

The Sabbath Recorder

A GAIN, our university, colleges, and seminary, while bound to be true to the denomination that established them, ought, it seems to me, to act upon the universal principle taught and practiced by the Universal Man, that whoever wants to save his life will lose it, and whoever loses his life for my sake, he will save it. That is to say, an individual, family, church, denomination, school, or nation, that is self-centered is doomed to spiritual atrophy. These are days of "open doors"; and it is my conviction that our schools, with ambition, courage, hope, piety, and loyalty, ought to welcome every open door that leads to larger life and greater service, and to an increase of educational power, influence, and usefulness.

—REV. ARTHUR E. MAIN.

—CONTENTS—

EDITORIAL.—Meeting of the Tract Board.—We wish We Knew.—Questions Answered.—Opportunity Makes Duty. Look Outward	481-483	Tract Society—Meeting of Board of Directors; Treasurer's Report . .	497-499
EDITORIAL NEWS NOTES.—The Saloon a Center of Corruption.—Morgan Offers to Reimburse the Museum.—General Huerta in New York . . .	484-486	Waterford, Conn.	499
Word from Rev. L. E. Livermore . .	486	WOMAN'S WORK.—Truth Never Dies (poetry).—The Work at Lieu-oo.—Minutes of Board Meeting	500-502
Rev. A. P. Ashurst, An Appreciation	486	Federal Council and Positive Christianity	502
SABBATH REFORM.—Sabbath Rally Day, May 22, 1915.—"By Little and Little"	488	YOUNG PEOPLE'S WORK.—Joys in Christian Life.—FOR THE JUNIORS.—Weeds and Deeds (poetry).—A Story of Seed-Sowing	504-506
Alfred University, Alfred Theological Seminary, and the Education Society	489	CHILDREN'S PAGE.—The Way of It (poetry).—Dorothy's Find-Out Club.—Rose, Bird and Brook	507
Alfred University Library	494	SABBATH SCHOOL.—Lessons for April 24 and May 1, 1915	508
MISSIONS.—In the Iowa Field.—More Evangelistic Work in Waterford, Conn.—Monthly Statement	494-497	Save the Robins	508
		HOME NEWS	510
		Denominational News	510
		DEATHS	511

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PLAINFIELD, N. J., APRIL 19, 1915

WHOLE NO. 3,659

Meeting of the Tract Board

On the afternoon of April 11, the Tract Board held its monthly meeting in the parlors of the Seventh Day Baptist church of Plainfield. There was a large attendance, and the correspondence from field workers was full of interest. Some reports of the field work by Rev. W. D. Burdick and Rev. H. D. Clarke have already appeared in the RECORDER, and others will come from time to time. Brother George Seeley's letters inspire faith and hope in the members—qualities often greatly needed when things go slowly and when the work drags.

In connection with his trip to Boulder for the Tract Board, Rev. George B. Shaw writes of a brief visit to Utah and the Pacific Coast. In his work for the board he preached six sermons in Denver aside from his work in Boulder. The reports from Rev. T. J. Van Horn and Rev. H. Eugene Davis concerning exchange of pulpits in the interest of the Tract Society showed good work done, and that it was appreciated by the people of the two churches. New subscribers to the RECORDER and gifts for the work testified to these facts. The board voted to provide programs to aid in the proposed exercises of Sabbath Rally Day, on May 22. Thirty new RECORDER subscribers were reported during the month, but more than twice that number had to be dropped because they were behind more than a year in their payment. Charles Domingo, in a letter from Africa, speaks of his appreciation of Mr. Cockerill's method of dealing with the questions that the African has to meet. He thinks Cockerill is teaching the blacks to "depend more on Christ and less on the white man."

We Wish We Knew

Friends have now and then expressed the wish that the editor would comment upon the present war as having been foretold by the prophets, and as being an evidence that the end of time is near at hand. We give here the words of one good brother:

The last RECORDER is one of the best I ever read. Wish you would call attention of RECORDER readers to the present great war as being a perfect fulfilment of prophecy. Why should we be behind in this matter? Others are very much in earnest in this study. The people must be warned. First Day people are very outspoken concerning this time as given in the "sure word of prophecy." Why are we slumbering? I asked a Lutheran if it had ever occurred to him that this war is what the Bible speaks about and he replied, "Sure." Noah warned the people of the coming flood. Should we not be equally faithful?

Another friend puts it in this way:

Enclosed please find stamps to pay for a copy of the SABBATH RECORDER. Would like a copy of any date that contains anything of a prophetic nature in regard to the European War, as pointing to the near end of time. . . . It seems that some peoples are prophesying that the end is likely to come very soon, even this year.

The last brother is a lone Sabbath-keeper seeking better acquaintance with our paper and with Seventh Day Baptists.

We wish we did know enough to fix positively every great war in its proper place with regard to prophecy, and that we were able to show without a doubt exactly where every "latest" earthquake, cyclone, or sea disaster fits into God's plans as revealed by the prophets of old. But we have never felt justified in positively affirming that a certain passing event or calamity came as the literal and sole fulfilment of some prophetic vision recorded in the strong symbolic language of the Hebrew seer.

This is because we see where so many who have tried to make positive application of prophecy to things thought to belong to the closing scenes of earth were, after all, sorely mistaken. For two thousand years men have missed their reckonings as to things that immediately precede the coming of the Lord to judge the world. A hundred generations have come and gone since some men thought the end was right at hand; and it has not come yet. The wars that laid Jerusalem low and scattered Israel among the nations, the terrible calamities of the Dark Ages, the days of persecution, the Napoleonic wars that filled

Europe with dismay and drenched her fields with blood, the Russo-Japanese War that distracted both Europe and Asia—all these in turn have been made to do duty as exact fulfilments of the prophecies that foretell the end of time.

We know the European War portends great changes; we know it is a most blood-curdling and humiliating catastrophe that must entail long-continuing woes upon the nations of earth. It is a war that reveals a deeper human depravity than we had supposed to be in the hearts of civilized men. It is a war that calls upon every human being to stop and think of the things that pertain to the welfare of the race, and to begin anew to seek for things belonging to the kingdom of God. It must be that out of it God will bring great reformations. He may allow it to burn out the vices, and the ambitions, and the worldly-mindedness, and the hatred of the nations, until, utterly humiliated, they start anew and build upon truer principles of brotherhood than ever before. It may be that out of the scourge of war will come the complete overthrow of the rum power that has been cherished by the nations hundreds of years and has devastated the ranks of men worse even than war. And it may be the very last war—who knows? We hope it is. And we hope that out of it the nations may come, scourged and chastened, with hearts turned toward God and spiritual things.

Where so many have erred in prophesying the end of the world, and where many wise and good men of God differ as to the meaning of the prophecies which some apply to this war, we hesitate about being absolutely certain upon this matter. We do not know whether this is to be the last war or not. We wish we did, but we do not. We might fill our paper with speculations that, we believe, would appeal more to the elements in us of morbid curiosity and superstition than to a pious desire to know God's will,—but what good would it do? Do we want to frighten people into being better, when results may prove us wrong, and may make the "last state" of such people worse than the first?

The real thing is to warn men as best we can to turn from sin unto God. Then, if the end does come in their day, it will be well with them. The end has been coming to a hundred generations of men as certainly as it is coming to this generation,

and the shame of it all is that God's children have not been more faithful in warning them of their danger, instead of speculating among themselves over prophetic visions, and times and seasons that Christ himself says "no man knoweth."

Questions Answered

In a letter to this office, received three or four days ago, a friend encloses two questions with only these words of explanation, "Please answer in the RECORDER." (1) "How many ministers and laymen have been converted to Sabbath observance since our union with the Federation of the Churches in America?" (2) "How many of our ministers have left the call to preach since we joined the federation?"

We gladly answer these questions according to the best data we have at hand, but it is evident that no data for some phases of the questions can easily be found excepting in the memory of our readers. If our friend had studied the *Year Books* for ten or twelve years back, he would probably not have asked the RECORDER for this information. The first session of the Federal Council was held in Philadelphia, December 2-8, 1908. Beginning with the *Year Book* of the next year we find Sabbath converts reported by the Missionary Board alone to be as follows: in 1909, 55; 1910, 49; 1911, 52; 1912, 46; 1913, 22; and in 1914, 54, making 278 in all, or an average of 46 a year for the six years. Beginning with 1908 and counting backward for six years, we find reported for 1908, 12; 1907, 10; 1906, no report; 1905, 13; 1904, 16; and for 1903, 12, as converts to the Sabbath. Since the five years reported average a fraction over 12 a year, we put in 13 for the year 1906 where the report failed, and then for the six years preceding the first council we find an aggregate of 76 converts to the Sabbath, or an average of less than 13 a year.

Of course this can not be a full showing for the denomination, since only the missionary work is included, and we have no data for the churches that are self-supporting. These figures make no account of the coming of Rev. T. L. M. Spencer with a church of 44 members two or three years ago, as that is in a foreign field. Two ministers have come to us since 1908,—Rev. J. Franklin Browne, and Rev. William

L. Allen who died at Alfred. Another in the South has just united with one of our churches. During the six years, a net gain has been reported of over 500 members.

I call to mind eight ministers ordained to the gospel ministry since 1908, all of whom are doing excellent work in the ministry. There may be more but, if so, I do not recall them.

As to the last question, I can think of only three or four ministers who can be said to have "left the call to preach" in six years and these, so far as I know, would not have done so had they not been driven to seek other means of support for their families. We must seek other causes for ministers entering business instead of pastorates than the one implied by question number two, and if our churches seek the causes carefully, they will not be hard to find.

The quotation on our **Opportunity Makes Duty** cover this week is from **Look Outward**

Dean Main's second article on "Alfred University, Alfred Theological Seminary, and the Education Society," found on another page of this RECORDER. The underlying thought of the paragraph is in perfect harmony with the expressed thought of many of our consecrated ministers, educators, and laymen of today, and also in accord with the highest and broadest ideals of Seventh Day Baptists in the past. I have been interested in noting, in RECORDER pages, how time and again the same feelings have found expression.

Turning to President Charles B. Clark's Conference address at Salem, published in the RECORDER of September 5, 1910, we read:

The institution, church or denomination which turns inward upon itself is looking into the bottomless pit. The outward look, that is, the aggressive look, is the only saving look for an institution like the church. When its chief concern becomes its own existence, death and decay have already begun their work. While the church continues aggressively to serve the cause which gave it being and existence, it will grow and flourish. Indifference to this primary law of life is positively fatal. . . . The cause that is allied with the universe, however mean to the sight of man, will succeed.

Then, in an address delivered at the same Conference by Professor Albert R. Crandall, of Milton, Wis., and published in the SABBATH RECORDER of January 9, 1911, we

find the following thoughts, quite in harmony with the others as to improving our enlarged opportunities and looking outside ourselves.

If we are not ready to accept, more generally, enlarged views of fundamental educational factors in Christian life, then we shall fail to go forward, and our agencies of good must live, if live they can, without growing to the demands that call us forward to widening and deepening opportunities. There can be no misunderstanding of the real situation. As a Christian people we have a share of responsibility for the maintenance of the agencies of the kingdom of righteousness on the earth. Loyalty to its purposes is the true evidence of individual as well as of denominational acceptance of a part of its mission. . . . A pious community intent on saving itself is not the ideal pastorate; but rather a loyal membership of the church, intent on working out the world's good.

In a later number of the RECORDER, February 24, 1913, Rev. Edgar D. Van Horn, speaking of the motive of "The New Evangelism," emphasizes what he calls "the breadth of vision." He says:

It is not limited by ecclesiastical or denominational lines. You know we are apt to do things for the good of our order, our church, rather than from an impelling love of humanity. . . . Let us get a bigger and worthier conception of our work. Let us forget that we belong to any sectarian order and remember that if we are going to win souls into God's kingdom we must have no inferior motive.

If we understand these men, the keynote of their writings is a call to greater self-forgetfulness, to deeper sympathy with Christ's world-wide work of helping and saving men. It is a call to lay hold of whatever duties may come to us, whether imposed upon us by our church, our community, or by the broader claims of a common brotherhood.

Fidelity to these principles should in no way conflict with perfect loyalty to our own beloved cause. Indeed, the Seventh Day Baptist should have a larger vision because he is a Seventh Day Baptist. As a true Sabbath-keeper his aims should be higher, his sympathies broader, and his activities farther-reaching, for the very reason that he recognizes a higher, broader spiritual plane on which he may commune with his Maker. The Sabbath-keeper should, above all others, have part, as far as he is able, in every recognized religious interest in the great world about him because he has a definite mission in bringing to each this added spiritual truth.

EDITORIAL NEWS NOTES

The Saloon a Center of Corruption

In passing sentence upon sixteen men of Terre Haute, Ind., including the mayor, all convicted of election frauds and condemned to prison, Judge Anderson made some telling comments regarding the saloons. Several liquor men were among the convicts, and when the judge came to their cases he said:

My notion is that the saloon will have to go. I believe the time will come when the people will rise up and smash the saloon—at least as we have it now. The evidence in this case showed that the saloons were the centers of nearly all the corruption in the election at Terre Haute.

The court further expressed the opinion that the Almighty designed that such hale and hearty men as were the saloon-keepers who had testified there, should work with their hands and earn an honest living.

Morgan Offers to Reimburse the Museum

J. Pierpont Morgan, who sold to Duveen Brothers the valuable Chinese porcelains loaned by his father to the Metropolitan Museum of Art in New York City, has offered to reimburse the museum for the expense of housing them and caring for them previous to the sale. The trustees of the Metropolitan, however, have declined to accept any pay, on the ground that the cases bought for the specimens can all be used for other things and that the museum has been amply paid for all trouble by the extra patronage received on account of that exhibit, and by the pleasure of giving so much enjoyment to the public.

General Huerta in New York

The exiled ex-president of Mexico, General Victoriano Huerta, arrived in New York City from France on April 12. He will not go to Mexico nor yet to Cuba. His visit is to be confined to the United States. Before being allowed to land he was required to take an oath that while in this country he would commit no act in violation of our neutrality laws. He hopes "to do a lot of sightseeing," and says he is glad to be among American people, whom he very much admires. He is silent as yet on the Mexican question.

He has aged rapidly since his exile, and yet seems as self-poised and fearless as ever.

Mr. Nathan Straus, of the Free Synagogue in Carnegie Hall, New York City, some time ago established a one-cent lunch for the poor, at which a cup of coffee and rolls or sandwiches could be obtained for one cent. As high as 12,000 persons are being fed there, and many respectable people enjoy the simple meal. Mr. Straus promises to keep it running as long as there are poor persons needing such a meal.

Mr. Louis Brandeis, of Boston, says, "The Free Synagogue translates the Jewish faith and spirit."

Henry Morgenthau, ambassador to Turkey, is called by his Hebrew brethren, "a Jew of the Jews." As an arbiter of nations Mr. Morgenthau has proved to be a great friend and helper of his people. Before going to Turkey he was president of the Free Synagogue mentioned above.

