD.**—At the home of the bride's parents, Mr. and Mrs. Wm. E. Churchward, Dodge Center, Minn., March 31, 1915, Rev. T. J. Van Horn officiating, Mr. Arthur Payne, of Hancock, S. D., and Miss Eva Lilla Churchward, of Dodge Center, Minn.

## DEATHS

**MARIS.**—Rev. Isaac, son of Jonathan and Thomison Morris Maris, was born in Mahoning County, Ohio, July 16, 1834. He died at Nortonville, Kan., March 24, 1915.

He was brought up in the faith of the Friends, and throughout his long life he maintained his relationship with that church. He came to Kansas in 1857. For nearly fifty years he has been a gospel minister, and he has devoted much time and energy to preaching and promoting Bible-school work.

He was married, December 7, 1858, to Miss Alma L. Buten, who had come to Kansas from the State of New York. She was of a Seventh Day Baptist family, and was one of the constituent members of the Nortonville Church. Mr. Maris observed the Sabbath with her and was always glad to do what he could for the welfare of the church. To them were born two sons and one daughter. The daughter died several years ago. The sons, Jesse and Fred, live near the family home, north of Nortonville, and, with their families, are among the most regular attendants and loyal supporters of the church. An adopted daughter, Mrs. M. C. Grady, of Emporia, Kan., is also a member of the Nortonville Seventh Day Baptist Church. So, while Mr. Maris was not a Seventh Day Baptist, he has been so intimately associated with our work in Nortonville from its beginning until the present time that we feel a distinct loss in his death.

The funeral was held in the Nortonville Seventh Day Baptist church, March 26, under the direction of the Nortonville Ministerial Association. The funeral sermon was preached by Rev. William B. Haworth, pastor of the Friends church at Lawrence, Kan. Burial was made in the Nortonville Cemetery. J. L. S.

**COTTRELL.**—Orzelia Babcock Cottrell was born near Utica, Wis., November 20, 1841, and died in Boulder, Colo., March 27, 1915.

In 1858, she was married to Benjamin F. Cottrell, who died in 1905. They moved, early in their married life, to Transit, Minn., where they lived for fifteen years. From Minnesota they

moved to North Loup, Neb., where they lived for a few years and then moved to Therman, Colo., coming on to Boulder about twenty years ago, where they resided till the time of their death.

When about fourteen years old, Sister Cottrell was converted and united with the Seventh Day Baptist church at Utica, Wis. On coming to Boulder she united with the Seventh Day Baptist church here, where she remained a consistent and faithful member till called home.

She was the mother of two sons and three daughters, and is survived by one son, M. B. Cottrell, and two daughters, Mina and May, all of Boulder. The funeral was held from the parlors of the Boulder Undertaking Company, March 28, 1915, conducted by her pastor, Rev. A. L. Davis. A strange coincidence is the fact that her daughter, Mrs. Hattie Sweet, died in Boulder the same day one year ago, and her funeral was conducted at exactly the same hour on March 28, 1914. Interment was made in Columbia Cemetery. A. L. D.

**KRAMER.**—Sarah Flack Kramer was born February 4, 1844, in Ireland, and died at her home in Marion, Ia., March 30, 1915, aged 71 years, 1 month, and 26 days.

She was the daughter of John and Catharine Pogue Flack, who came to America in 1846. Her father died soon after coming to this country. She came from New York in 1857 with her mother, who died a number of years ago. In 1860 she united with the Church of God (Sabbath-keepers) at Marion and, on April 24, 1861, was united in marriage to I. N. Kramer, at Marion, Ia. To them were born five children: Judson A. Kramer, Emily Adelaide Kramer, Mary Catharine Kramer, who died at the age of two years, Sarah Ella Lund, living in Texas, and William Edward Kramer, who died at five years of age. She lived the Christian life, being very positive in her convictions of right and duty, and often sacrificed much to carry them out. She suffered much bodily pain for years. A short time before her death she expressed dependence wholly in the blood of Jesus Christ for salvation. Her love for, and devotion to, her home was unusually strong and no sacrifice too great to make for her children. Her hospitality is well known and appreciated by many a worker in the Lord's vineyard who sought rest and quiet and social intercourse in her home.

Funeral services were conducted at the residence of the family, by Eld. H. D. Clarke; remarks suggested by Psalm 112: 6. H. D. C.

**ROGERS.**—Rebecca Jane Titsworth Rogers, widow of the late Professor William A. Rogers, was the daughter of Isaac D. Titsworth and Hannah Ann Sheppard Titsworth, born December 28, 1834, at Plainfield, N. J. She died at the home of her son, Dr. Frederick T. Rogers, in Providence, R. I., April 2, 1915.

