

YOUR CHOICE FREE

For One New Subscription
to the **SABBATH RECORDER**

For a limited time we offer any one of the following popular novels free, postpaid, as a premium for one new subscription to the **SABBATH RECORDER**. If you are not a subscriber, send us two dollars and you will receive the **RECORDER** for a year and your choice of the books.

Send the **RECORDER** to your friends who do not have it, and add these books to your library. A book may be selected from former list published, if preferred.

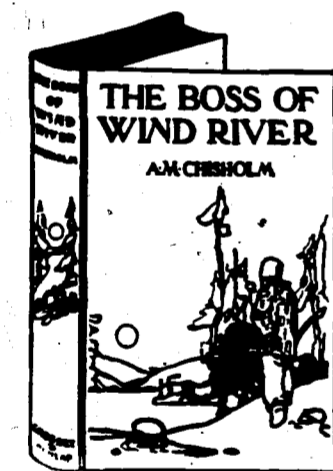


AT THE FOOT OF THE RAINBOW
by Gene Stratton-Porter (Author of "Freckles")

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: A Tale of the Christ
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

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 LORD IS GOOD

THE LORD is good. Sometimes we forget this. Sometimes we feel it. Always we know it. Very few people are really skeptical as to the goodness, the lovingkindness of the great God who is at the heart of things, who is at the heart of the whole universe as its Author and Upholder. We pity the man who has lost all faith in goodness and in God. The Lord is good. Let us fix this thought more firmly in our minds than ever before. And because he is good we owe him gratitude. We receive his blessings, therefore we ought to thank him. As some one has well said, "Thankfulness is politeness toward God." Thanksgiving ought to be a habit. It ought to be annual, not in the sense of occurring once in November, but annual in the sense of extending the whole year through. Paul says, "In everything give thanks; for this is the will of God in Christ Jesus concerning you."—*New York Observer.*

—CONTENTS—

Editorial—Greetings From Hamburg: The Burden of Israel.—"To the Jew First."—Blessed Are the Merciful.—Old Truths Preserved, Though in New Dress.—"Mauling the Ministers"—A Harmful Practice.—The Church and the Dance.....	577-579	"What's Consistent?".....	592
Editorial News Notes—Ten Thousand Women in Parade; Was the Women's Hague Convention Premature?; War as a Reformer.....	580	Young People's Work—Money, Men, Prayers; News Notes; For the Juniors—Busy Juniors; With Our Missionaries in China.....	594 598
An Old Question.....	581	A Question for Consideration.....	598
Samuel Nutt.....	582	Children's Page—The Geese (poetry); A Feathered Tale; A Boy Worth While.....	600 601
Sabbath Rally Day—General Program.....	585-584	"Bèt 'Taint".....	601
At the Circulating Library.....	589	Sabbath School—What is Your Lesson Plan?; Lesson for May 22, 1915.....	602
Woman's Work—Mother o' Mine (poetry); Work of the Federation of Women's Boards.....	590	Denominational News.....	602
		Letters to the Smiths.....	603
		Home News.....	605
		In Memoriam.....	607
		Deaths.....	608

Alfred University

ALFRED, N. Y. Founded 1836

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D. D., Pres.

Alfred Academy

COLLEGE PREPARATORY COURSES.
GENERAL ACADEMIC TRAINING.
TEACHERS' TRAINING COURSE.

For catalogue, illustrated booklet and further information, address

H. L. GILLIS, PRINCIPAL.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Club boarding, \$2.50 to \$3.00 per week; boarding in private families, \$4.50 to \$6.00 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

Milton, Rock County, Wis.

Salem College SALEM West Virginia

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is:

- Thoroughness in all work.
- Graduates who can "make good."
- Soul culture as well as body and mind.
- A helpful spirit.
- Christian character.

For catalogue and other information, address

REV. C. B. CLARK, M. A., Ped. D., President.

The Fouke School

REV. G. H. FITZ RANDOLPH, PRINCIPAL.

Other competent teachers will assist. Former excellent standard of work will be maintained. Special advantages for young people to pay their way in school.

Address, for further information, Rev. G. H. Fitz Randolph, Fouke, Ark.

THE SEVENTH DAY BAPTIST MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.
Vice-President—Wm. M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

AMERICAN SABBATH TRACT SOCIETY

EXECUTIVE BOARD

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Tittsworth, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS.

Single copies per year.....60 cents
Ten copies, or upwards, per copy.....50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS.

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.
Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

President—Wm. L. Clarke, Ashaway, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.

Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Prof. Paul E. Tittsworth, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Milton, Wis., Aug. 24-29, 1915.

President—Rev. Lester C. Randolph, Milton, Wis.
Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Rev. Henry N. Jordan, Milton Junction, Wis.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Rev. Lester C. Randolph, chairman, Milton, Wis.; Rev. Earl P. Saunders, Rec. Sec., Alfred, N. Y.; Rev. Henry N. Jordan, Cor. Sec., Milton Junction, Wis.; Dr. Sands C. Maxson, Utica, N. Y. (for three years); Dr. George E. Crosley, Milton, Wis. (for three years); Rev. William L. Burdick, Alfred, N. Y. (for two years); Ira B. Crandall, Westerly, R. I. (for two years); Roy F. Randolph, New Milton, W. Va. (for one year); Rev. Lely D. Seager, Farina, Ill. (for one year). Also ex-presidents and presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

BOARD OF FINANCE.

Allen B. West, Milton Junction, Wis.; Dr. Geo. W. Post, Chicago, Ill.; Orra S. Rogers, Plainfield, N. J.; Dr. Albert S. Maxson, Milton Junction, Wis.; Frank Hill, Ashaway, R. I.; Grant W. Davis, Milton, Wis.; Prof. A. B. Kenyon, Alfred, N. Y.; Dr. H. L. Hulett, Bolivar, N. Y.; Winfield S. Bonham, Shiloh, N. J.; Wm. M. Davis, Chicago, Ill.; Walton H. Ingham, Fort Wayne, Ind.

The Sabbath Recorder

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

VOL. 78, NO. 19

PLAINFIELD, N. J., MAY 10, 1915

WHOLE NO. 3,662

Greetings From

Hamburg

The Burden of Israel

A communication mailed at Amsterdam, Holland, has just come to hand, bearing a message from the Jewish Missionary Conference held in Hamburg last June. Owing to delays caused by the war, and to the difficulty of securing addresses in America, this paper has been tardy in coming. It was the ninth annual conference of that body, and the burden of its message is a plea for help to bring the gospel of Christ to the Jews in America in a more effective way. The message claims that more Jews find homes in this country through immigration than in any other, and that western civilization and education tend to draw them away from the faith of their fathers and to set them adrift from all religion. Some are Zionists, and more are avowed enemies of Christianity owing to the awful persecutions the Jews have suffered in the so-called Christian countries of Europe.

The members of this Jewish Missionary Conference, therefore, plead with the Protestant churches in America to give the cause of missions to the Jews a more important place in their plans. Each church is urged to become active in the work of reaching the Jews located within its borders. While it would not have all Jewish mission societies in Europe and America united into one, it still feels that too many divisions cause the work to suffer, and suggests that in some places a combination of forces might bring better results. This, it thinks, is true of great cities, and it advises the cultivation of friendly relations between mission societies, and an effort to avoid overlapping in the work of two societies on the same field.

It is urged that a day be set apart for prayer among them. The conference urges further that, wherever missionaries baptize Jews, they do their best to have these converts become identified with some evangelical society where their spiritual life can be cared for. From the handwriting on the envelope we suspect that our good Brother Lucky sent us the documents.

"To the Jew First"

The *Truth* is a paper founded, in 1910, in Jerusalem, and published in the interest of the Hebrew people. It has recently been banished from Palestine as a result of its position on questions growing out of the war, and is being temporarily published in Alexandria, Egypt, where the Jewish people are finding a safe refuge from persecution. Solomon Feingold is the editor, and in the issue of March 29 there is an editorial entitled "To the Jew First." It sets forth the hope of many Jews that, when the "supreme hour of pacification" shall come, the arbiters of peace will not busy themselves merely with questions of "retributive justice, reimbursements, or indemnifications, but also with the rehabilitation of all those hitherto oppressed nations that have been unjustly deprived of their historic rights and traditional independence."

The writer claims that, "unless all national or governmental litigations are satisfactorily and definitely settled," there can be no permanent peace on earth or good will among men. He thinks that a treaty, to be permanent, must restore to every nation the territory of which it has been robbed, and that, when this "distributive act of justice" begins, the arbiters must first think of an expatriated people who for two thousand years have wandered homeless among all nations, praying always, morning, noon and night, for the restoration of their homeland promised them by Jehovah.

The plea is really pathetic. It impresses the thought that the one nation that gave humanity a true God, a Jesus Christ, and a just law—a people that brought light and salvation to others, and yet "for some divine reason temporarily extinguished their own, so that by their fall salvation has come to the Gentiles"—should now receive the attention of all Christian churches and of national leaders, to the end that their "repatriation and reintegration" may be speedily accomplished. The writer thinks this would work automatically for the good of the world.

We have seen the Jews in their "wailing place" at Jerusalem, with tears streaming down, kissing the ancient stones laid by Solomon and uttering their age-long prayer for restoration, and we do not wonder, when we read some of the promises of Jehovah given through his prophets of old, that they now look forward with a renewed hope that the day of fulfilment is near. Our writer closes with words from Isaiah and Zechariah:

It shall come to pass in the last days that many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the God of Jacob, for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. The God of Israel shall judge among the nations, and shall rebuke many nations that they may eventually beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

Yea, many people and strong nations shall come to seek Jehovah in Jerusalem, and to pray before him. Thus saith Jehovah, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that Jehovah is with you.

The March 9 number of the Jewish paper mentioned above speaks in glowing terms of the beautiful spirit manifested toward refugees from Palestine who have been compelled to seek shelter in Alexandria, Egypt. An article on the first page represents that the gratitude of the Jewish people is due to the government there for the "voluntary benevolence it has so magnanimously" bestowed upon Jewish sufferers. Nearly six thousand of the forlorn victims of persecution and barbarism are daily fed and sheltered in Alexandria alone. The civil officials have taken great pains to meet the exigencies of the case, appointing Dr. Abouchedid, a popular physician among the refugees from Jerusalem, to attend to the sick and feeble among his Jewish brethren. A small hospital has been opened by the committee for the exclusive use of refugees, and, since the first group of fugitives arrived, twenty-two births have occurred. The mothers and children are being faithfully cared for by English ladies who are most kind in their labors of love. The writer says that many of Great Britain's residents in Alexandria and Cairo are

providing suitable clothing for those who have been driven from their Palestine homes without a moment's notice. Sir Henry MacMahon, England's High Commissioner, has made personal visits to the various stations, doing what he can for the comfort and help of the refugees; and they in turn are loud in their words of grateful praise for England's bounty and protection. It is claimed by writers in the *Truth* that Egypt enjoys untold blessings due to the control of Great Britain and to the liberation of the people from Ottoman rule. Whoever travels in foreign lands with open eyes can but see that infinite blessings follow wherever the Crescent is supplanted by the Cross.