The passage of a children's labor law regarding canneries in New York State, making a twelve-hour day for children working in the canning business, is stirring up nation-wide feeling, and many bitter comments upon the legislature are being made by its own party papers.

The Rev. William Hay, F. R. G. S., pastor of the Nassau Street Baptist Church, Winnipeg, will deliver the graduating address at The Moody Bible Institute of Chicago, on April 22. Mr. Hay returned last year from a visit to the missionary stations in China, Korea and Japan, attending the Baptist conference in Shanghai and addressing a number of student gatherings in the different lands. Mr. Hay was formerly president of the Baptist Union of New Zealand.

A young lady in one of the Yellowstone Park stages, last summer, when it was held up by a bandit, succeeded in getting a snapshot of the robber. Now, after he has held up sixteen stages, this snapshot has led to his identification and arrest. He proved to be a ranchman who made all his hold-ups in broad daylight and after each robbery boldly rode out of the park.

After Rev. Charles A. Eaton, pastor of the Fifth Avenue Baptist Church of New York City, had invited more than two hundred Protestant clergymen and church officials of all denominations to meet in his church to hold a special communion and pray for a revival, his plans were held up by some of his deacons who objected to allowing clergymen and laymen of other denominations to partake of the sacraments in a Baptist church. The communion part was abandoned, but the two hundred invited guests had a good meeting and they are invited to meet there again to pray for a wave of religious fervor to come upon New York City. It is to be hoped that Dr. Eaton may be able to warm up some of his own deacons. The general revival will hardly be promoted by their spirit of exclusiveness.

"Tell my friends that I paid for my folly with my life. Gambling did it." These words were a part of the last message of Ignatius J. Chileski, a lawyer and private banker, who died as a charity patient in the tuberculosis ward of a hospital in Chicago. He had fled in 1911, leaving his depositors clamoring for \$100,000 of their money, which he had lost in gambling. After traveling around the world in an effort to regain financial standing under the name of Joseph Wagner, he returned penniless, went to the charity hospital, and just before his death sent this last message to his friends.

Another German raider has run the gauntlet of British gunboats outside and found refuge in one of our ports. This time it is the cruiser *Kronprinz Wilhelm*, formerly of the German Lloyd Line. She was closely pursued by British gunboats and narrowly escaped being taken, finally putting in at Newport News. The raider had expected to be replenished with supplies by a German gunboat at sea, but British cruisers prevented this. The British prisoners on board were started for England and neutrality laws were applied to the *Kronprinz Wilhelm*.

Mr. Donald Nicholson, close friend of Whitelaw Reid, and for nearly thirty years managing editor of the New York *Tribune*, died at Pleasant Valley, N. Y., on March 11, aged eighty-one years. He became

identified with the *Tribune* two or three years before the death of Horace Greeley, its founder and first editor, and served it in some capacity for about forty-five years. He retired from active service in 1905.

According to the papers, there is a general exodus from South American ports to the Panama Exposition in San Francisco, Cal. Conditions in Europe, the Mecca for globe-trotters in ordinary times, make it impossible for Americans to go there, and the Panama-Pacific Exposition will reap a great harvest.

The Episcopal Commission of the Faith and Order Movement is issuing a pamphlet entitled, "The Object and Method of Conference," and has in press a "Manual of Prayer for Unity," compiled from many sources. That denomination proposes to make May 16 a day for special prayer for the Christian unity movement.

An American Clearing House Committee in France, under sanction of the French Government, has been formed, with Morgan, Harjes & Co., of Paris, as president, the object of which, in part, is to receive and properly distribute contributions for the relief of sufferers among the allies. The bulletin of this committee says that the area in France overrun by the war is almost equal to that devastated in Belgium. Vast numbers of people have been driven from their homes and must be sheltered and kept from starving by the overburdened French people. France is called the battle-field and the hospital of western Europe. Food and clothing are solicited. The law forbids the importation of tobacco, matches, playing-cards, and medicines; so people are requested to keep these out of the packages they send. The French Line will carry relief goods free from New York to France when directed to the War Relief Clearing House, 150 Bank Street, New York City. Clyde A. Pratt, 15 Broad Street, New York City, will also furnish information to any who wish to know what and how to send.

The forthcoming *Year Book* of the Department of Agriculture will contain a scheme for organizing rural communities for both business and social betterment. The scheme calls for ten committees, five

of which shall deal with business needs and five with the social needs of rural communities. Judging from explanations given in the circular, this scheme worked out will be of great value to farming communities.

Fifty years ago we were passing through the closing scenes of the Civil War. On Friday, April 2, 1865, Richmond fell; on April 9, Lee surrendered to Grant at Appomattox; on April 26, Johnston capitulated to Sherman; on May 4, Richard Taylor surrendered to Canby; and on May 26, Kirby Smith surrendered to the same officer. Thus we see that it was more than a month after Lee's surrender that the Confederacy actually died, although it received its deathblow at Appomattox on April 9.

Word From Rev. L. E. Livermore

MY DEAR BROTHER GARDINER:

I naturally shrink from any public mention of my infirmities, but since we have received many letters of inquiry and sympathy occasioned by a few words kindly spoken through the columns of the SABBATH RECORDER a few weeks ago, I am inclined to ask for a little space, through the same channel, in which to express our appreciation of their interest and sympathy.

On the twenty-sixth of March I reached and passed the eightieth milestone in my earthly pilgrimage, and in such an improved condition of health that I could then, and can now announce myself as eighty years young.

During the few months of my illness, when my friends were apprehensive that my journey was nearly ended, and the words of Jehovah through the prophet Isaiah to Hezekiah, "Set thine house in order; for thou shalt die and not live," were fresh in mind, I never had a sweeter consciousness of God's love and companionship. "Lo, I am with you alway." This is a blessed promise and may be every Christian's blessed experience.

The SABBATH RECORDER is a great comfort to me. Its valuable editorials, its well conducted departments and interesting contributions from consecrated workers, fill my heart with good cheer and hopefulness for our cause and our people. We should not entertain, for a moment, the spirit of

pessimism. There has been substantial growth, in the last half century, in general intelligence, a broader grasp of our Christian faith and duty, better methods of teaching and training our young people for efficient service, and improved organizations in all lines of our denominational work.

If any people have reason to be courageous and hopeful, it is those who are conscious of having divine authority for the truths they advocate. Ultimate victory is certain. Now, let us read together and apply the words of Hezekiah, king of Judah, found in Second Chronicles 32: 7-8.

L. E. LIVERMORE.

Kissimmee, Fla., April 12, 1915.

Rev. A. P. Ashurst

An Appreciation

REV. A. J. C. BOND

It was not the privilege of a great many Seventh Day Baptists to know intimately the subject of this article. While the period of my personal relationship with him was very brief, I felt then, and have felt ever since, that it was quite intimate. And as I came to know him, I learned to love him. He had a personal charm which drew me to him, and a depth of life and character which held me, and I always counted it a privilege to be thrown in his company. In fact I enjoyed it so much that I deliberately sought his companionship.

Our hospitality may not equal that for which our Virginia ancestors were noted, but wife and I have always counted it a privilege, both for our own pleasure and profit, and for the sake of the children, to entertain our friends in our home. There never was a guest more welcome, or one who contributed more interest and pleasure to the social chat of the family circle than Elder Ashurst. He was very modest, and it was only incidentally that one learned of his own part in the interesting incidents and circumstances which formed a part of his life history. It was only incidentally, as he spoke of the perilous experiences of war time, that you learned of his being detailed to patrol the sea at night, when Federal war vessels lay out in the ocean, an ominous threat upon the city whose safety might depend upon the sacri-

fice of his own life. For if, during the night, these ships should come in toward shore, it was the duty of this young lieutenant to fire the signal which would warn the guard on the shore, but which would expose himself to the fire of the enemy against whom he had warned the forces. And A. P. Ashurst, not yet twenty, as I remember it, was detailed to this important service because he could be relied upon. And how vividly he could reveal the destruction of Sherman's march to the sea, as he told of his lonely homeward tramp, when for miles he could have walked the road without touching ground, so thickly lay the dead carcasses of domestic animals, driven for miles from both sides to be slain by the army; or of his effort to get a bite to eat at a prosperous-looking farmhouse, from which the woman, used to plenty, pathetically turned him away without a bite, there being nothing left in the house to eat.

I used to listen with interest as he related his experiences with freckle-faced, red-headed "Joe" Harris, known to this generation as Joel Chandler Harris, or even more familiarly as Uncle Remus. The only time Brother Ashurst ever played truant was with "Joe" Harris. As they went to school in the afternoon they were attracted by something over the fence, in the woods. They turned aside to investigate. Then young Harris suggested that they spend the afternoon in the woods, and not go to school. Elder Ashurst declared that to be the longest afternoon he ever experienced. It was soon too late to go to school, and too early to go home, and they had to suffer it out. Brother Ashurst's mother gave Joel Chandler Harris his first instruction, in her own private school. He had come over to get the Ashurst family washing for his mother when Mrs. Ashurst asked him if he didn't want to go to school. He did, so she told him to bring his book and come on to school. Mr. Ashurst and Mr. Harris were schoolmates in the academy, also.

Elder Ashurst's relation with the great men of the Southern Baptist Convention was quite intimate—such men as John A. Broadus, whom he highly respected, and C. H. Toy, whom he loved. He was a graduate of this institution where I am now taking graduate work, and I confess I feel less lonesome here because of the knowl-

edge of that fact. Brother Ashurst was the founder and first editor of the *Florida Baptist Witness*. He used to love to tell of an experience with one of their big preachers. They went together to an association, in Brother Ashurst's buggy. As they were driving along the road this minister asked him what text he had been thinking about lately. Brother Ashurst told him of one which he had in mind. "How would you develop it?" was the next question. So he began to outline it. Meanwhile the other brother kept "popping" the leaves with his whip, as they drove along through the woods, with the bushes on either side. It was the custom to elect the preacher of the introductory sermon after they had arrived at the place of meeting. This morning they elected the companion of Brother Ashurst. He asked the latter to go into the pulpit with him. When the time came, the man got up and preached Elder Ashurst's sermon. It was the one he had prepared for the meeting, and he had been placed on the program for the evening. After the service was over he told the preacher of the sermon that he had preached a better sermon from the text than he could, but he didn't know what he would do for the evening sermon, for that was his sermon for that service.

Elder Ashurst was a man of prayer—a man of close and intimate fellowship with God. To be in his presence was to be conscious of this fact. And he stimulated in you a confidence in God, and faith in the present reality of the unseen world. His was a personality which you felt had intimate relation with the eternal world. They say he is dead. But a life like that can not die. He lives on; not simply as an influence. But in that same personality which we loved here we shall greet him beyond the shores of time, and shall enjoy him in a more perfect fellowship.

*Southern Baptist Theological Seminary,
Louisville, Ky.*

If Jesus Christ is not worth being made known to every man, even to the ends of the world, he is not worth knowing for you and me. The least thing we dare attempt, if we be true to Christ, is to make his gospel universal and do it now.—*J. Campbell White.*

SABBATH REFORM

Sabbath Rally Day, May 22, 1915

Will the pastors of the churches and the superintendents of the Sabbath schools please notify the undersigned at once as to how many copies of the programs for Sabbath Rally Day they wish to have sent to them? You may not be able to use all of the program, but it is hoped that at least parts will be used, and especially the program for the Sabbath school.

On behalf of the Advisory Committee,
EDWIN SHAW.

Plainfield, N. J.

"By Little and Little"

LOIS R. FAY

It has been said that it is a little thing, a matter of no consequence, to "remember the sabbath day to keep it holy." By such an argument as this the adversary weakens human advancement Godward. By emphasizing the immensity of the universe, the Tempter persuades mankind that God is too great a Being, with an incomprehensibility too extensive, to care about man's dedicating to him one particular day in seven. Thus the chief of those evil spirits which merely believe God and tremble, argues against a course of individual righteous living which shows the faith and love of the believer.

"By little and little," God gave the children of Israel a possession in the promised land. "By little and little," he is giving his people today victories that secure for them a "promised land." "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." We can not despise the day of small things without destroying ourselves. We can not, on the other hand, "strain out the gnats and swallow the camels" without being blind to the relations of small things to the great, and the Wisdom which teaches that "these ought ye to have done, and not to leave the other undone."

Close at hand everywhere are countless things far less extensive than a twenty-four hour day, and God cares for them.

As this is being written, a copious fall of snow is disappearing slowly but surely in the spring warmth. One by one individual flakes fell, and became, together, compact masses impeding human progress. Now one by one the drops of water are called out by the warmth, and falling from the disintegrating masses, pursue their way downward toward the level decreed for them, uniting with equally obedient fellows into streams of ever increasing power, which the once impenetrable drifts can not resist, as the countless particles, assembled and marshaled by millions, follow the divine law directing them. "By little and little" those great drifts came; "by little and little" they are removed.

Beside one of these receding banks of snow the eye singles out another small thing from among its fellows. It is a little brown wisp of grass, whose root is acquiring renewed semblance of life as the moist warmth permeates the soil. A slight suggestion of greenness is increasing in the dried stem. Its fellows likewise are in various stages of awakening at the call of the resurrection season. Each of these tiny individual bits of creation may be considered as a little thing in the great universe, yet it is one of those myriad stems of grass which at the command of their Creator make the earth habitable and beautiful. Who dares despise the days of these small things?

"By little and little" the myriads of grass stems, awaking and expanding, will transform a land of somber hue into a land of verdure, declaring anew the promise, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." This great universal promise is fulfilled year by year, season by season, day by day, because divine law is obeyed by small individual things, countless and infinitesimal in number. In contemplating these littles, and their limitless power, in God's great plan, as manifested to our wondering eyes, can any one reasonably say God is not particular about the conduct of small things? He who makes the earth resplendent with his little drops of water and little blades of grass, has other small matters, seemingly small requirements, which have a still greater influence in beautifying the home of humanity. One of these is his Sabbath law.

Alfred University, Alfred Theological Seminary, and the Education Society

REV. ARTHUR E. MAIN

II

At the annual meeting of the Education Society in 1892 emphasis was placed upon the value, to our ministers, of studying together and in schools of our own; and enough money was pledged to bring the annual income of the theological department up to \$2,400 for the next six years, for the support of three resident professors. But death removed some of the largest subscribers before their pledges were put in legal form, and a considerable part was never received. In 1896 special attention was called to higher education in its relation to business life, to missions, to the ministry, and to denominational life and growth. In 1898 there were reported for the theological department 18 hours of instruction a week the first semester and 21 hours the second semester; and, in 1899, 15 hours a week throughout the year. Attention was called to the wisdom of the policy, "Our own schools for our own young people, and our own young people for our own schools."