She was the second in a family of ten children, three daughters and seven sons. Of these children, three had passed away before the death of Mrs. Rogers, the oldest, Anna, the wife of George S. Larkin, and two of the sons, Abel S. and Rev. Wardner C. Titsworth. Of the re-

maining six children, four were present at the funeral service which was held in Plainfield, N. J., Kizzie, the wife of W. Riley Potter, Thomas B., Lewis T., and Alfred A. The other two are B. Franklin and Rev. A. Judson Titsworth. Besides the son already mentioned, Mrs. Rogers was the mother of Ellerton, who died in infancy, and of Prof. Arthur K. Rogers, a member of the faculty of Yale University. She was baptized at the age of twelve by Rev. David Clawson, and became a member of the Marlboro (N. J.) Seventh Day Baptist Church. She had her membership transferred later to Plainfield, to New Market, to Alfred, and to Westerly, where it remained till her death. With her husband she was a faithful and ardent supporter of the Seventh Day Baptist Denomination and especially of the educational interests. For several years ending October 15, 1900, she was the contributing editor for the Woman's Department of the SABBATH RECORDER. The funeral services were held in the Seventh Day Baptist church at Plainfield, conducted by the pastor of the church, assisted by Rev. Theodore L. Gardiner, and the burial was made by the side of her husband in the Hillside Cemetery, on Sunday afternoon, April 4, 1915. E. S.

(Continued from page 473)

amounting to a revolution against the traffic is coming. The world has discovered the truth about alcohol as a dangerous narcotic drug. The industrial world is placing the ban on liquor, because it robs working-men of efficiency. The business world has discovered that there is no revenue in a saloon license. We are living in the most hopeful period in regard to this traffic. We are seeing the beginning of the end. We have hardly got over the surprise of the action of the Czar of Russia, who by one stroke of the pen set free 163 million people from vodka. I wish we had a Czar here for a few minutes. After the war Russia will step upon the map a new country such as Europe has never seen" (Sheldon).

Dr. Caroline Geisel, of Battle Creek Sanitarium, was a popular speaker on the program. She said: "It is a woman's business to raise men. The saloon interferes with her business. Has the government the right to license the manufacture and sale of a poison that ruins this business? Alcohol is not necessary as medicine. The medical institution with which I am connected treats an average of 800 a day, has a reputation of curing incurables, and has never used one ounce of alcohol as medicine in the 48 years of its existence. You think a man pays for his glass of beer when

he passes his nickel over the bar. He does not. His baby pays. The law of inheritance is inexorable. The baby is what the father was. Kill the saloon and save the baby. The saloon is defeating the woman's business by cursing the unborn. The saloon is destroying the American home by defiling the American man. Alcohol is not a food, it is a drug. It injures the blood. It retards the digestion. It is the worst enemy of the brain-worker. It hardens the liver. It destroys the kidneys. It furnishes no support to the body. It is a depression! It deadens the body and the senses. Alcohol-users show death-rate 20 per cent greater than non-users. It affects the mental and moral side of nature."

Mr. Poling, a splendid orator of inter-collegiate prohibition fame, spoke these brave words: "We stand in the morning of a great political judgment day—a day when men shall be made; a day when men shall be unmade; a day when political parties shall be weighed in the balance of a quickened political conscience, and when those found unworthy shall be abandoned. Today the finger of human welfare is writing upon the wall of liquor-controlled politics the political 'tekel.' 'Where there is no vision, the parties die.' The paramount issue before the American people today is not the tariff, not finance, not imperialism, nor child labor, nor woman's suffrage, nor prohibition; the paramount issue before the American people is *human welfare*, the conservation of children, women, men,—of humanity. With heads sunward and truth high—*Are you ready?* Are you ready for a mighty program? We offer you no empty shell of departed glory, of valor that has fled; we offer *war*—a war for a cause just and righteous; a war that has tried and damned men's souls; but the smile of God is on it, and the tears of women have baptized it in a holy faith. We can not fail if we are true."

Ex-Governor Hanly, of Indiana, the founder of the squadron, is probably the most powerful speaker in it. He took issue with ex-President Taft's recent Boston speech and showed by careful analysis that the four fundamental features of the National Constitution would *not* be undermined or changed by the adoption of National prohibition of the liquor traffic. We quote from his afternoon address his wonderful diatribe against the liquor business:

I bear no malice towards those engaged in the liquor business, but I hate the traffic. I hate its every phase. I hate it for its intolerance. I hate it for its arrogance. I hate it for its hypocrisy; for its cant and craft and false pretense. I hate it for its commercialism; for its greed and avarice; for its sordid love of gain at any price.

I hate it for its domination in politics; for its corrupting influence in civic affairs; for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men. I hate it for its utter disregard of law, for its ruthless trampling of the solemn compacts of state constitutions. I hate it for the load it straps to labor's back; for the palsied hands it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens.

I hate it for the human wrecks it has caused. I hate it for the alms-houses it peoples; for the prisons it fills; for the insanity it begets; for the countless graves in potter's fields.

I hate it for the mental ruin it imposes upon its victims; for its spiritual blight; for its moral degradation. I hate it for the crimes it commits; for the homes it destroys; for the hearts it breaks. I hate it for the malice it plants in the hearts of men; for its poison, for its bitterness, for the dead sea fruit with which it starves their souls.

I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

I hate it for its heartless cruelty to the aged, the infirm and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones. I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

I hate it as Abraham Lincoln hated slavery; and as he sometimes saw in prophetic vision the end of slavery, and the coming of the time when the sun should shine and the rain should fall upon no slave in all the republic, so I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars.

Topeka, Kan.,

April 3, 1915.

Make it a rule, and pray God to help you keep it, never, if possible, to lie down at night without being able to say, "I have made one human being at least a little wiser, a little happier or a little better this day."—Charles Kingsley.

Far away there in the sunshine are my highest aspirations. I can not reach them, but I think I can look up and see their beauty, believe in them, and try to follow where they lead.—Louisa May Alcott.

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