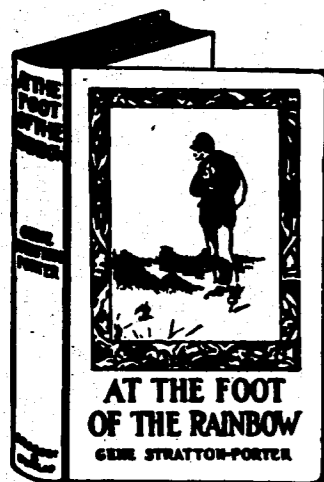


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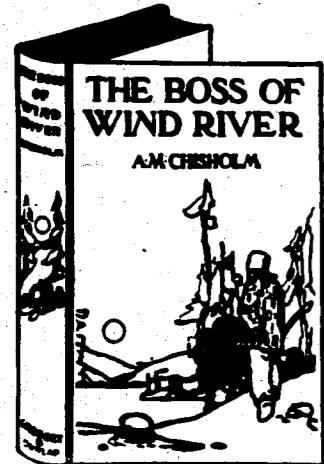


AT THE FOOT OF THE RAINBOW
by Gene Stratton-Porter (Author of "Freckles")

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.*

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The Sabbath Recorder

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

VOL. 78, NO. 17

PLAINFIELD, N. J., APRIL 26, 1915

WHOLE NO. 3,660

Theological Seminary Has it ever occurred to you that there is in

Schools of Agriculture these days an especial appropriateness in nam-

ing these two classes of schools together, and great propriety in having the two in the same town? More and more is it coming to be understood that the hope of America lies in the agricultural districts. A new day is dawning. The world is learning as never before that nations can not always prosper by building up cities at the expense of the country, and it is becoming apparent that the heart-hunger of men and the needs of the business and the social worlds are calling for all-round country leaders for both church and industry. As of old when God's leaders were needed to guide his people to their heritage in the country, so today men are wanted whose preparation has fitted them for that special work. A pastor can not be efficient unless his people see that he is a practical man among men, interested in the things that belong to them, and possessing the knowledge of their work that will make his sympathy and counsel worth while as real helps in solving their problems.

Since most of our ministers must serve in country churches, and since the prosperity of our good cause depends most upon the success of our farmers—indeed, since the most promising fields now open to us as a people are in rural districts, a thorough knowledge of modern agriculture, a knowledge that will make his opinions and suggestions really valuable to his parishioners—is essential to the highest efficiency of the country pastor.

These thoughts were suggested by the following, taken from some paper, and sent us by a friend:

Many country preachers attended the recent short course in agriculture at the Colorado Agricultural College. As a result of the interest manifested at the last session a committee is now at work preparing a special short course for the country ministers. The country preachers are very much interested in it, as it puts them in a position to better aid and sympathize with the class of people with whom they are working.

It is a commendable move and we would urge every agricultural college in the country to prepare a special short course for the country minister.

In view of all this, it seems especially fortunate that our own Theological Seminary is a part of a university in which is found the New York State School of Agriculture. The thoughts given in this item regarding the Colorado school emphasize the special opportunities offered to young men who study in the Theological Seminary at Alfred.

In the *Sunday Tribune* of New York for April 11 appears a cartoon measuring .10 by

13 inches, in which the god of war, sword in hand, stands bowed over a sitting woman representing Europe tenderly holding in her lap an infant form marked "Temperance." There is a look of unutterable surprise upon the war god's face as he studies the picture of woman and child before him, and under the cartoon are the words, "War's Fairest Offering." The reading-matter on the page is crowded with most telling figures and convincing statements of facts against the rum curse. These are brought out in the form of an interview with Dr. A. A. Hopkins, editor of the *National Temperance Advocate*. Clear across the top of the page runs the heading, "World-wide Scramble to Board the Water Wagon," while the subheading reads, "Troops of King Barleycorn Routed on Many Fields Here and Abroad."

This entire page, aside from the story it tells in printer's ink, is one of the most convincing evidences we have ever seen, of the changing sentiment which foretells the overthrow of the saloon and the approaching victory for prohibition. Who would have thought, five years ago, that a great daily like the *New York Tribune* would, in five years, give a whole page in the Sunday issue—most sure to be read—to the most convincing arguments for prohibiting the liquor traffic! Other great

dailies are doing the same thing. When we see so many of the hitherto friends of the saloon hustling to "board the water wagon," we may be sure something is coming to pass. This of itself, quite as much as Dr. Hopkins' telling figures, should, in the *Tribune's* own words, "make prohibitionists happy."

In the *Tribune's* interview with Dr. Hopkins, **War a Terrible Teacher It Corroborates Science** upon recent prohibition developments in Great Britain. His reply was that the people and rulers of Europe had learned in eight months of war what scientists and reformers had been trying to teach them through years of peace, namely, "that drink is a leech upon labor, the curse of capital, a peril to national prosperity, and the greatest foe to industrial efficiency." After showing how the liquor traffic has been robbing the nations on both sides of the Atlantic, not only of productive ability but of the surest returns from investments of money and manhood, and that in times of peace this pillage might be borne for some time, Mr. Hopkins said: "In time of war it grows too costly for commerce, too heavy for patriotism, too piratical for justice, and too unwise for statesmanship."

What a pity that the most civilized nations of earth had to have these all but self-evident truths beaten into their heads by the sledge hammers of war! Yet this is the way we were made to cease hugging the delusion of slavery.

There lies before me **An Attractive Catalogue** one of the most attractive and instructive catalogues of trees and flowers and plants that I have seen in many a day. It is published by D. M. Andrews, of Boulder, Colo., a son-in-law of our aged missionary friend, Rev. Samuel R. Wheeler. It contains forty pages besides the covers, with twenty-eight lifelike illustrations of trees, plants, and flowers. More than forty plants, native in Colorado, are described, with careful instructions as to their care; and the many suggestions as to planting and training of trees and vines and flowers, all show Mr. Andrews to be a careful student of nature and a lover of the beautiful.

In speaking of his winter work in the nursery, he says: "Trees in the winter time show their real character much more clearly than when covered with foliage." After giving a long list of trees and shrubs that have many attractions in January, he explains that each has a different habit and character by which it is readily recognized, and asks, "Who shall deny that the joys of sociability may not profitably be extended to include our tree neighbors?"

Yes, Winter Time Reveals Character Our friend says, "Trees in winter time show their real character." So they do; for then they stand stripped and bare, with none of their summer clothing to hide crookedness, deformities, and other imperfections. The best time to choose straight, sound, and clear timber is in winter, and in some respects the winter season is the best in which to decide upon the vigor of a tree as to its future growing qualities. So there are men who never show their real worth until their summer of prosperity has fled, and the frosts of disappointment and trouble have withered the flattering prospects of their early years and left them in the cold winter of bereavement or adversity. Show me how a man bears his troubles, how he deports himself in times of conflict, in days of perplexity, and when life's summer has faded into somber, cloud-filled days of chilly winter, and you need go no farther to reveal the stuff he is made of. Men, too, in life's winters show their real character.

Friendliness as Seen in Nature Our friend also intimates that the "joys of sociability may be extended to include our tree neighbors." One thing is certain, nature gives us beautiful illustrations of true friendliness. There is no aristocracy in garden and field and forest. The way the maples, beeches, oaks, ashes, hickories, elms, birches, cedars, and pines mingle in friendly congregations on mountain slopes and upland plains is a standing rebuke to exclusiveness. And do the best we can to plant our flowers in separate beds, and to teach them by cultivation to grow apart, nature is constantly striving to bring them together in a common brotherhood. The strawberries and the pansies will run under and through the fences to mingle with

the violets and dandelions; and wild roses will overshadow them all, filling the air with a fragrance and the meadow with a beauty that pleases the heart of man. Well may one think that trees and plants and flowers teach lessons of that brotherly love and genuine friendliness which help so much in the establishing of Christ's kingdom on earth.

Memorial Days Four Old Papers

During memorial days of last week, when men were recalling the momentous closing scenes of the Civil War—the fall of Richmond, the surrender of Lee at Appomattox, the return of the flag to Fort Sumter, and other thrilling events, no day brought such heart-stirring memories as the fifteenth of April. It was on this day, in 1865, fifty years ago, that the entire nation was shocked over the news of the assassination of Abraham Lincoln. Who can forget the effect of the first stunning dispatches! Fifty years have come and gone, yet those of you who were living then can see today just where you stood and who were present when the words were spoken announcing the terrible tragedy. And when the first papers arrived with the awful details, the scene of their reception and reading, while all ears were open to hear, was so fixed in memory that you can never forget it.

It was on my twenty-first birthday. Quite a company had gathered at the station in Friendship, N. Y., expecting the fast-flying express train on the Erie to drop off a paper bringing the news. As the paper, swept along by the wind of the train, was caught up by Colonel Rufus Scott, then home from the front with a bullet hole through his neck, we all gathered about him and stood to hear him read the story. The surroundings of that hour, the voice of the reader, the look of horror and indignation that came over the faces of the company—all these seem as vivid in memory today as though the time were last week instead of fifty years ago.

On seeing the display of the Stars and Stripes on April 15, I remembered an old paper among my keepsakes, that, fifty years ago, brought to our home the story of our martyred President. I sought it out and it now lies before me, the semi-weekly *Tribune* of April 18, 1865, with its forty-eight columns heavily leaded with black

lines in mourning for the dead. How its heading, "Appalling Calamity!" Assassination of President Lincoln, Attempted Murder of Secretary Seward!" brings back the feelings of other days! The paper is faded and yellowed with age, but no paper of today can take such hold of the innermost heart and so deeply stir the soul. One can not read it long without a sense of thanksgiving for the faithful devotion of Abraham Lincoln to his country and for the blessings such lives have brought to the nation.

While speaking of the old paper, let me say, it is not alone. Wrapped with it, carefully preserved through the years, is a *Chicago Tribune* of September 20, 1881, dressed in mourning for President Garfield, and a *Pittsburgh Dispatch* of September 14, 1901, bearing the sad news of President McKinley's death. Both these presidents were victims of an assassin's bullet. An old *Ulster County Gazette* of January 4, 1800, telling of the death of George Washington at Mount Vernon, has long been kept with these old papers. The four together make a most interesting study for one who loves to note the progress of the nation during the century.

Among my books is a **Conference at Shiloh** r a g g e d , hand-sewed **Ninety-one Years Ago** copy of the **General Conference Minutes** for 1824. The meeting was held in Shiloh, N. J., in June of that year, and the minutes were printed in Bridgeton. This copy was found among some old papers belonging to Clarke Hiscox, of Westerly, R. I., and sent to the editor by his granddaughter. It furnishes material for profitable thought. First, it strengthens a feeling of admiration for the sterling men whose names appear therein, men who laid the foundations upon which we are building. Second, it cures one of any subtle, half-longings he may have cherished for the return of the days of yore. Third, it emphasizes in more ways than one the thought that the world moves, and that even Seventh Day Baptists do make progress. Of this particular Conference, Rev. William B. Maxson was moderator, and Rev. Stillman Coon and Collins S. Young were clerks. The entire record required only seven pages, and three of these were given to statistics. The corresponding letter,

prepared by Elder Matthew Stillman, filled two pages, thus leaving only two pages for recording the doings of Conference. Aside from extolling the Bible and urging loyalty to its teachings, the letter expresses gratitude for the "smile of God upon Bible and missionary societies," although our Missionary Society was not then organized. It was nineteen years after this General Conference that the General Missionary Society was formed; and the Tract, Education, and Publishing societies were organized still later.

The Alfred Church petitioned Conference to "appoint a committee to visit them, and enquire into the expediency of ordaining Daniel Babcock and Richard Hull as evangelists"; and in compliance with the request, Rev. Eli S. Bailey, Rev. William B. Maxson, and Rev. John Green were appointed to attend to the matter. Then came a petition from the Scott Church for Conference to examine Joel Greene for ordination, which was granted. It may be said here that these petitions show that our fathers did believe Conference should have something to say in the ordaining of Seventh Day Baptist ministers.

Steps were taken toward securing an appropriate selection of hymns for our churches, and several sermons were preached during the meeting. It was voted to hold the next meeting with the church at Hopkinton, R. I. Nineteen churches, beginning with Newport, were listed in the statistics, showing an aggregate of 2,724 members. According to a copy of minutes for 1826, two years later, the Conference met in Berlin, N. Y., and a "Seventh Day Baptist Board of Missions" reported appropriations of about \$160 for the use of the board. These appropriations came from the missionary societies in the several churches.

Turning to our last *Year Book*, with its 312 pages, we find a record of no less than twelve missionaries in foreign fields, with two foreign ministers and several evangelists and teachers; and a home field record of forty missionaries working all or part of the year, with as many churches aided by the boards, and a yearly budget for missions of \$12,000 to \$14,000. We find Tract Society work calling for a budget of nearly \$13,000, an Education Society interested in three good colleges and a seminary, which are supported at an ex-

penditure of nearly \$74,000 a year; a Memorial Fund for denominational work amounting to \$478,835.34, to say nothing of the splendid record of the Woman's Board, the Young People's Board, and the Sabbath School Board; and we say that if we had ever been guilty of minimizing our denominational work and of longing for the good old days, we should be entirely cured of our folly. It requires only a glance at these records to see that there has been great progress since the days of our fathers. This, however, in no way detracts from the esteem in which we hold the sterling men whose names appear in the old minutes and who laid so well the foundations of all this good work.

"I am sending the words below with a request that they be printed in the RECORDER. They were sent to me by a friend."

Jesus' love can take the bitterness out of every grief, and the weight out of every burden.

We do not know the writer, but she is evidently one of God's children and understands something of the comfort of divine love in time of trouble. At best, God's children realize all too inadequately the blessings of a heavenly Father's love as manifested in Christ Jesus his Son. We think ourselves happy if we can forget our sorrows, and rejoice in Christ's love just for a little while now and then, forgetting too often that our Father offers this blessed experience for our abiding comfort.