In 1900 and 1901 the trustees of Alfred University said to the Education Society, in substance: (1) We are interested in the theological department, and desire to cooperate with you in seeking to bring to it an increase of strength and usefulness. (2) But in our efforts to carry out your wishes we have continued to add to our already heavy burden of debt. (3) Therefore it seems to us, under the circumstances, that the Education Society, organized for the purpose of seeking to secure the "full endowment of a denominational college and theological seminary," should itself assume the responsibility of providing our treasury with the funds needed to administer the affairs of the theological department.

In 1900 the president of the society made the valuable suggestion,—valuable to the seminary and our churches,—that the regular theological instruction be supplemented by lectures and informal talks to be given by a few qualified men from different parts of the denomination. The subject of increasing the efficiency of our theological education was earnestly discussed in four

Infinitesimal though the extent of this day may be in comparison with the ages of eternity, its duration is long in comparison with the individual existence of one of those evanescent drops of water, which pendent for a moment only, reflects the light of its Creator, and then joins the expanding stream of countless others.

Like an individual pendant of time falling from the hollow of God's hand, each day is given man to illumine, six of them by laboring and doing "all thy work," the seventh by remembering to keep it holy. Each individual day so kept, like a little drop of water, or a little blade of grass, becomes a part of the great revelation of the perfection of the Creator. We anticipate that perfect day spoken of by prophets, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Let us hasten that great day "by little and little"; by giving to the individual days the luster the Creator ordained for them. Let us do this, not because it is a law which we must obey in pharisaic strictness, but because "the sabbath was made for man," and we love the gift.

In it man has opportunity to draw nigh to God, that God may draw nigh to man, and inspire him for the six days of labor. In this day man may ponder his own works in relation to God's, and God's works in relation to his own, gaining wisdom which makes him an individual part of the stream that flows ever on to the great sea of perfect knowledge, destined to fill all the earth with glory and beauty.

They who keep no Sabbath Day fill our world with lawlessness and transgression. They who keep every day shirk upon toiling fellow-men the six days' labor given man to work out his own salvation; they lose many of the object-lessons necessary in accomplishing the works of God. May the stream of living water which issues from his Throne be augmented by many individuals, till the whole world is enlivened by it.

"There is more power in the cultivation of self-denial than there is in the gratification of all the desires of the heart. We count it riches to have what we want, and oftentimes we forget that to be able to do without is power. Self-denial is the secret of our strength."

short addresses. A special committee, appointed upon the recommendation of the trustees of the university, reported, recommending (1) that the trustees make early and earnest efforts to strengthen the teaching force of the theological department; (2) that our people loyally and generously support these efforts; (3) that the work of the teachers be supplemented by the employment of non-resident lecturers; (4) that the Board of the Education Society consider favorably the plan of securing individual and systematic subscriptions toward the support of the department. This report was adopted by a rising vote. In 1901 the Executive Board of the society reported an increase of the endowment fund for the seminary of over \$1,500, and the subscription of about \$1,400 toward next year's expenses; and closed with an earnest appeal to the denomination to furnish \$1,500 a year for the seminary until an adequate endowment should make this no longer necessary. Dr. Wm. C. Daland, then of Leonardsville, N. Y., gave an able address closing with these words: "For the sake of the past, and all the gifts of noble men for this object, we must keep up our Seminary. For the sake of the present, and the need now, more than ever, of a properly educated ministry, this is not the time to let it go down. For the sake of the future, if we have any faith in the triumph of the truth, as we hold it, we must not have it said that on the threshold of the twentieth century we let this department go into oblivion." Other speakers added to the inspiration of the occasion, among them Dr. L. C. Randolph, then of Alfred, who had taken a leading part in the task of re-establishing the seminary, and Mr. David E. Titsworth, of Plainfield, N. J., now held in our grateful memory. Mr. Titsworth said the time for action had come, and appealed for endowment subscriptions. At the close of his stirring words it was found that over \$10,000 had been subscribed; and Rev. S. D. Davis asked for the divine blessing upon the offering.

At a special meeting of the trustees of Alfred University in April, 1901, the Executive Committee reported having given much time and consideration, and having had much correspondence, with reference to the theological department; and recommended that the trustees pledge co-opera-

tion with the Education Society to the extent of funds guaranteed by the society. At another meeting called to complete the reorganization of the department, held in September, after the annual meeting of the Education Society in August, it was voted, (1) to invite the writer of this article to become dean and professor of theology; (2) to authorize a more distinct separation, by the president of the university, subject to the Executive Committee, of the work of the department from the college, under the name of Alfred Theological Seminary; (3) to authorize the repair and furnishing of the "Gothic," at the expense of the seminary, and in a manner suitable for its use.

Since then an equitable division of the early funds has been made between the seminary and college, thus making it still more plain that the ruling spirit and purpose of the trustees has been altogether friendly and fair toward the seminary.

Alfred Theological Seminary, then, practically, is a "distinctly separate" school from the College of Liberal Arts. But this does not mean alienation or opposition; for there is close affiliation between all the schools that make up the university. College students can elect as a part of their college course over one year's work in the seminary; and seminary students, if they need the subjects, can take English, ethics, psychology, logic, philosophy, sociology, principles of education, history, economics, and music, in the college; and in the School of Agriculture can be placed in intelligent sympathy with the general principles of scientific farming,—a valuable asset today in the equipment of pastors and social and religious leaders. The Baptist Education Society of New Jersey is helping, financially, one of our students; and the secretary wished him to remain here and take advantage of some of these opportunities.

Beginning with 1901-2 an average of twenty-two students has come under the instruction of the seminary, eight of these, at least, having the ministry in view. Among the others have been those consecrated to teaching work in foreign fields; those seeking better preparation for work in the home church; those desiring a more solid ground on which to rest their faith; and those who came to get a better knowledge of

the Bible or of general religious truth, for the sake of their informing or culturing value. Five or six denominations have been represented among our students. This class work does not include, of course, some correspondence work, the influence of the circulating library, the *Helping Hand*, courses of lectures on Sunday before university teachers and others, and other lectures, addresses, papers, pamphlets, and books, by members of the seminary faculty. All this is not very much; we wish to do more; but the seminary has not been idle.

The Seventh Day Baptist Education Society is now about sixty years old; but it has every reason to be more vigorous and progressive than ever. The second article of its constitution says that its object shall be "the promotion of education in such a manner as shall tend to the ultimate founding and full endowment of a Denominational College and Theological Seminary; likewise the support of all Institutions under the control of the denomination, the founding of new Institutions, and the advancement of the interests of education generally in the denomination." Through its agency over \$26,000 was paid or pledged as the beginning of the large fund now in the hands of the Board of Trustees of the Memorial Fund.

The society has been loyal to the seminary as reorganized in 1901. At the annual meeting in 1902 Mr. C. C. Chipman, a prominent trustee of the university, chairman of the Education Society Committee on Permanent Endowment for the Theological Seminary, and now of honored memory, presented the committee's report. This report consisted largely of a circular, copies of which had been sent out to several hundred people. The circular set forth general reasons for a theological education; reasons for having a denominational theological school; and the question of maintenance and endowment, the endowment having been increased by contributions and pledges over \$15,000. The program of the meeting included addresses upon the history and value of our theological training work.

In 1903 the General Conference voted that "we would most earnestly appeal to our young people to prayerfully consider their duty before God in regard to giving themselves to the gospel ministry and mission

work, and that in our homes and in our churches it shall be made the subject of devout prayer that the Lord of the harvest shall send forth laborers into his harvest, for the harvest truly is great but the laborers are few." In 1904, in an address whose power many must still recollect, President B. C. Davis said, "Our theological seminary is a resource which no man can measure,—a training school for a ministry, consecrated, refined, cultured, scholarly and denominational in its broadest and best sense. And this brings me to emphasize a resource of which some of you may never have thought, viz., the breadth of Seventh Day Baptist spirit. While intensely denominational in its best and loftiest sense, our seminary and our theology has a catholicity of spirit and fraternal fellowship which is simply superb. It is the marvel of our neighboring denominations that the Seventh Day Baptists are not a narrow and bigoted people as they had supposed, but are broad in Christian scholarship, broad in interdenominational courtesy and co-operation, broad in ideals of citizenship and humanitarian philanthropy." The Committee on Educational Interests, Rev. Edwin Shaw, chairman, reported the following resolution: Resolved, That we do not consider a sectarian restrictive policy, in our educational institutions, either a fruitful method for denominational enlargement or a good educational policy. And the Education Society said through its corresponding secretary, Dr. Wm. L. Burdick, that never before was there a time when it was so necessary that he who is to succeed should be thoroughly educated, having, also, clean hands and a pure heart. In 1905 Dr. George W. Post, president of Conference, said, The Education Society has made much progress during the past year. The work of the theological school has been well maintained and there are excellent prospects for the future. He also called attention to the importance and possibilities of our circulating library. Through its Committee on Educational Interest, H. M. Maxson, chairman, Conference said that our schools should be loyally supported as denominational, but not as sectarian in control or instruction; and that modern conditions demand that our ministry should possess a broad and thorough education of the highest type, including, first, knowledge of

books and of men, of civic, social and industrial questions; second, of theology as taught in our seminary, but broad enough to fit our pastors to labor cordially and sympathetically with all workers in God's vineyard. In 1905 Conference urged upon our young people the importance of availing themselves of every opportunity to increase their knowledge of the Bible,—a masterpiece in literature and ethics. In 1906 the report of the Board of the Education Society discussed at length the nature, difficulties, opportunities, tasks, and blessings of the Christian ministry. In 1907 the Conference through its Committee on Education indorsed the work of the seminary; and recommended (1) that our people establish a fund for the increase of its library; (2) that our colleges advise their students who have the ministry in view to attend our seminary; (3) that the denomination consider the Education Society a suitable trustee of funds for the endowment of any of our schools; and (4) that at least one Sabbath, including the weekly prayer meeting, be given to prayer and preaching in the interest of a deepening spirituality among our college and seminary students. The Board of the Education Society, in its report, quoted the following from Professor Hugh Price Hughes: "Churches that fail to maintain their hold on the higher regions of thought are destined to die. No degree of evangelistic zeal can compensate for the loss of intelligent and rational faith." At the Boulder (Colo.) Conference in 1908, the "Twentieth Century Endowment Fund" movement was started, in the interests of our three colleges and the seminary. The Board of the Education Society reported that it had recommended to the churches that the first Sabbath in May be set apart for prayer, conference, and preaching, with reference to education in the highest sense, and in connection with our university, the colleges and the seminary. In 1911 the Board of the Education Society reported that in no two of the ten years since the reorganization of the seminary had the school been such a center of interest in connection with general religious ideas, Bible study, and the Sabbath question, as in the last two years. The Conference of 1912 expressed an appreciative interest in the good work and great needs of our university and colleges, and voted to lay upon

the hearts of the people the estimated budget for the seminary of \$1,500 above the income from endowment, trusting that it would be fully subscribed and paid at an early date. In 1913 the Board of the Education Society said in substance: The small college and the great university, the small seminary, in the midst of churches that need preaching and evangelism, and the great seminary, like Union, in the midst of teeming millions, each has its mission, and both are needed. If Seventh Day Baptists need a few denominational colleges, by equal reasoning we need a denominational seminary. And we urge that the opportunities and privileges of the Christian ministry be made a more familiar and living theme in home and church; that prayers to the Lord of the harvest for more laborers be oftener heard in places of prayer and praise; and that every church make regular offerings for the treasury of our seminary.

In 1905, at the fiftieth anniversary of the Education Society, it was said that our educational fathers, in their loyalty, zeal and far-reaching vision, in their intelligent faith, hope and courage, laid foundations broad, deep and strong. May we show ourselves worthy of our inheritance as, inspired by what our fathers were and did, we go on building higher and yet higher the splendid temple of learning.

The Alfred select school was organized in 1836; and I come from this glance over nearly eighty years realizing as never before how thoroughly Christian our early educators were in spirit and purpose; how open-minded and large-hearted, and how free from narrow sectarianism; how steadfast in convictions, how enthusiastic for humanity; and how high their ideals of general education, and of the ministry and ministerial education. Our world of thought and action is larger than theirs; but are we keeping up to the high level of their ideas and hopes?

At different stages of civilization patriotism has been largely confined to family, tribe, state, or national boundaries. But we are beginning to see that true patriotism must be international, world-wide. "The pack needs the wolf, the wolf needs the pack." There can not be collective life and strength without individuals; and the individual will have only stunted development apart from associated life. An indi-

vidual, family, state, or nation, will come to fullest self-realization only by the way of friendship, fellowship, and service, with other individuals, families, states, and nations. The highest type of individual citizenship must have its roots in a sense of world-wide citizenship.

Likewise, the individual believer needs a Christian home; the home needs the church; the church needs the denomination; and the denomination needs the Church, which is the Body of Christ. Personal loyalty to Christ seems to me to require loyalty to the home, the church, the denomination, and to Christendom. Ideal individual fellowship with Jesus can not but lead one out and on to fellowship with every true though imperfect disciple of our Lord, in a common love of God and man, and in co-operative purposes and plans to bring the world through salvation into the kingdom of God. It is my growing conviction that, humanly speaking, the safety and hope of the truth as we hold it, depends upon our entering every door to Christian fellowship and co-operative service that is open wide enough to welcome us as Sabbath-keeping Baptist members of the Church of God. When men are seeing with a new insight that individual, domestic, social, industrial, commercial, political, national, and international, life and relations need to be "twice born," and to have the love of God shed abroad in them, this twentieth century has little room for irrational independency, self-isolation, and exclusiveness. The best of the world's work is one work and calls for a united Church. But this does not mean the surrender of our Sabbath conscience or a "Nirvana" for intelligent personality.

Again, our university, colleges, and seminary, while bound to be true to the denomination that established them, ought, it seems to me, to act upon the universal principle taught and practiced by the Universal Man, that whoever wants to save his life will lose it, and whoever loses his life for my sake, he will save it. That is to say, an individual, family, church, denomination, school, or nation, that is self-centered is doomed to spiritual atrophy. These are days of "open doors"; and it is my conviction that our schools, with ambition, courage, hope, piety, and loyalty, ought to welcome every open door that leads to larger life and greater service, and

to an increase of educational power, influence, and usefulness.

Although the word "Education" has been greatly enlarged in the scope of its meaning in recent years, still very many of us are in the habit of thinking of it and using it as referring chiefly if not solely to intellectual development by means of non-religious knowledge. But man is also a physical, emotional, social, moral, and religious being; and he is vitally related to the conditions, rights, and obligations, of economic life and citizenship, under the great laws of self-preservation and of love to God and man. Ideal education then can be nothing less than the highest possible development of the powers of one's whole being—of body, mind, and heart; the best possible preparation for making both a good living and a good life; the best possible training for the service of God and man.