Some of our Presbyterian friends are taking exception to what seems to be implied in

**Old Truths Preserved
Though in New Dress**

the appeal, "Back to Fundamentals," issued by a number of their ministers and elders and published in one of their papers two or three weeks ago. It is admitted that almost to a man the people of that denomination would subscribe to the fundamentals enumerated in the appeal; but objection is made to the *implication* contained therein that the church is wandering from the fundamentals, and also to the "pessimistic tone of the paper." The evident assumption that the church is going astray is resented and vigorously repudiated.

The claim is that, "instead of a growing uncertainty on vital elements of evangelical faith," there is an increasing positiveness regarding them in all the pulpits of that denomination. The one trouble seems to be, so they think, in the fact that people can not or will not recognize the identity of an old belief when translated into the language of a new generation. The writer thinks the accuracy with which the marrow of old truths has been preserved in modern expressions is both remarkable and encouraging. He also says: "If there were nothing for Christians to be distressed about more than the fidelity of the Protestant ministry today to historic Protestant and scriptural faith, the state of the church might be serene indeed."

Probably this is even truer today than it was five years ago, for the pendulum of old-time evangelism has swung back toward the apostolic standard quite a good

deal in the last few years. We do not think with the writer that the trouble is all due to the "pessimistic" people who are "too limited intellectually to recognize" the truth in its new and up-to-date garb. We can but feel that much misunderstanding is due to want of care in speaking of the changes from the old to the new. Expressions that would be rightly understood among students in school who have been led up step by step to see the way and to keep the faith, though it be in a somewhat new dress, can hardly be used before a popular audience, unexplained, without being misunderstood. It is easy for a man's words to be taken to mean much more than he himself intended, when they reach the ears of those to whom they are new, and whose reading and teaching have not prepared them to grasp the real meaning of the language used. While the Savior's words, "Take heed how ye hear," are all-important if the world is to understand correctly the messages from the pulpit, it is quite as essential that ministers should take heed how they preach, and not unnecessarily cause some to stumble. If all denominations would be true to the simple clear teachings of the Bible itself, and pay less attention to the dogmas and theories of men, the way would not be far to travel to find the unity of the faith in one spirit and one baptism and one holy and obedient church.

In one of the great "Mauling the Ministers" dailies, an editorial on "Mauling the Ministers" deals plainly with

a fault that is all too common, one that will necessarily result in untold damage to the cause of Christianity if it continues to go unchecked. The article starts with the sentence, "Pastor-baiting is becoming one of the most popular diversions." The sentence is almost startling. And yet, if one recalls all the criticisms of regular pastors by great evangelists, by newspaper and magazine writers, and by various agitators and reformers, he will feel that the writer has not stated the case too strongly. Many evangelists make "mauling the ministers" a great part of their stock-in-trade. And we have often wondered what good is expected to come, in the long run, by such tirades against the constant guardians of the church, who must remain and take

care of the converts after the evangelist is gone. When ministers are denounced and scathed in public as narrow, unworthy, and inefficient, the inevitable effect must be to weaken and cripple them when they stand as leaders of men.

When writers in newspapers and magazines cast reflections on the integrity and honesty of the minister; when pew-holders in the churches acquire the habit of blaming the pastor for every ill of the church and society; and when, finally, the evangelist pillories him unmercifully in the presence of the crowd, what chance can the minister have to gain the confidence of those brought in? He is as anxious to reach and help the masses as is the evangelist; but after those who should be his truest friends and most loyal helpers have done so much to destroy his influence and to alienate the world from him, he finds himself handicapped when the field is left to him alone.

To me, the most objectionable feature in some of the great revivals is this habit of "mauling the ministers." This playing upon the prejudices of the multitudes in order to move hardened sinners to come to the anxious seat, thus alienating them from the very men who are expected to lead them on into Christian living, only detracts from the permanent results of the evangelist's work.

**The Church
and
The Dance**

The Presbyterian Church through the General Assembly gives wise counsel regarding amusements. The item in its rules regarding dancing is as follows: "The fashionable amusement of promiscuous dancing is so entirely unscriptural and so wholly inconsistent with the spirit of Christ, as to call for the faithful and judicious exercise of discipline on the part of church sessions when any of their members have been guilty. The assembly counsels church sessions to arrest this evil as far as practicable, by wisely guiding the enthusiasm and activity of the younger members of their churches, both by precept and example, into the many forms of useful service now providentially presented to all who delight to serve and honor Christ." It also affectionately urges all to avoid recreations and amusements which impair spirituality.

EDITORIAL NEWS NOTES

Ten Thousand Women in Parade

Ten thousand women on parade in Philadelphia in the interest of suffrage is spoken of as a spectacle of impressive dignity and beauty. This great army of women, from the homes, schools, and various professions, in Pennsylvania and neighboring States, was led by Dr. Anna Howard Shaw and a staff of excellent marshals on horseback. Column after column of the white-clad suffrage cohorts marched through the principal streets, enthusiastically cheered by the immense throngs of men and women that lined the pavement on either side. Yellow streamers with banners and flowers were in evidence on every hand, and it is said that no more stirring pageant has been seen in Philadelphia for years. It took hours for the procession to complete its march. At its close an audience that packed the Metropolitan Opera House was addressed by women of national fame. In the parade one woman impersonated Joan of Arc, and one aged veteran was there at whose approach men bowed their heads, and who "brought tears and cheers" from women all along the line. This was Mrs. Charlotte Pierce, the octogenarian who was present at the first suffrage convention at Seneca Falls, N. Y., in 1848. Women were in line from Bryn Mawr, Vassar, Wellesley and Swarthmore. Women who were unable to march rode in automobiles and jitneys. It is claimed that the cause of votes for women was advanced 100 per cent in Philadelphia by that day's demonstration.

WHAT DOES IT SIGNIFY?

A few years ago such a demonstration, if it could have been made at all, would have met with open ridicule and pronounced hostility. The women in such a procession would have been regarded as rabid cranks eager for notoriety. Thus were the Salvation Army workers looked upon at first; but now they are acknowledged to be a sane and desirable body of workers and are welcomed to the world's great fields of usefulness. There has been no special change in the character of the propaganda since the earlier days of the

woman's suffrage movement, but there is a wonderful change in the attitude of the general public. This change is largely due to the fact that the leaders of suffrage in America have kept sweet, toiled on patiently, bided their time, and refrained from using force or from resorting to questionable methods. The women who marched in Philadelphia carried, in their excellent character and their dignified and reasonable methods, their most valid and convincing arguments for their cause. The value of women's work in the temperance reform and other movements for human betterment has done much to prepare the public mind for the generally favorable view now taken of the suffrage movement. It does not take much of a prophet to see what the end is to be. We are glad it is coming. No wonder the liquor powers are filled with consternation. They can easily see that votes for women will soon put them out of commission and enthrone prohibition in the nation.

Was the Women's Hague Convention Premature?

People are not surprised to learn that the convention of women recently held at The Hague to plead for peace had a somewhat stormy session. It is difficult to see how a convention composed in part of patriotic Belgians, English, German, and French delegates, right in the time of this most bitter and bloody conflict, could hold a peaceful convention such as The Hague suggests and such as it was designed to promote. It was to be expected that some enthusiastic Belgian woman would override all conventionalities and protest against any peace terms that did not redress the wrongs of her country. And it was hardly reasonable to expect that no delegate from London would boil over and say, "For every delegate fuming over the delay at Tilbury a thousand women stand ready to go to the firing line, who are tired of century-old, silly platitudes about concord and amity."

Indeed, the sharp divisions, inevitable at this stage of the war, illustrated by a point-blank refusal of the Belgian delegates to greet the Germans, are just what might have been expected, and the question, Was not this convention undertaken too soon? is a most natural one to ask.

The best that can be expected will be a

reiteration of decorous and respectable sentiments in favor of peace such as the world approves in its sober hours. But no such expressions,—no abstract reasonings upon the blessings of universal harmony and good will, no remonstrance against barbarities, no pleading with blood-crazed warriors can avail until some of the war-mad nations are more nearly whipped than any one of them seems to be today. To many, it seems unwise to attempt such a meeting so soon, and so near the fields of bloody carnage. Delegates from the warring nations can not yet be expected to meet in the spirit of amity so absolutely essential for the success of The Hague convention.

War as a Reformer

Never before has the drink habit met with such determined opposition from men in high estate. Never has the liquor business been so hard-pressed with formidable foes that threaten its overthrow. This becomes more apparent every day, not only in the United States of America, but in England, France, Germany, and Russia. The cartoons in the May number of the *Review of Reviews* are unusually telling against the liquor interests. In one the god of war is seated beside a base drum on which lies a pledge. In his hand is a pen which he offers to John Bull who is being forced to sign. Behind him comes Russia, also studying the pledge.

The next cartoon shows the god of war as an executioner with ax uplifted, while England is bringing Whiskey (an immense bottle on feet) to lay on the block. Vodka and Absinthe have already been executed, and behind the executioner stands Germany and Russia with decrees in their hands banishing intoxicants. Under the war god we read, "The Great Temperance Worker."

Then comes one with Lloyd George holding John Bull face to face with old John Barleycorn, who leans, drunk, against a post. Lloyd George is represented as saying, "Our greatest enemy, John! We must lick him first before we can win this war."

After these come three others. One shows "John Bull 'twixt love and duty." On the table before him stands a bottle, and behind him a soldier holds up the

pledge. The second of the three represents Uncle Sam running with all his might to get on the water wagon upon which Japan, England, and Russia are already riding. And, last, we see Secretary Bryan on the doorsteps of the grape-juice club house, with King George coming up the steps and both men reaching out to clasp hands. Underneath are the words, "Bryan Welcoming a New Member."

These cartoons contain whole chapters on the question as to what shall be one outcome of the war.

We notice that a somewhat acrimonious discussion has found its way into the papers, between members of the Presbyterian family, concerning the methods and the teaching at Union Theological Seminary. The arguments on both sides would have much more force and be more likely to win followers, if the writers would be more careful about using sharp and bitter language. The seminary does not seem to be greatly disturbed, but holds quietly on its way.

An Old Question

DEAR MR. EDITOR:

Being greatly interested in the amusement question in relation to our young people, I have noted the different articles bearing upon the subject which have appeared from time to time in the SABBATH RECORDER, especially the one relating to the dance as it exists among the students of one of our educational institutions, and I wish to set forth something of the views of one who is in no sense an apologist for the dance.

Our colleges and all other schools of standing set up and maintain certain standards of scholarship which are not adopted nor maintained to please the student body nor the parents of the student body, but which are determined by those who in scholarship and experience are fitted to determine such standards. If this be true of standards of scholarship, why should it not be true of standards of morals? In other words, it seems to me the educational institution could and should set the standards of morality for its constituents and not the constituents for the institution.

Again, denominational schools are religious institutions, and, like our churches,

Samuel Nutt

CHARLES H. GREENE

Samuel Nutt Sr. was born in Coventry, Warwickshire, England, and came to Pennsylvania in the year 1714. Family tradition asserts he was the younger son of a baronet; certain it is his coat of arms bears a crescent, the mark of a second son.

In 1718, "at the request of Samuel Nutt, now of Chester County," he was granted 800 acres of mineral land in northeastern Chester County, some of which was erected into a township, and by Samuel Nutt was christened "Coventry," after his home in England.