God's love is like a mother's. She never forgets her child, and she has most solicitude for that one who is in sorrow or whose burden is heaviest. Her love and help are not measured so much by what the child may ask as by her ability to help. When grief overwhelms the child in its play, it does not seek comfort from its playmates, but thinks only of mother, and, knowing that mother-love never has failed, runs straight to her for comfort. She folds it in her bosom, smooths its locks, wipes away its tears, rocks it to sleep singing a sweet and restful song that causes it to forget all its troubles and rest in perfect peace. God is the mother; and the poor worried, burdened soul is the tired child. The arms of infinite love are wide enough to embrace all earth's children,

while the arms of the mother embrace but one. God in Christ Jesus clasps every yearning, sorrowing soul to his compassionate bosom. He is always near. We can not get away from his loving presence. Yet we do often close our eyes, turn away our faces, and, forgetting him, try to bear our griefs alone. Why can we not think of God more as the child thinks of mother? It never for a moment suspects that mother can forget its needs, and it never hesitates to turn to her for help in trouble.

No Easy Places Are Worth While

A young man once wrote to Henry Ward Beecher asking for an easy berth. He was looking for a way to secure a living without hard toil and evidently thought that Mr. Beecher could tell him how to find it. What do you think the great preacher wrote in reply? It was this: "You can not be an editor, do not try the law; do not think of the ministry, let alone all ships and merchandise; abhor politics; don't practice medicine; be not a farmer or a soldier or a sailor; don't study, don't think. None of these things are easy. O, my son, you have come into a hard world. I know of only one easy place in it, and that is the grave!"

Washington Irving said of Rip Van Winkle, "Rip's strong point was his aversion to work." This is true of altogether too many people. We have seen men who wanted to do nothing hard and yet they desired the rewards of faithful, intelligent labor. There are those who regard work as a curse and are always looking for easy jobs. We admire the boy who is not afraid to work, who is eager to bear his full share of the burdens, who even seeks the hard places, and never shirks. He is on the road to success. The men whom the world regards as great have never been seekers after easy places. They reached eminence through sacrifice and toil. Work is valuable, not merely in its upbuilding of fortunes and in securing the luxuries of civilization, but mainly in its effect on character. It broadens and ennoble the man. God was merciful and kind when he provided that man should earn his bread by the sweat of his brow. Happiness seldom crowns a life of ease, but it dwells in the heart of him who loves to work.

EDITORIAL NEWS NOTES

The Bible School Lesson Committee

On April 6 and 7 thirty-two members of the International Committee met in Chicago, Ill., and adopted the report of the sub-committee of fifteen, which had been appointed to consider the question of uniform lessons for the Bible schools of this country.

Five resolutions were included in this report:

1. That the committee constantly observe the principle of adaptation of lesson material to the needs of the pupil, seeking to provide for each department of the school a thoroughly teachable lesson.

2. That the committee select a given portion of Scripture, usually including a story or narrative, which shall serve as a common source of material for study in the different departments of the school; and that a general theme and golden text be selected for the whole school.

3. That the committee designate appropriate portions of this common Scripture for study in the several departments of the school, and with each such designation specify a suitable sub-title and memory verses, with a special golden text whenever desirable.

4. That when deemed advisable the committee provide references to other Scripture material specially suited to any given department, in addition to the regularly assigned portions for the day.

5. That the committee, in selecting the common Scripture to be suggested for printing, should keep in mind the devotional needs of the school, and when deemed advisable may suggest an additional passage to meet these needs.

Every graded course above the intermediate grades is to be made elective. Rev. William C. Whitford represents the Seventh Day Baptist people on the International Committee, and we notice he was made a member of the Committee on Graded Lessons.

Brewers Turn Reformers

According to the daily papers, New York City is enjoying the unusual spectacle of a reform movement headed by the brewers! It seems that these gentlemen hold in the hollow of their hands a large percentage of the saloon-keepers of Greater New York. It is claimed that they have chattel mortgages on 85 per cent of the saloons and can absolutely control the great majority of liquor-sellers. From

all indications they have, of late, seen the handwriting on the wall, and read their doom in the uprising of public sentiment and its effect in making city officials more determined to enforce the laws. Then the prospect of a Billy Sunday campaign adds to the certainty that open saloons on Sunday will bring the traffic into greater contempt; therefore the brewers, apparently submitting to the inevitable, ordered the saloons to close on Sunday.

We had reached this point in the write-up when the next New York paper came to hand, and the conspicuous heading, on this saloon question, reads, "Saloons Ignore Brewers' Order. Side doors swing freely all day." The first sentence of the article is: "New York was not the driest place in the world yesterday." It looks as though the great evangelist would have to go there after all. No pretensions to reform on the part of the liquor fraternity can be relied upon as genuine. I believe it was Talmage who said, "When the fox begins to pray, look out for your chickens."

Fifteen Men Go to States Prison

The public has been interested in the efforts to bring conspirators in the election frauds of Terre Haute, Ind., to justice. On Sunday, April 18, Mayor Roberts and fourteen others started from Indianapolis for the federal prison at Leavenworth, Kan. The sheriff and a judge were among them, all under guard as they marched to the train in charge of the United States marshal. None of their wives were allowed to go to the station with them. They were lined up in view of eighty-two fellow conspirators now serving jail sentences for their part in the frauds.

Dr. Montessori Again in America

Dr. Maria Montessori who interested the American people two years ago lecturing and demonstrating her methods, is again in this country. She arrived one day last week from Naples, Italy, and goes to California by invitation of the Board of Education of that State. She is to give instruction to a special class of teachers.

Fully thirty Montessori schools have sprung up in New York City within three years, and on her arrival here the Doctor held her first conference with students of her school in America. The meeting was

said to be impressive. The Italian teacher greeted her "disciples" in this country with delight, and expressed her joy that children here have more pleasant schoolrooms and school environments than can be given them in Italy.

She spoke of the rapid progress of her schools in her native land. So far, in this country, it has been difficult to get her system into public schools because the boards do not take to it kindly; but permission has just been secured to establish a class in Public School No. 4. The principal in that school is enthusiastic over Dr. Montessori's work.

Edison's Plant Up Again

Our readers will be glad to know that the great plant of Thomas A. Edison, destroyed by fire eighteen weeks ago, has been rebuilt and is larger and better than before. Practically the entire force of 7,000 men are again at work, and many new ones have found places in the chemical plant recently built at Silver Lake to supply dyestuffs, and material for the diamond-disk phonograph.

It seems that those who circulated the report about the Japanese seizing a station on Turtle Bay, Lower California, were more scared than hurt. It now turns out that instead of a formidable fleet establishing a camp on the island, there were some Japanese vessels at work securing salvage from the Japanese battleship *Asama*, which sank there last year. The rumors that the Japanese were sowing mines and establishing a naval base in close proximity to the United States have all been put to rest. It is now reported that the battleship *Asama* will be floated and saved for further duty.

After nearly a month the salving crew at work on the sunken United States submarine F-4 has succeeded in raising it twelve feet from the ocean floor off Honolulu and towing it toward shore until it rests upon the sloping bottom. As yet nothing is known of the condition of the bodies within the F-4.

David Starr Jordan, of Leland Stanford Jr. University, has joined the ranks of those in America who are striving to secure equal rights for the Jews abroad. Mr.

Jordan writes: "I will consider it an honor and a pleasure to do anything in my power to relieve the distress of the Jewish race, which is being further downtrodden and oppressed by the horrible conditions existing in Europe."

When one of the British submarines in the Dardanelles ran aground and was thereby likely to fall into the hands of the Turks, in good condition for service, the British destroyed it with their own torpedoes to prevent its being used against them. Its crew were either killed or taken prisoners.

Sabbath Rally Day, May 22

Some people have the idea that this is a Rally Day for the Sabbath school. That is not the purpose of the Tract Society in asking the churches to make May 22 a Sabbath Rally Day. The purpose is to stimulate united interest in the Sabbath, by asking all the people to turn a special attention to matters of the Sabbath, to "rally 'round the Sabbath" in an earnest, loving, loyal, prayerful celebration.

To help the churches and people in this matter, the Tract Society is having prepared a program for that week. The Sabbath School Board has provided the program for the Sabbath-school hour of that Sabbath Day, and the Young People's Board has provided the program for the Christian Endeavor meeting. Then programs have been made out for the Junior meeting, for the church prayer meeting, for a young people's sociable to be held a week-day evening, a program for the sewing-meeting of the woman's society, and a program for a general meeting of all the evening after the Sabbath.

Now it is too much to hope or expect that very many, if any, of the churches will hold all these meetings. But the Tract Society is very much in earnest, and asks that the people take hold of this matter with enthusiasm, and so emphasize the value and importance of the Sabbath, of a better observance of the Sabbath, and the relation of our denomination to the Sabbath, that the week of May 22 will be long remembered by our children to their good and to the uplifting of the work and truth for which we stand.

Now the Tract Society is arranging to put all these programs together in one little folder, print enough to supply every Seventh Day Baptist among us with a copy, and send them out to the people for use. These will be sent to every church about the first week in May, a bundle to the pastor and a bundle to the superintendent of the Sabbath school, with the view of having enough in the two bundles to give every person, young and old, a copy.

These will be sent whether they are asked for or not, but it will help in the matter if the number desired is sent to the Tract Society.

Lone Sabbath-keepers will be sent copies on request.

This matter is in charge of the Advisory Committee, but communications should be sent to the American Sabbath Tract Society, Plainfield, New Jersey.

A Tribute to Pastor Ashurst

"Know ye not that there is a prince and a great man fallen this day in Israel?"

I would like to say a few words of loving appreciation of this noble preacher of the gospel. His Christian spirit, his grasp of the great things of God, his deep-rooted and unwavering faith, his unselfish life, were an inspiration to me. When I was holding revival meetings at Walworth during his pastorate there, he was seized with a severe cold which kept him from attending most of the subsequent meetings. But his heart glowed with constant interest and fervent prayer, lifting the rest of us up. One day he told me some kind words of appreciation for my work which had come to his ears. "Now, my brother," he said in that unaffected earnestness which was so characteristic of him, "I want you to know that there is not a particle of jealousy in my heart. It makes me happy to hear such things said of you." These are something like the words he used, but I can not put upon paper the self-forgetting love which transfigured his face and made me feel that I was in holy presence.

I have had from him incidents of his experience, answers to prayer, and copies of sermons on the Holy Spirit, Second Coming of Christ, and related themes. All these I prize highly, and I hope at other times to pass on some of these things to

readers of the RECORDER. His devotion to Christ reminded one of Peter and Paul. There stands out in the memory of many of us his last message to the quarterly meeting of the churches of southern Wisconsin. It was apostolic. It dealt with the great fundamental things of the gospel. His body was frail, but his soul was strong and radiant with confidence and victory through our Lord Jesus Christ.

He was "a tower of strength" indeed. I see him yet as he stood that day, hair white, form like a reed shaken with the wind,—but eyes alight with conviction, his voice like a trumpet call. It helps me to think of him. His memory will linger as an inspiration throughout the years to come.

LESTER C. RANDOLPH.

Minutes of the Quarterly Meeting of the Seventh Day Baptist Memorial Board

April 9, 1915

The Board of Trustees of the Seventh Day Baptist Memorial Fund met for their regular quarterly meeting, April 9, 1915, at 10 a. m., in the church parlors.

Present: Henry M. Maxson, Joseph A. Hubbard, William M. Stillman, Joseph D. Spicer, Orra S. Rogers, Frank J. Hubbard, Edward E. Whitford, William C. Hubbard, and Accountant Asa F. Randolph.

Minutes of the last quarterly meeting were read.

Correspondence was read from Rev. S. R. Wheeler, Boulder, Colo.; and from Rev. Edwin Shaw, Dr. Theodore L. Gardner, and L. A. Van Horn, of Garwin, Iowa, advising that the Rev. D. C. Lippincott, of Garwin, Iowa, was broken in health, unable to preach, and worthy of any aid the Board could extend to him. By a unanimous vote, the Board decided to send Brother Lippincott \$10 per month until further notice, and to date the payment from January 1, 1915.

The action of the officers in extending the time of the loan to the Seventh Day Baptist Church at North Loup, Neb., was approved.

The Finance Committee presented their quarterly report which was adopted. They also advised that they had rented the Tate property, 47 Woodbine Ave., for one year at \$23 per month, with privilege of purchase at \$3,000.

The Treasurer's report was read and, having been audited, was approved and filed.

The Board voted that a further grant of \$25 to each of the following men studying in theological schools be made: A. Clyde Ehret and Ira S. Goff, at Alfred; Herbert L. Polan, at Union Theological Seminary; Paul S. Burdick, at Rochester Theological Seminary, and Peter Taekema, of Rotterdam.

The proper officers were authorized to execute a deed in the sum of \$350 for the sale of the Stokes (Ohio) church.

The Finance Committee were directed to foreclose the Henry Kohn Mortgage on 323 Plainfield Ave., on account of his arrears.

Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

Amounts distributed this quarter,
as follows:

| | |
|-----------------------------------|------------|
| Alfred University | \$ 602 77 |
| Alfred Theological Seminary . | 8 75 |
| Milton College | 277 43 |
| American Sabbath Tract Society .. | 189 03 |
| S. D. B. Missionary Society .. | 55 86 |
| | <hr/> |
| | \$1,133 84 |

The Federal Council

Churches or individuals desiring to help in the work of the Federal Council of the Churches of Christ in America are requested to send their contributions, as soon as they conveniently can attend to this matter, to the treasurer of Conference,

WILLIAM C. WHITFORD,
Alfred, N. Y.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something that will brighten to all eternity.—*Daniel Webster.*

"When your joy goes out to others, you may know that your own heart is full."

SABBATH REFORM

"To Rest From Weary Work"

To rest from weary work one day of seven;
One day to turn our backs upon the world,
Its soil wash from us, and strive on to Heaven—
Whereto we daily climb, but quick are hurled
Down to the pit of human pride and sin.

Help me, ye powers celestial! to come nigh;
Ah, let me catch one little glimpse within
The heavenly city, lest my spirit die.

These be my guides, my messengers, my friends:
Books of wise poets; the musician's art;
The ocean whose deep music never ends;

The silence of the forest's shadowy heart;
And, too, the brooding organ's solemn blare,
And kneeling multitudes' low-murmuring prayer.

—*Richard Watson Gilder, from Five Books of Song.*

Sabbath-Keeping and the Spiritual Life

REV. HENRY N. JORDAN

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them.—Ezekiel 20: 12.