The late Rev. Darwin E. Maxson once said that the world forms its judgment of us as Sabbath-keepers very much by what we are in other things of personal worth and of value and use to society. Individual and public righteousness; the safety and the wholesome unfolding of the lives of the children and youth of our land; the purity and strength of manhood and womanhood; justice, peace, temperance, and good citizenship; equality of opportunity among men to live a true, free, and happy life; the duty of social service measured by one's gifts and power—are these also things for which Seventh Day Baptists stand?

Are the educational ideals and standards of our colleges traditional or progressive, low or high, narrow and narrowing or broad and broadening? Is the product sought mere scholars and book-worms fitted only for Pope's "black gown and a salary"; or scholarly and book-loving, mankind-loving men and women, inspired by their varied knowledge of men, books, and things, and on fire with purpose and zeal to practice loftiest principles in the work of the world today? Is our theological seminary slavishly tied to the past, honored though that past be, and indifferent to the power and need of highest sacred learning; or has it an "uncovered ear" for the voices of advancing science and philosophy, history and literature, Bible-study and theology? Is the product sought merely good

men well supplied with a knowledge of Greek and Hebrew, Church history and homiletics, theology and apologetics; or men so trained in an experimental knowledge of the word, providence, and kingdom of God, and so loyal to Christ their living Lord, that they will go forth guided and sanctified by the Holy Spirit, and prepared in the measure of their capacity to help men and women, the young and old, to work out to practical ends the great and everyday problems of both the inner and outer life? Theological soundness means moral consistency; and the best treatise on ethics is a righteous personality.

We are glad to believe that the schools of our denomination seek more and more the highest and best things in education as the result of their spirit, plans, and labors; and that our people more and more want the best for the home, the farm, the church, the school, and for every place of happiness and service in the life and work of the world.

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

Alfred University Library

The library of Alfred University contains what is perhaps the most complete file of denominational literature in existence. This collection at the present time contains about seven hundred titles of books, pamphlets, manuscripts and periodicals written or published by Seventh Day Baptists, together with considerable material pertaining to the Sabbath or to the denomination in general written by others than Seventh Day Baptists. It is the desire of the librarian to make this collection as complete as possible. This material, which is being classified and catalogued, will serve as a permanent depository of Seventh Day Baptist literature of incalculable value to the denomination. It will materially aid the librarian in carrying out this project if those who have denominational literature of permanent value will co-operate with him and kindly send to him such material as may be available. Old Seventh Day Baptist publications, tracts, manuscripts, pamphlets, essays or papers written by, or in connection with, Seventh Day Baptists, which in any way bear upon the Sabbath

or upon denominational life and history will be gratefully received.

In this connection it might be well to mention also the fact that a similar collection of *Alfredana* is being gathered for permanent files. This collection includes anything and everything written or published that is connected with, or relates to, the institution. Beginning with the charter and organization there follow the proceedings of the trustees, publications of the faculty; handbooks, catalogues, bulletins, circulars; its history, biography and necrology; accounts of buildings, grounds, etc.; inaugural, baccalaureate and other addresses; commencements; accounts of all student activities; the classes, their history in and out of college; and all publications relating to alumni activity. The librarian is now at work upon a bibliography of such material and it is desirable to include in this all material that may be contributed from outside sources. There may be many who are preserving old documents of great value to the denomination with the intention of passing them on to their children, but some unexpected disaster may sweep them out of existence in a moment. They could never be replaced and the loss would be inestimable. Would it not be better to have them preserved in a general depository, fireproof, and where reference could be made to them at any time? The library would be willing to receive in trust, and hold in the names of the donors, any material that would be suitable for these collections. Any publication of whatever sort bearing on the subjects enumerated above would be well cared for, catalogued, and made at once available for denominational reference. From the foregoing statements may be drawn a general idea of what is needed to make both collections complete. If you are in sympathy with this appeal kindly communicate with the librarian.

C. R. CLAWSON,
Librarian, Alfred University.
Alfred, N. Y.,
April 6, 1915.

Now is the time to pitch in and achieve—now, now! Remember, my friends, the present is the future from which you hoped so much.—*Norman Hapgood.*

MISSIONS

In the Iowa Field

DEAR BROTHER SHAW:

No doubt you have been looking for something from me concerning the "scattered Sabbath-keepers of the Northwest." I have read with interest Brother W. D. Burdick's accounts of his work in the "Southwest," but I fear I shall not be as interesting as he, and I leave it to you to make any extracts you may think best for publication. It was with a deep sense of unworthiness that I undertook this work and am praying every mile of the trip for wisdom and help, that some good may be done and many may get some degree of encouragement as a result.

Leaving Wisconsin the middle of March, I stopped over, en route, one night in northwestern Illinois to help a suffering and appealing orphan girl I had placed years ago. I arranged to send her to the Florence Crittenton Anchorage in Chicago. These are sad cases, especially so when a poor girl has no mother to guide and save her from temptation.

My first stop in the interests of our "scattered ones" was at Davenport, Iowa, where I received a royal welcome, and, I hope, had a profitable visit. I see no need of going into minute details or giving names of families visited in each instance. I found here one sister of remarkable talent, as a writer of verse, as an artist, a home-keeper, a lover of birds and fish. I never knew before that gold fish could be so tamed and petted. She had seven, each one named, and each one coming to the surface of the water to be fed separately and played with, and then retiring for another to receive its share of attention! At Wilton (not Welton) I found an aged veteran of the late Civil War, and of the cross, alone and lonely, and hungry for just such a visit. For hours we talked of the things that make for righteousness, denominational work, and the great mission of Seventh Day Baptists as "light-bearers" in the world. We were rewarded that day with the consciousness of having encouraged one soul waiting to join the throng of redeemed commandment-keepers and others saved by grace.

At Clinton, Iowa, only a few hours could be spent with a young sister who is struggling to bring up two children, care for a mother-in-law, and assist the husband in making a home, but under much difficulty, and environments unfavorable to Sabbath-keeping.

There was once, at Calamus, quite a company of Sabbath-keepers; there are only parts of three families there now. Your "Visitor" was warmly welcomed and given the best they had and that was excellent entertainment, and the matters of special interest were discussed with pleasure. But the outlook for the children seems discouraging from a spiritual standpoint. The Methodist minister appeared anxious to win one faithful sister from the Sabbath with that threadbare statement that we do not know when the Seventh Day now comes. There appears to be no difficulty in telling his congregation when First Day comes, on which he assumes the Lord rose from the dead. The sister told him that when she gave up the Sabbath, she gave up *all*.

An aged and much persecuted sister received the visit with great appreciation and profit, she said. There was one family that could not be visited as they were so far out in the country and roads were so bad.

Though not "on our beat" we went up to Welton, to be at the farewell dinner of Pastor G. W. Burdick, who after over fourteen years of faithful pastorate there, retires. Pastor Burdick is spoken of everywhere as a godly man and his personal influence will long be felt for good. We spoke to his people upon some of the problems before us as Sabbath-keepers.

At Cedar Rapids a family of five gave welcome to the "Visitor" and were interested in denominational work. Another young brother is in partnership in a flourishing printing establishment, but he and his wife, who is a professional nurse, live outside the city limits and are about to build them a new house. I dined with two of my "Haskell Home" girls who once kept the Sabbath and would now if they had a home and work with such. I spent several hours in conversation with them.

At Marion, Iowa, the church had had no preaching in many months and they were hungry for the message. It seemed advisable to visit about and spend two Sab-

baths with them. On the first Sabbath forty came together, almost one half being Seventh Day Baptists, the rest Church of God brethren, working in harmony and keeping up the Sabbath school and Christian Endeavor society. They would be glad to have regular preaching services if it were possible. While here I conducted funeral services for Sister Kramer, who with her family had often entertained our ministers and others as they went to and fro on their mission. Brother Kramer and son are the popular florists of Cedar Rapids, with greenhouses at Marion. The RECORDER is always welcomed in the home. Though now an old man, Brother Kramer is a keen writer for papers on biblical subjects and has also had an occasional tract printed, at his expense, in vindication of the Sabbath. The stop at Marion with old and young has seemed to be profitable to both parties. Other towns and families will now be visited.

H. D. CLARKE.

Marion, Iowa,
April 4, 1915.

More Evangelistic Work in Waterford, Conn.

REV. D. BURDETT COON

Yes, we closed our meetings held for two weeks in the first Baptist church, of Waterford, in the village of Jordan, Conn., last Sunday night. They were really, in many ways, a continuation of the campaign that had been carried on in our own Waterford church, three miles away, for four weeks previous. So, altogether, it made a six weeks' campaign. Faithful ones from both churches staid by the work during the entire series. Interest increased from the first meeting to the last. When Deacon Anderson, of the first Baptist church, left Jordan Sunday night at the close of the long campaign, his wagon contained forty-seven people—many of our own people in the load—singing with all their hearts, "Brighten the corner where you are." We can never forget them as they go on their way to brighten and better the world in the name of Jesus.

The church in Jordan was awakened and strengthened. Their pastor said he knew that their Christian Endeavor society would take on new life as a result of

the meetings. He and the church were greatly encouraged. Who would not be? New voices were heard practically every night in the testimony meetings. Backsliders renewed their covenant with God and his work. Twenty-one people, a number of them heads of families, made definite decisions to give themselves to Christ and his work. It was indeed a pleasing scene to look upon when these walked right forward taking a stand for the Christian life. Baptism will follow there as well as for the people in our own church. It was a pleasure to work with these people. Our own church and people got a great blessing out of these meetings continued in the other church. Their hearty support in attendance, song, prayer, and testimony was a great inspiration and help in this gospel work. But the blessing came back to themselves in their own increased joy and gladness gained in the Master's service. Help another life if you want to know what true joy is. Another one has decided to be baptized and to unite with our church in Waterford. Let us praise God from whom all blessings flow, and press on to larger and better service in winning precious souls to him.

We are to begin a short series of meetings in Ashaway tonight. We thank you for your prayers in the past. But we need them now as much as ever. God wants us to pray more for this work. Let us do it.

Ashaway, R. I.,
April 9, 1915.

Monthly Statement

March 1, 1915, to April 1, 1915

S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society
Dr.

Balance on hand March 1, 1915	\$ 215 96
Rev. T. J. Van Horn	20 00
Dr. Bessie B. Sinclair	90 00
Rev. G. M. Cottrell	25 00
George W. Rosebush	2 00
Mrs. W. W. Brown	5 00
Mrs. W. W. Brown, Lieu-oo Hospital ..	5 00
Dr. S. C. Maxson, evangelistic work ..	5 00
Mr. and Mrs. C. H. Threlkeld, Lieu-oo Hospital ..	3 00
Churches:	
Independence ..	10 00
First Westerly ..	6 02
Plainfield ..	23 27
Shiloh ..	100 00
Marlboro ..	5 75
Haarlem, China Mission ..	20 00
Bradford ..	18 00
Rockville ..	4 80
First N. Y. C. ..	29 09
Dodge Center, Aged Minister Fund..	4 80
Adams Center, Aged Minister Fund..	2 00

Adams Center	14 00
Pawcatuck ..	165 27
Syracuse ..	1 00
Plainfield Sabbath School	5 04
Plainfield Sabbath School, Education of Chinese Children	2 64
Young People's Board, Dr. Palmborg's salary ..	25 00
"Lone Sabbath Keeper," Wisconsin ..	5 00
Woman's Board:	
Miss Burdick's salary	150 00
Miss West's salary	150 00
General Fund	72 60
Home Missions	5 00
Income from Permanent Funds	1,100 00
	<u>\$2,290 24</u>

Cr.

J. J. Kovats, February salary	\$ 20 00
Angeline Abbey, February salary ..	10 00
D. B. Coon, February salary	75 00
J. G. Burdick, March salary	29 16
J. J. Kovats, March salary	20 00
Angeline Abbey, March salary	10 00
J. G. Burdick, April salary	29 16
T. L. M. Spencer, April salary	50 00
E. B. Saunders, February salary, clerk hire, trav. exp.	107 95
E. B. Saunders, March salary, clerk hire, trav. exp.	97 55
T. L. M. Spencer, February and March salaries ..	100 00
J. W. Crofoot, salary Dec. 1—Mar. 1 ..	280 00
Susie M. Burdick, salary Dec. 1—Mar. 1 ..	150 00
Anna West, salary Dec. 1—Mar. 1 ..	150 00
Dr. Grace Crandall, salary Dec. 1—Mar. 1 ..	150 00
Dr. Rosa Palmborg, salary Dec. 1—Mar. 1 ..	125 00
Dr. D. H. Davis, salary Dec. 1—Mar. 1 ..	175 00
Girls' School, China field	75 00
Incidentals, China field	75 00
J. A. Hubbard, Treas., Aged Minister Fund ..	6 80
Treasurer's expenses	25 00
	<u>\$1,760 62</u>
Balance on hand April 1, 1915	529 62
	<u>\$2,290 24</u>
Bills payable in April, about	\$1,000 00
Notes outstanding April 1, 1915	2,500 00
E. & O. E. ..	S. H. Davis, Treasurer.

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 11, 1915, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, J. A. Hubbard, W. C. Hubbard, C. W. Spicer, Edwin Shaw, Asa F. Randolph, F. J. Hubbard, J. D. Spicer, H. M. Maxson, T. L. Gardiner, M. L. Clawson, E. D. Van Horn, Jesse G. Burdick, F. S. Wells, Theo. G. Davis, H. L. Polan, Irving A. Hunting, A. L. Titsworth.

Visitor: Prof. E. E. Whitford.
Prayer was offered by Professor Whitford.
Minutes of last meeting were read.

A letter to the Recording Secretary from Rev. George Seeley was read, expressing the latter's appreciation of the letter sent him February 12, 1915, on behalf of the Board.

The Advisory Committee presented correspondence from Dean Arthur E. Main on his contemplated visit to California, and from the Reverends W. L. Greene, Geo. B. Shaw, W. D. Burdick and H. D. Clarke relating to field work.

Voted that the Committee on Distribution of Literature be authorized to send trial copies of the SABBATH RECORDER for three months to parties recommended by Rev. H. D. Clarke.

Correspondence relating to work done by the exchange of pulpits was read from Rev. T. J. Van Horn and Rev. H. Eugene Davis.

Voted that the Advisory Committee be empowered to arrange, print and distribute to the churches programs for the Denominational Rally Day, May 22.

The Committee on Distribution of Literature reported 19,956 pages of tracts sent out since the last Board meeting and thirty new subscribers added to the RECORDER list.

The special committee to investigate sanitary conditions at New Era, N. J., reported progress.

The Treasurer presented his report for the third quarter duly audited which was adopted.

Voted that the Treasurer be authorized to procure life membership certificates to be presented to those who become life members.

Correspondence was received from Rev. Geo. H. Hills and Rev. Geo. Seeley with reports of their work for the month. Letters were also read from Chas. Domingo and Ch. Th. Lucky.