It is probable that about this time Samuel Nutt began to observe the Seventh Day Sabbath, as we find him combining with other Seventh Day Baptists, though sometimes alone, in purchasing large tracts of land in northeastern Chester County, both mineral and agricultural, along the valley of the French Creek and its branches. These lands were sold, in sizes to suit, to Seventh Day Baptists of Newtown and elsewhere, that they might colonize there and thus be freed from the rasping persecutions that so continually beset them nearer Philadelphia. French Creek valley was then a frontier region held by the Delaware Indians.

For these 800 acres Samuel Nutt agreed "to pay to the use of the Trustees £80 money of Pennsylvania . . . and the yearly quit rent of one Shilling Sterling for each hundred acres."

Probably in connection with Elder Thomas Rutter, Samuel Nutt began operating the mines on French Creek as early as 1718, operating for himself two years later. He brought over skilled workmen from Germany, manufacturing at his Coventry forge the first steel ever made in America. This was said to have been the best steel ever smelted up to that time.

In 1733, Samuel Nutt sent for his nephew and namesake, Samuel Nutt Jr., to come from England and marry his stepdaughter, Rebecca Savage, as will presently appear. To avoid confusion we now will speak of these two men as Samuel Nutt Sr. and Samuel Nutt Jr.

Anna, oldest child of Rev. Thomas and Rebecca (Staples) Rutter, was born in Philadelphia County, Pennsylvania, No-

should fling out danger signals and warn in no uncertain terms against the pitfalls which lie in wait for unwary feet. Shall we say, "We do not approve of this path. Pray walk not in it. But if you are determined to walk in it, we will make it as safe as possible"? Or do we say, "Danger! Walk not here! Yonder lies the safe way"?

Let us suppose that in one of our college towns there is a beast, the bite of which causes one half of all the deaths which occur in that town, but that it is a beast possessing a strange fascination for the young, and even some of the older ones refuse to believe it is dangerous; and so, once or twice a year, or oftener, it is turned loose in the student crowd while the members of the faculty stand about to prevent its biting, if possible. What would you think of such a proceeding? And yet, no matter how we may shut our eyes to the fact and refuse to believe it, the fact remains that 50 per cent (a *very low estimate*) of all the girls who fill the houses of ill fame in our cities fell first through the dance. I believe that if the innocent girls who now enjoy the dance could be told by some woman in whom they have respect and confidence the truth about it, they would forsake it, and seek other and more wholesome forms of amusement. Would such a course answer at all the problem in our schools? True, to some, forbidden fruit is sweetest, but I can not believe that that which is under the ban will be constantly and continually indulged in by wholesome, authority-respecting young people. A line between the permitted and the forbidden always exists somewhere.

All my life long I have been familiar with the problems of the church and of the pastor, and I have found the "questionable amusement" problem one of constant recurrence. And it is because I love our young people, because I have children of my own growing up, that I would show the dance for what it is, a thing unholy and unclean—a thing which in its most respectable forms harbors a danger from which by every possible means I would save our own young life which is "more precious than gold."

ABBIE B. VAN HORN.

Ashaway, R. I.

vember 25, 1686. She married Samuel Savage Sr. about the year 1707(?). Samuel died in 1720. There were six children. Mrs. Savage married Samuel Nutt Sr. in 1720. She died in the month of August, 1760. There were no children by the second marriage.

In 1733, Samuel Nutt Sr. secured 1,000 additional acres of land adjoining his Coventry estate. This was largely mineral land. Copper, iron and other minerals were found here in abundance. Cannon for Washington's army were cast at Philadelphia from copper ore shipped from these French Creek mines in 1777. The year before, this same "Warwick Furnace was casting iron for the state." Thus did these mines, owned and operated by the heirs of Rev. Thomas Rutter and his son-in-law, Samuel Nutt Sr., supply ordnance for the patriot army. The furnace was blown by a wooden bellows, propelled by water wheels. When in blast, the furnace made twenty-five or thirty tons of iron a week. The furnace was built the year Samuel Nutt Sr. died, and was afterwards operated by Samuel Nutt Jr. and his aunt, Anna Rutter Nutt, under their firm name of Samuel Nutt & Co." There may have been other co-partners also. Within a year after Samuel Nutt Sr. died, his nephew, Samuel Nutt Jr., also died, leaving a widow and one child. Then John Potts, who had married Ruth Savage, a daughter of Mrs. Nutt Sr. by her first marriage, took the management of the corporate firm of "Samuel Nutt & Co." the two widow ladies still continuing in the firm. The corporate name of the company was after a few years changed, but what the name then assumed may have been I can not say. These French Creek furnaces are yet in the possession of the descendants of Samuel Nutt Jr.

American iron was sent to England in 1717, and so much jealousy was aroused by it in the mother country that, in 1719, a bill was introduced into Parliament to prevent the erection of rolling and slitting mills in the American plantations. The bill failed to pass, but, in 1750, such an act was actually pushed through Parliament, but threw out this sop to the Colonists: they were allowed to export pig metal to England, free of duty.

The establishment of an "iron works" in those days shows Samuel Nutt Sr. to have

been not only a man of ability but a man of wealth as well. The expense of building a furnace then was estimated at about £500, while the wages of the men employed amounted to a large sum annually. The cost of horses, oxen and wagons, to transport the wood and iron ore, added another not inconsiderable item. In 1720, Samuel Nutt Sr. paid a tax of £120. Samuel Nutt Sr. was a member of the French Creek Seventh Day Baptist Church of eastern Pennsylvania.

Samuel Nutt Sr. was a member of the Pennsylvania Assembly from Chester County from 1723 to 1726, and when a new commission of peace was issued on Patrick Gordon's becoming governor, Samuel Nutt Sr. was chosen one of His Majesty's justices. In 1728, he was chosen by the Governor and Council to run the line to separate the old Chester and Lancaster counties. He respectfully declined the appointment, alleging his own private pressing affairs as the reason. His name stood second on a list of eleven "who were deemed competent" by the Governor and Council for such an undertaking.

The first house erected by Samuel Nutt Sr. at Coventry was built with a frame of immense hewn logs, between which were cemented stones. He also laid out, largely at his own expense, a road from his Coventry estate to Philadelphia, a distance of nearly forty miles, over country the most hilly, rough and broken to be found in Chester County. It is yet in use and is known as the Great, or Nutt, Road.

On March 15, 1736, Samuel Nutt Sr. and William Bronson entered into an agreement with John Potts to carry on the furnace called "Redding," recently built near Coventry, and of which they were styled "joint owners." Of the firm thus formed John Potts seems to have been the superintendent, and Samuel Nutt the president. "They also covenanted that ye said Owners or their Clerks or Agents for the Time being, shall deliver no Quantity of Rum to Any of the People Belonging to the Furnace or Therein concerned without a Note or Token from the said John Potts or his Agents or Assistants." This "covenant" seems to have originated in the mind of Samuel Nutt Sr. This is borne out by the fact that, in 1737, he advertised, "July 2d, 1737. . . . from the French Creek Iron Works, Chester County," offering a

reward for an indentured servant, one David McQuitty, a Scotch "Hammerer and Refiner," twenty-eight years of age, "who can hold nothing in his hands steady, . . . he has such a trembling; . . . given to liquor." David had "tarried long at the wine," until he was on the ragged edge of delirium tremens. President Nutt tried to reform him and the "braw Scotchman" ran away. Rather than have the reform incomplete or lose a good workman, Samuel Nutt Sr. sent out that advertisement. In thus seeking to supervise or limit the amount of intoxicants their employees should use, Messrs. Nutt and Potts were over a hundred years ahead of their times.

Having no children of his own, Samuel Nutt Sr. became greatly attached to his stepdaughter, Rebecca Savage. Having a nephew and namesake in England, he sent for him to come over and marry Rebecca, arranging the whole matter himself, according to the English fashion of those days. Rebecca was quite of a "Barkis" frame of mind, young Samuel came across the sea, and they were married at "Coventry Hall," May 17, 1733. Rebecca Savage could not have been more than seventeen years old at this time.

Tradition says that the bride was a very beautiful girl, and that her rich dowry was far outweighed by her personal and natural charms. Should I tell you of the rich brocaded wedding dress, the English imported high-heeled, silver-buckled shoes, still much prized heirlooms in the family, time and your patience would fail me.

Alas for the bad ending of our romance! Samuel Nutt Jr. died in 1738, leaving a young widow and one child to mourn his loss. Rebecca returned to live with her mother at Coventry Hall, and here she married her second husband, Robert Grace, in May, 1740. At this time Rebecca was about twenty-four years of age, "an agreeable lady with a fortune of £10,000." Rebecca Grace lived to see the "Plantations in North America" free and independent States. Her husband did what he could to help Washington in the dark year of Valley Forge, and Rebecca was proud to entertain General Washington and his officers at Coventry Hall, proving to the discouraged officers a much needed friend and helper.

Samuel Nutt Sr. died in 1738. He gave one half his estate to his son-in-law, Sam-

uel Nutt Jr. and his wife, Rebecca. He gave the other half, after deducting some minor bequests, to his wife, Anna, being very particular as to the metes and bounds of a lot on which she was to build a furnace; and he also gave her full liberty to cut all the wood she needed for the same on other adjoining land of his estate. This was "Warwick Furnace," now in possession of the Potts family, who have intermarried with the descendants of Samuel Nutt Jr. This shows that Samuel Nutt Sr. intended his widow and her children should manage Warwick, while young Samuel managed the "iron-works" at Coventry. Anna, widow of Samuel Nutt Sr., died in 1760, aged seventy-four years.

Though separated from these events by more than a century, we can "point with pride to the zeal and success of this early Seventh Day Baptist of Pennsylvania. He was a man of wealth, education and influence, one whom the king delighteth to honor." Though his business was so great and far-reaching, he was never ashamed nor afraid to be numbered with the despised Sabbatarians. He arranged his affairs so that, when the Sabbath came around, he was not compelled to make business appointments nor balance his ledger. His neighbors and business associates recognized this point and honored the man for his sturdy uprightness. Let us cherish the memory of this sturdy old aristocrat and pray that his mantle may fall on the young men of this generation.

(Data for this sketch have been gleaned from the "Potts Memorial," by Mrs. T. P. James; "Chronicle of the Yerks Family," by Josiah G. Leach; Smith and Cope's "History of Chester County"; and writings of J. F. Sachse.)

Battle Creek, Mich.

Programs for Sabbath Rally Day

Programs for Sabbath Rally Day, May 22, have been sent out to all parts of the denomination. If any church, or Sabbath school, or society, is short of copies of this program, additional copies may be had by writing at once to the American Sabbath Tract Society, Plainfield, N. J.