Blessed is the man that doeth this, and the son of man that holdeth it fast; that keepeth the sabbath from profaning it, and keepeth his hand from doing any evil.—Isaiah 56: 2.

There are three reasons which demand a reconsideration of the old point of view of the Sabbath, its significance and its observance that men may gain a deeper insight into the real meaning of spiritual Sabbath-keeping. These reasons are: (a) The prevalent and increasing ignorance or disregard of true Sabbath values; (b) The emphasis that is laid upon correct Sabbath observance while there is a general laxity in moral conduct and spiritual living; (c) The constant menace always presented by those who, disregarding the Sabbath of Jehovah God, arbitrarily substitute and insist on the observance of a man-chosen and man-sanctified day as the genuine Sabbath of creation and sacred history.

These are sufficient reasons for rereading and reconsidering the whole Sabbath question from the divine standpoint, that, thoughtfully and carefully, we may learn what are the underlying truths and principles of true Sabbath-keeping and courageously apply them to upright spiritual living.

In the preface of Dr. Lewis' last book, *Spiritual Sabbatism*, he makes this significant statement: "Three crises, great and momentous, have appeared in history. A fourth crisis is at hand. . . . The key to the present situation is the spiritual key. The entire Sabbath question calls for a new spiritual basis,—new in comparison with positions hitherto taken by Christians. The hour demands clearness of conviction concerning fundamental and eternal spiritual values."

His words are those of a prophet who has correctly interpreted the signs of the times as he sees men taking divine truths and warping them and fashioning them to fit their man-made theories. We, today, are living in the midst of the fulfilment of his statements. On every hand is seen the decline of deep spirituality and the decadence of Sabbath observance, while religious men with almost frenzied zeal are attempting to build and bolster up strong spiritual lives by artificial moral attainments and legal enactments with the seeming and avowed thought that this will be an acceptable offering to Jehovah God to make up for wilful violations of his divine commands. We are witnessing a crisis in the world's religious and spiritual condition. Two great factors are responsible for this situation, namely, the spirit of gross materialism which is everywhere prevalent; and the intense spirit of commercialism. God only knows how many have been upset in their religious views and thrown from their spiritual foundations by the pressure of these untoward influences. Every community and all our churches are more or less affected, and positive harm is seen on all sides as a result of their presence and power.

These factors are largely responsible for the undermining or overthrow of a strong religious faith. Skepticism and atheism are natural consequents and substitutes. Unbiased religious thoughtfulness is impossible. Clean-cut convictions as to men's relations to their God and his demands upon them are out of the question. There comes a dearth of spiritual hungering and thirsting after God, the living God; the soul is famished. As a result there can be no true spiritual life. The demands of the world are making great inroads upon, and draining to the depths, the vitality of the inner life, the life of the soul. There fol-

lows the breaking down of strong religious principles. Here and there is heard the boast or demand, "Liberal thinking and treatment of divine truths for us." Men are swinging away from the unchangeable word of God and carelessly observing his divine character, while the world is forsaking principles which it styles, in its liberal mood, old-fashioned or obstructive.

I have spoken about the spiritual life. What is my conception of this life? Briefly, it is the life of God in man. Its presence is shown by the thoughts, motives and desires one entertains; by the principles he makes his own and by which he is actuated; by the ideals he follows and the character he forms. What he is reveals the kind of life he is living within.

Among other fundamental truths connected with the divine life in man is the question of the Sabbath and its relation to spiritual living. Is the Sabbath of divine origin and continued with divine permission and purpose? Then it must have special spiritual significance. So the theme compels the question, Does true Sabbath-keeping or no-Sabbathism produce a noticeable effect upon the divine life in man?

Before Dr. Lewis wrote *Spiritual Sabbathism*, he wrote to many leading men of denominations other than our own, and to teachers of the strongest seminaries in the United States, and after stating that he was about to publish a book on *Spiritual Sabbathism* asked them the following questions:

(a) "Is Sabbath observance an essential element in Christianity?" Thirty replies received answered "Yes."

(b) "Do Protestants need a higher estimate of Sabbath observance and a better conception of its value in developing and promoting spiritual life?" The replies were emphatically "Yes."

(c) "Considering present tendencies what results are likely to come if a higher estimate of the religious and spiritual value of Sabbath observance is not secured?" The following are some of the most pointed replies to the question:

"Physical and spiritual decline will, I fear, result to individuals, communities, and nations."

"If a better and more general observance of the Sabbath be not secured we are certain to see, and speedily, the decline of spiritual religion, then the decay of moral-

ity, then the overturning of civil liberty."

"The loss of the Sabbath will mean, in a large part, the loss of our civilization."

"I regret the lack of interest in these things. I share the consequent perplexity of the day. It seems futile to say that we have fallen upon a strange period in which the spirit of the times is at once educational and unspiritual."

I am sure that all thoughtful Christians are convinced that laxity in Sabbath-keeping or Sabbathlessness radically influences the decline of the life from God in man. In a building if some essential portion, however small, be left out, the structure has an evident or hidden weakness which some crisis will reveal. It may stand ordinary strain without causing alarm. But when the test comes, then it is that the defective spot and its consequent weakness appears. We know that it is the height of folly to attempt to build a character while we leave out one or more necessary qualities. If a single virtue is omitted the stress of worldly influence and temptations will expose it and show it to be weakened by so much. A spiritual character is an aggregation of the sterling qualities of faith, hope, love, obedience, good works, devout worship,—all welded together into a firm symmetrical whole. The Sabbath designed for man's worshipful use and spiritual needs enters into this spiritual make-up. Every part lends strength to its fellow unit. If one part is missing the whole moral and spiritual structure is correspondingly weakened.

So with the Sabbath; considering its author and his attitude towards it in hallowing it and surrounding it with safeguards, we are compelled to admit that it has more than transient worth; it becomes one of the integral parts of the soul-life. Its origin is a warning to us that we can not ignore or treat lightly an institution given with such deep spiritual intent without real danger. The attitude of the Sabbath-breaker becomes at once the cause and result of spiritual decline. It is only the logical working out of that unvarying law, "Whatever a man soweth, that shall he also reap."

When the Sabbath of Jehovah God is lightly regarded or entirely disregarded, what is it but showing a like attitude towards him who created it and sanctified it for man's highest physical, moral, religious and spiritual good. Is it not an open

mockery of the wisdom and gracious purpose of the Creator, a defiance of him who decreed and wrought all truths for the symmetrical development of man and the glory of God? The outcome will be precisely that which we are experiencing today wherever the Sabbath of Jehovah God is trodden underfoot or an attempt is made to substitute a man-decreed Sabbath, viz.:

(a) The Sabbath becomes a holiday. Its sabbatic provision is lost sight of. Its sanctity has departed. The only prop left it to maintain its dignity and resemblance to its divine type is legal enactments.

(b) The age becomes conscienceless. It could not be otherwise. The conscience is the voice of God in man. No one can maintain an active, keen conscience when he, because of his actions or desires, has to smother it at times to allow him to practice things which he knows are morally and spiritually wrong. "So long as Sabbath observance is made a matter of convenience and profit; so long as it is left to the authority of custom, or left to the will and word of civil law, there can be no basis for loyalty toward God, no soil in which to grow a Sabbath conscience in the hearts of men. No-Sabbathism and compromise have weakened and wasted spiritual life and destroyed conscience beyond hope of redemption unless new and higher ground is taken, a return to the authority of Jehovah God and the Sabbath of Christ" (Dr. A. H. Lewis).

(c) The standards of morals, or religious and spiritual principles are lowered and obliterated.

What an opportunity and responsibility is before and upon the Seventh Day Baptists as God calls them to help restore the true spiritual meaning to the Sabbath! What a privilege to have and exhibit "a conscience void of offence toward God and man!" What an honor to be permitted to be an example of right and consistent living that standards of a moral and spiritual life shall be infinitely raised!

When men renounce pure holy thoughts and righteous precepts; forsake honorable dealings with fellow-men; and have little regard for the relation that man sustains toward his God, or Jehovah God to his children; then the Sabbath with its divine nature, its principles and blessings goes with the rest. There is such a vital connection between the living of the Sabbath

life and the everyday life that we can not afford to overlook it. God looks within the hearts of men and judges according to motives and purposes he finds there. He finds no occasion for blessing one who observes the Sabbath but lives at variance with his fellow-men. "No one can be religious on the Sabbath and irreligious on week-days. No one can honor God on the Sabbath and dishonor him through the week. No one can truly keep the Sabbath in righteousness and live the other days in sin. No one can sincerely love and worship God while at the same time he cherishes unkind thoughts toward his fellow-man and seeks his harm" (Dean A. E. Main).

True Sabbath observance thus prepares the way for the approach to God through devout worship. The worshiper, conscious that he has tried to be loyal to God's requirements which lead up to his approval, then finds real spiritual satisfaction. But any attempt to misinterpret or misapply the plain declarations of God's word has resulted in religious confusion and loss. Dr. Lewis has aptly said, "Comparative ruin of the spiritual life of individuals and churches came when it cast the Sabbath aside under the lead of Paganism and attempted to fill its place by Sunday and other holidays. Since the Sabbath question is a biblical, religious one; and since the Bible fixes the Sabbath on the seventh day of the week, all efforts to remove or destroy it have resulted in comparative or actual destruction of spiritual worship." "God is the source and center of all spiritual life. True worship dwells in the soul. Spiritual life and growth spring from the heart. Worship is the outward manifestation of the spiritual soul, that is loving God and living in him. The Sabbath, recognized as God's day, draws men to him and promotes such worship."

The Sabbath is made a factor in promoting pure religion through a divine unchangeable and unchanging command. To obey willingly is always the grounds for blessing by God. And Jesus emphasized spiritual obedience as over against formal dead compliance with the letter of the command. This always in matters both small and great. "God has always been testing the obedience of his children by seemingly little things. Was it not a little thing that Naaman should be commanded to go dip

in the muddy waters of the river to be freed from his leprosy? But until he yielded implicit obedience his loathsomeness remained" (E. M. Dunn). It was a trifling thing that Israel was commanded not to take of the devoted thing. But when Achan took and hid a costly garment and a wedge of gold of small value, an outraged God spoke out in slaughter and defeat until they learned that God can not be mocked with impunity.

It was a small thing for Saul, after the defeat of Amalek, to keep a goodly portion of the choicest parts of the spoil. Surely, God would not be displeased if only the plunder was offered in sacrifice. But only by rejection of his anointed could God impress upon king and people that there were no degrees in obedience and that to "obey was better than sacrifice, and to hearken than the fat of rams."

Obedience is the unflinching test of one's disposition towards the requirements of God. He has always the first claim—and honors our acknowledgment of his claims—to our affection, our obedience and our service.

Thus there is a vital connection between the true attitude toward the Sabbath and the divine life in man. True Sabbath-keeping serves a large purpose in fostering this divine life. It must be jealously safeguarded. Favors and blessings of our heavenly Father are contingent upon its right conception and observance.

"If then," in the words of another, "Sabbath-keeping is the way of life, let us remember what is so plainly taught throughout the Bible and history, that Sabbath-breaking is the way of death. It is a dismal death, a slow death, but a sure death. Man can not live in defiance of the loving Father's life-giving, life-saving covenant. As we value the life of our dear ones, the integrity of our families, the present and future of our nation and the world, let us write on our hearts and honor in our lives and teachings the loving warning, 'Remember the sabbath day to keep it holy.'"

Lay up lasting treasure
Of perfect service rendered, duties done
In charity, soft speech and stainless days;
These riches shall not fade away,
Nor any death dispraise.

—Sir Edwin Arnold.

Provisional Program for Yearly Meeting

Provisional program of the yearly meeting of the New Jersey, New York City, and Berlin, N. Y., churches, to be held with the Seventh Day Baptist Church at New Market, N. J., June 4, 5, and 6, 1915.

Special music in charge of the chorister of the entertaining church.

Sabbath Eve

7.45 Prayer and Praise Service—Rev. Jesse E. Hutchins

8.15 Sermon—Rev. E. D. Van Horn
Conference Meeting—Rev. T. L. Gardiner

Sabbath Morning

10.30 The usual Sabbath worship

11.00 Sermon—Rev. Erlo E. Sutton.

Sabbath Afternoon

2.30 Sabbath School, conducted by Jesse G. Burdick, Superintendent of New Market School

4.00 Music

4.05 Address to the Young People—Frank Langworthy

Evening after the Sabbath

7.45 Prayer and Praise Service—Rev. Edgar D. Van Horn

8.00 Music

8.05 Address—Esle F. Randolph

8.30 Music

8.35 Sermon—Rev. Herbert L. Cottrell

9.15 Benediction

Sunday Morning

10.30 Prayer and Praise Service—Rev. Edwin Shaw

10.45 Business

11.15 Music

11.20 Sermon—Rev. Jesse E. Hutchins

Sunday Afternoon

2.30 Prayer and Praise Service—Rev. Herbert L. Cottrell

2.45 Address—Rev. Erlo E. Sutton

3.10 Music

3.15 Address—Rev. T. L. Gardiner

3.40 Music—Congregation

3.45 Benediction

Sunday Evening

7.45 Song Service—New Market Choir

8.15 Sermon—Rev. Edwin Shaw

Conference Meeting—Rev. Jesse E. Hutchins

Please look this program over and inform me as soon as possible whether or not you are willing to take the part assigned you. Also send titles of addresses in time for them to be printed in the programs. No general theme has been chosen, but it is expected that the meeting will be evangelistic in nature.

In behalf of the committee,

HERBERT L. POLAN,
Chairman.

"He that hath a trade, hath an estate;
and he that hath a calling, hath an office
of profit and honor."

MISSIONS

Calls From the Field

Rev. E. B. Saunders sends us the following interesting extracts taken from his correspondence as field secretary.

Hammond, La. From church clerk:

"It is with sorrow that we as a church write you in regard to another pastor. Our dear good earthly shepherd has been called home, and we are lonely sheep. We feel that we must not let our little light go entirely out, so we write you to know if there is any possibility of our getting another pastor here. We must have a pastor, it seems. . . . Would the Missionary Board still be willing to make the usual appropriation of \$200 for another pastor, as they did for Elder Ashurst? Our members are still fewer, as dear Mr. and Mrs. Potter have gone to Plainfield, N. J., to spend the remainder of their days.