Voted that we appropriate \$25.00 per month from April 1 to January 1, 1916, to assist in his work with the church at Rotterdam, and among his own people.

Voted that President and Recording Secretary be a committee to arrange the program for Tract Society hour at the coming General Conference.

Correspondence to Editor Gardiner from J. E. Monorieff was referred to Corresponding Secretary Shaw with power.

Voted that Professor Clawson be re-

quested to begin indexing the SABBATH RECORDER with issue of April, 1907, working backward from that date.
Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

American Sabbath Tract Society—Treasurer's Report

For the Quarter ending March 31, 1915

F. J. Hubbard, Treasurer, In account with The American Sabbath Tract Society Dr.	
To balance cash on hand, January 1, 1915	\$1,721 99
To funds received since as follows:	
Contributions as published:	
January	\$ 245 27
February	55 65
March	370 03
	670 95
Collections as published	4 50
Income as published:	
January	\$1,664 81
March	377 33
	2,042 14
Publishing House Receipts as published:	
Recorder	\$1,411 97
Visitor	110 37
Helping Hand	136 71
Tracts	2 95
	1,662 00
N. J. Business College, bookkeeping entry only	3 50
City National Bank, interest on Bank Balances	11 81
Payment of Life Membership	20 00
	<u>\$6,136 89</u>

Cr.	
By cash paid out as follows:	
G. Velthuisen, appropriation	\$ 151 50
George Seeley:	
Salary	\$75 00
Postage	30 00
	105 00
Marie Jansz, appropriation, salary	37 50
J. J. Kovats, salary	60 00
T. W. Richardson, salary	75 00
Italian Mission, appropriation	87 50
Los Angeles, Cal., Church, appropriation	87 50
Ch. Th. Lucky, special appropriation	25 00
T. L. M. Spencer, appropriation	30 00
	659 00
Sabbath School Board:	
Appropriation for Junior Quarterly	100 00
N. J. Business College:	
To cover bookkeeping remittance	3 50
Edwin Shaw, Corresponding Secretary:	
Expenses to Richmond	\$ 11 25
Postage	6 00
Expenses to Westerly	8 10
	25 35
B. F. Tompkins, Clerk:	
Copy Eliza L. Maxson Will	1 10
N. Y. Telephone Company:	
Telegram in re estate of Marilla B. Phillips	4 26
Publishing House:	
Paper for Treasurer	1 10
Corliss F. Randolph:	
4 wall maps, 29 small maps, etc.	\$ 23 16
B. Login & Son:	
Mounting map	9 86
	33 02

Committee on Revision of Tracts:	
Baker Printing Co., letter file and typewriter stand	\$ 34 00
Corliss F. Randolph:	
Books	11 10
	45 10
Sabbath Reform Field Work, salaries and expenses:	
H. D. Clarke:	
Salary	\$50 00
Expenses	50 00
	\$ 100 00
G. B. Shaw, expenses	30 00
T. J. Van Horn, expenses	16 51
H. Eugene Davis, expenses	17 85
W. D. Burdick:	
Salary	\$150 00
Expenses	50 00
	200 00
	364 36
Publishing House Expenses:	
Recorder	\$2,000 43
Visitor	249 61
Helping Hand	213 65
	2,463 69
Balance cash on hand	\$3,700 48
	<u>2,436 41</u>
	\$6,136 89

E. & O. E. F. J. Hubbard, Treasurer.
Plainfield, N. J., April 8, 1915.
Examined, compared with books and vouchers and found correct.
Asa F. Randolph, Theo. G. Davis, Chas. Potter Titworth, Auditors.
Plainfield, N. J., April 11, 1915.

Life Member added:
Miss Jennie Crandall, Rockville, R. I.

Receipts for January, 1915

Contributions:	
G. M. Cottrell, Topeka, Kan.	\$ 20 00
Woman's Executive Board	20 00
Mrs. Samuel Champlin, Westerly, R. I.	1 00
T. A. Saunders, Milton, Wis.	5 00
Churches:	
Second Alfred, N. Y. (Alfred Station)	16 40
Independence, N. Y.	10 27
Walworth, Wis.	14 50
First Hopkinton (Ashaway), R. I.	6 70
Plainfield, N. J.	16 03
Riverside, Cal.	3 25
First Verona, N. Y. (Verona)	5 49
Salem, W. Va.	38 87
Nortonville, Kan.	6 53
Marlboro, N. J.	5 90
Shiloh, N. J.	28 00
Milton Junction, Wis.	12 40
Farina, Ill., S. S.	7 88
Cartwright, Wis. (New Auburn)	5 00
Weldon, Iowa	5 70
Coudersport, Pa., S. S.	6 35
	\$ 245 27

Income:

George S. Greenman Bequest	\$133 14
Elizabeth L. North Bequest	3 00
Richard C. Bond Bequest	3 00
Julius M. Todd Bequest	3 00
Susan E. Burdick Bequest	18 00
Eliza M. Crandall Bequest	4 50
D. C. Burdick Bequest	256 88
D. C. Burdick Farm	15 23
George H. Babcock Bequest	994 86
S. P. Potter Bequest	29 09
Henry W. Stillman Bequest	100 00
Estate E. W. Burdick	32 32
Am. Sab. Tract Soc. Fund	30 26
N. Bernstein, Interest B. and M.	40 00
Nancy M. Frank Bequest	16

Lois Babcock Bequest	25
Deborah Randall Bequest	23
Susan E. Burdick Bequest	12
Sarah Elizabeth Brand Bequest	10
Eliza M. Crandall Bequest	03
S. Adeline Crumb Bequest	29
Mary B. York Bequest	35
	1,664 81
N. J. Business College:	
Bookkeeping, entry only	3 50
City National Bank:	
Interest on Bank Balances	11 81
Publishing House Receipts:	
Recorder	\$539 51
Visitor	23 95
Helping Hand	64 47
	627 93
	<u>\$2,553 32</u>

Receipts for February, 1915

Contributions:	
Mrs. J. D. Washburn, Earlville N. Y.	\$ 1 00
F. F. Lowther, New Milton, W. Va.	1 00
Mrs. Stella Lammes, Eagle Lake, Tex.	1 50
D. S. Allen, Port Lavaca, Tex.	2 00
Churches:	
Boulder, Colo.	3 56
North Loup, Neb.	20 00
Plainfield, N. J.	19 20
First Brookfield (Leonardsville)	6 39
Mrs. Mary E. Fillyaw, Fayetteville, N. C., for Marie Jansz	1 00
	55 65
Collection:	
Semi-annual Meeting, Wisconsin Churches	4 50
Publishing House Receipts:	
Recorder	\$437 16
Visitor	27 40
Helping Hand	37 22
Tracts	50
	502 28
	<u>\$562 43</u>

Receipts for March, 1915

Contributions:	
Hattie N. Bonham, Shiloh, N. J.	\$ 2 00
S. C. Maxson, Utica, N. Y.	5 00
A Lone Sabbath Keeper, Wisconsin	5 00
A "Friend," Florida	2 00
Woman's Executive Board	87 60
Churches:	
Milton, Wis.	27 17
Plainfield, N. J.	34 20
Second Westerly (Bradford), R. I.	16 86
Walworth, Wis.	27 00
Plainfield, N. J., S. S.:	
Boodschapper	\$4 89
General Fund	7 18
	\$12 07
New York City	23 97
Rockville, R. I.	4 80
Pawcatuck (Westerly), R. I.	122 43
Adams Center, N. Y.	12 00
	370 03

Income:

George H. Rogers Bequest	30 00
S. Adeline Crumb Bequest	28 50
Rosannah Green Bequest	75
Lois Babcock Bequest	75
Acct. int. on B. and M.	40 00
George Greenman Bequest	45 00
Maria L. Potter Bequest	15 00
Ellen L. Greenman Bequest	6 00
Paul Palmer Gift	6 00
Nancy M. Frank Bequest	12 00
George S. Greenman Bequest	133 33
Sarah E. Saunders Bequest	3 00
Mary A. Burdick Bequest	1 80
Mary S. Stillman Bequest	7 50

Sarah A. Saunders Bequest	60
Mary Saunders Bequest	60
Reuben D. Ayres Bequest	7 50
Charles Saunders Bequest	1 50
Benjamin P. Langworthy 2d Bequest	1 50
Villa Ridge, Ill., Ch. Fund	3 57
Susan E. Burdick Bequest	1 03
Sarah Elizabeth Brand Bequest	1 35
Nathan Bernstein, B. and M.	30 00
	377 33
Publishing House Receipts:	
Recorder	\$435 30
Visitor	59 02
Helping Hand	35 02
Tracts	2 45
	531 79
Payment on Life Membership, Miss Jennie Crandall, Rockville, R. I.	20 00
	<u>\$1,299 15</u>

Waterford, Conn.

The last RECORDER calls to mind one of the most pleasant experiences in my ministry, which came to me at Waterford, in connection with a revival of religion there, something over thirty years ago, in the days of good Elder Darrow. From that time on, the friends at Waterford had a large place in my mind and heart. I conducted meetings there in very cold weather, and the exposure brought on pneumonia and chronic bronchitis, and occasioned my going to Florida for several years for purposes of health. Yet it has never occurred to me to regret the price I had to pay for seeing the work of the Lord in that neighborhood.

But I am writing more particularly to congratulate the evangelists who have recently labored there upon their opportunity—an opportunity, it seems to me, ideal in kind, if not in extent; the opportunity to preach and sing the gospel to many sorts of people in our own church, and then the opportunity of being invited to work in the church and among the people of another denomination.

I wish a hundred similar great doors and effectual might be opened to us, and that we had the workers to enter them with the Glad Tidings.

A. E. MAIN.

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

Heaven overreaches you and me
And all earth's gardens and her graves.
Look up with me, until we see
The day break and the shadows flee.
What though tonight wrecks you and me,
If so tomorrow saves?
—Christina G. Rossetti.

WOMAN'S WORK

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

Truth Never Dies

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the
years;

Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

Truth answers not; it does not take offense;
But with a mighty silence bides its time.
As some great cliff that braves the elements,
And lifts through all the storms its head sub-
lime,
So truth, unmoved, its puny foes defies,
And never dies.

The lips of ridicule dissolve in dust;
The sophist's arguments, the gibes are still;
God working through the all-compelling Must,
Has broken those who dare combat his will;
New systems, born in wild unrest, arise;
Truth never dies.

—Author unknown.

The Work at Licu-oo

DEAR RECORDER READERS:

I have just come home from one of our evening meetings, of which I spoke in my last letter as just about to begin. We feel quite encouraged about these meetings as a method of spreading the truth. There are a few people who come to most of them, but usually there are many new faces. Tonight there were at least thirty grown men and women and as many younger people and children. There is always more or less restlessness amongst the smaller children, usually the order is pretty good and the people give good attention.

Our evangelist, Mr. Toong, is an interesting speaker; I wish I had his gift of speech, or one like it, rather. About half of the time he is gone to Shanghai to help about the work there; but when he is here, we have the meetings every Monday and Thursday evening.

In the same room I have started a little Sunday school. I have to call it that because I hold it on Sunday afternoons. It averages about twenty pupils so far. I have a picture roll of the Life of Christ, and I tell them the story about a picture and try to teach them a verse relating to it, teach them to sing, review them on the last lesson and hear them recite the text of the week before. Just before they are dismissed I give them each a little picture card. I confess that these cards are evidently the chief attraction! However, it brings them where they can hear about Jesus. The school is held on Sunday because that is the day on which the children are not in school, as the public schools all close on Sunday now, according to Western custom. Some of the private schools do not close on any day except regular feast days.

Our medical and school work is not prospering as we could wish it to do. Several of the pupils in Dr. Crandall's girls' school are not coming, and others say that pupils will not come because they have to study religious books, and their parents are afraid they will become Christians. We pray they may soon come to see that that would only make them better daughters, but the people of this town are very conservative, and have always had the name of being anti-Christian and anti-foreign. The native doctors are opposing us in every way they can, too, though they do sometimes recommend us to cases which they consider hopeless, and are probably surprised when such occasionally recover. Dr. Crandall went out to treat a woman a few days ago, who was a case of that kind. She pulled her through, to her own surprise, because it would have been considered hopeless anywhere. A young man who used to study English with me and who has put his name down as an enquirer, is advertising himself as a doctor, telling people that he studied medicine with me and his treatment is the same as mine. We often have cases come to us that he has maltreated. The extent of his medical learning received of me is that once when his little brother had ulcers of the cornea and could not open his eyes because the light hurt them, he asked me the name of the medicine I used. I told him it was atrophine, and now he is evidently putting atrophine into the eyes of every one who

has any trouble with the sight! The sad thing is, there is no law against it. I suspect that his becoming an enquirer has something to do with the hope of some benefit attached. But I feel that is often the case.

We have just had a sad time with a Christian woman here who has been with me many years, on account of lying and deceit. She will not acknowledge her fault and tries to act as if nothing were the matter with her spiritually, and it nearly breaks my heart. I want help in prayer for her, that she may come to see her sin as God sees it and hate it as he does. If we could only all see all sin in that light, how much better people we would be!

We are wondering if it is possible that China may honorably keep out of war with Japan. It is pathetic, almost, the way China looks to America to help her. Certain it is she feels that if any other country is to be trusted, it is America. I am sure all just people must realize that there is absolutely *no* excuse for Japan's demands, for the Chinese have most remarkably controlled themselves when Japan has been trying so hard to provoke them to some outbreak. How the Japanese can expect that *any* nation will uphold her in such downright robbery is more than I can see. The papers say Japan has submitted her demands to the allies, but not to America. I hope it is true that she has passed America over. It is the greatest compliment she could pay the American people. I think I will send this letter to the Woman's Page, for I want to thank them especially for their efforts to raise funds for the hospital. At present we have a little inpatient, a little girl of about two and a half years of age, we judge, whose foot was so badly frozen that all five of the toes were gangrenous and have had to be removed. She sleeps in a cradle next to my bed. She is a very quiet little thing, and has evidently been much misused as her face was all black and blue when she came to us. She belongs to the unfortunate class of little girls bought or adopted to be brought up as the wife of some son in the family, who are proverbially ill-treated. By so taking a child the usual betrothal and marriage expense are obviated, and the little one is made to work like a slave as she is growing up, to pay

for her keep. We feel sad to think this little one must go back to such a life.

This letter is long enough and I must close. Pray for us.

Yours,

ROSA PALMBORG.

March 8, 1915.

Minutes of Board Meeting

The Woman's Executive Board met with Mrs. A. B. West, in Milton Junction, April 5, 1915.

Members present: Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Daland, Mrs. Crandall, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Mrs. Maxson.

The meeting was called to order by the President, who read from Isaiah 10 and 11.

Mrs. Whitford offered prayer.