When God prepares a hammer it will not be made of silk.—*Bushnell.*

Sabbath Rally Day, May 22, 1915

AMONG SEVENTH DAY BAPTISTS

"Remember the Sabbath Day, to keep it holy"

GENERAL PROGRAM

To inspire greater love, loyalty, and devotion for the Sabbath

Program for the Woman's Society

(Week day afternoon preceding May 22)

1. Fifteen minutes of prayer for the Sabbath and our denominational interests
2. Reading of the booklet, "The Sabbath and Seventh Day Baptists," each woman reading a paragraph in turn. Discussion of the booklet. (Copies will be furnished for all by the Tract Society if requested)
3. Reading, "Her Wedding Ring," a story by Mrs. T. J. Van Horn—Read by some member
4. Questions for discussion while at work—(1) Is love or law the basis of Sabbath obligation? (2) What constitutes Sabbath keeping? (3) What value or harm comes from our working with the W. C. T. U.?
5. Prayer and adjournment

Program for the Young People's Sociable

(Week day evening preceding May 22)

1. Young men given slips of paper with name of a Seventh Day Baptist pastor, the girls given slips with names of churches. Ten minutes to match and to talk about that church as the sole topic of conversation
2. Large map of the United States on the wall where all can see. Each one asked in turn to point out the location of some church, mission, or school, and tell the number of members, the one who points out to ask the next one the question. (A *Year Book* should be at hand to give the correct figures.) The person making the nearest guess to have some prize or award
3. Debate by four persons, two on each side. Question: Resolved, That the Sabbath was a Jewish institution, a sort of shadow of things to come, and has no obligations now upon Christians; but it is a good thing to observe Sunday as a day for spiritual uplift and rest in commemoration of the resurrection of Jesus Christ
Each speaker limited to eight minutes. Followed by questions asked by any one, to be answered by those taking part in the debate
4. Refreshments with conversation restricted to discussion of matters concerning the program
5. Singing, prayer, and good-night

Program for Sabbath Eve, May 21

(The church prayer meeting, led by a layman)

1. Singing, two selected hymns
2. Fourth Commandment in concert
3. Several prayers
4. Testimonies on "What the Sabbath has done for me"
5. Singing
6. Testimonies on "What I have done for the Sabbath"
7. Singing
8. Reading, Isaiah 58: 13, 14, and remarks by the leader
9. Close with Twenty-third Psalm in concert

Program for Sabbath Morning Service

Each church should follow its usual order of service. The pastor is asked to preach a special sermon on some phase of the Sabbath question. Sabbath hymns should be selected. A table with denominational literature of books, tracts, and periodicals, pictures, maps, etc., might be placed in a convenient location. Special decorations of flowers and flags, all to emphasize the topic of the day, and arouse interest.

Program for the Sabbath School

(Provided by the Sabbath School Board)

1. Call to worship (school rise)
2. *Superintendent*—"They that trust in the Lord are as mount Zion, which can not be moved, but abideth forever"
School—"As the mountains are round about Jerusalem, so the Lord is round about his people, from this time forth and forevermore"
3. Singing:

ANVERN L. M.

L. Mason, Arr.

1. An-oth-er six days' work is done, An-oth-er Sabbath is be-gun; Return, my

soul! enjoy thy rest, Improve the day thy God hath blest, Improve the day thy God hath blest.

- 2 O that our thoughts and thanks may rise, Which for the church of God remains,—
As grateful incense to the skies, The end of cares, the end of pains.
And draw from heaven that sweet repose, 4 In holy duties let the day,
Which none, but he that feels it, knows. In holy pleasures pass away:
- 3 This heavenly calm, within the breast, How sweet a Sabbath thus to spend,
Is the dear pledge of glorious rest, In hope of one that ne'er shall end.

J. Stennett, 1712

4. Prayer, by the assistant superintendent, closing with the Lord's Prayer in concert (school seated)
5. Fourth Commandment in concert
6. Recitation, "Blessed Day," by Fanny Crosby—(Given by a girl. Found in *Sabbath Recorder*, April 5, 1915, on page 429)
7. Responsive Reading:
Superintendent—"And now, O Israel, hearken unto the statutes and unto the ordinances which I teach you, to do them: that ye may live, and go in and possess the land which the Lord God of your fathers giveth you"
School—"Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the Lord your God which I command you"

Superintendent—"And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day"

School—"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children"

Superintendent—"And Ezra, the priest, brought the law before the assembly, and he read therein from early morning until mid-day"

School—"And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with the lifting up of their hands"

Superintendent—"This is the day which the Lord hath made; we will rejoice and be glad in it"

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

Superintendent—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:"

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

8. Singing:

SABBATH 10 10 10 10

William C. Daland

1. God of the Sabbath, un-to Thee we raise Our grateful hearts in songs of love and praise,

Ma-k-er, Pre-serv-er, all to Thee we owe: Smile on Thy children, waiting here below.

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

- 3 Spirit divine, O shed abroad Thy love!
Quicken our souls with power from above.
Father and Son and Spirit, mighty Three,
Grant us a blessing, holy Trinity!

Mary A. Stillman

9. Recitation, "A Dream," by Mary Church—(Given by some boy. Found in the *Sabbath Recorder* of April 5, 1915, on page 430)
10. Regular lesson study (twenty minutes)
11. Address, "What the Sabbath should mean to us"—By the superintendent (ten minutes)

12. Benediction, by the school in unison, all standing:

"The Lord bless thee and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee:

The Lord life up his countenance upon thee, and give thee peace." Amen

Program for the Junior Society

1. Singing and prayer
2. Roll call and response with Bible verse having the word "Sabbath"
3. Singing, "The Sabbath" (turn to the program for the Sabbath school)
4. Map exercise locating churches, missions, and schools of the denomination
5. Pictures cut from covers of *Sabbath Recorder*, of churches and people
6. Special music
7. Two or three recitations by the children
8. Mizpah benediction.

Program for the Young People's Meeting

(Provided by the Young People's Board)

1. Singing—"Safely through another week"
2. Lord's Prayer in unison
3. Singing, "The Sabbath" (turn to the Sabbath-school program)
4. Sentence prayers for the Sabbath truth
5. Special music
6. Problems and compensations in keeping the Sabbath (five-minute talks on the following):
 1. From the farmer's standpoint
 2. From the business man's standpoint
 3. From the doctor's standpoint
 4. From the teacher's standpoint
 5. From the minister's standpoint
7. Volunteer testimonies
8. Singing, prayer, and C. E. benediction

Program for a Special Service, Evening After the Sabbath, or Some Other Time

1. Purpose of the meeting to promote denominational interest and a better observance of the Sabbath
2. Special music, two or three selections, provided by the church choir
3. Scripture reading and prayer by the pastor
4. Exercise by the Junior Society (for suggestion, see *Sabbath Recorder* of March 29, 1915, on page 395)
5. Spelling match, six on a side, from the young people, one hundred words all taken from the report of the Missionary Society of the last *Year Book*
6. Three short talks on "Preparation for the Sabbath":
 1. A mother's view
 2. A business man's view
 3. A school boy's view
7. Three short talks on "Denominational policies":
 1. The foreign missions policy
 2. The theological seminary policy
 3. The central committee policy
8. Free discussion and asking of questions
9. Singing, prayer, and good-night

At the Circulating Library

LOIS R. FAY

Five books have recently been loaned to the circulating library at Alfred, N. Y., which are of special interest to Sabbath-keepers, especially to parents and others who are interested in the education of youth as it affects human progress toward "the measure of the stature of the fulness of Christ."

The books are these: Hebrew and English Interlinear Old Testament (Berry); Hebrew Method (Harper); Elements of Hebrew (Harper); Introductory New Testament Greek Method and Manual (Harper & Weidner); New Testament Moods and Tenses (Burton). These books have been used by a student who found much pleasure and profit in learning Old Testament Hebrew and New Testament Greek by correspondence, and who, having mastered them, makes the loan with a hope that thereby others may be assisted in learning more of "the depth of the riches, both of the wisdom and knowledge of God." There is special need of renewed interest in that inspired word which makes man wise unto salvation, for many are dissatisfied, and justly dissatisfied, with past and present educational methods by which the descendants of pioneers in religious advancement are drawn away from the faith formerly defended with great zeal and sacrifice.

Many of these courageous pioneers have descendants whose numbers approach the hundreds. These hundreds, if all faithful, would help constitute an army of Christian workers. Now they help constitute an army of individuals who drift along increasing the stream of immorality, intemperance, divorce, Sabbath desecration and other evils, without God in their hearts and unable to satisfactorily account for their condition.

It is possible to trace one important cause for this much-to-be regretted decadence. It lies in the failure in training of the youth in the way they should go, for God's promise is that, if so trained, a child "will not depart from it." Because ministers' sons and deacons' daughters have become offenders in some instances, instead of trees of righteousness, only the infidel would declare God's promise weak.

The faithful recognize the weakness of the training, one phase of which is this:

Ministers' sons and deacons' daughters, along with other scions of noble families, receive their training mostly in the public schools. A visit to the normal school shows how some of these pliant twigs are bent in the wrong direction. Jack and the Beanstalk, Alice in Wonderland, Mother Goose and similar fictions, with myths and fairy tales, are studied in the minutest imaginary details, by vivacious teachers in training, and reproduced for the education (?) of plastic minds by means of dramatic impersonations and pictorial representations. Five days a week children are drilled in fictitious ideals, and the entertaining presentation charms their expanding minds. Books of sensational fiction so widely advertised complete the travesty on education, and the thinking world queries why crime and immorality decrease so rapidly.

When an enlightened civilization realizes how vital laws of God are thus supplanted, it will condemn these fictitious teachings as abominable idolatries, and banish them to the abyss of oblivion. To interest the scions of trees of righteousness in the vital truths of God will not be difficult as soon as parents and others interested recognize the mistakes of the past. Experience shows a child can learn beautiful words of life as soon as it can Mother Goose, and pupils of high school age can acquire Hebrew and Greek of Scripture given by inspiration of God as easily as they can the Latin of Cæsar or the Greek of Homer, and with much more profit, for the youth of today are called to worship the Prince of Peace, not the god of war or voluptuousness.

As an auxiliary in popularizing a now neglected department of education, which will in time supplant the atheistic teaching now instilled into youthful minds, the two Greek and three Hebrew books are loaned. As Christians pray, "Thy kingdom come," may they sow the seeds of that kingdom wherever possible, remember that only thus can their prayers be answered; and may the young people of Sabbath-keeping parentage have renewed desire for searching the deep things of God, and thus be firmly established as trees of righteousness.

WOMAN'S WORK

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

Mother o' Mine

CONTRIBUTED

If I were hanged on the highest hill,
I know whose love would follow me still:
Mother o' mine.

If I were drowned in the deepest sea,
I know whose tears would come down to me:
Mother o' mine.

If I were damned of body and soul,
I know whose prayers would make me whole:
Mother o' mine.

Work of the Federation of Women's Boards

HATTIE E. WEST

Read at Quarterly Meeting, Milton Junction, Wis.

This is the day of federations, and not only are churches federating but allied organizations of the church as well.

Two years ago, in New York, was formed what is known as the Federation of Women's Boards of Foreign Missions of the United States.

The boards comprising this federation are twenty in number, as follows:

Woman's Union Missionary Society of America (organized in 1860).

Woman's Board of Missions, Congregational (1868).

Women's Foreign Missionary Society of the M. E. Church (1869).

Women's Foreign Missionary Society of the Presbyterian Society (1870).

Woman's American Baptist Foreign Missionary Society (1873).

Christian (Disciples) Woman's Board of Missions (1874).

Woman's Board of Missions of the Christian Church.

Woman's Board of Foreign Missions, Reformed Church in America (1875).

Woman's Missionary Association of the United Brethren in Christ (1875).

Board of Missions, M. E. Church South (1878).

Woman's Home and Foreign Missionary

Society, Lutheran, General Synod (1879).

The Woman's Missionary Society of the Lutheran General Council.