"If there is any one you know of, or the board can suggest, we shall be very glad to know about it. Let us hear from you soon."

Hammond, La. From a personal letter:

"We have quite a few children here. We must for their sakes, as well as for us older folks, hold the fort. . . . It is a good solid man we want, if he is not so young and up to date. Some of the younger, I notice, are a little erratic. We couldn't support a minister who was entirely dependent on us as a church. . . . If we can have a pastor by his being partly self-supporting, seems as if it ought to come our way. . . . We have no idea of giving up. I believe God helps those who help themselves. If we do our part, he surely will do his."

New Auburn, Minn. From the church clerk:

"Our New Auburn Church decided to ask you if there was some one we could get to come here and hold a series of meetings. Would like to have them soon, before spring's work. We have Sabbath school each week, but very seldom have any preaching. Please let me hear from you soon."

New Auburn, Minn. From a personal letter:

"I think our church clerk has already written you. . . . I am glad you favor assisting us. Now there are a few of us here—yet who are trying to hold up the blessed light of Jesus, but we feel as if we must have help. There are quite a few of our young people here. Some have wandered away and some have never made any confession, but they come to our Sabbath service. We think they ought to be gathered into the fold. We expect the semi-annual meeting will be held here in June and we decided that would be a good time to hold some extra meetings. We wish the board could send Rev. Burdett Coon and the singer who is with him, and to stay as long as the interest would warrant. Some of us are very anxious that something be done, and the quicker the better. We will do all we can and leave the results with the Lord. We do not feel like setting any definite time for his coming. If he could come before June, it would be all right, but we hope and pray he can come."

From a letter written from Gentry:

At the church meeting in Gentry, the clerk was instructed to correspond with reference to securing a pastor, and inquire how much the board would be able to pay. He says: "It seems too bad to call for help where we ought to be self-supporting, but we are not able. . . . We are having various ones occupy the pulpit on the Sabbath, usually our young people. . . . Three of our young people have confessed Christ and united with the church."

The following is from one of our ministers:

"I am glad to see the encouraging reports from Shiloh and Marlboro. It is such work as that that gives us courage to go on with our work in the face of discouragements. . . . Such revival work is what we need rather than a prayer book. It seems so strange to me that, so often, when we feel real need of spiritual awakening, so many think forms, ceremonies, the shell instead of the kernel, will bring the needed help. We don't need to doctor symptoms, but to get down to the root of the trouble. We need to diagnose the disease, then apply the remedy. God bless Brother D. Burdett Coon and W. L. Burdick."

Exeland field. From Mrs. Abbey:

"I have three meetings a week (two at Windfall Lake, one at Exeland), and do what personal work I can. Several have

asked for prayers. Three have lately come out for Christ. Christians are more active than when I came, but there are many outside whom we desire to reach. Ours is the only church here, except the German. Special meetings are needed here, I believe, which will draw the crowds. . . . People support the work loyally, morally and financially."

From a later letter:

"Brother T. J. Van Horn, of Dodge Center, Minn., is here. We commenced the campaign tonight. He gave a tender appealing message to a good audience. I conducted the after-meeting. There were a good many testimonies. Upon the request for all who desired to get nearer to God to raise the hand, a number did so, including some who are not professors, I think."

From another letter:

"We will lose our church property at Berlin if meetings are not held there soon. A First Day man from there visited Grand Marsh while I was there, and said he wished I would come there and hold meetings; that the First Day people felt bad to have the church go down. 'We all turn out when meetings are held in the Seventh Day church,' he said."

Message to Tract Board

From the Field

DEAR BROTHER SHAW:

My last communication was from Marion, Iowa. Reluctantly leaving the pastorless, but faithful people there, I went to Waterloo, to search out some Sabbath-keepers, though I did not know their street and number. The city is large and divided into east and west by the river. I remembered that when I was in the orphan work and came to this city years ago, I had a friend, Carpenter, who kept the Carpenter Hotel. I found my way there and was royally entertained and furnished meals and lodging free. Brother Carpenter still persists that he is a Seventh Day Baptist and does what he can on Sixth Day to prepare for his guests and the Sabbath. We visited until nearly midnight, talking of the things that have to do with social and religious life. The problem of Sabbath-keeping and following certain trades and professions is indeed great. Whatever

one may think about doing this and that and professing Sabbath-keeping, almost sure it is that the family of children are lost to us unless they have church, and Sabbath school, and social privileges, among Sabbath-keepers.

In finding two other Seventh Day Baptists in the city, I had to do a great deal of walking, phoning and inquiring, but was at last rewarded with heart to heart talks. No RECORDERS are taken in Waterloo that I could find. I heard of another family but failed entirely in finding them. I leave two or three tracts at each place and a copy of RECORDER where not taken, with plea to not keep house without it.

At Dysart, Iowa, I found "our L. S. K.," that was on my list, to be far in the country, had never kept the Sabbath, was not a Christian, and came from Albion, Ill. None of his family ever kept the day. How this name was sent to me as that of an L. S. K. I can not understand; and "there are others." I "ran up" to Toledo where is a sister in this classification. I united her in marriage to her husband fifteen years ago. Her two boys are well up in the grades in school for the years, but—there it is again. What of the religious education? It makes the heart ache to see so many of these bright boys and girls led away from truth and right, and into the whirlpool of commercialism and extreme worldliness. Why must it be? Is there no thought of all this at the marriage altar, or when the family chooses a location?

At Tama City I failed to find the L. S. K., and leaving a letter at the office, it was in four days returned "unclaimed." I am sorry to miss any, but there will be some we will not hear from or be able to locate. Several towns that were to be visited will be passed by, as letters inform me of removals or long summer visits out of the State.

Not having any place to stay or do good for Sabbath, April 10, and being so near Garwin, I ran up there. As they have no pastor, I preached for them, giving a message in the line of our work and on the great dangers of "scatteration." I was able to see many families, some sick ones, and especially our dear brother, D. C. Lippincott, who daily faces death as it is coming slowly but surely to all human appearances. This does not worry him in the least. He has settled all that with the dear

Redeemer, but he is still deeply interested in the spiritual interest and movements of our people at large.

Garwin is alive and active. The Christian Endeavor and choir have a fine new orchestra, and the people are awaiting the coming in June of pastor-elect Loy Hurley, one of their "own boys," who knows the needs of the field, and is alive to all its best interests.

Everywhere I go thus far, the dangers of moving away from church and society are being more and more reviewed and lamented. God hasten the time when all families will face this evil and remedy it even at a great sacrifice of lands or wealth or position.

At this time of the year and among Iowa's scattered ones there is very little opportunity or wish for any meetings to be held in schoolhouses or elsewhere by a visiting preacher. It must be personal work and slow work. Conditions are vastly different in these older States, and to travel over hills or prairies, inviting people to come to a schoolhouse, when they all live so near old churches of different faiths, is nearly out of the question. Iowa is not Texas or Oklahoma. What the Dakotas are, remains to be seen later on.

I am sincerely,

H. D. CLARKE.

April 12, 1915.

Letter From Java to Friends in America

DEAR FRIENDS:

I think I am a very happy creature, as I get so much love and sympathy, not only from my own relatives, but also from people I have never met in all my life.

In my letter to Brother Velthuysen, translated in English by him, and printed in the RECORDER of December 21, is mentioned about "my kind sister in America," who always sends me all sorts of good things to eat; but that is a funny mistake. It ought to be, "My sister in Salatiga." That is a town in Java, I can reach in ten hours by train. She is a real mother to me, the eldest of all the ten children my parents had; she is twelve years older than I.

Really I feel very thankful for all the kind letters you all send me. I wish I could answer them one by one, as I ought

to; but I know you will forgive me, when I only answer by postcard. And now in the RECORDER I am going to write more fully. First, I got that beautiful picture of the Niagara Falls, sent by Miss Minnie Godfrey and taken and printed by herself. I do appreciate it, dear sister; please accept my hearty thanks. I hope you have received my packet all right, and you can use the little things for your mission exhibition.

And then I got such lovely Christmas cards from the Junior Christian Endeavor society, Plainfield. I presume it was little children who sent them to me. Through Mrs. Edwin Shaw I have written a few words to thank them, dear little ones. Oh, they have gladdened my heart! And lately I received such a cheering letter from Mrs. Allie E. Curtis with such a beautiful bookmark. Oh, may our Lord bless you all and reward you a hundred fold for your love and kindness. And most of all I value your prayers. God will answer them. I like to sing Philip Phillips' song:

"In some way or other
The Lord will provide;
It may not be my way,
It may not be thy way,
And yet, in his own way,
The Lord will provide."

"At some time or other
The Lord will provide;
It may not be my time,
It may not be thy time,
And yet, in his own time,
The Lord will provide."

But you must never think I have such a great faith, as Mrs. Curtis wrote to me. Oh, that makes me really ashamed. How very, very often the Lord has to rebuke me: "O, thou of little faith!" But he is teaching me, and leading me, and training me with such a tender love and patience. Oh, what a wonderful Savior we have! Bless his holy name!

Mrs. E. W. Ramsay, of Botna, also wrote me such a kind letter, assuring me of her sympathy and prayers. You want to know how I live, dear sister, so I will tell you in this RECORDER. Perhaps there are others who also want to know. I live in a bamboo cottage; I think you would call the floor a "mud floor." The roof is covered with the leaves of a palm tree. It does not leak, at least very seldom; and it can easily be repaired. So I am thankful

for such a good shelter, as the rains are very heavy in the rainy season. It is the rainy season just now, and we really got our share of rain and storms, this year. But thus far the storms have not done very much damage. I had all the buildings (all made of bamboo) repaired before the rains came. I live mostly on rice with vegetables and chicken broth, also eggs and milk, and for breakfast biscuits and porridge. So you see that is very good. I have planted a lot of fruit trees near my house, and some of them bear fruit already. I had to make a good fence around them, or else I would not get anything. Every night thieves are going round to steal maize and tapioca roots. And even my own Javanese people take away the fruit they see. Thievishness is one of the vices of these people; and only a few of these Javanese are converted.

Sometimes it is very hard to know whether they are converted or not. Often they confess to being converted; they can pray so beautifully, and behave well, and at once all their religion is gone, and I don't know what to do with them. The woman I wrote about in my last letter always seemed to be good; but now she is so bad and naughty as she can be. Her husband, who is a very good Christian, is so sad about her. There are quite a few who want to be baptized; I have tried them about two years, and they seem really in earnest. But I am not yet strong enough to go to the river with them.

I feel much better than I did two months ago, after my sickness; but still I am not yet able to go to school. So I have to leave that work to the native teacher. In the morning I have a look in the medicine room, where the sick people get their medicines, and where their sores are dressed. Sometimes I visit one or two sick people in their homes. At midday we have a short prayer meeting for those who long to be baptized with the Holy Spirit. And at six o'clock in the evening, when I am well, I hold a short meeting for all the people. The rest of the day I am writing or sewing, or cutting clothes for my people, and I make the girls sew them. I used to go and look at the work in the field, but I am not strong enough now; so I leave that entirely to my Javanese overseer. He is a good Christian, very diligent and faithful. He, his wife and his bonny little boy, two and

a half years old, are such a comfort to me.

Still a European man is urgently needed in this work. Although the overseer (Kerta is his name) is so good and true, the people often will not obey him; so sometimes he is very discouraged. Then he wants to lay down his work; and oh, I should not know what to do without him. If a European man had the oversight of it all, it would be so much the better. Then we could cultivate more land and make the work supply for itself.

Last month a European man offered himself to take my place; he wanted to come and work here with his sister, as he had heard from my nephew I was weak and suffering. I was so glad he would relieve me, so I could have time to look after the school and to write some simple Javanese books these poor people could understand. But when I asked him what he thought about keeping the Sabbath, he answered, he had no objection to keeping the Seventh Day, as all days of the week were just alike, only he was very much against the doctrines of the "Sabbatarians." You understand, I could not accept him for this work. God's holy Sabbath is too precious to me, to see its very principles neglected; and I could not allow some one to teach these poor, ignorant Javanese that all days are just alike, and that everybody could choose one day out of the seven, just which suited him best.

So I am toiling on again as best I can. Only I have to arrange for those who need more care than I can give them now. For instance, there is a girl, with only one hand, a poor thing, who gets fits every night; others are a little bit silly; some are too weak to do the rice-stamping, and I am not able to look after them to make them do some light work; others are nearly always sick and want proper treating. Now these poor things are very much neglected. So I am corresponding with a friend of mine, who has a similar colony for poor Javanese, to arrange for about fifty of these weak and suffering ones that they can go to her colony. Only she keeps Sunday; so that is a great pity. But it can not be helped; and those people I want to go to her are not converted. It makes me very sad to send them away, especially the children; but I can not see them neglected as they are now. Oh, if only I could get a good help before long! There will still be a lot of work

left, as there will remain about 150 people.

Now, I think this letter is long enough. I wrote a little every day during three days. I hope it will not go astray. I am afraid not all my letters reach you, and not all your letters reach me. For instance, I did not get the RECORDER of September 14. (Could I perhaps get another copy instead, please?)

I don't know if I have written to you before, that I got good news from my loved ones in Russia. Oh, I do thank God for protecting them. One of my nieces wrote in her last letter: "The Russians are not so bad as you think, auntie; we are still in our own home and go to school as usual." My old aunt has been able to leave Belgium; she is in Holland now, and my cousin, who is an orphan, will come and live with her.

May our heavenly Father bless you all abundantly!

Yours to do his blessed will,

M. JANSZ.

Pangoengsen, Tajoe P. O., Java,
February 26, 1915.