The Treasurer's report for March was read and adopted. Receipts, \$506.50; disbursements, \$583.00. The Treasurer read the report for the quarter ending March 31, and it was adopted. Mrs. Whitford read a letter from Mrs. Smith, of Fouke, Ark., which had been received with money raised by the Fouke Ladies' Aid.

The Corresponding Secretary read a letter from Mrs. Andrews, of Boulder, and a letter from Miss Agnes Babcock. She also reported Mrs. Edwin Shaw's acceptance of the request of the March meeting of the Board that she act as their representative at the Foreign Missions Conference held in New York City, March 25.

Mrs. West read letters from Mrs. Adelaide Brown and Miss Agnes Babcock regarding Mrs. Carpenter's Biography.

It was voted that we ask Miss Babcock to take up the work of completing this Biography, using her own judgment as to the selection and arrangement of the available material.

Mrs. West reported that the committee having charge of the preparation of the program for the quarterly meeting of the Seventh Day Baptist churches of southern Wisconsin asked the Woman's Board to occupy fifteen minutes of one session. The Board accepted the offer and voted that the President should speak briefly of the meeting of the Chicago Territorial Commission, and that Mrs. Babcock should read the annual letter with remarks on the same.

It was moved and carried that we pay the expense of our President to Chicago to represent our Board at the meeting of the Chicago Territorial Commission of the Federation of Women's Boards on April 6.

It was voted that 200 postal receipt cards be purchased for the use of the Treasurer.

After the reading of the minutes, the Board adjourned to meet with Mrs. Da-land in May.

DOLLIE B. MAXSON,
Recording Secretary.

The Federal Council and Positive Christianity

REV. A. J. C. BOND

The following, taken from an editorial in the *Living Church*, will be read with interest, I am sure, by many readers of the SABBATH RECORDER. I see Dr. Main has referred to the editorial in this week's RECORDER, but as this fact may only add to the interest in the matter, I shall forward it as I had planned to do before reading the Dean's article.

One suggestion we make, and we do it in all seriousness.

The Federal Council of the Churches of Christ in America has devoted much effort toward promoting the cause of peace. This challenge may well be addressed at this juncture to that body: *Are you gentlemen broad enough to desire to make it possible for the Roman Catholic Church to become affiliated with your organization?*

That it could not be affiliated on the basis of the present platform of the Federal Council, which includes a direct slap at the Catholic conception of the Church, is of course inevitable. The Protestant Episcopal Church is equally excluded, as its highest legislative body has determined after careful inquiry into the matter.

The Federal Council is therefore in position to do either of two things: It may continue its present policy of representing an aggregation of Protestant sects that repudiate the authority of the Holy Catholic Church of history and the creeds; or it may try to find common ground whereby it may serve as representative of All-American Christianity.

There is something to be said—from the point of view of the Federal Council—on both sides of the subject. For the present policy there is to be said that very many Protestants do not wish to find common ground with Roman Catholics, or, indeed, with Episcopalians. Their ecclesiastical ancestors deliberately seceded either from the Church of England or from the Roman Catholic Church in Europe, and their descendants of today are satisfied with the principle of separatism. There is a negative unity in Protestantism, all the parties alike protesting

against the historic body known as the Catholic Church, against the priesthood, against Episcopacy, against "the Mass," that would, undoubtedly, be awakened by any attempt at alliance, however informal, with any bodies that frankly stand for the authority and the conceptions of the Catholic Church. The dream of a "united Protestantism" would vanish away, to the keen disappointment of very many sincere souls, if the larger conception of a "united Christianity" should take its place.

But on the other hand, if the Federal Council really desires peace in Christendom, as it has so often declared that it does, and as, we are confident, its leading men really think that it does, it becomes, naturally, its duty to seek a point of reconciliation between all the divergent forces in American Christianity. First in the numerical order of Christian bodies in America stands the Roman Catholic Church, whose affiliation in the Federal Council not only has never been invited, but has been made impossible by the platform of that council, and, even more, by its literature and the obvious ideals of many of its leading men. Far below that body in numerical strength, but still not altogether negligible, with its million communicants and its heritage in English history, stands the Protestant Episcopal Church, which has clearly pointed out that it can not corporately affiliate with the Federal Council on the basis of its present ideals. Still further down in numerical order, but marvelous in that it has achieved an important place among the spiritual forces of America in less than fifteen years, is the Greek Orthodox Church, which is as truly repelled from this religious affiliation as are the American bodies that stand for Latin and for Anglican conceptions of the Christian religion. These three branches of organized Christianity, left out in the cold by the narrow limits which the Federal Council of Churches has chosen to create for itself, stand over against the thirty affiliated bodies of that organization. On the one hand stands the *positive* Christianity of nineteen centuries that, in spite of an unhappy division into three parts, does yet administer the old-time ministry, with the use of some form of the old-time liturgies, and recognizing, with some differences in conception, the authority of the old-time Catholic Church. On the other hand stands the *negative* Christianity, with a history of less than four centuries back of it, that, divided into thirty parts, is agreed only in its negations, except to the extent that it is also in agreement with some of the fundamental tenets of Christianity that are common to both groups alike.

There are some among us who seem to think that the Federal Council has compromised true Protestant principles in an effort to secure the affiliation of the Catholic Church. But, on the other hand, it appears from this editorial from an organ of the Protestant Episcopal Church that that body can not join the council because it is too "Protestant" in its declarations and in its program.

The fact that the Episcopal Church is

not a member of the Federal Council may be news to many. There are Episcopalians who are members of the council through the membership of certain commissions of that denomination, but the denomination has refused to join, for the reasons set forth in the above article.

So much for that matter. But I wish particularly, and in a few words, to call to the attention of our people a higher conception and ideal of the Federal Council than that referred to in this editorial as "negative Christianity." The *Living Church* would monopolize for itself, or for the denomination of which it is the organ, and for the Catholic Church, all the great principles of our common Christianity. It would carry the idea that the Protestant churches exist only as a protest against the "great historic church." And we have given color to this conception by our own narrow definition of ourselves.

It was the feeling of the delegates met in Chicago in 1912 that it was time for the federated Protestant churches of America to declare for a positive program, embodying the fundamental principles of our common Protestant Christianity in a declaration which would omit every suggestive reference to Catholicism.

To my mind, and it had the support of all our delegates, this was one of the worthy accomplishments of the convention. I am sorry that any Seventh Day Baptist should have misunderstood an object so high-minded and worthy; and, withal, so in keeping with our own historic ideals and utterances.

I resent the insinuations of the *Living Church* in this matter. Ours is not a "negative Christianity." Ours is an aggressive, positive, constructive faith. And the Federal Council of the Churches of Christ in America is, as President Mathews declared at Richmond last December, a *council* organized for the purpose of making the great principles of our Protestant Christianity regnant.

Seventh-Day Baptists have reason to be proud of their connection with so great a movement.

*Southern Baptist Theological Seminary,
Louisville, Ky.*

"To get, we must give; to accumulate, we must scatter; to make ourselves happy, we must make others happy."

Americans Reclaim Interior China

Colonel William L. Sibert of the United States Army department of engineering, designer and builder of Gatun dam at Panama and for ten years in charge of flood prevention on the Ohio and Mississippi rivers, has been put in charge of a project in China which when done will lift millions out of poverty and annual peril. The project is under the direction of the American Red Cross and aims at stopping the constantly recurring floods and famines in the basin of Hwai River. The Chinese Government and the American minister at Peking already have signed a contract for this work, for which the American Red Cross has undertaken to float a 5 per cent loan of \$20,000,000. With Colonel Sibert is associated Arthur P. Davis, chief engineer of the United States reclamation service, and Professor D. W. Meade of Wisconsin University, an eminent consulting hydraulic engineer. The three men, with a party of selected American surveyors, surveyed the Hwai and tributaries. They have reported to C. D. Jamesson, the engineer who first drew up the project, that there are no insurmountable difficulties in the way of carrying out the work, and that the entire project will pay for itself purely as a business proposition. The board also praised Chang Chier, a great Chinese engineer who surveyed the Hwai flood region with a team of Kiangsu students. The levels and data obtained by these Chinese was carefully checked and found accurate. The Chinese will take an active part in the improvement. The Hwai basin is inhabited by unknown millions, most of whom are reduced yearly to poverty by the floods, thus coming to the attention of the American Red Cross. If the floods are prevented, the basin may be inhabited by even a greater number of people, and still be raised by the fertility of its soil to unparalleled prosperity.—*The Continent, by permission.*

For me, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And dry our foolish tears,
And through all the coming years
Just be glad.—James Whitcomb Riley.

YOUNG PEOPLE'S WORK

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

Joys in Christian Life

REV. HERBERT C. VAN HORN

Christian Endeavor Topic for Sabbath Day, May 1, 1915

Daily Readings.

Sunday—In service (Luke 10: 17)
Monday—In salvation (Isa. 12: 1-6)
Tuesday—In doing God's will (Ps. 40: 6-10)
Wednesday—In suffering (Acts 5: 25, 41)
Thursday—Christ's joy (John 15: 9-14)
Friday—The joy-kingdom (Rom. 14: 17)
Sabbath Day—Joys of the Christian life (1 Pet. 1: 3-12). (Consecration meeting.)

This lesson on Joy in the Christian Life is a beautiful one, and an important one. Among the different joys spoken of in the Scripture lesson three stand out more prominently than the rest, namely, the joy of hope, the joy of heaven, and the joy of love.

HOPE

Hope is one of the great anchors of life. Cut loose from hope and your craft drifts into the surf of discontent or goes to pieces upon the rocks of doubt and infidelity.

What is it that gives courage and heart to the gold-miner? Oft met by failure; faced at every turn by dangers, hardships and privations, what buoys him up and keeps him ever trying again? It is the hope of some day "striking it rich"; the hope of suddenly discovering a "pocket" of the shining metal; the hope of finally picking up "the lead" that shall fill his bag and send him home a rich man. Hope does its work for him. It is true of Christian life; hope sends the disciple forth with a great, abounding, unconquerable joy, to self-denials, cross-bearing fellowship with Him "who for the joy that was set before him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God" (Heb. 12: 2). This joy of the Christian's hope gives him the grace and courage to look over the mountains of difficulties across his pathway, and proves true the words of the apostle Paul, "For our light affliction, which is for the moment, worketh for us more and more ex-

ceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4: 17-18).

HEAVEN

Our great American sculptor, William Ordway Partridge, has wrought a remarkable bust of an old, wrinkled woman, in whom his mother had been quite interested. She was 101 years old when she sat for him, and he tells, according to an interview recorded in a recent issue of the *Christian Work and Evangelist*,—"As the work progressed, if there was delay, she would say to me, 'You must hurry, Willie, you must hurry; you mind I'm nearing home,—I'm nearing home.'" We are all nearing home, rapidly, and it is our right to sense and anticipate and possess the keen joy of heaven, now. Billy Sunday is reported to have said that, if there were no heaven, no hereafter, the Christian life is the only kind that is worth while, here and now, for its own sake. Similar words have been spoken before, and we who have experienced something of the joys of the Christian life know that they are true. People, generations ago, possibly lived too much in the future, and lost many an opportunity to make the present life count. One of our great losses, today, is that we too often lose sight of heaven,—in making count of everything in the present life. Yes, the joy of heaven is a great and holy joy and a joy we should cultivate. What joy young people have in planning and working for a home! How they deny themselves and sacrifice and spend themselves for the joy soon to be theirs in setting up a home. So should we as Christians be planning for the home in heaven where the many mansions are,—and in our lives of consecrated service furnish rich and permanent building material "unto our inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who by the power of God are guarded through faith unto salvation."

LOVE

The joy of love. Too often we have looked upon love as a duty. How great our loss who have been satisfied to look upon it thus! Love never measures itself

by the standard of duty. I do not love my little ones in that way. It is a joy to love them; a joy to love wife, and brothers and friends. So there is joy in our love for Christ and our heavenly Father, and the Church and our fellow-men. That must be what Jesus meant when he declared the great commandment to be, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And thou shalt love thy neighbor as thyself." The trouble with the Jew was, he loved by measure, if he loved at all. Not so shall it be among you, says Jesus, thou shalt love with all thy heart and soul and mind. So loving will truly be a joy all the day long. In such a light one need find no difficulty in understanding and applying the principle of "the other cheek," "the second mile," or "thy cloak also." See Matthew 5: 39-42.

What a wonderful Savior our Jesus is; and how we should love him. "Though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."

HINTS FOR LEADERS

Invite the members present to sit by committees; the Prayer Meeting Committee together, etc. As this is consecration meeting, have the roll called by committees, asking the chairmen (beforehand) to speak in behalf of their committees of the Christian joy of service in their special lines of Endeavor activity.

Arrange with the Music Committee for special music of the bright, joyful kind. Make this a splendid praise meeting.

HINTS FOR THE TIMID

1. Study, carefully, each day's reading with special thought of the joy therein illustrated.
2. What is your chief joy as a Christian?
3. Do you enjoy giving a "testimony"? If not, why not?
4. Have you ever enjoyed the joy of "tithing"?
5. Are you a member of the "Quiet Hour"?

QUOTATIONS WORTH REMEMBERING

Joy is more divine than sorrow; for joy is bread; sorrow is medicine.—*Beecher*.

Heaven is a prepared place for prepared people.—*Moody*.

It is a poor Joy that does not overflow the parlor and get down into the kitchen.—*Joseph Parker*.

The Lord's children have found that joy is not a tinted bubble sailing on the fickle breeze—but it is the fruit of righteousness.—*Joseph Parker*.

FOR THE JUNIORS

Weeds and Deeds

A naughty little weed, one day,
Poked up its tiny head.
Tomorrow I will pull you up,
Old Mr. Weed, I said.
But I put off the doing, till
When next I passed that way
The hateful thing had spread abroad,
And laughed at my dismay.

A naughty little thought, one day,
Popped right into my mind.
Oho, I cried, I'll put you out
Tomorrow, you will find!
But once again I put it off,
Till, like the little weed,
The ugly thing sprang up apace,
And grew into a deed!

So boys and girls, heed what I say,
And learn it with your sums;
Don't put off till tomorrow, for
Tomorrow never comes.
Today pull up the little weeds,
The naughty thoughts subdue,
Or they may take the reins themselves,
And some day master you!
—*Pauline Frances Camp, in S. S. Times.*

A Story of Seed-Sowing

F. E. D. B.

Junior Christian Endeavor Topic for Sabbath Day, May 1, 1915

Lesson text: Luke 8: 4-8. (Consecration meeting.)

Dear Juniors: I expect many of you older boys have been helping with the spring seed-sowing in fields and gardens, and perhaps the younger boys have been cleaning up the yards and getting the dead leaves out of mother's flower beds, or helping to make a school garden.

And you girls have been helping mother with the flower-seed sowing, or making flower gardens of your own.

What a delightful thought, that you can do your part in helping old mother earth

bring forth her yearly harvest; and she will teach you many lessons, if you are observing.