Woman's Foreign Missionary Union of Friends of America (1887).

Women's Missionary Union, Auxiliary to Southern Baptist Convention (1888).

Woman's Home and Foreign Mission Society of the Advent Christian Denomination (1897).

Woman's Executive Board, Seventh Day Baptist General Conference (1884).

Woman's Department of the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (South).

Woman's General Missionary Society of the United Presbyterian Church of North America (1883).

Woman's Home and Foreign Missionary Society of the General Synod of the Reformed Church in the United States.

National Board of Y. W. C. A. of the U. S. of America.

The object of the association is "to promote unity, Christian fellowship and co-operation among Woman's boards; to encourage and disseminate the best methods of work, and to unitedly plead for the outpouring of the Spirit of God upon the church of Christ."

The text that is placed upon their folders is this: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

The work to be accomplished is in line with the object of the association. "To encourage and disseminate the best methods of work," it has the following committees:

First. One on summer schools for foreign missions. The summer school idea is growing to be a very popular one, and the impulse given to missions by such summer schools as the one at Northfield, Mass., founded by Mr. Moody, and others not so well known, it would be impossible to estimate.

Second. Colleges and schools are to be made use of, and one committee has in charge the work of securing an interest in foreign missions in the various colleges and schools, and in encouraging the formation of foreign mission study classes, thus turning the attention of youth to this great work of spreading the gospel, and secur-

ing from its ranks consecrated lives to carry the message of Christ to lands across the seas.

Third. Children, too, are to be organized and the committee having this work in charge is to report approved methods of work and discover ways of increasing the interest in foreign missions, among children. Last year, in the Chicago Territorial Commission, this work was assigned to Miss Phoebe Coon, the representative of our own Executive Board.

Fourth. The co-operation and unity are further promoted by the literature of the federation, which aims to impart information about the work and to keep the different boards in touch with each other. A semi-annual bulletin is published which gives reports of progress and suggestions concerning methods and lines of work. This bulletin, together with leaflets and reports, is arranged for by a standing Committee on Literature.

Fifth. There is a Publicity Committee, which is closely allied to the one first mentioned. Its duty is to prepare all notices and articles for the press and to keep the work of the federation before the public.

Sixth. In order that there may be uniform plans for the extension of interdenominational effort, there is a Committee on Territorial Work.

All these things make for unity of effort, a most important factor in any great undertaking; but perhaps the greatest work of the federation is the recognition of the fact that all missionary effort rests upon the bed-rock foundation of prayer. For this reason the federation has set apart a day, to be observed by Christian women everywhere, in which to unitedly plead for the outpouring of the Spirit of God upon the church of Christ. In this the federation comes very near to the individual women of the churches. A number of our societies have joined those of other denominations in their communities in the services of this day of prayer and have received inspiration from it and are looking forward to the observance of the day at the opening of another year.

In order to come in close touch with women all over the country, the plan of the present organization is as follows:

First, the different boards appoint representatives in four districts of the United States to act as territorial commissioners.

These commissions are designated by the names of the cities in which they meet: namely, the San Francisco Commission, which includes the States on the Pacific coast and Nevada; the Chicago Commission, which includes all the other Western States and those as far east as Ohio and south to Arizona and New Mexico; the Nashville Commission, which includes all the Southern States with both Virginias; and the New York Commission, which takes in all the remainder.

A general Advisory Committee is made up of members from the territorial commissions and one appointed by the committee on United Study of Missions.

Through the kindness of our board and our member of the commission, Miss Phoebe Coon, it was my good pleasure to meet with the Chicago Territorial Commission on April 6. It was an inspiration to meet the women who gathered there—women consecrated, intelligent and forceful, accustomed to deal with large interests—and to listen to the reports of the progress of the work, and to assist in planning the details of the organization which is as yet in its infancy.

The trend of opinion seemed to be that it was a mistake to emphasize too much the thought of foreign missions, even though the federation is that of boards of foreign missions.

One of the lines of work they wish now to push is the formation of local federations among the missionary societies of the different denominations in the local communities, to make arrangements for the observance of the day of prayer, and for any other work in which these societies would find it of benefit to meet together.

In Boulder our women belong to such an organization and find the work very helpful and inspiring. May we not all pray for the spirit of love which dominated our Master, that we may join hands in the work of shedding abroad his light in a darkened world.

Milton Junction, Wis.,

April 18, 1915.

Ask no man's counsel, but thy own only and God's. Brother, thou hast possibility in thee for much,—the possibility of writing on the eternal skies the record of a heroic life.—*T. Carlyle.*

"What's Consistent?"

REV. A. J. C. BOND

I am using as a heading to this article the subject of an editorial which appeared in the *Continent* some time ago, and from which I wish to quote. My real purpose, however, is to contribute something to the discussion of the dance, which very properly has taken some space in the *SABBATH RECORDER* lately. I have appreciated the spirit of the discussion as well as the attitude of the men.

The editor of the *Continent* says that the biggest religious change of the last generation is the breakdown of ready-made rules for Christian consistency, but that this does not mean the breakdown of moral sense. It simply shows that Americans are less disposed to tie up their morals in a parcel and let somebody else put a seal of authentic goodness on the outside. The trouble is that when fixed rules disappeared, no sober personal judgment came in to take their place, until sometimes it has seemed as if scruples had altogether banished. The *Continent* continues:

The great need in present conditions therefore is the designation of some standard measure by which men and women can calculate for themselves whether this or the other amusement, one or another common habit, such and such a social conformity, does or doesn't jibe with consistent religion.

Is there such a measure of unvarying Christian principle? There must be. Is it not this: *Spiritual life is the biggest value in the world. A Christian can't afford to tolerate in himself anything detrimental to spiritual life.*

Setting up this standard imposes on the church two definite responsibilities.

The first is the obligation to make people realize as a vitally actual fact that to gain moral strength is literally and tangibly better than enjoying pleasure or accumulating possessions.

The notion that in order to be a consistent Christian one should give up life's best things won't answer for a substitute. As long as the things given up are considered the better things, religion falters.

No base for Christian morality is reliable except a fixed judgment that in God's universe it is worth more to be a good man than a merry man, a comfortable man or a wealthy man.

And the job of the church is to knead that judgment into the feeling of Christians until it is as natural to them as their heartbeats.

In truth, the church must make moral worth appear so infinitely valuable that its people will covet every ounce they can have of it.

Nothing can be innocent in a Christian's life which takes the place of what might be better.

The second thing for the church to do follows

after this—the task of analyzing patiently the moral effect of questioned practices.

As has been intimated already, the modern man is not likely to abstain from enjoyment which gratifies him or business policy which profits him simply because an ancient tradition holds up hands of horror over it. But he will stop—provided he is a fact-in-fact Christian—when he sees these things are losing him ground morally.

And the church must lay proofs before him in case of compromising habits not dogmatically but so he may review them himself.

Similarly with other matters that bother Christians, young Christians in particular—such questions as the old code disposed of so peremptorily, theater-going, dancing and card-playing—the pastor should accumulate an encyclopaedia of information about them all, and with those data at his tongue's end he should put himself sympathetically alongside young lives until a wisdom is evoked able to settle these problems by the grace of God.

A decision by enlightened reason on a stout spiritual motive is the result supremely to be desired—character-result and conduct-result.

Strange as it may seem, after writing this most stimulating article, the editor had to say in plain language, in a subsequent issue, that he had written from the standpoint of one who is opposed to the dance; so prone are some people to misunderstand if one goes beyond the conventional denunciation of an evil and suggests something remedial and constructive.

Perhaps I ought not to use more space here than enough to express my approval of the above quotation. But having been from home now for four Sabbaths, with no one to preach to, some things have accumulated which are clamoring for expression. This is a subject, too, in which I am very much interested. Like Pastor Davis, of Leonardsville, it is not a matter which affects a considerable number of the members of the church which I serve as pastor. And yet, with the large number of young people to whom I minister, I feel a responsibility in helping them to define these things which affect their thought if not their practice, and on which they ought to have some conviction.

The question does become a very serious one when Seventh Day Baptist pastors say that they want their children to decide these questions for themselves, if they mean by that that it is a matter of indifference whether their sons and daughters dance. When my daughters have arrived at that age where they will be confronted with this question, I shall want them to decide against the dance. And other things

being equal, I shall not choose a school where dancing is permitted under proper chaperonage just to give them the opportunity of deciding the matter where the temptation is strongest to decide for the dance.

A few years ago I heard a pastor in the East who had come from the Middle West make the remark that he thought the time would come when the social dance would become a part of the social life of all our people, and I discovered no tone of regret in his remark. I have heard it often, and I think I have been guilty of expressing the same sentiment, that the time would come when Milton and Salem would have the same problem to face. Let us ask forgiveness, and never repeat it. It is the cowardly expression of lack of confidence in our holy religion. I grant a truth back of the inference. It is the result of a condition largely, and not a difference in the quality of life that makes up the membership of the different communities. This fact fully appreciated leaves no place for consoraciousness. But the dance is an accident, so to speak, in our social development, and not a part of it. Why may not our colleges be forever free from it? President Davis says that there has been less disposition to dance on the part of the students since the blessed revival last winter. He believes that with more of that spirit the dance will be eliminated from the student life. Why then should other groups of young people that have never been affected by this evil have to experience a run of the craze? It is not true. That same spirit that will drive it out of Alfred, that spirit for which the president longs in all the student body, will *keep* it out of communities where it does not now exist. To argue otherwise is no more worthy of us than the old argument, now absolutely tabooed by all right-thinking people, that a young man must sow his wild oats. Will the church never get beyond its adolescence? I am not speaking now of individuals. Every life must pass through that period. And we are beginning to realize that it has its opportunity for the church, if also its problem. But I am speaking here of the church. Is it not time that the church judged these matters by the high standard so admirably phrased by the *Continent*: "*Spiritual life is the biggest thing in the world. A Chris-*

tian can't afford to tolerate in himself anything detrimental to spiritual life." "*Nothing can be innocent in a Christian's life which takes the place of what might be better.*"

I believe that on a constructive religious basis the dance will be eliminated from the life of Christians; and that it can have no place in the development of the spiritual life, which is the thing pre-eminently worth while.

I believe that on this same basis also, card-playing, the use of tobacco, and other things which affect some of our churches more than the dance does, will have no place among Christians.

I am convinced that a large majority of our pastors stand with me on this proposition, and that it finds response in the hearts of many in the pews. May there be given to all who profess the name of Jesus Christ moral discernment, Christian courage, and the abounding grace which will bring us together on the high level of blessing and opportunity which it is our duty and privilege to occupy.

*Southern Baptist Theological Seminary,
Louisville, Ky.*

Help for Daily Living

Our need of God's help for the meeting of the petty vexations and the minor trials of our everyday life is as real as it is for the supremest struggle of our being in the final conflict with the arch-enemy of our souls. And as to the relative measure of God's power requisite for our aiding, who shall say what is much or what is little for God to do? God is as ready to aid us in one time of need as in another. We can depend upon him alike when to us our requirements seem great or seem small. He who will help us in our dying will help us also in our daily living. He knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you; but he has caught them all in his own vessel and will see to it that all are duly fulfilled. He knows your need, your bodily and your social need, your intellectual need, your spiritual need, your need today, your need yesterday, and your need tomorrow. And he knows it that he may supply it.—George Brown.