Woman's Board—Treasurer's Report

| | |
|--|------------|
| For the three months ending March 31, 1915 | |
| Mrs. A. E. Whitford, Treasurer, | |
| In account with | |
| The Woman's Executive Board | |
| Dr. | |
| To cash on hand December 31, 1914 .. | \$1,246 77 |
| Milton Junction, Wis., Church: | |
| Miss West's salary | \$ 7 90 |
| Theological Seminary | 18 75 |
| Unappropriated .. | 1 00 |
| | 27 65 |
| Alfred Station, N. Y., Ladies' Industrial Society: | |
| Tract Society | \$ 2 00 |
| Missionary Society | 2 00 |
| | 4 00 |
| Akron, N. Y., Mrs. S. A. B. Gillings: | |
| Tract Society | \$10 00 |
| Missionary Society | 10 00 |
| Retired Ministers' Fund | 10 00 |
| | 30 00 |
| Boulder, Colo., Mrs. E. J. Van Horn: | |
| Marie Jansz | 1 00 |
| Alfred, N. Y., Woman's Evangelical Society: | |
| Tract Society | \$ 5 00 |
| Missionary Society | 5 00 |
| Miss Burdick's salary | 15 00 |
| Fouke School | 5 00 |
| Marie Jansz | 5 00 |
| | 35 00 |
| Nortonville, Kan., Missionary Society: | |
| Unappropriated .. | 25 00 |
| Milton, Wis., Circle No. 2: | |
| Tract Society | \$10 00 |
| Miss Burdick's salary | 10 00 |
| Marie Jansz | 5 00 |
| Board expenses | 5 00 |
| Fouke School | 10 00 |
| Retired Ministers' Fund | 10 00 |
| | 50 00 |
| East Providence, R. I., Mary A. Stillman: | |
| Tract Society | \$15 60 |
| Missionary Society | 15 60 |

| | | |
|---|---------|------------|
| Salem College | 20 00 | |
| Sabbath School Board | 7 80 | 59 00 |
| Oahu, Hawaii (Schofield Barracks), Mrs. Elmer Kemp: | | |
| Miss Burdick's salary | \$ 5 00 | |
| Miss West's salary | 5 00 | |
| Marie Jansz | 5 00 | |
| Unappropriated .. | 5 00 | 20 00 |
| Lakeville, Minn., Mrs. H. C. Stewart: | | |
| Unappropriated .. | | 2 00 |
| Dodge Center, Minn., Mrs. E. L. Ellis: | | |
| Unappropriated .. | | 1 00 |
| Walworth, Wis., Circle No. 2: | | |
| Unappropriated .. | | 13 00 |
| Walworth, Wis.: Ladies' Aid Society: | | |
| Unappropriated .. | | 13 86 |
| Daytona, Fla., Mrs. W. P. Langworthy: | | |
| Unappropriated .. | | 10 00 |
| Milton, Wis., Woman's Benevolent Society: | | |
| Miss Burdick's salary | \$ 5 00 | |
| Miss West's salary | 5 00 | |
| Home Missions | 5 00 | |
| Retired Ministers' Fund | 5 00 | |
| Fouke School | 5 00 | |
| Board expenses | 3 00 | 28 00 |
| Long Beach, Cal., Mrs. G. E. Osborn: | | |
| Board expenses | | 3 00 |
| Lost Creek, W. Va., Ladies' Aid Society: | | |
| Tract Society | \$ 5 00 | |
| Missionary Society | 5 00 | |
| Miss Burdick's salary | 5 00 | |
| Salem College | 5 00 | 20 00 |
| Albion, Wis., Willing Workers' Society: | | |
| Retired Ministers' Fund | | 5 00 |
| Westerly, R. I., Woman's Aid Society: | | |
| Tract Society | \$35 00 | |
| Missionary Society | 35 00 | |
| Miss Burdick's salary | 38 00 | |
| Board expenses | 5 00 | |
| Fouke School | 20 00 | |
| Rev. S. R. Wheeler | 10 00 | |
| Retired Ministers' Fund | 10 00 | |
| Alfred Scholarship | 25 00 | 178 00 |
| Fouke, Ark., Ladies' Aid Society: | | |
| Unappropriated .. | | 17 00 |
| Welton, Iowa, Woman's Benevolent Society: | | |
| Tract Society | | 5 00 |
| Marlboro, N. J., Ladies' Aid Society: | | |
| Unappropriated .. | | 3 00 |
| Dodge Center, Minn., Woman's Benevolent Society: | | |
| Miss Burdick's salary | \$10 00 | |
| Miss West's salary | 10 00 | |
| Marie Jansz | 3 50 | |
| Twentieth Century Endowment Fund | 5 00 | |
| Board expenses | 1 50 | 30 00 |
| Boulder, Colo., Woman's Missionary Society: | | |
| Unappropriated .. | | 5 00 |
| Gulford, N. Y., Mrs. Maryett Benjamin and daughter: | | |
| North Loup church | | 15 00 |
| | | \$1,847 28 |
| Received for the Lieu-oo Hospital Fund | | 672 06 |
| | | \$2,519 34 |
| | | Cr. |
| Charles Barber, Treas., North Loup Church | | \$ 15 00 |
| Edwin Shaw, Plainfield, N. J.: | | |
| African Mission | | 2 00 |
| Paul E. Titsworth, Treas., Education Society: | | |
| Theological Seminary | | 20 00 |

| | |
|--|------------|
| S. H. Davis, Treas., Missionary Society: | |
| T. L. M. Spencer | \$ 10 00 |
| General Fund | 72 60 |
| Home Missions | 5 00 |
| Miss Burdick's salary | 150 00 |
| Miss West's salary | 150 00 |
| <hr/> | |
| Davis Printing Co., Milton, Wis.: | 387 60 |
| Letter heads | 1 25 |
| Mabel Cratty, Treas., New York City: | |
| Federation of Women's Board of | |
| Foreign Missions | 10 00 |
| A. S. Childers, Treas., Salem College | 20 00 |
| F. J. Hubbard, Treas., Tract Society | 87 60 |
| J. A. Hubbard, Treas., Memorial Board: | |
| Retired Ministers' Fund | \$40 00 |
| Twentieth Century Endowment | |
| Fund | 5 00 |
| <hr/> | |
| Rev S. R. Wheeler, Boulder, Colo. | 45 00 |
| C. F. Randolph, Treas., Alfred University: | 10 00 |
| Alfred Scholarship | 25 00 |
| W. H. Greenman, Treas., Sabbath School | |
| Board | 7 80 |
| <hr/> | |
| Cash on hand March 31, 1915 | \$ 631 25 |
| | 1,888 09 |
| | <hr/> |
| | \$2,519 34 |

Lieu-oo Hospital Fund

Dr.

| | |
|---|------------|
| Alfred, N. Y., Woman's Evangelical | |
| Society | \$ 71 25 |
| Alfred Station, N. Y., Ladies' Industrial | |
| Society | 2 00 |
| Battle Creek, Mich.: | |
| Ladies' Aid Society | 33 75 |
| Junior Christian Endeavor Society | 2 00 |
| Mrs. E. E. Kellogg | 100 00 |
| Bayfield, Wis., Fred I. Babcock | 50 00 |
| Berea, W. Va., Mrs. Lovia Jones | 25 |
| Bradford, R. I., Woman's Auxiliary | |
| Society | 127 00 |
| Brentwood, L. I., Maude B. Osgood | 2 00 |
| Chicago, Ill., "A White Gift" | 5 00 |
| Chilton, Wis., Lela Boss | 2 00 |
| Daytona, Fla., Mrs. W. P. Langworthy | 5 00 |
| Dodge Center, Minn., Mrs. E. L. Ellis | 3 00 |
| Earlville, N. Y., Mrs. J. D. Washburn | 1 50 |
| Grand Rapids, Wis., Emma Rogers | 1 50 |
| Hammond, La., Mrs. W. R. Potter | 10 50 |
| Hornell, N. Y., F. R. Shaw | 5 00 |
| Kersey, Colo., E. J. Van Horn | 1 00 |
| La Porte, Ind., Mrs. Martha H. Ward- | |
| ner | 25 00 |
| Little Genesee, N. Y., Woman's Board | |
| Auxiliary | 5 00 |
| Los Angeles, Cal., women of church | 10 25 |
| Lost Creek, W. Va., church | 28 50 |
| Lost Creek, W. Va., Ladies' Aid Society | 5 00 |
| Lowville, N. Y., a friend | 5 00 |
| Madison, Tenn., George W. Coon | 2 00 |
| Marlboro, N. J., Ladies' Aid Society | 10 00 |
| Milton, Wis.: | |
| Adelaide Bartholf | 2 00 |
| Church and society | 5 50 |
| Collection at quarterly meeting | 18 31 |
| New Milton, W. Va., Mrs. Wilburt | |
| Davis | 50 |
| North Loup, Neb., Woman's Missionary | |
| Society | 10 00 |
| Nortonville, Kan., Mrs. C. B. Crandall | 2 00 |
| Nortonville, Kan., friends | 11 00 |
| Oahu, Hawaii, Mrs. Elmer Kemp | 3 00 |
| Riverside, Cal., ladies of church | 10 00 |
| Roanoke W. Va., Mrs. S. B. Bond | 2 00 |
| Sioux City, Iowa, Mrs. Mary A. White | 5 00 |
| West Edmeston, N. Y., Ladies' Aid So- | |
| cietly | 11 00 |
| Westerly, R. I., Mrs. A. K. Witter | 5 00 |
| Westerly, R. I., Woman's Aid Society | 22 50 |
| <hr/> | |
| To receipts previously acknowledged | \$ 672 06 |
| | 981 93 |
| | <hr/> |
| | \$1,653 99 |

"Fear may lead to the seeking of salvation, but only love can retain it."

Ho! L. S. K. Secretaries

Time is flying, and while we have been talking, or writing, of everything else, I hope you have not been idle. Are you ready with your reports? Did you send out your report cards promptly? Have the L. S. K's all filled them in and returned the same? I fear not, or I should be getting more of your reports. Some that I have received are not as complete as could be wished. My own State here is no good example for the rest, only two of the cards sent out being returned. In some States our heaviest contributors are as yet unreported. Well, I guess we will have to try again. Some of them have doubtless forgotten, or mislaid their card. Please hurry out a follow-up call, and then if they fail, perhaps the general secretary will send them another reminder. In the meantime better gather up the data you have, and send to me, and forward the rest when you get it. And I hope the scattered L. S. K's will take the hint, and without further waiting send in their reports, if they have thus far failed to do so. Remember, you may be a secretary yourself next year. Put yourself in his place. With best wishes for the work and the workers,

Miss Ivy Green, Ely, Minn., sends \$5 for the Ministerial Relief Fund.

Sincerely,

G. M. COTTRELL,

General Secretary L. S. K's.

Topeka, Kan.

From the moment of His self-dedication, when He threw His cares away, and went forth not knowing where to lay His head, the whole energy which others spend on interests of their own was poured into His human and divine affections, and filled His life with an enthusiasm resistless and unique. However quiet His words, it is impossible not to feel the tender depths from which they come.—James Martineau.

In this world it is not what we take up but what we give up that makes us rich.—Beecher.

O brothers! are ye asking how
The hills of happiness to find?
Then know they lie beyond the vow—
God helping me, I will be kind.

—Nixon Waterman.

WOMAN'S WORK

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

Pity, God, O Give Us Peace!

The world's a-tremble with the tread
Of millions of her fighting men,
The bodies of the shriveled dead
Pass into common clay again.

And at their doors the women stand
With starving babes at shrunken breast,
And wail their mourning of the band
That perished in the war god's quest.

O God, thy people cry to thee,
Who know'st all the fruits of war.
Wilt thou not hear? Wilt thou not see?
Or is there punishment in store?

Lord God, thy splendor shines again
Magnificent with earth's surcease;
Grant mercy on thy children, then,
And pity, God, O give us peace!
—Charles J. M'Guirk, in Chicago Tribune.

America is sending a delegation of notable women to the international congress of women which assembles at The Hague on April 28.

As a farewell to the Chicago delegates, of whom Miss Jane Addams is the head, a company of actors, under the auspices of the Woman's Peace Party of Chicago, presented the famous old tragedy of Euripides' "Trojan Woman." It is said that seldom has a Chicago audience been so moved as upon this occasion, when the theater was crowded to its capacity by a distinguished audience.

The play was written at the time of Athens' greatest prosperity, and portrayed to the victorious Athenians the author's view of victory; this was a new picture to them, as it showed the condition of the vanquished, the sorrow and degradation of the women, the broken homes, the killing of the children, and the wretchedness and desolation everywhere.

This group of actors will travel about the country for twenty weeks, presenting this tragedy in various cities, striving to help the agitation for peace. Just before the curtain was raised Miss Addams spoke to the audience, stating the position of the women, as follows:

The women of the peace party hope to be able to present the cause of peace more graphically and in a more beautiful form than ever before. They want to present peace more as an appeal. In the present tragedy Euripides showed the reaction of war upon women and children.

The Trojan women suffered with no consciousness of the sympathy of other women. Now thousands of women of neutral countries are one in sympathy with their sisters of the war-ridden countries. Never before have women been so well organized.

So it seems fitting to state the position of women upon war, to state women's reaction, not only to the belligerent countries but also to the neutral nations. We do not think that we can settle the war. We do not think that by raising our hands the armies will cease slaughter. We do think that it is valuable to state a new point of view. We do think that it is fitting that women should meet and take counsel to see what may be done.

It was Ladies' Night in the Twilight Club in a city not far from Milton. There were five of us Seventh Day Baptists who tried to find seats at the same table. But it is not of the banquet table that I intend to speak. I want to tell you some of the things contained in the address of the evening. The speaker was Mr. Wheeler, a war correspondent of the Chicago Tribune, who has recently returned from the war zone. The address was a scathing attack upon warfare, and a plea for the people of America to exert every possible effort to revive a respect and veneration for the teaching of the Ten Commandments. I was the more impressed by this address because it was delivered before a club of business men, and I was pleased to see that it held for two hours the closest attention of the three hundred people present.

Mr. Wheeler said that in this war the women and children are the real sufferers; this is true of all the countries engaged in the struggle. Many women, unused to suffering, are losing their minds. In south Belgium now there are ten thousand women and children without food. Among the fugitives from Antwerp and other Belgian cities were many women in delicate health; eight hundred babies were born along the roadside in straw huts or hovels. He told of the children, the poor starving children, with their pinched faces and wasted bodies, who came and threw their arms about his knees and begged him to give them something to eat before they died. No reporter, said Mr. Wheeler, with

any heart at all could go through such experiences without being converted to Christianity. He himself was not a Christian when he went; "But they converted me," he said with great earnestness.

Religion has disappeared apparently, and hate has taken its place. Children are taught to hate. In Germany a little girl struck him several times before her mother could stop her because she heard him speaking English. Many women—good, pious women—are going about saying, "There is no God." Others are saying, "To hell with God." What the effect will be upon future generations, no one can say.