Jesus often taught his disciples great truths by referring to nature, as in our lesson today. The same story is told by Matthew, Mark, and Luke. Jesus called it the "parable of the sower." The word *parable* means to *place beside*; so Jesus placed, beside the truth he desired to teach, a story which would make the truth plain.

One day Jesus sat down on the shore of the sea of Galilee, to teach, but soon there gathered around him a great multitude of people from the near-by towns.

In order to be better heard and seen by all, he stepped into a little fishing-boat, pushed out a little from the shore, and from there taught the people standing on the bank.

Within a short distance and in plain sight of all might be seen the grain fields, with their hard-trodden footpaths running through or along the edge; here and there flat rocks covered with scant soil, or an occasional clump of thorny bushes.

Or perhaps, while Jesus talked, they could see a man walking up and down the field, carrying on his left arm a basket of seed, and with his right hand casting the seed far and wide; for Jesus said, "Behold a sower went forth to sow." "Some fell by the wayside"; on those hard footpaths, where the birds could easily see it and eat it up. "Some fell upon a rock"; though it quickly sprouted and sprang up, the soil was too thin to produce strong roots, or to hold enough moisture, and it became sun-scorched and withered away. "Some fell among thorns"; and the thorns sprang up along with the good seed, robbed it of light and moisture, and choked it, so the grain would be very scattering.

"And some fell on good ground, and sprang up, and bare fruit a hundred fold." On good prepared soil the seed would yield an abundant harvest. "Quite often, in the fertile soil of Palestine, heads of grain bearing thirty, sixty, or even one hundred kernels are produced."

"He that hath ears to hear, let him hear." Jesus wanted the people to pay good attention to what he had said, and profit from it. When we fail to heed good advice, it is as though we had no ears to hear it.

Now let us find the lessons that Jesus

taught by this parable. Jesus said, "The seed is the word of God," and he, as the seed-sower, was scattering the seeds of God's truth in their hearts. In that great multitude were hearts representing all kinds of soil; and so it is all over the world today.

The wayside hearers are those who think wrong thoughts about God, unkind thoughts about others, and selfish thoughts, until their hearts are so hard that they can not easily receive the word of God, and Satan quickly snatches it away.

The stony-ground hearers are those who receive God's word with joy, are happy while life goes easy; but their love for Jesus is not deep enough to endure when trials and temptations come.

The thorny-ground hearers are those who let the cares, riches, and pleasures of life take the time and strength which should be given to reading, thinking about, and living out, the truths in God's word.

Good-ground hearers are those who have good honest hearts, hear and try to understand God's word, keeping it in their hearts as a precious treasure, and trying patiently to live out its teachings in their daily lives, thus bearing much fruit.

Dear children, your pastor and teachers, your parents and friends, may be faithful in sowing good seed from God's word, but your hearts must be glad and willing to receive, like good ground, if the result is a harvest of righteousness.

LESSON TEACHINGS

We may learn heavenly lessons from earthly objects.

We should receive the word of God in our hearts.

Ask God to make your heart hear all the truth that your ears hear.

We are sowing good or evil seed by our words, deeds, or influence.

What are the fruits of the Spirit? (Galatians 5: 22-23.)

Memory verse: "Thy word have I hid in mine heart, that I might not sin against thee." (Psalms 119: 11.)

For your consecration prayer, with bowed heads, say these words of Jesus, found in John 17: 17: "Sanctify them through thy truth: thy word is truth."

Song, "What Shall the Harvest Be?"

Key-word, "Do," as found in Psalms and the four Gospels.

CHILDREN'S PAGE

The Way of It

A little boy made him a wee snowball
And rolled it about in the snow;
And it gathered the crystals and clung to them
all,
And oh! how that snowball did grow!
Oh, my!
You've made one, of course, so you know.

A little boy whispered a word one day
Unkind of some one he knew,
And each one who heard it repeated his way
The story till, oh, how it grew!
Oh, my!
And a heartache was caused by it, too!

Two little red mittens the small ball rolled,
That grew in such magical way,
And a little red tongue was the one that told
The tale that grew big in a day.
Oh, my!
Be careful, wee tongues, what you say!
—Child's Hour.

Dorothy's Find-Out Club

Dorothy sat down on the ground and watched Worker, the ant. "Please tell me what you are doing," she said.

"I am building a door for my house," answered the ant. "I had a nice one, but the gardener stepped upon it and spoiled it. This round hole is my new door."

"Where are the windows?" asked Dorothy.

"We have no windows," said the ant, "although our houses are forty stories high."

"O my!" exclaimed Dorothy. "I wish that I could see into your house."

"If you could," said the ant, "you would notice long, broad halls, that lead to different parts of the house, and small rooms that open from them."

"All the dwellers of the garden build their houses differently," mused Dorothy. "What are you doing now, please?"

"Brushing my clothes, for you must know that we are very clean creatures. We use our hairy forelegs as clothes-brushes, as you see me doing now. Our saliva is our soap, and our soft tongues are our sponges."

Dorothy laughed. "Now please tell me about your children," she said.

"We are very attentive to the children. On rainy days we carry them down to the

lower stories, where it is dry, and on warm days we carry them to the upper stories; sometimes we carry them out into the sunshine. But I must go now."

And the ant disappeared.

As Dorothy leaned over and peeped down the small round opening, something struck her on the hand with a bump! She looked down, and saw Sir Grasshopper, dressed in his jacket and trousers and cap of bright green. He gave a flying leap into the air.

"Tell me, how can you jump so easily?" asked Dorothy.

"See my hind legs," said the grasshopper; "they are twice as long as the others."

"We do not build, we make our home among the grasses. Perhaps you have noticed that my coat is the color of grass—the color is my protection."

"Tell me about your babies," said Dorothy.

"When baby grasshoppers are hatched, they look very much like their mothers and fathers, except that their wing-covers are not wholly grown. But I can not stay here a moment longer," he said, and away he hopped.—*Youth's Companion*.

Rose, Bird and Brook

"I will not give away my perfume," said the rosebud, holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed, and people were made glad by their beauty but the selfish bud withered away.

"No, no," said a little bird. "I don't want to sing." But when his brother soared aloft on joyful wings and sang with all his might, the little bird looked sorry and ashamed.

"If I give away all my wavelets, I shall not have enough myself," said the brook; and it kept all its waters in a hollow place, where it formed a filthy little pool.

A boy who loved a fresh, wide-awake rose, a singing bird and a leaping brooklet, thought on these things, and said: "If I would be loved, I must share with others all that I have."—*Kind Words*.

It is worth a thousand pounds a year to have the habit of looking on the bright side of things.—*Dr. Johnson*.

SABBATH SCHOOL

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

What is so delightful as Christian fellowship? I could but think of it when I sat in the circle of members of the Sabbath School Board and invited friends, gathered together to meet our guest of the occasion, Prof. W. C. Whitford. The faces beamed with friendliness and the very atmosphere was homelike. "We are made nigh by the blood of the cross." Men and women who are putting their lives into the advancement of Christ's kingdom are bound together by ties of love and confidence which the world can not understand.

* * *

That is a big little church and Sabbath school out at Riverside. They are few in numbers, but they are in the forefront of all good movements in the community. We note that Mrs. C. D. Coon is superintendent of the Elementary Department of the County Bible School Association and had charge of one of the meetings at a recent convention. Our people are letting their light shine.

* * *

The Secondary Banquet at that convention took as its theme "The Teen Age Automobile." The motor was "organization"; the steering wheel, "aim of the class"; the spark, "social life"; gasoline, "Bible study"; oil, "prayer"; the transmission, "service"; the chauffeur, the "teacher." The card of the banquet is gotten up in very attractive style, with the dim outline of an automobile in the background of the program. It makes one want to get in and take a "joy ride" of Bible study. The picture is none too bright to do justice to the subject. Bible-school work is enjoyable and exhilarating, as it is being carried on in an increasing number of schools.

Lesson IV.—April 24, 1915

DAVID AND GOLIATH.—I Sam. 17: 1-54

Golden Text.—"If God is for us who is against us?" Rom. 8: 31

DAILY READINGS

First-day, I Sam. 17: 38-51. David and Goliath

Second-day, I Sam. 17: 1-11. Goliath's Challenge
Third-day, I Sam. 17: 12-27. David's Visit to the Camp

Fourth-day, I Sam. 17: 28-37. The Challenge Accepted

Fifth-day, 2 Tim. 4: 1-8. Spiritual Victory

Sixth-day, Psalm 46. God a Sure Refuge
Sabbath Day, Psalm 91. Divine Protection

Lesson V.—May 1, 1915

SAUL TRIES TO KILL DAVID.—I Sam. 19: 1-24

Golden Text.—"Whoso putteth his trust in Jehovah shall be safe." Prov. 29: 25

DAILY READINGS

First-day, I Sam. 19: 1-12. Saul Tries to Kill David

Second-day, I Sam. 21: 1-9. David's Flight

Third-day, I Sam. 22: 6-19. Priests at Nob Slain

Fourth-day, I Sam. 23: 1-14. Flight from Keilah

Fifth-day, I Sam. 23: 15-26. Saul Pursues David

Sixth-day, I John 3: 1-12. Brotherly Love

Sabbath Day, I John 3: 13-24. Love and Hatred
(For Lesson Notes, see *Helping Hand*)

Save the Robins

LIBERTY BELL BIRD CLUB

Could you, upon demand, with your eyes closed, recall to mind, and describe accurately enough for identification purposes, Robin Redbreast, the cheerful companion of everybody, everywhere?

Put to the test at a dinner recently not one of the diners could depict Mr. Redbreast in a way to set him apart from his bird fellows. And yet, Robin is the most common and familiar of our birds, recommended by ornithologists as a convenient size for comparison with other natives of Birddom. His clear song is held up to the beginner in bird study as a standard of comparison by which the student may learn to distinguish the songs of other species.

If you have any sentiment left in your soul, at the mention of his magic name you will fly away with Robin Redbreast to the land of your lost youth, where old-fashioned sweet-smelling posies bloom in the dooryard, and on the limb of the old apple tree, close by the open window, you will hear him persistently calling again and again—far too early in the morning—"Cheerily-cheerup, cheerily-cheerup."

Is he not worth saving for his beauty and good cheer, alone?

Besides being a general good fellow Robin is a most useful and industrious cit-

izen. Mrs. Robin demands very fine grasses with which to line her cozy nest, and when the baby Robins arrive, they have such enormous appetites it keeps both Mr. and Mrs. Robin on the jump to supply their steady demand for fresh earthworms.

The Robins include in their daily menu, white grubs, beetles, cutworms, grasshoppers, crickets, moths, ants, wasps, caterpillars, larvæ of the gipsy-moth, the brown-tail moth, the forest-tent moth, cankerworms, leaf-eating and wood-boring beetles, wireworms and army-worms. It has been noted that when Robins are scarce, the army-worm advances, and on the coming of numbers of the Robins, the army-worm disappears.



Most laborers ask more than board and lodging for their toil. For all his useful services (for which Robin only asks food and shelter, and hustles these for himself) some selfish and ungrateful folk begrudge the faithful little worker the bit of fruit he gathers now and then for himself and family. Uncle Sam is authority for the statement that the industrious American Robins really prefer wild fruit when they can get it, and advises the man who wants his orchard free from insects, to allow a few trees for the birds or plant some wild mulberries for these profitable tenants of field and orchard. The Russian mulberries, which ripen the same time as cherries, are preferred by Robins to cultivated fruit. "What barbarous waste and cruelty," we cry, when we read that the Roman Em-

peror, Domitian, spent \$25,000 for a single dish made of the tongues of rare singing birds. Yet in this era of boasted culture and civilization, there are those among us who take unfledged Robins from their nests and fry them for food. In parts of the South, natives have been known to kill as many as 100 a day of the migrating Robins. In two States at present self-interested persons are trying to have the protective migratory law declared unconstitutional, and in some States the state law protecting Robins is in danger of repeal.

That's why, if you will listen closely for it, you will notice that the song of Robin Redbreast has a note of sadness in it this spring. His plaintive notes are appealing to you to help save what are left of his folks before it is too late.

You can do this by signing the following pledge, written after Robin's own heart, and sending it in to *The Liberty Bell Bird Club*, *The Farm Journal*, Philadelphia, Pa., when you will receive, without cost, the badge-button of a large band who are working for bird protection:

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

Robin, no doubt, would be delighted to have the legend of how he got his red breast told on Liberty Bell Bird Club Day, April 9. He would also be greatly pleased to have a Robin round table on that day to discuss ways and means of saving the lives of his fellows. A suggestive program for Liberty Bell Bird Club Day will be sent to any one interested in arranging school exercises.

SEVENTH DAY BAPTIST COLONY IN FLORIDA

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

U. P. DAVIS,
Ft. McCoy, Florida.

T. C. DAVIS,
Nortonville, Kansas.

HOME NEWS

NORTONVILLE, KAN.—On Sunday afternoon, April 4, all the children of the parish under fourteen years of age had been invited by Pastor and Mrs. Skaggs to come to the parsonage to spend a few hours in having a good time visiting and playing games. It was a beautiful afternoon and the large lawns of the church and parsonage yards served as playground for about forty youngsters. The games ranged from baseball and potato races to "cat and mouse," "old witch," and keeping house. Some of the young people were present to help in planning the various events. Half a dozen mothers came with some of the smaller children. All joined in the game of making way with sugared pop-corn, peanuts, and cookies. Then the children were assembled on the church steps to have their picture taken. Mrs. Ed Glaspey, by request of the pastor, was on hand to take the picture. In thinking about it after it was all over, it seemed fitting that the children should be gathered at the church door on this social occasion—the door through which the pastor hopes to lead them into the Master's service.

Forty children guests of the pastor and his wife! Some too young to understand it all, but it was a glad afternoon. Forty is not all the children we have of that age—more than half that number were unable to be present. Those present will long remember that day; so will host and hostess who enjoyed it as much as any.

s.

FARINA, ILL.—We have enjoyed reading the reports of special evangelistic work in various parts of our denominational vineyard and think perhaps it may be of interest to readers of our paper to know that Farina has also had a revival. There are five churches in our village, all of which, except the German Evangelical, united in an effort to spread the gospel story of salvation. We did not call an evangelist, but for several reasons, which I shall not mention, decided to leave the work with our pastors and lay workers. Except for myself, the pastors have all had a great deal of experience in this work and the results

were most pleasing. We began with a week of prayer, but cottage prayer meetings were continued throughout the whole campaign. The meetings lasted about a month and when all the sheaves that seemed to be ready were garnered in for the harvest, we found that nearly fifty people had given their hearts to the service of Christ. We have had baptism at our church twice, when twenty-two have been baptized. Of this number all except three are young people and children of school age. At our anniversary service and communion next Sabbath, April 10, these will be received into the fellowship of the church. We greatly rejoice that the Lord has so richly blessed us.