YOUNG PEOPLE'S WORK

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

Money, Men, Prayers

REV. HERBERT C. VAN HORN

Christian Endeavor Topic for Sabbath Day, May 22, 1915

Daily Readings

Sunday—The money call (1 Cor. 16: 1-4)

Monday—The answer (2 Cor. 8: 1-7)

Tuesday—Call for men (Matt. 20: 1-7)

Wednesday—The answer (Acts 22: 10)

Thursday—Call for prayer (Matt. 9: 38)

Friday—The answer (Acts 8: 1-4)

Sabbath Day—The call of foreign missions for money, men, and prayers (Hag. 2: 4-9)

Not often do we find our Scripture reference and the elements of our topic so well fitted to each other as in today's lesson. The secret of the strength and power of great men is found in Jehovah. Not only is there strength and power in him for the leaders, the great men, but for "all ye, the people of the land, saith Jehovah, for I am with you."

He has promised to "shake" men and nation,—to arouse and quicken them to see and to do. When men and women and young people will pray, God will work for them and through them, to shake the world. While I am writing on these topics, Philadelphia is being shaken by the united prayers of thousands of consecrated men and women, and Billy Sunday—a messenger called of God—is pointing thousands of people to the path of righteousness. We also are reading the reports from China of the wonderful shaking that republic has been receiving through united prayers and the ministry of a Y. M. C. A. man, Skerwood Eddy, in which tens of thousands of students in the universities, and public officials are coming to accept Christ. Our own schools and universities are being awakened in a spiritual way, while thousands of students are declaring for Christ and consecrating themselves to his cause.

Haggai declared the great truth, too, which the world has ever been reluctant to accept, that the "precious things," the silver and the gold, all wealth belong to God, and that they are to be consecrated to

him; and in return God will abundantly bless. And never before, as today, was so much money contributed to the work of the Lord, both at home and abroad.

Young people, you live in the Golden Age of opportunity for consecration and service. Never did a time demand men and women of a stauncher loyalty, stronger character, deeper piety, broader love, holier and completer consecration.

Think, today, of the foreign field: its great need of men, prayer, money! You can give them all. Think of the power—from God—among the five million and more Endeavorers! Here are men! money! prayers! What a chain! But in every chain, it is said, is a weak link. Are you such a link in this chain?

HINTS FOR THE LEADER

You are probably the Missionary Committee today. Invite the members of the Prayer Meeting Committee to meet with you ten minutes before the meeting—for prayer together. It will be a fit preparation for the service.

Make of your meeting this afternoon a *Prayer Meeting for Missions*.

Arrange, beforehand, with half a dozen to be ready to lead in prayer the moment the meeting is "open." It would be better that no one should know others were asked to do this.

Make of this an opportunity to help young people of your society to make decisions for definite service.

Furnish missionary information to all. Let no one be ignorant of the great things being accomplished, today, in advancing the truth of Christ in all lands.

Make your meeting attractive. Get some one who is alive to missions to give a stirring, five or ten-minute address.

This meeting should be one of information, inspiration, and dedication.

FOR ALL TO THINK ABOUT

How much have I given the past year for missions?

Why did I not read one good book on missions, instead of so many works of fiction?

Have I mentioned once in my prayers, during the year, Dr. Palmberg and Dr. Crandall, of Lieu-oo? or Dr. Davis, or Miss Burdick, Miss West, or Mr. Crofoot's people, of Shanghai? or Marie Jansz, of Java?

FOR THE JUNIORS

Busy Juniors

The following item, detailing the activities of the Juniors at Jackson Center, Ohio, appeared in a recent number of the *Junior Christian Endeavor World*. Why can not such items be sent to the RECORDER? They are certainly of interest, if only Junior superintendents, or some one else, would report them. The item follows:

"The Seventh Day Baptist Junior society has a membership of twenty-five, eighteen of whom are active members. The younger ones are beginning to lead and take part in the meetings.

"We meet every Sabbath Day at two o'clock. We generally have three or four socials each summer. We collected \$2.27 for missions; gave \$10 to the pastor's wife, and bought some Bibles with our money. We are going to buy some song-books soon."

With Our Missionaries in China

No. 2

F. E. D. B.

Junior Christian Endeavor Topic for Sabbath Day, May 22, 1915

Lesson text: Isaiah 45: 22, 23.

Dear Juniors: How much do you remember of our first story? On taking up the work in January, 1880, the three missionaries soon organized Bible and day schools, aided by two native preachers, a Bible woman, and three day-school teachers. They found the old mission house in very poor condition, and Elder Davis had to arrange for building a new home the next year.

Christmas of 1881 was celebrated by entertaining the school children. Miss Nelson wrote that there were about forty present, coming with "clean faces, and most of them with clean clothes. The girls wore paper flowers in their hair and the boys had their heads newly shaven, and their cues freshly braided." After exercises by the children and talks by the missionaries, and singing, "each one was presented with a paper of peanuts, an orange, and two little Chinese cakes."

or Walter Cockerill in Africa? or Mr. Spencer in South America?

Have I given the Lord a good chance to call me into the foreign field for special service? Why not?

Do I make of prayer the working-force in my life that it ought to be?

Original Testimony

Christian Endeavor is not a class in reading. It is a class in thinking and the expression of thought. It is a class in the planning for deeds and the doing of them.

In our office the workers on this paper and the United Society meet occasionally for conference on the work. What if the meeting should consist of Secretary Shaw's reading a poem by Mrs. Sangster, and Dr. Clark's reading a paragraph from F. B. Meyer, and Mr. Anderson a verse from Proverbs, and Treasurer Lathrop a choice quotation from Marcus Aurelius, and Mr. Shartle an extract from the last *Missionary Review of the World*? How long, with such consultation meetings, would the *Christian Endeavor World* continue to appear and the United Society of Christian Endeavor to be solvent and active?

So our prayer meetings are to talk business—our Father's business. Can't we put original thought into them, each of us, if only a sentence?

That is the meaning of Standard 14 in the Efficiency Campaign—three fourths of the society to add, as a rule, something of their own to what they read in the meetings.

That would be a 5 per cent worth gaining, wouldn't it?

Then gain it!—C. E. World.

News Notes

NORTH LOUP, NEB.—In the absence of Pastor Shaw, on his trip to Colorado, Utah, and other western points, in the interest of denominational work, the Christian Endeavor society was asked to take charge of the morning services, Sabbath Day, April 17. A splendid program was arranged for and carried out. Several papers were read on the missionary interests of the denomination, including both home and foreign missions. The boys' quartet, all but one of which belong to the C. E., gave three or four much appreciated selections.

Miss Nelson's letters showed great interest and pleasure in her work as teacher, and her visits among the people in company with the Bible woman. In the summer of 1882 she married Mr. John Fryer, and although leaving the mission, she did much in various ways to aid our missionaries as long as she lived.

The pupils of the day schools increased, and they planned to establish boarding schools, and with building, preaching, and teaching, Mr. and Mrs. Davis greatly needed helpers.

In December, 1883, Dr. Ella F. Swinney reached Shanghai, and a medical department was organized, and very busy were these three workers. Elder Davis preached on the Sabbath and whenever he could find listeners. He and Mrs. Davis, with native teachers, taught the day schools and a boarding school for girls.

Elder Davis arranged a dictionary to help in the study of the Chinese



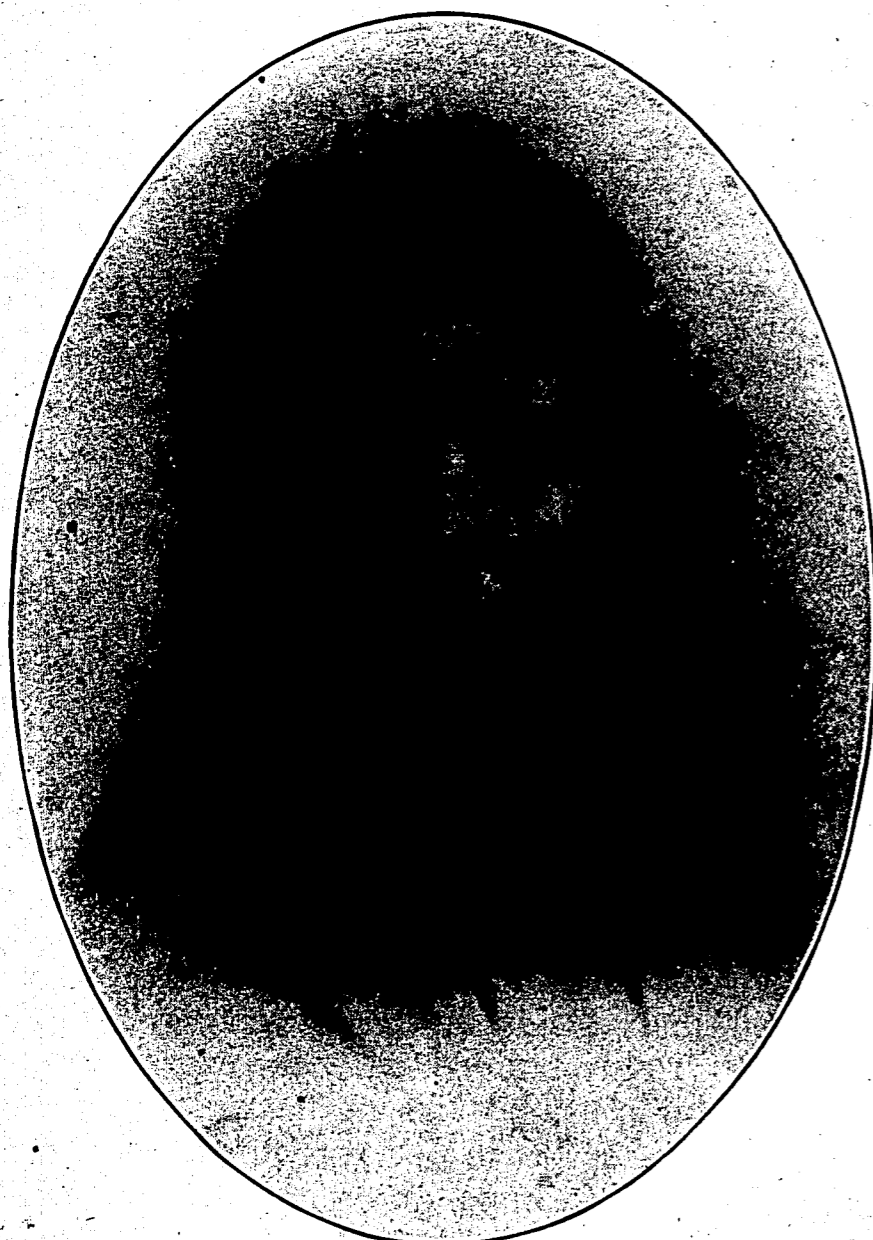
REV. DAVID H. DAVIS

language; also prepared calendars, which contained religious teachings. Sometimes, they took trips into other cities, preaching to thousands who had never heard about Jesus, and giving away tracts and calendars.

Dr. Swinney had a dispensary, where people would come to her for medicine and treatment. Among her helpers was Zah Tsing San, a blind preacher, who talked to the people about Jesus while they waited their turn to be treated; and while Dr. Swinney treated their sick bodies, she taught them about the true God who could cure their sinful souls.