"Passion and lust for blood is enthroned over there," said Mr. Wheeler. "In England, the high prelates of the church, after praying for peace, qualify their prayers by asking God on high to give peace, only with the victory of the English arms. In Germany there are the same petitions to the Almighty in the interests of the Fatherland. And, in the meanwhile, the Ten Commandments and Christ's holy teachings are being violated and desecrated as they never were before in the history of the civilized world."

And what of the future, my fellow countrymen? What kind of men and women will there be in England when the youths sent out to join Kitchener's army are encouraged and urged to marry some woman capable of bearing a child, the night before they leave for the front? And the government pays those mothers ten shillings a week. Many of them, mistakenly thinking they are serving their native land, break down under the strain which they can not bear. They take to drink and wander upon the streets. That's one of the reasons why they are closing the grog shops in London. And in France they allow marriage by proxy. There you have some faint conception of the suffering that this war is bringing upon women and children. Humanity is cheapened and debased. The gospel of love has perished.

This is no time for hyphenated Americans with emphasis on the hyphen. It is a time for the sentiment of "my country above all," not a spirit of ambitious boasting, but for the sake of preserving in some place on this earth that teaching which we learned in childhood at our mother's knee, that "the quality of mercy is not strained," that "all that glitters is not gold," and that the story of the Christ child with its message of "peace on earth, good will toward men" is not fabrication, but a reality of hope and promise.

Mr. Wheeler thinks that there will be compensations from the war—we will have a new system of education; instruction in the art of killing will be eliminated. Boys

will be taught to hunt with the camera and kodak rather than with the gun. As a boy he learned to hunt the chipmunk, gopher and birds; as a man he loves the smell of gunpowder; but after seeing the terrible devastation that the war has wrought, he now thinks he can never again kill a creature that God has made.

We erect monuments to glorify our national heroes, especially our military heroes; but Mr. Wheeler thinks that, for every monument erected to a soldier, another should be erected—one for a "lesson to future generations and for the sake of civilization. And upon it let us portray, as best we may, the story of ten million youths slaughtered, of five million widows and of twenty million orphans; and let us picture the disease, starvation and suffering, the destruction, the devastation and ruin."

Enough money has already been spent in this war to have wiped out every tenement district in the world. If all the money could have been used to prevent the spread of disease, all preventable diseases might have been stopped. In conclusion he made a strong appeal for us to stand by the Ten Commandments and the Sermon on the Mount, saying that it is time to start getting busy with the old-fashioned dogma of religion that our mothers taught us, and remember that God is a God of love.

Deacon Paul M. Barber

Paul Maxson Barber was born in Westerly, R. I., October 16, 1834, and died at his home in Ashaway, with hardening of the arteries, April 5, 1915, at the ripe age of 80 years, 6 months, and 18 days. He was the son of Jared and Eliza Stanton Barber.

He early improved the educational advantages offered by the public schools of Westerly, and, later, was a thorough and able student in DeRuyter Institute, DeRuyter, N. Y., fitting himself for public-school teaching which he subsequently followed for some time. For nearly forty years he was the superintendent of the public schools of Hopkinton, which office he filled honorably and proficiently, and which he resigned two years ago on account of failing health. No small man can fill such an office for such a length of time. But to this work, as to all other that he undertook,

Mr. Barber brought his best skill, wide knowledge, broad foundations in the principles of education, and all his faculties of observation and deduction, together with a deep sympathy for teacher and pupil that made for his long years of successful leadership.

In his earlier years he served his apprenticeship in ship-building, a training that manifested itself in his character in qualities of accuracy and exactitude. His love for mechanical pursuits was never lost, and for many years he was called upon from all over the town for work of this kind. He always seemed to know exactly what to do, just how to do it, and lost no time in putting.

While he was still a young man the Civil War broke out, and at the call of duty he responded to the call of President Lincoln and enlisted. He was at the front, and participated in the battle of Bull Run. He was mustered out at the close of three months' honorable service. He was a member of the John A. Logan Post, G. A. R., of Ashaway.

For four years he represented the town of Hopkinton in the State Assembly, and in the esteem of his fellows held other town and public offices of honor and trust.

August 1, 1857, he was married to Clarissa Angeline Kenyon, who survives him. For almost fifty-eight years these two lived their life happily together, making a most exemplary home, furnishing an ideal of home life that might indeed be well and profitably aspired to by all. The secret of this quiet, happy life is found in Jesus Christ, whom Mr. Barber accepted as a Savior and personal friend, early in his life.

He was baptized, and joined the First Hopkinton Seventh Day Baptist Church in 1848, of which he ever remained a faithful, efficient and active member. He made of his religion a perennial thing, a vital factor in all his thinking and activity. To him it was not a garment to be donned on a Sabbath morning and hung up in the closet at the close of the day for the week to come; it was more than a garment—it was a spirit, a life to be lived, and with St. Paul, the apostle, he could say, "Not I . . . but Christ in me . . . the hope of glory." Such a life can not die! its influence is from everlasting to everlasting. For many years Mr. Barber served the

church as deacon, superintendent and teacher in the Bible school, and as a trustee and in other offices. In all these positions he felt the seriousness of a sacred calling, and entered upon each as a sacred opportunity. Indeed, every walk of life was sacred to him, and whatever he did, he did it as "unto the Lord."

For many years he was a member of the Seventh Day Baptist Missionary Society, and an interested and trustworthy member of its Board of Managers. Rarely did he miss one of its regular meetings, and his quiet but wise counsel was ever worthy of attention and heed.

His loved ones left to mourn their loss are the widow, frail and broken in health after months of anxious watching and waiting, but rich and strong in a sense of a heavenly Father's love and care; the only son, Howard M., and his family, of Westerly; two brothers, Henry S., of Ashaway, and Thomas A., of Westerly, with many other relatives, and a host of neighbors and friends.

A good man, and true, has gone. He will be missed everywhere among us, by old and young. His quiet humor, gentle love of fun, wide experience and broad sympathy made him a delightful companion. One seldom left his presence without feeling that life was more worth while than he had thought it to be, and that he should make the most of it.

He was ever a true friend to his pastor and his church. No one outside his immediate family and his lifelong friends is likely to miss him more than the pastor. He was a sympathetic counselor and friend. He made it the rule of his life to be at the house of God in prayer meeting and Sabbath worship. He was there, too, to pray and to witness to God's mercy and love. The last service of the church he was permitted to attend, he was present, though ill, to assist in serving the Lord's Supper, a form of service he greatly enjoyed and delighted in.

The simple funeral service was conducted by his pastor, Rev. H. C. Van Horn, assisted by a former pastor, Rev. C. A. Burdick; burial in Oak Grove Cemetery.

H. C. V. H.

If evils come not, then our fears are vain,
And if they do, then fear but augments the pain.
—Thomas Moore.

YOUNG PEOPLE'S WORK

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

In Which List is Your Society?

Attention has already been called to the tardiness of our Christian Endeavor societies, and of the churches, in responding to the need of the Young People's Board for the payment of the apportionment made by the last General Conference. The Young People's Board has been both hindered and discouraged because of the lack of money this year. Out of some seventy societies and churches, only eleven have paid their apportionment in full, only sixteen have paid in part, and forty-three have not been heard from at all. Following is a list of the societies, according to their relative standing. In which list is your society? If you have forgotten the amount of your society's apportionment, please refer to the SABBATH RECORDER of March 22, page 370. If your society is in the first list, good; if it is in the second, list, encouraging; if it is in the last list, help at once to boost it into the first list.

PAID IN FULL

These societies (only ten of them) have paid their apportionment in full: First Westerly, Second Westerly, New York City, Little Genesee, Walworth, Welton, Farnam, Battle Creek, Salem, Fouke, Long Beach.

PAID IN PART

These societies (only sixteen of them) have paid in part: Plainfield, Adams, First Alfred, Second Alfred, Leonardsville, Hartsville, Milton, Jackson Center, Nortonville, Garwin, Farina, North Loup, Milton Junction, Boulder, Gentry, Piscataway.

NOT HEARD FROM

The following societies (more than forty of them) have not been heard from this year: First Hopkinton, Second Hopkinton, Shiloh, Berlin, N. Y., Waterford, Marlboro, Rockville, Pawcatuck, Cumberland, Second Brookfield, DeRuyter, Scott, First Verona, Syracuse, Friendship, Independence, Richburg, First Hebron, Scio, Portville, Andover, Hornell, Albion, Berlin, Wis., Southampton, Dodge Center, New

Auburn, Stone Fort, Cartwright, Chicago, Rock House Prairie, Lost Creek, Middle Island, Ritchie, Greenbrier, Roanoke, Salemville, Delaware, Little Prairie, Hammond, Attalla, Riverside, Los Angeles.

Proud of My Denomination

REV. HERBERT C. VAN HORN

Christian Endeavor Topic for Sabbath Day, May 8, 1915

Daily Readings.

Sunday—Its history (1 Cor. 10: 1-12)
Monday—Its heroes (Heb. 11: 1-14)
Tuesday—Its service (Rom. 9: 1-5)
Wednesday—Its missions (Ps. 2: 1-12)
Thursday—Its doctrines (1 Tim. 1: 12-20)
Friday—Its charity (2 Cor. 8: 1-9)
Sabbath Day—Why I am proud of my denomination (Rev. 3: 7-13). (Led by the pastor.)

We should understand, to begin with, what we mean by "proud." There is a legitimate pride, noble and exalting; and there is a false pride, ignoble and debasing. One may be proud of his denomination in a way that is actually sinful. When he is satisfied with its achievement, and because of it becomes vain, haughty, self-satisfied and maybe boastful, he has the wrong kind of pride in his denomination and may be a near-Pharisee and hypocrite. But there is another definition of "proud,"—"full of metal" or of "life" or of "ginger." We say of a horse, "He is a proud driver," "He is on his metal," or "He has ginger in him," and we mean that he is full of spirit and has plenty of "go" in him. Now I think that is the sort of pride we should indulge in over our denomination. We have many reasons to be proud of it, and those very reasons should "set us afire" with zeal for work and for higher attainment. I believe this is the only kind of pride worthy our study and consideration.

ITS HISTORY

We should be proud of our past. I am proud of our denomination's history. John the Baptist was a Sabbath-keeper. Jesus our Savior was a baptized Sabbath-keeper; so were Peter, James, and John, and Paul, and all the other apostles and early Christians. There has been no age of the Christian era without its baptized, Sabbath-keeping followers of the Christ; the Waldenses and Petrobrusians were representatives of this class during the Middle Ages.

What Seventh Day Baptist is not stirred with the history of the Sabbath-keeping Baptists in England of the seventeenth century; their sufferings, privations, dangers, martyrdoms—for the sake of Christ and his Sabbath? Well might any people be proud of a Peter Chamberlen, physician to Queen Elizabeth; of a Nathanael Bailey, learned lexicographer; of the Stennetts, whose hymns are found in nearly every collection of devotional music, and are sung by nearly every denomination.

The history of the denomination in America is one at which none need hang his head. But our space is too limited to touch upon it in this connection.

ITS WORK

I am proud of the record of Seventh Day Baptists in the life of community and State wherever they have lived. They have made an impress in the social, religious and civic life of Rhode Island, New York, New Jersey, Pennsylvania, West Virginia, Ohio, Wisconsin, Illinois, Nebraska and many other States, that can never be wholly effaced. They have ever been pioneers—"blazers of the trail"—in frontier and in every good word and work. They have stood in the front ranks of reform, education, missions, evangelism, social service, philanthropy. Where men of power, genius, ability and moral fiber have been needed, Seventh Day Baptists have not been found wanting.

We are proud of our schools, for the most part; and of our churches, and missions; of our splendid men and women, and young people. But let us not get to thinking that Seventh Day Baptists are *better* than any one else. Whenever we get to look in upon ourselves with any such self-satisfaction and admiration and complacency, we are gazing into a dark and unwholesome pit, and are in danger of dry rot. There are others just as good and *better* than we, who are more loyal to the truth as they have seen it, and are more zealous and self-sacrificing, and produce more fruits of the spirit. Loyalty to our convictions *ought to make us better; loyalty and obedience to God's truth will make us better.* We have not deserted our "first love," but we have lost the *vision*. Our attention has been fixed too much upon the difficulties and hardships entailed in keeping the Sabbath. One would al-

most think to hear some young people talk (older ones, too) that all that lies between them and a magnificent fortune is the keeping of the Sabbath. But this is far from being true, as the careers of millions of young people of other denominations will testify. It is the vision we need,—a lifting up of the eyes to the hills whence our help comes; a going up into the temple to pray, with a glimpse of the Blessed One in his holiness who points out divine opportunity, and sounds the call.

Let us be proud indeed of our denomination, but let us "ginger up" to hear the call of opportunity and need, and carry the splendid work along. Africa calls more insistently than ever before. Mistakes and misleadings of the past will not suffice to wash our hands of the blood of the African unredeemed. Java pleads for a worker; not necessarily a school man so called, but one strong of body to stand the strain, mentally well balanced and alert, whose heart is the Lord's. "Who will go for us?" China calls again and again. How proud we are of the splendid and fearless men and women who have wrought there in the past and who now labor so zealously on the field today. Thank God for their unflinching courage and faith. Who can read the late news of the spiritual awakening in China without being glad that he has helped sow the seed in that land from which is being harvested an hundred and a thousand fold? Stirred by such news we should spring forward, like a mettlesome horse, with new vigor and zeal to carry on the work fraught with such wonderful results. Another man is needed there—at once. Who will go? Our Missionary Board is often embarrassed for lack of funds and men. What splendid fun it would be to "embarrass" this board with able candidates and abundant means for home and foreign fields!

OUR YOUNG PEOPLE

I am proud of our denomination because of her young people, and their loyalty and co-operation in carrying forward the work. I wish you to remember what I heard an able and good pastor one time say—"If we are no better than our fathers, we are not so good." If we are not living up to our fullest opportunity and privilege, we are not doing as well as our fathers who accomplished what they did with so many

handicaps of which we know nothing. Let us "ginger up," young people. Have a pride, and a deep pride, in what your denomination has done and is doing—but let it be of such a kind as to drive you out to emulate the best in those who have gone before you—and to "make good" for Christ and his Church in this your day.