L. O. G.

Denominational News

Rev. and Mrs. G. W. Burdick and their daughter and husband, Mr. and Mrs. Archie Hurley, arrived here last week from Welton, Ia., with their household goods and are getting settled in their house on Madison Avenue.—*Milton Journal-Telephone.*

Rev. James H. Hurley, of Garwin, Ia., has accepted a call to the pastorate at Welton, and is already on the field. Brother Hurley says: "I have turned down several opportunities for work, but Welton's call has appealed to me and we have consented to go."

A lady was standing on her porch one bright spring morning. She did not appear happy or contented, and she confided her restlessness to her negro housekeeper. "Oh, I wish I could go away! I do so need a change!" "Now, chile," said the old negro, "wot you want git 'way fum? Dese yere lubly chilluns? Now, wot you want git 'way fum? You gotta lug yo'sef 'long whereber you go." This is the great penalty for wrong-doing. We can not get away from ourselves; we have to "lug ourselves along," as Judas found to be so terribly true. Our only safety is to let self be crucified with Christ.—*Youth's Companion.*

"It is good to have stubborn virtues, but it is not a virtue to be merely stubborn."

DEATHS

CLAIRE.—Harrietta Green Claire was born in Alfred, N. Y., March 15, 1821, and died at Main Settlement March 22, 1915.

Sister Claire was the daughter of Benjamin and Lydia Gardner Green, and the last one of the family. She gave her heart to God at the age of thirteen, was baptized by Elder Ray Green, and united with the Second Alfred Church. She was married to Charles B. Wilbur, February 24, 1842. To them were born two daughters,—Mrs. Phineas Maxon, of Myrtle, Pa., and Mrs. Orson Maxson, of Main Settlement.

In 1857 she moved to Genesee and joined the Seventh Day Baptist church on Dodge's Creek. In 1867 she moved to Bell's Run. Here she became one of the constituent members of the Bell's Run Church, and when that and the Honeoye Church united, forming the Shingle House Church, she was a constituent member there, and remained a member there.

Mr. Wilbur died in December, 1892, and on January 18, 1898, Mrs. Wilbur was married to Joseph Claire, of Hebron, Pa., who died in 1906. Since then she has lived with her daughter, Mrs. Orson Maxson.

The funeral services were conducted at the Portville Seventh Day Baptist church by the writer, a former pastor. Scripture reading, Proverbs 31: 10-31. Text, Proverbs 16: 31.

G. P. K.

BURDICK.—Clara Leona Burdick was born September 1, 1868, and died February 27, 1915, at the home of her sister, Mrs. Adelle Howard, at Farina, Ill.

She was the daughter of Rev. C. A. Burdick, of sacred memory, who was pastor of this church for a number of years. Clara possessed a very gentle and loving disposition, and was anxious to please and do whatever she could for others. Her life was one of willing and cheerful service and an example of pure unselfishness. Even in her last hours she was thinking of the comforts of others. Jesus and heaven were realities to her and she loved to talk of them. She had the faith of a little child. Her presence in the home will be greatly missed, but she will ever be held in loving memory by the circle of friends who knew her.

Funeral services were conducted at the home, Sunday afternoon, by Pastor Leslie O. Greene, and interment was made in the Farina Cemetery.

L. O. G.

BURDICK.—In Angelica, N. Y., March 14, 1915, Ira Lee Burdick, aged 35 years, 11 months, and 7 days.

Ira Lee Burdick, the son of Orlando S. and Mary Cleveland Burdick, was born near Hornell, N. Y. When twelve years of age, he moved with his parents to Alfred, N. Y., where he attended school for a number of years and entered business as clerk in a clothing store. Eighteen months since he removed to Angelica, N. Y., and became proprietor of a mercantile establishment in that town, in which business he con-

tinued till his death, which came without a moment's warning.

November 15, 1905, he and Miss Delma Davis were united in holy wedlock. Beside his wife he is survived by his mother, Mrs. Orlando Burdick, and sister, Miss Bessie A. Burdick, both of Hornell, N. Y., and a large circle of friends.

In early manhood he made a profession of religion, was baptized and joined the First Seventh Day Baptist Church of Alfred. He was quiet and upright and won friends wherever he went.

Funeral services were held in Angelica, March 16, and burial took place the following day in Alfred Rural Cemetery.

WM. L. B.

IRISH.—Sarah Anthony Irish was born in Rhode Island, November 29, 1832, the oldest of five children, and passed quietly away March 20, 1915.

She belonged to one of the good old Quaker families of Rhode Island, and as a girl attended their school at Providence. After her education she taught school for a short time. On April 25, 1854, she was married to Oliver B. Irish and embraced the Sabbath, locating at Ashaway. To this union were born five children, all of whom died in infancy except the second son, Joseph Herman, who lives at Vandalia, Ill., who cared for her in her last sickness.

In February, 1866, the family moved to Farina, Ill., where they have since lived except for several years spent in Hammond, La. Mr. Irish passed away a number of years ago. On January 2, 1915, Mrs. Irish suffered an attack of paralysis which left her almost helpless for eleven weeks. To the very end she was cheerful and patient, never complaining nor murmuring. She possessed an unusually good memory and was very well posted on all current events, especially of our own people, whom she dearly loved. She had great faith in Christ, her Savior, and found delight in reading the message of God to the world found in his holy word.

Funeral services were conducted at her home, Monday afternoon, March 22, by Pastor Leslie O. Greene, and her body was laid to rest in the cemetery west of the village.

L. O. G.

BALCH.—Harriet Balch was born at Nelson, Madison Co., N. Y., February 8, 1845, and entered into rest Sunday morning, March 21, 1915.

She was next to the youngest of five children born to Charles and Harriet Balch. Of this family group only two remain,—Charles D., who lives near the old Rock River church, and Mrs. Maria Hall, of Iola, Kan.

Mrs. Doran was married to William Doran near Cazenovia, N. Y., and about 1870, with her husband, three children and an older sister, she came from that place to Wisconsin, to which State her brother Charles had come nine years before. They settled in the vicinity of Rock River, but later on, about thirty years ago, they moved to Milton Junction. To Mr. and Mrs. Doran were born four children. Jennie died when about nineteen years old. Frank entered into rest four years ago. There remain Mrs. Nellie Jacobson, of Clinton, Wis., and George, of Bartlesville, Okla. Mr. Doran died October 10,

1909, and since the death of the son Mrs. Doran had made her home with her daughter. While Rev. George W. Hills was pastor of the Milton Junction Seventh Day Baptist Church, Mrs. Doran was baptized and united with this church September 12, 1891.

Mrs. Doran had but recently returned from a visit with her sister in Kansas and her son in Oklahoma when, on March 17, she was stricken with paralysis, which caused her death.

Funeral services were held in the Seventh Day Baptist church of Milton Junction, on March 24, conducted by her pastor, Rev. Henry N. Jordan. Her body was laid to rest in the cemetery at Milton Junction. H. N. J.

FENNER.—Near Alfred, N. Y., April 3, 1915, Mrs. Harriet S. Fenner, aged 77 years, 11 months, and 27 days.

Mrs. Harriet S. Fenner, the only child of Albert and Asenath Allen Smith, was born in the town of Alfred, N. Y., and her entire life has been lived in Alfred. Her father's family was among the pioneer settlers in Alfred, one hundred years ago.

When about thirteen years of age she gave her heart to Christ, was baptized by Eld. N. V. Hull and joined the First Seventh Day Baptist Church of Alfred. Throughout her entire life she had been markedly industrious and devoted to her family and has adored her profession with fidelity and Christian faithfulness.

September 28, 1867, she was united in marriage to Elisha P. Fenner, by whom she is survived. To them were born six children,—Elim E., H. Edgar, and Mrs. Frank W. Stevens, of Alfred, Olin S., of Coneville, Pa., and Mrs. Chas. A. Stevens, who died six years ago, and Albert S.

Funeral services, conducted by Pastor William L. Burdick, were held April 5, and interment took place in Alfred Rural Cemetery. W. M. L. B.

RANDOLPH.—Lewis Craig FitzRandolph, son of Asa FitzRandolph and Hannah Smith Drake FitzRandolph, was born on the old FitzRandolph homestead at Plainfield, N. J., September 3, 1833, and died, April 6, 1915, at a hospital after being there one day.

He had been ill for several months at the home of his son, Herbert L. FitzRandolph, of Rutherford, N. J., with whom he had lived the last years of his life. He was eighty-one years, seven months, and three days old.

He was married on December 21, 1856, to Miss Abbie Burt, who died May 6, 1885, almost thirty years ago. There were three children, Alfred L., who died in infancy, Franklin B., of South Plainfield, N. J., and Herbert L., of Rutherford, N. J. Of his own immediate family one brother survives, Nathan H. FitzRandolph, of Plainfield, N. J. He was baptized and became a member of the Plainfield Seventh Day Baptist Church in 1850, sixty-five years ago, and was a faithful and loyal worker in the interests of the Master's kingdom.

Funeral services, conducted by the pastor of his church, were held at Plainfield on Friday afternoon, April 9, 1915, and the body was laid to rest in the family plot in Hillside Cemetery.

E. S.

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor
L. A. Worden, Business Manager

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SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited; Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 606 West 191st St., New York City.

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

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

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

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

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

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

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

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Stated meetings are held on the third First-day of the week in September, December and March, and the first First-day of the week in June, in the Whitford Memorial Hall, of Milton College, Milton, Wisconsin.

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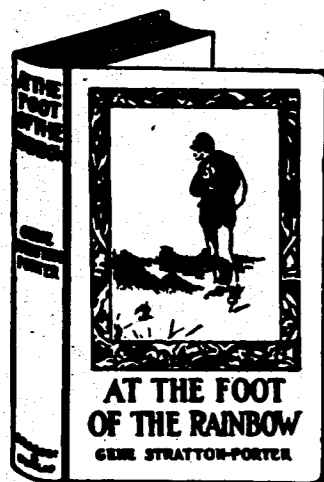
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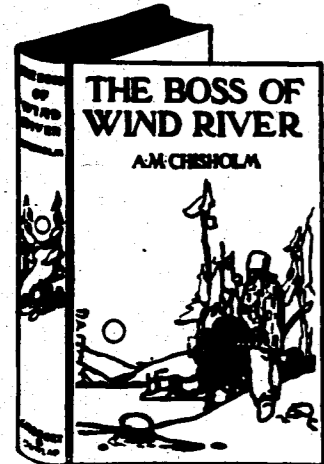


AT THE FOOT OF THE RAINBOW
by Gene Stratton-Porter (Author of "Freckles")

The scene of this charming, idyllic love story is laid in Central India. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender self-sacrificing love; the friendship that gives freely without return, and the love that seeks first the happiness of the object. The novel is brimful of the most beautiful word painting of nature, and its pathos and tender sentiment will endear it to all.



BEN-HUR
by General Lew Wallace



THE BOSS OF WIND RIVER
by A. M. Chisholm

This is a strong, virile novel with the lumber industry for its central theme and a love story full of interest as a sort of subplot. Among the minor characters are some elemental men, lumber men with the grizzly strength of their kind, and the rough, simple ways. How Joe Kent became the boss of these men, by sheer pluck and a pair of strong arms, the author tells us most effectively. Some of his brachial power was derived from the light of a woman's eyes, but to enter into the details here means to spoil the story.



CY WHITTAKER'S PLACE
by Joseph C. Lincoln

BEN-HUR: A Tale of the Christ by General Lew Wallace
This is a famous religious-historical romance with a mighty story, brilliant pageantry, thrilling action and deep religious reverence. It is hardly necessary to give an outline of the story, for every one is familiar with the "Star of Bethlehem and The Three Wise Men," and the wonderful description of the "Chariot Race" and "Christ Healing the Sick on the Mount of Olives."

CY WHITTAKER'S PLACE by Joseph C. Lincoln
Cape Cod life as pictured by Mr. Lincoln is delightful in its homeliness, its wholesomeness, its quaint simplicity. The plot of this novel revolves around a little girl whom an old bachelor, Cy Whittaker, adopts. Her education is too stupendous a task for the old man to attempt alone, so he calls in two old cronies and they form a "Board of Strategy." A dramatic story of unusual merit then develops; and through it all runs that rich vein of humor which has won for the author a fixed place in the hearts of thousands of readers. Cy Whittaker is the David Harum of Cape Cod.

The SABBATH RECORDER Plainfield, N. J.

The Sabbath Recorder

THOUGHTS FOR THE DAY'S BEGINNING

I THANK God for sunshine and bird-song, for the sweet morning light upon the hilltops, and the tender eyes of my loved ones. The great world is awake and athrob with life. I, too, am awake and life is pulsing through my veins. I have a part in the great world, in its work, its joy and its sorrow. Today I can be a little center from which shall radiate peace, kindness and good will. I thank God for opportunity. A beautiful golden sunbeam has entered through my chamber window, and awakened me to the gladness and beauty of the morning. May my spirit be wakened and kindled by the divine Spirit, so that all this day it may warm and gladden the hearts it touches.—*Author Unknown.*

—CONTENTS—

Editorial. —Theological Seminary and Schools of Agriculture.—The "Scramble for the Water Wagon."—War a Terrible Teacher. It Corroborates Science.—An Attractive Catalogue.—Yes, Winter Time Reveals Character.—Friendliness as Seen in Nature.—Memorial Days. Four Old Papers.—Conference at Shiloh. Ninety-one Years Ago.—The All-Conquering Love Lightens Our Burdens.—No Easy Places Are Worth While 513-517	Keeping and the Spiritual Life .521-524 Provisional Program for Yearly Meeting 524
Editorial News Notes. —The Bible School Lesson Committee.—Brewers Turn Reformers.—Fifteen Men Go to States Prison.—Dr. Montessori Again in America.—Edison's Plant Up Again 517-519	Missions. —Calls From the Field.—Message to Tract Board.—Letter From Java to Friends in America 525-529
Sabbath Rally Day, May 22 519	Woman's Board Treasurer's Report . 529
A Tribute to Pastor Ashurst 519	Ho! L. S. K. Secretaries 530
Minutes of the Quarterly Meeting of the Seventh Day Baptist Memorial Board 520	Woman's Work. —Pity, God, O Give Us Peace! (poetry) 531
The Federal Council 520	Deacon Paul M. Barber 532
Sabbath Reform. —To Rest From Weary Work (poetry).—Sabbath-	Young People's Work. —In Which List is Your Society?—Proud of My Denomination.—A Pleasant Christian Endeavor Occasion.— For the Juniors. —Jesus and a Little Girl .534-538
	From Lost Creek, W. Va. 538
	Denominational News 538
	Children's Page. —Five Little Brothers (poetry).—"As an Eagle" 539
	Sabbath School. —For Children's Day.—The Element of Worship in the Sabbath School.—Lesson for May 8, 1915 540-542
	Home News 543
	Deaths 544