One day a woman who had walked many miles said she had always longed for something to satisfy her heart. She said, "Tell me again, and teach me how to pray." After going over and over the words of a short prayer, she said, "Please write these words down, that all at home may learn them too."

In a later report Dr. Swinney said:



MRS. SARA G. DAVIS

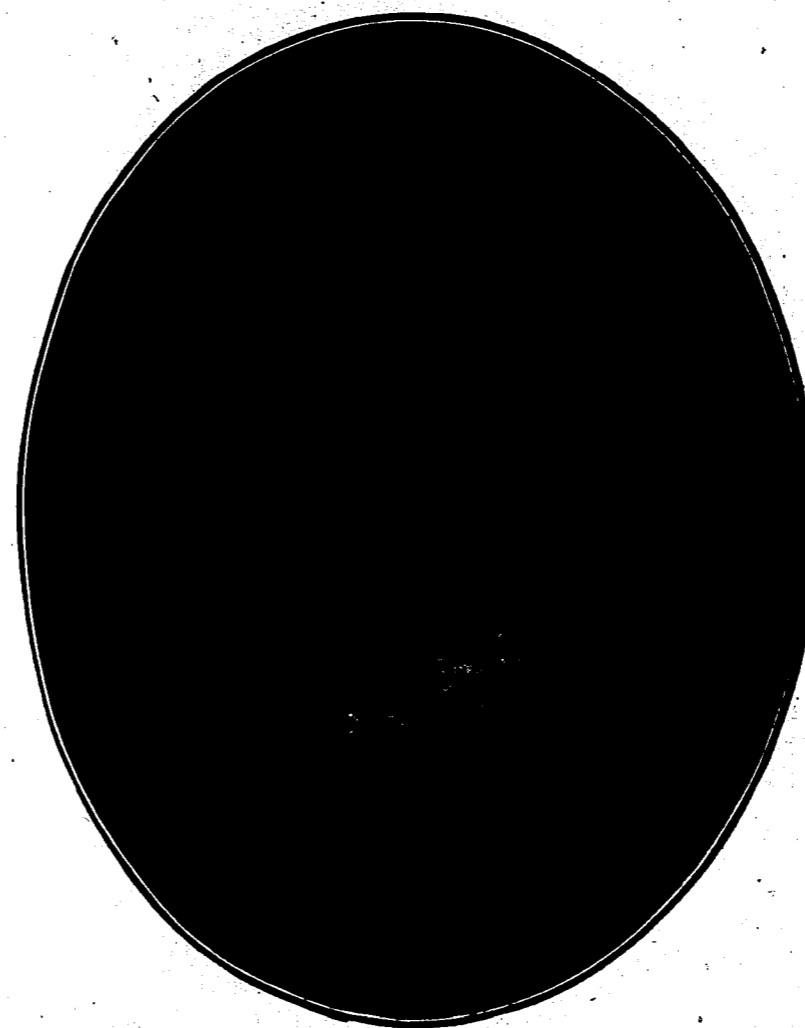
"Outside patients come in all manner of ways; on wheelbarrows, in sedan chairs, jinrickshas, children on the backs of their parents, or in baskets swung on a pole and borne on the shoulders of two persons."

In October, 1888, Rev. G. H. F. Randolph and wife arrived in Shanghai, to help in the schools, and soon a boys' boarding school was opened. Mr. and Mrs. Randolph taught the studies in English and Mr. Davis in Chinese.

Dzau Tsung Lau assisted Elder Davis in preaching, and his son and daughter helped Mrs. Davis in the girls' boarding school.

In 1889 Miss Susie M. Burdick arrived in Shanghai, and later had charge of this school, and some of the day schools. Dr. Swinney gave music lessons to some of the young girls, and Mrs. Randolph gave them vocal lessons.

Dr. Swinney formed a Temperance Society among her helpers for the study of opium, wine, and tobacco. Using a microscope, she showed the great difference between a drop of blood taken from the hand of an opium smoker, and that from the hand of a total abstainer. Elder Davis printed a Temperance Hymn Book for their use.



MRS. LUCY GREEN FITZ RANDOLPH



REV. G. H. FITZ RANDOLPH

In Elder Randolph's report of the boys' boarding school he said that they spent part of their time in the study of Chinese classics, which "they commit to memory, page after page, till they can recite perfectly a whole book; and then book after book till they can recite their whole course of study. Our little boys nine years old can stand up and recite from memory by the hour just as fast as you can think."

Their other studies were the Bible, arithmetic, geography, and other American studies. Again he said, "Most of the boys are getting quite familiar with the Bible and its doctrines. They are committing the Gospels and the Acts of the Apostles to memory."

In addition to school work the girls were taught to make embroidery, to sew, and mend their clothing.

After over eleven years in China, Elder Davis and family came to the homeland for rest and change of climate, and on their return to China, in the spring of 1893, Elder Randolph and family came back to America, and have since done home mission work, of which I may tell you some time.

Miss Burdick reported a Y. P. S. C. E. among the girls and young women, and

a Junior Society in the boys' school. The older boys learned most of the Gospel of John, also the names of the books and number of chapters in each, both Old and New Testaments, and the number of miracles performed by Jesus.

In December, 1894, Dr. Rosa W. Palmberg arrived in Shanghai, to aid Dr. Swinney, but in a few months Dr. Swinney was very ill and finally had to return home. Dr. Palmberg has been at the head of the medical work ever since.



OLD MISSION HOME BUILT BY MR. DAVIS

Dear children, these are only little glimpses of a great work, of which I hope to tell you more. I wish some one might sing at your meeting the beautiful song, "Never Yet Heard," and explain why it was written. Use for your lesson prayer Psalms 67: 1, 2. Key-word, "Teach."

A Question for Consideration

GRANT W. DAVIS

We have read with some surprise the article by President Davis in the RECORDER of March 8, 1915, page 316, concerning dancing at Alfred; also the comments thereon by Rev. John T. Davis in the RECORDER of April 5, page 424.

In view of the fact that others may arrive at the same conclusions that Rev. J. T. Davis seems to have reached, it seems that those articles should not have the approval of silence.

The influence of those articles and the inferences that may be drawn from them are such that greater harm is liable to come by passing them unnoticed and unanswered than the harm that may arise from a further consideration even though it leads to controversy.

President Davis states that the majority of the patrons of the school favor dancing. Are we to understand that the majority of the Seventh Day Baptist parents who send their children to Alfred favor dancing?

If this be true, I ask from what section or churches do these young people come? Let the readers of the RECORDER run through their minds the churches of their acquaintance. Can the readers pick out the churches where dancing is so prevalent that when the young people from those

churches become students of Alfred they constitute a majority of the students and favor this practice? Let the readers of the RECORDER run through their minds the names of the young people of their acquaintance from Seventh Day Baptist homes who are students at Alfred. Are a majority of those student acquaintances devotees of the dance? Nearly all of the readers will answer in the negative. My observation has been that but a very small minority of the young people who go from Seventh Day Baptist homes to our denominational schools are devotees of the dance—at least, are not when first becoming students at those schools. I believe this is the observation of the great majority of the readers of the RECORDER.

In order for me to be convinced that a majority of the Seventh Day Baptist parents whose children are students at Alfred are willing that their children should dance, it will be necessary for me to see the letters written to those parents and the replies received from them.

President Davis allows the readers of the RECORDER to infer what they please. In no part of his article does he say that a majority of the "Seventh Day Baptist" patrons favor dancing.

If a majority of the Seventh Day Baptist patrons do not favor dancing, then the majority must be among the

First Day patrons of the school. If dancing at Alfred is due to the First Day patrons, then is our denominational school (if it be such) being conducted to please the First Day people or the Seventh Day Baptists? If our schools are not conducted according to Seventh Day Baptist ideals but rather according to ideals of other denominations or people of no denomination, then in what respect are they denominational schools, or of what advantage are they to us?

Which is better for our denomination, to have a small attendance at our schools, the moral atmosphere of the highest where our young people can grow in spiritual power, or a large attendance, questionable compromises made and the atmosphere such as to retard spiritual growth? I ask which is better for our young people and for the denomination?

Do the readers of the RECORDER think that if a majority of the faculty at Alfred did not favor dancing it would have been introduced?

Why should the problem at Alfred be different from that at Salem or Milton? Is it permitted at either of those schools? It is not. The question is not even debated. Why should a majority of the patrons of Alfred favor it and not a majority of those of Milton or Salem? Are the patrons in those communities so different?

From various reliable sources the following information concerning the recognition of dancing by the faculty of Alfred can be obtained.

At the time mentioned by President Davis, the faculty was about equally divided between Seventh Day Baptists and First Day members. A majority of the students, then as now, were First Day. The practice of dancing was introduced and fostered by First Day students who danced at the home of one of the First Day professors. This produced comment and agitation of which finally the faculty took notice. Meetings were held.

The majority of the First Day members of the faculty favored the practice, one or two did not. The majority of the Seventh Day members opposed it, with two or three favoring it. In spite of the opposition, it was voted by a small majority and introduced subject to chaperonage.

Prior to the adoption of this resolution, no letters had been written to the parents of the students to learn their attitude in this matter. But after voting to allow dancing, it was voted that all students under age were to have written permission from their parents before being permitted to dance.

We are informed that "pastors, Sabbath-school superintendents and other workers in the Seventh Day Baptist churches were among the list" of those who have granted this permission. There is nothing surprising about this. In all denominations—the Seventh Day Baptist Denomination is no exception—there are those "having a form of godliness, but denying the power thereof."

If it be true, that the policy and ideals of a school in an important matter is controlled by the wishes of First Day students and faculty, what may be the policy of that school at other times and in other matters? It is a question for serious consideration.

April 20, 1915.

A Kind Word

We shall never regret the kind things that we may do for others if they really spring from kindly feelings and are not prompted by self-interest. Many a man has won influence and power simply by his kindness of heart, when he had few other qualities to recommend him, and without such kindness great talents have gone to waste.

Of all forms of kindness the speaking of kind words is that which lies most easily within the power of all of us. Not that words can ever take the place of deeds. Where a deed is required, words sound but as a mockery. But there are many, many times when the word is all that is needed to make the difference between happiness and despair. Most of us are starving for a little appreciation. Most of us will work harder for praise than for money. What a pity it is that thousands who really appreciate their friends and think the world of them are tongue-tied and never speak the word of praise until they speak it over the coffin! He who withholds the word which has been richly earned is defrauding his friend.—*Great Thoughts.*

CHILDREN'S PAGE

The Geese

My grandpa has a great big farm
A lot of miles away,
With cows and colts and pigs and things,
And barns just full of hay,
And two great long-tailed pussy cats
With kittens four apiece.
But, oh, the funniest of all
Are grandpa's silly geese!

There's five of them, and, oh, they strut
With such a foolish air;
And where one goes the others go,
Together, everywhere!
One day I heard somebody say,
"Six geese, as I'm alive!"
'Twas grandpa's voice, and I called back,
"No, grandpa, only five!"

I thought that grandpa couldn't count,
I knew there weren't six,
But when I looked at him, I saw
'Twas just one of his tricks.
"No, six," he said, and held me tight.
"You see, I choose the winner.
I'll take the biggest goose of all
For Jane to dress for dinner!"
—Cecil Whittier Trout, in the Sunbeam.