HINTS TO THE LEADER

Arrange for two or three four or five-minute papers on some such subjects as:

English Seventh Day Baptist Leaders and Martyrs.

Early Educational Institutions among Seventh Day Baptists in America.

Our First China Missionaries.

Pioneer Work among Seventh Day Baptists.

The Fouke School.

Our Young People's Board.

Have some one pray especially for our missionaries; another for our schools; another for the students in our schools; another for our Young People's Board.

Make some use, if possible, of the tract—"Our Young People: Their Relation to our Schools"—published by the Tract Society a few years ago for our Young People's Board.

Have some one ready to speak briefly on Present-day Denominational Achievement; another on Present-day Opportunity.

HINTS FOR THE TIMID

Answer one of these questions—in the meeting:

Why am I proud of my denomination?

How may I show denominational loyalty?

Am I Seventh Day Baptist from conviction, or from convenience?

What would I want to be, if I were not a Seventh Day Baptist?

FOR ALL TO THINK ABOUT

What would my church and denomination be if all were like me?

QUOTATIONS WORTH REMEMBERING

The denominations are like the spokes of a wheel and Christ is at the center. The nearer we get to him, the nearer we come to one another.—*Endeavorer's Daily Companion.*

Denominationalism, when properly understood, will be seen not to represent the pettiness of a difference but the vastness of a subject.—*Parker.*

God hath chosen us to stand among other denominations much as the children of Israel stood among other nations, *and here we shall stand.* Great honor and dignity hath God placed upon us in calling us to stand for such spiritual ends. Our strength for the conflict that must come lies not in our learning, not in our wealth, not in our numbers. We look in vain to *things* for victory. "Not by might nor by power, but by my Spirit, saith Jehovah of Hosts." We shall win by our willingness to be filled with the love of God. We shall win by following the track that our forefathers trod, the track of toil and sacrifice for the sake of Christ and his truth; by willingness to obey his word, even at the cost of business or life itself.—*D. B. Coon.*

A Pleasant Christian Endeavor Occasion

An audience of two hundred was present at the quarterly meeting of the local society of Christian Endeavor held in the Congregational church last evening, beginning at 7.45 o'clock. The program as previously announced was carried out to the letter, followed by an enjoyable social hour. All the societies were well represented and they entered into the spirit of the evening with their songs.

Rev. Frederick A. MacDonald, pastor of the Congregational church, gave an address on "Christian Endeavor Efficiency." It was announced that forty members of the union were entered in the efficiency contest. Two vocal solos were rendered by Prof. Paul H. Schmidt of New York City, "Come Unto Me" and "He Will Hold Me Fast." The accompaniment was played by Leland A. Coon, of Leonardville, N. Y., who is a student at the New England Conservatory of Music.

The president of the union, Rev. H. C. Van Horn, introduced Rev. F. S. Kinley, who has recently assumed the pastorate of the First Baptist church. Rev. Frederick A. MacDonald, on behalf of the members of the union, presented to President Van Horn a handsome jeweled gold C. E. pin. Mr. Van Horn was taken completely by surprise, but recovered in time to express his hearty thanks to the union.

At the conclusion of the program the members entered the parlors of the church, where a social hour was enjoyed and re-

freshments were served. Music was furnished by Mr. Coon, who played a piano solo, "Scherzo, B Flat Minor," by Chopin, and Professor Schmidt, who rendered three vocal selections.—*Westerly (R. I.) Sun.*

FOR THE JUNIORS

Jesus and a Little Girl

F. E. D. B.

Junior Christian Endeavor Topic for Sabbath Day, May 8, 1915

Lesson Text: Luke 8: 49-56.

Dear Juniors: If you found all the Bible texts I gave you in the lesson about John's disciples, you have recently read about this little girl; read verses 41 and 42 of this chapter to get the first of the story. Read also the same story in the ninth chapter of Matthew and the fifth chapter of Mark.

This little girl's father, Jairus, was one of the elders who had charge of the services of the synagogue in Capernaum, where Jesus went to worship on Sabbath Day, and sometimes talked to the people.

There was great trouble in Jairus' home, for his only daughter, about twelve years old, was dangerously ill. All that the loving parents and kind friends had done to help her was of no use; she was surely dying.

Then Jairus, who doubtless had seen Jesus heal many sick people, started out to find him. Kneeling at Jesus' feet, Jairus urged Jesus to go home with him, saying, "Come and lay thy hands on her, that she may be healed, and she shall live."

Jesus and his disciples started at once, and many people crowded around to follow. Among them was a sick woman with such great faith that she was healed by touching Jesus' garments.

When Jesus stopped to talk with her, I think Jairus must have felt discouraged by the delay, but Jesus knew that Jairus' faith would be made stronger by this miracle.

Just then this message came from home: "Thy daughter is dead; trouble not the Master." Without waiting for a word from the sorrowing father, Jesus quickly said, "Fear not; believe only, and she shall be made whole."

Jesus wants us to trust him wholly, no matter what comes, and he will do what is *best* for us and our loved ones. Then Jesus took three of his disciples, Peter, James, and John, and went on to the house. There he found great tumult and noise of people weeping and wailing.

It is a custom in that country to have hired mourners who come as soon as any one dies, and with noisy weeping make signs of great grief in the home until the burial, also in the funeral procession and at the grave.

Jesus said, "Weep not; she is not dead but sleepeth," but they laughed at him scornfully, for they knew that she was really dead. Jesus usually spoke of death as if the body were asleep, for he had power to call the spirit back to the body just as we call people to waken them from sleep.

Then Jesus sent the people away, and took the three disciples and the father and mother into the room where the child was lying. All was quiet in the house now, and tenderly taking the little girl's hand, Jesus said, in the language she was familiar with, "Talitha cumi," which meant "Rise, my child." At the command of Jesus, "her spirit came again, and she arose straightway." With perfect health and strength she arose and walked and was able to eat food, proving that she was surely alive again. What a sudden and wonderful change! Do you wonder that her parents were "astonished"? I think they were so happy that they felt like going out and telling the joyful news all over town. But Jesus knew it was far wiser now for them to go quietly on with their usual duties, and he told them to give food to the child.

Jesus remembers all our needs, both of body and soul. How do you think the little girl felt towards Jesus?

Jesus wants the children to love him, for he said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Matthew 19: 14.

LESSON TEACHINGS

Jesus is the "Great Physician."

We can go to Jesus in prayer when we are in trouble.

Jesus can always help us in some way.

"We must believe, if we would receive."

Memory verse: "Be not afraid, only believe." Mark 5: 36.

Lesson prayer: "Lord, I believe; help thou mine unbelief." Mark 9: 24.

Key-word, "Believe."

Song, "The Great Physician Now is Near."

ILLUSTRATION

A little Junior girl was very ill, and was greatly missed from the meeting by her anxious teacher and classmates. They decided to have special prayer, asking for her recovery if it was the heavenly Father's will; and if her earthly work was done, that they all might be willing for her to go and be with Jesus in heaven.

Not long afterwards that little Junior band had another season of prayer, but this time it was of thanksgiving, for their little friend was again with them at the meeting.

Several years have passed, and the child has become a Christian young woman, and is now the Junior superintendent in one of our Seventh Day Baptist churches.

From Lost Creek, W. Va.

REV. M. G. STILLMAN

The editor is making some calls for copy. The safest way to write for the RECORDER is to be imaginative, even poetical, only leave out your feet. Just imagine that you are at the Conference sunrise meeting where you are not beholding yourself as a wise critic, or fearing lest we shall go to the gentiles. It is well to keep in mind that our officials are also subject to the powers that be, and that we might not do better. I wrote a piece of poetry (?) and it was printed! It must have swelled me some for I tried it again and it was rejected. I don't forget everything. It is helping me get over that turn down to learn recently that a certain powerful man up in Alfred, N. Y., sent an article to the RECORDER and the cautious editor, fearing it would sicken the dove of peace, factfully got it withdrawn. Ha! ha! Who owns this RECORDER? Sure enough, according to a long standing ancient and modern custom, our next Conference at Milton will probably be told, "It is your paper and your business." All right, so let it be, but it has to have a guardian. The editor is it, and a good one. He prefers to keep that dove living. Long may the dove soar.

Lost Creek is growing some now. We have had a little rain. I hope to call again.

April 12, 1915.

Denominational News

Prof. W. C. Whitford, D. D., of the Alfred Theological Seminary, led the devotional exercises in chapel Friday morning and talked to the students concerning the importance of Bible study. He said that the study of the Bible is just as necessary for a person who wishes to live right as the study of Shakespeare is for those who are interested in writing or speaking correctly. He not only talked about a minute and sat down, but he talked about some things that are of enough value to be thought of for many minutes.

Professor Whitford came from New York to attend a meeting of the International Bible Study Committee which outlines the international lessons for Sunday schools. He himself edits the *Helping Hand*, a quarterly for Sabbath schools, and is a professor of biblical language and literature in Alfred University. President Daland introduced him as a pupil of his, and Professor Whitford said that President Daland had given him his start.—*Milton Journal-Telephone*.

Good Home For Sale in Hammond

On another page will be found an advertisement of a home for sale in Hammond, La. It is the cozy cottage of our friends, Mr. and Mrs. Riley Potter, who, on account of Mr. Potter's health, have been obliged to give up house-keeping and have come north to live. Those who have seen this home know it to be a desirable one for any Seventh Day Baptist family wishing to retire from toil and secure a home in the South. The Hammond Church feels very keenly the loss of Mr. and Mrs. Potter, and would rejoice to see some loyal Seventh Day Baptist family coming to take their places in church and to live in their old home. We really hope some of our people may find here just what they want.

Mr. and Mrs. Potter are now in Plainfield, N. J., with Mr. and Mrs. Thomas Titsworth. Mr. Titsworth is Mrs. Potter's brother.

"He that lives on hope will die fasting."

CHILDREN'S PAGE

Five Little Brothers

Five little brothers set out together
To journey the livelong day;
In a curious carriage all made of leather
They hurried away, away!
One big brother and three quite small,
And one wee fellow, no size at all.

The carriage was dark, and none too roomy,
And they could not move about;
The five little brothers grew quite gloomy,
And the wee one began to pout.
Till the biggest one whispered: "What do you
say?"
Let's leave the carriage and run away!"

So out they scampered, the five together,
And off and away they sped.
When somebody found the carriage of leather,
Oh, how she shook her head!
'Twas her little boy's shoe, as every one knows,
And the five little brothers were five little toes.
—Home and Fireside.

"As an Eagle"

Rev. William J. Long, in his new book on animal stories, called "Wilderness Ways," relates an incident which most beautifully interprets and explains the above scriptural quotation.

A mother eagle had tried in vain to tempt her little one to leave the nest on a high cliff. With food in her talons, she came to the edge of the nest, hovered over it a moment, so as to give the hungry eaglet a sight and smell of food, then went slowly down to the valley, taking the food with her, and telling the little one to come, and he should have it. He called after her loudly, and spread his wings a dozen times to follow. But the plunge was too awful; he was afraid, and settled back into the nest. What followed, Mr. Long describes thus:

In a little while, she came back again, this time without food, and hovered over the nest, trying every way to induce the little one to leave it. She succeeded at last, when, with a desperate effort, he sprang upward and flapped to the ledge above. Then, after surveying the world gravely from his new place, he flapped back to the nest, and turned a deaf ear to all his mother's assurances that he could fly just as easily to the tree tops below, if he only would.

Suddenly, as if discouraged, she rose well above him. I held my breath, for I knew what was coming. The little fellow stood on the edge of the nest, looking down at the plunge which he dared not take. There was a sharp cry from behind, which made him alert, tense as a watchspring. The next instant the mother-eagle had swooped, striking the nest at his feet, sending his support of twigs and himself with them out into the air together.

He was afloat now, afloat on the blue air, in spite of himself, and flapping lustily for life. Over him, under him, beside him, hovered the mother on tireless wings, calling softly that she was there. But the awful fear of the depths and the lance tops of the spruces was upon the little one; his flapping grew more wild; he fell faster and faster. Suddenly—more in fright, it seemed to me, than because he had spent his strength—he lost his balance, and tipped head downward in the air. It was all over now, it seemed; he folded his wings to be dashed to pieces.

Then, like a flash, the old mother-eagle shot under him; his despairing feet touched her broad shoulders, between her wings. He righted himself, rested an instant, found his head; then she dropped like a shot from under him, leaving him to come down on his own wings. It was all the work of an instant before I lost them among the trees far below. And when I found them again with my glass, the eaglet was in the top of a great pine, and the mother was feeding him.

And then, standing there alone in the great wilderness, it flashed upon me for the first time just what the wise old prophet meant; though he wrote long ago, in a distant land, and another than Cloud Wings had taught her little ones, all unconscious of the kindly eyes that watched. "As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings—so the Lord."—*The Watchman*.

Each day, each week, each month, each year, is a new chance given you by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers to you.—*Canon Farrar*.

SABBATH SCHOOL

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

For Children's Day

The following exercise is from a Children's Day annual prepared by Rev. H. D. Clarke. Other material will be furnished in the weeks following, so keep your eye on this page. These exercises are furnished by Mrs. Mabel C. Sayre, Albion, Wis.

Dialogue

M. E. H. EVERETT

(For two children, each holding a Bible in the hand)

First child—

What is it you read in your beautiful book?
Is it somewhere written there
That the Lord will watch over a lonely child,
Heeding a mother's prayer?

Second child—

I read, In an ark on the water blue,
Lay a little Hebrew child;
When the Pharaoh's daughter looked on him
God's chosen leader smiled.

First child—

But a little child is weak and small,
And it surely can not be
There shall ever be great wonders done
By a young child like me?

Second child—

I read, by a fierce and furious lion
A little child shall stand,
And the strong lion be led in peace
By the weak and tender hand!

First child—

Great is the Lord, and merciful;
How can it ever be,
His ear bows down to hear a prayer
From these like you and me?

Second child—

It is written, The lips of babes shall praise,
For, in that heavenly place,
Do the angels of these little ones
Look on their Father's face.

The Element of Worship in the Sabbath School

REV. JESSE E. HUTCHINS

The simple definition of worship is, *the expression of reverence of God.* But when we use the term in relation to church or Sabbath-school services we think of it more as an exercise in which the school as

a whole takes part. As such it represents the attitude of the whole congregation in expressing in some proper form its reverence for Him in whose name the congregation has met.

If we were to trace the history of worship back to its beginning we should find that from the earliest records men have met together to show honor to the Deity. This later developed into the synagogue worship of the Jews where we find the reading of the Bible, or certain portions of it, was the manner in which worship was expressed. In the Christian Church a similar form was followed in which the Bible always had the prominent place. It is found that there is within the book that which expresses every feeling of the human soul and it readily adapts itself to every form of worship which is desired to be expressed. This is the manner in which it has been used in the church services. But in regard to the Sabbath school, there sometimes arises the question whether or not there is a place for worship, or whether the whole time should be given to a study of the Sabbath-school lesson. In connection with this we might also ask the question whether the study of the Bible in itself is not an act of worship. If we should go back to the time of the Reformation under Luther we should find him defining worship as that which exists primarily in order that the Bible may be read or taught. To accept such a definition would be to eliminate the elements of praise and prayer which have a proper place in public worship.

Then again the question arises, whether, as long as the whole of the church service has been of the nature of worship, there is the necessity of spending any time of the Sabbath-school hour in this way. My position is, that no matter what the other services of the church have been there is always the place for worship in the Sabbath school. We meet together to study the word of God in order that we may find the way of eternal life. We are not prepared to get the most out of the lesson until we have approached it in the most reverential manner. But do not mistake me to mean that the Bible itself is to be handled as a fetish, or as something which, by the mere opening of its pages, will cause a spiritual ecstasy to come over the soul, which in spite of all conduct of life

will lead the reader into a holy atmosphere. Such a state of feeling will pass as soon as the book is closed. The Bible is not an end but a means. That means is the application of the truths to the individual heart and life. We seek eternal truths and we can not expect to find them unless we approach the book in a proper manner. In this light, then, no matter how reverential the other services of the church have been, there should be no light treatment of the Sabbath-school hour as a time for worship. Dignity should characterize the services as well as any other service of the church. One of the first things that we should expect, then, in regard to worship should be

BEING ON TIME

There should be a proper time for the opening of the Sabbath school, which may vary in most cases according to the morning service. But at the proper time every member should strive to be in place and in a frame of mind which shall be responsive to every wish of the one who conducts the service. This depends to a great extent on the one who leads the opening service. He should be in his place with a definite program in mind so arranged that it will assist in the whole plan of worship. Apart from the one who conducts, every member should feel a personal responsibility in regard to this part of the service, especially the older ones. If the older ones lead, it will not take the children long to get in order. Closely following this, if indeed not a part of the former, is

ORDER

By this I do not mean that system of discipline which is obtained as a military officer obtains his discipline—by commanding the attention of the soldiers, knowing that a government is behind him. I do not mean that process of quietness which is to be attained by the clanging of bells, the stamping around of the leader, the vociferous announcing of the hymn; or, in general, that process of bodily contortion which Mr. Tullar at the New Jersey State Convention designated as the "mouth and hoof disease." But this is so often just the very thing that takes place in our schools. Before the school can be quieted down it is necessary for the leader to clang the bell and for the chorister to shout at the top of his voice the number of the

hymn several times, and even then there is a scrambling for books and a hunting for the page, so that it requires the time of one or two verses before the place can be found and the school ready to sing. By that time the end of the piece is reached and no sense of the message of the song has been felt by the school. "But isn't that just what the song is for?" I hear some one ask. What would you think if your pastor came before you on Sabbath morning and read in a disrespectful manner:

"The Lord is my shepherd, I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters."

You would be disgusted, and rightly so. Then why should we be in an unreverential attitude, with our eyes roaming around the room, with our minds on anything but the spirit of the song as we sing:

"He leadeth me! oh! blessed thought,
Oh! words with heavenly comfort fraught;
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

"But all songs do not have the dignified bearing of this one," I hear some one say. If that is true, then the song should never be sung in a church service. Songs which are of a lighter vein or which have more of a militant nature should be sung just as reverentially as a Psalm. If it can not be, then it should never be sung in such a service. But so often the song during the Sabbath-school hour is looked upon as an order of the program which, like the preacher, is a necessary evil, and must be endured while it is hurried through with and disposed of as quickly as possible. Or it sometimes serves as an opportunity for taking up the collection or passing out the attendance cards, etc. All these things have their rightful places in the service, but one should not be used to rob the other of its sacredness. Song has a much greater place in Sabbath-school worship than most people think, and perhaps so because they have not learned the possibilities. Greater pains should be taken in the choice of hymns and in the manner in which they are sung. The meaning of the words should be sought as they are set to appropriate music, for often a wrong idea is gained by careless singing of words which may have the greatest sacredness.

After all is said, there can not be real uplifting worship unless there is

TRUE REVERENCE

in the heart. We can not expect this to exist in all hearts in the same degree; some must be brought up to it. The children who come into the service can not be expected to be worshipful when the parents and older ones are visiting, and inattentive to what is going on. A great part of all this rests upon the superintendent and his staff of officers. If a suitable and attractive program is placed before the school, something that is wanted, it will be like a good meal of victuals. You housewives do not have to coax your husbands and children to come to the dinner table when they are expecting something good and appetizing. The souls in the school are seeking for something splendid, and if we do not supply the essentials, we can not expect a reverential attitude.

I remember hearing one of my brothers tell that, while he was "batching" on a claim in Colorado, he one day made a pan of biscuits for supper, but they were so hard that no one dared risk his teeth on them; so after they had been thrown around the house for several days they were given to the dog. He did not give them the respect that he would have given a bone, although he did consent to carry them around for a while until finally he carried them to the top of a stone pile in the yard and left them.

That is the way some of our Sabbath-school orders are sometimes treated, and can we blame the school when they ask for bread and we give them a stone?

To secure worship in the school I would suggest a program something after this order. All loud talking and laughing between services should be avoided, and the places taken as soon as can be, consistently with good order. The chorister with well-chosen hymns and the accompanist should be in place. I would have no ringing of the bell but have it understood that, when the superintendent stands before the school, everything and every one is to enter into perfect quietness, so that when the hymn of a dignified nature is sung, all may be ready. But before the hymn a short prayer or a verse of Scripture or a few quiet chords on the organ would make a proper beginning. Some passage of Scripture should be used responsively or otherwise—one of those great expressions of trust

and pardon and praise set in the noblest language of the ages, which would lead us directly into the presence of the Father. The prayer following should be such as all can heartily "amen"; for often the Sabbath-school prayers are so inaudible and indistinct that they might as well be in an unknown tongue. Singing may be put in wherever wanted but always in a well-chosen manner. If the order of service is standing while singing, then all should stand. There is nothing which destroys the spirit of true worship more than such seeming laziness as is often shown on the part of worshipers in singing hymns. The lesson may or may not be read, as the leader chooses; but when read, it should be in a varied manner. It seems to me that such an order would better fit us for the study of the lesson. We could now go to it with a heart prepared to receive the message therein. A study of the lesson from the Bible itself, all *Helping Hands* at home or at least aside, would inspire a greater reverence for the word; not merely for what it is, but for what it would mean to us. We should find our own condition, and should learn that "the Bible is a book of human experience as the soul of man comes near God and shares the divine life. We find ourselves living, with men who wrote the Bible books, the very life they lived. And as we listen to their words we take them up and repeat them as the true expression of our own experience."

Lesson VI.—May 8, 1915

FRIENDSHIP OF DAVID AND JONATHAN.—I Sam. 20: 1-42

Golden Text.—"A friend loveth at all times." Prov. 17: 17

DAILY READINGS

First-day, I Sam. 20: 32-42. Friendship of David and Jonathan

Second-day, I Sam. 18: 1-16. A Friend at Court

Third-day, I Sam. 20: 1-11. A Covenant of Friendship

Fourth-day, I Sam. 20: 12-23. Service of Friendship

Fifth-day, I Sam. 20: 24-31. Test of Friendship

Sabbath Day, 2 Sam. 9: 1-13. Recognition of Friendship

Sabbath Day, 2 Sam. 1: 17-27. Expression of Friendship

(For Lesson Notes, see *Helping Hand*)

"'Tis foolish to lay out money in a purchase of repentance."

HOME NEWS

BATTLE CREEK, MICH.—Battle Creek has recently had another visit from the Milton College Glee Club. These boys are becoming very popular with our people. There is such a demand for entertaining them that they will either have to double their number or bring along their wives and sweethearts. They appeared in the same churches this year as last, singing before the congregations of the Tabernacle and the Presbyterians. They also took entire charge of our service. The concert in the Sanitarium was even better than last year. The boys will always find a welcome when they reach our town.

Most of the RECORDER readers have heard of the Flying Squadron of America. A few months ago they paid us a visit. Our town adapted the idea to our own local needs and organized three squadrons to campaign the county in our local option fight. The Adventists furnished the Tabernacle Squadron, the Presbyterians had the Barnes Squadron, and our people entered the contest with the Sanitarium Flying Squadron. This last group was composed of our pastor, who gave his lecture on "Draining the Bogs," and a male quartet, three of whom were our own boys. It may be of interest to know that our squadron appeared on the programs of fourteen meetings within a month. Sometimes we assisted, but oftener took entire charge of the program. Our audiences ranged from thirty-five to two thousand. The Local Option Headquarters furnished transportation, advertised and provided places for holding the meetings and we did the rest. The program consisted of a lecture, recitations, music, and stereopticon views, or whatever part of that program was desired. We are happy to report that we helped put old Calhoun County on the "dry" list by about five hundred majority. Michigan now has forty-three dry counties as compared with thirty-four a year ago. More than one-half our counties are now dry.

A few months ago our people appointed a Finance Committee to interest our church in becoming self-supporting. As a result of their activity the church voted at the regular quarterly business meeting to relieve

the Missionary Board, after July first, of the burden of financing this church. This is made possible because the rank and file of our membership are willing to help and also because twenty names have been added to our roll within a few months. Among them are the wives of Dr. Kellogg and Elder Tenney. We expect others to join us soon. We are very thankful to the board and our many kind friends for helping us onto our feet. We hope soon to be able to help other churches in return for their kindness to us.

Michigan offers a splendid opportunity for Sabbath reform work and there is a great need for organization of the lone and scattered Sabbath-keepers throughout the State. Battle Creek is an ideal center for such work and we are doing our best to advance this project. If our church is to do its full duty it must extend its services, not only to the needy of Battle Creek, but to those whom we can reach in our neighboring counties and throughout the State. What a splendid work it would be for the Missionary Board to continue an appropriation to this field, giving it to the general Sabbath and evangelistic cause in Michigan instead of to our local church.

Of late there has been some friendly discussion among our people as to the effect our association with the Federal Council of Churches may have upon the standing of our church in this community. As you must realize, the Battle Creek Church is situated a little peculiarly in relation to other Sabbath-keeping churches and individuals. Most of these have very definite opinions about what the council means to the Sabbath cause and Sunday legislation. For this reason I, personally, am very glad to read the clear and concise statement from the pen of Dr. Main in the RECORDER of April fifth.

Many good things are appearing in the RECORDER. President Clark's article, "The School as a Religious Force," appeals to me as a masterpiece. I am sorry to notice, however, a seeming conciliatory tone on the part of some toward the dance.

BENJAMIN F. JOHANSON.

April 13, 1915.

SYRACUSE, N. Y.—The little church in Syracuse holds services in a pleasant room of the Y. M. C. A. Building. Near by are located some of the more prominent struc-

tures of the city: as St. Paul's Episcopal Church, the Carnegie Library, the Court House and the new First Baptist Church.

On April 3 and April 10 we were glad to have at our Sabbath service, Mr. Charles Barber, of North Loup, Neb.

This spring our society bought a good second-hand Grovesteen piano, which adds life to our music. The Ladies' Aid Society kindly assisted in the purchase of this instrument.

On Sabbath Day, April 10, occurred the annual roll-call of the church, together with the communion service.

E. S. MAXSON.

April 15, 1915.

"You can not cheat the devil, no matter how sharp a bargain you may drive at his counter."



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DEATHS

BARBER.—Paul Maxson Barber was born in Westerly, R. I., October 16, 1834, and died in Ashaway, R. I., April 5, 1915, aged 80 years, 6 months, and 18 days. Full obituary on another page.

BOND.—Joshua S. Bond was born November 6, 1855, near Berea, Ritchie County.

He was converted to Christianity at the age of twenty-one in a meeting held by the late Rev. Samuel D. Davis, and joined the Ritchie Seventh Day Baptist Church. He served his church as deacon more than twenty years. September 29, 1879, he married Mary E. Davis, who died May 2, 1904. He was a resident of Greenwood. He died at the age of fifty-nine years. A wife, a small son and five daughters survive him, together with two brothers and five sisters. Feeling the end was near, he expressed his willingness to die. His only regret was that he was obliged to leave the ones he loved so well.

Funeral services were conducted at Duckworth Summit, March 28, by Rev. Mr. Riddle, assisted by Rev. A. J. C. Bond, of Salem. Appropriate hymns were sung by a male quartet from Salem. The church was crowded by friends of Mr. Bond.

A. J. C. B.

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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.



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

THE IMPRESS OF THE YEARS

Not all which we have been
Do we remain,
Nor on the dial-hearts of men
Do the years mark themselves in vain;
But every cloud that in our sky hath passed,
Some gloom or glory hath upon us cast;
And there have fallen from us, as we traveled,
Many a burden of an ancient pain—
Many a tangled chord hath been unraveled,
Never to bind our foolish heart again.
Old loves have left us lingeringly and slow,
As melts away the distant strain of low,
Sweet music—waking us from troubled dreams,
Lulling to holier ones—that dies afar
On the deep night, as if by silver beams
Clasped to the trembling breast of some charmed star.
And we have stood and watched, all wistfully;
While fluttering hopes have died out of our lives,
As one who follows with a straining eye
A bird that far, far-off fades in the sky,
A little rocking speck—now lost; and still he strives
A moment to recover it—in vain;
Then slowly turns back to his work again,
But loves and hopes have left us in their place,
Thank God! a gentle grace,
A patience, a belief in his good time,
Worth more than all earth's joys to which we climb.
—Edward Rowland Sill.

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