A Feathered Tale

Once on a time, we are told, a woman repeated a piece of gossip about a neighbor. It flew from mouth to mouth, and soon all the people in the town knew the story, which caused a great deal of unhappiness to the person about whom it was told.

One day the woman who had told the story discovered that it was not true, and in the greatest sorrow she went to a wise man to ask in what way she could repair the damage done.

The wise man heard what the woman had to say, and then he told her to go to the market, to have a fowl killed, and to pluck the feathers and drop them one by one as she went along on the way home.

The woman was greatly surprised at this curious advice, but she did as the wise man instructed her, and on the following day she came to him to report that she had carried out his bidding.

"Now," said the wise man, "go and collect all the feathers and bring them to me."

The woman went along the road that she had traveled on the day before, but she

found that the wind had blown the feathers away, and after searching all day she was able to bring only two or three back to the wise man.

"You see," said the wise man to her gently, "it was very easy to drop the feathers, but you have found it impossible to bring them back. So it is with gossip and slander. It is easy to spread false reports about your neighbor, but it is impossible to make good the mischief you have thus done. Go back to your home now, and henceforth avoid all gossip."

This tale may sound like a fairy story, but it contains a word of truth for both young and old. The last of the Ten Commandments is, "Thou shalt not bear false witness against thy neighbor." Let us remember this commandment and strive to obey it as long as ever we live.—*Apples of Gold.*

A Boy Worth While

Little "I will" was a very small boy with the sweetest face any one could wish to see, and under his white blouse, with its big sailor collar, beat the sweetest little heart that ever grew.

Of course "I will" had another name. His "really truly" name he would have told you was Louis, but those who knew him thought that "I will" suited him better.

"Dear," mother would say, "will you run upstairs and get my scissors? You will find them on the sewing machine."

"I will, I will," would sing out the pleasant little voice, and in a twinkling the scissors would be put in mother's hand.

Or father would say: "Louis, gather up your toys; it is almost supper time."

"I will!" would come the smiling answer.

Dear little "I will"! He is a big boy now—big enough to study Latin and all sorts of other hard things, but the sunshine of his merry baby ways has never faded from his mother's heart.

What a pity there is not a little "I will" in every home.—*Anna C. Hall, in Sunbeam.*

May God give us grace and faith and courage and ambition always to be ready to pass on and up to higher kinds of life, to new kingdoms of heaven as he shall open them to us forever.—*Phillips Brooks.*

"Bet 'Taint"

NANCY D. UNDERHILL

Many years ago, some covered wagons were slowly crossing the Great Plains en route to the Rocky Mountains, where health, happiness and riches were kept in store for those who cared enough about them to leave the blessings of home and friends and cross the Great Plains in search of the greater blessings which the mountains held. I do not say blessings which they were *supposed* to hold; for the leader of this small caravan had been there and knew.

Day after day we slowly moved along over the hot sand and longed for the end of the tiresome journey. At last, one very warm afternoon, the leader suddenly stood up in his wagon and, pointing westward, called to his followers, "Look, children, look there! There's a mountain!" Looking away in the distance we could see a very small smoky-blue something—it looked as if it might be a cloud at the edge of our horizon. One of the older sons at once spoke up, saying, "Bet 'taint; bet it's a cloud!"

So we moved on. Next day the "cloud" looked larger, and seemed to grow darker as we traveled toward it. Soon two smaller smoky-blue outlines were seen. Our dear old leader said, "Those are the Spanish Peaks; the one we first saw is Pikes Peak." On, on we traveled, and soon we could see a whole range of peaks, not so very far away. Yes, our dear old leader knew what he was talking about. He knew they were mountains, and that our journey's end was near.

Among our acquaintances in life, there are a few dear old souls who are leaders in church or spiritual life. It may be dear old father, or patient, loving mother, or some faithful friend or neighbor who has climbed the mountains of faith, and, keeping close to the Master, has beheld the transfiguration. The leaders know by experience what it is to be changed from carnal to spiritual; so they are competent to lead others across the plains of life—the desert of worldliness, up to the mountains of holiness where alone can be found the pure healthful air of righteousness; the life-giving balm of peace, the invigorating joys of spiritual fellowship. They know the signs of our Lord's coming, and the near-

ness of our journey's end. When one of these dear old leaders—a father or mother in Israel—points to the distant object and declares His coming is nigh, that our journey is almost ended, and when the loving admonition to be ready is sounded, do we ever dare answer in our hearts, "Bet 'taint so; bet the old folks are mistaken; Christ won't come for a million years yet; plenty of time."

Oh, dear unbelieving readers, those old people who have known Christ for years and are daily following him *know* what they are talking about. They are not mistaken. But if we fail to heed their loving words, will not *we* be mistaken? Let us refrain from saying or even thinking that we know more about the way than those who have passed over it before us; and let us take heed to the words of our all-wise Leader, who came down to lead us along the safe and right way that ends in happiness and life everlasting among the mountains of God, where heavenly riches are to be found if we will care enough for them to leave worldly pleasures behind and cross the sandy desert of worldly care, pressing onward, ever in his leadership, till we not only see the mountains of his glory in the distance, but reach and climb them.

The end is not far distant. Our Leader has given us faithful instruction, whereby we know that his words are true, and that life everlasting, peace and joy await his faithful followers—not a million years hence, but very soon. Knowing only that our journey's end is nigh, it behooves us to be clean, pure, and ready for the meeting which shall crown our efforts when we reach the summit. Come, join our company, and press onward.

SEVENTH DAY BAPTIST COLONY IN FLORIDA

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

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

SABBATH SCHOOL

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

What is Your Lesson Plan?

MRS. W. D. BURDICK

Every house has a plan; every story, a plot; every sermon, an outline. To obtain a definite result there must be thoughtful planning before the work is begun. No successful teacher in the public schools goes before a class without some definite idea of what he is to teach and of the best method of presenting the lesson to the class.

This should be true in Sabbath-school work. A teacher should know just what points he wishes to bring out and decide on the order of these points and the best method of bringing them out. He should have a plan that will fix the lesson in the minds of the members of the class and help them to apply its truths to the problems of their own lives.

One particular plan will not fit every lesson nor be suited to every class. No plan should be inflexible, for emergencies will arise in the class work which must be met. The following general plan is suggested as one which may be used in adult classes. Others will probably suggest different plans.

1. A simple outline of the book from which the lesson is taken.
2. A bit of history.
 - (a) Of the nations mentioned in the lesson.
 - (b) Of the persons mentioned.
3. A bit of geography.
 - (a) Location of countries.
 - (b) Location of cities, briefly connecting them with other Bible events.
4. The lesson facts.
5. Truths and teachings applied.
 - (a) To present-day problems.
 - (b) To personal problems.

Our aim in teaching should be to hold up Christ as a loving Savior, to build up and strengthen the lives of the members of the class and to inspire them to more serious study of the Bible, which is the only safe guide for our lives.

Lesson VIII.—May 22, 1915

DAVID KING OVER JUDAH AND ISRAEL.—2 Sam. 2: 1-7; 5: 1-5

Golden Text.—"Jehovah is my strength and my shield; my heart hath trusted in him, and I am helped." Ps. 28: 7

DAILY READINGS

First-day, 2 Sam. 2: 1-7; 5: 1-5. David King Over Judah and Israel

Second-day, 1 Sam. 31: 1-13. Saul's Death
Third-day, 2 Sam. 3: 17-30. Abner Secedes to David

Fourth-day, 2 Sam. 3: 31-39. David's Sorrow Over Abner's Death

Fifth-day, 2 Sam. 4: 5-12. Ish-bosheth Slain

Sixth-day, 1 Chron. 17: 1-15. Promises to David
Sabbath Day, 1 Chron. 17: 16-27. David's Faith
(For Lesson Notes, see *Helping Hand*)

Denominational News

Rev. A. J. C. Bond, of Salem, W. Va., as our readers have seen by his writings, is in the Southern Baptist Theological Seminary at Louisville, Ky. He explains that he is there for postgraduate studies, to be taken in periods of a quarter each year until he completes a full year's course. This year he is in for the fourth quarter of two months. Next year he hopes to be there during the third quarter, as he must take a different quarter each year until finishing. As he is "majoring" in church history, his teacher has given him for his thesis the theme, "The Sabbath Among Baptists," and wishes him to spend two months in the libraries of Alfred and of Colgate preparing it. He says he is enjoying the work, and feels very grateful to the Salem Church for granting him leave of absence to do it.

Pastor Leslie O. Green, of Farina, Ill., and Pastor Charles S. Sayre, of Albion, Wis., exchanged pulpits recently under the auspices of the Board of the American Sabbath Tract Society. Mr. Green visited Milton College and spoke to the students in chapel while in Wisconsin.

Pastor Shaw returned today from his trip through the West. . . . A committee composed of the pastor and deacons, Mesdames Esther Babcock and Ethel Thorngate and W. G. Rood have been appointed to arrange for the dedication of the new Seventh Day Baptist church, and it is hoped that the services can be held either May 22 or 29.—*North Loup (Neb.) Loyalist*.

The date for the dedication has been fixed for June 5.

Letters to the Smiths

To Horace Smith.

DEAR HORACE: I must tell you something about my Sunday-school class. You see, your aunt and I do not live where we can attend church on the Sabbath, and so we go to meeting on Sunday.

I have now had that class more than six years. When the boys first came under my care they were commonly known as "them boys." You may, if you can, guess why. Later they came to be "the big boys," but now they are "the young men's class." All but one are in the high school; that one is in the university. Their ages are from fifteen to twenty.

When they were "them boys" they were so full of mischief that now and then they tried my patience all it would bear. But they were good-natured, frank fellows, and so we got along pretty well. When they came into big-boyhood they had not yet got altogether the better of their love for fun even in the class hour, yet they were different. I could see that there was not only growth of body but of mind and soul. Now that they are coming into young manhood I feel pretty well paid for staying by them, and I have good reason to be glad that they have stayed by me.

They are not all of them the same fellows with whom I began, for circumstances have made a few changes. There has been some coming and going, yet there have been in the class some of the same boys all along. And now, after nearly seven years with them, I am interested in what those years have brought to pass.

Our last lesson was upon "Adolescence and its Significance." Do you know, Horace, one of the brightest of those boys could not recollect ever having heard the word before, and no one of them seemed well enough acquainted with it to adopt it into his usable vocabulary. Yet, as they know something about word analysis, they decided that the word must mean, *coming to be an adult*,—referring to the time of life when a boy is coming to be a man.

Then we had a most interesting talk about the age of adolescence. The boys differed in opinion concerning this matter. Earl said he thought it must be from fourteen to seventeen. You see, he was for having a boy arrive at manhood rather early. His being now seventeen himself

may have had something to do with his answer. Howard, now almost twenty, put the period from twelve to twenty-three; others all along between the ages mentioned by Howard. Wesley said that the period of adolescence differs in various countries, according to climate and living conditions; that in some countries boys and girls mature young, while men and women become old at forty years of age, just when they should be at their best.

All the boys recognized the fact that they are now living in the period of transition from boyhood to manhood; that they are *coming to be men*; and they could see that some of them, because of something in them besides their age, would be likely to *arrive* sooner than others; that is, that some of them are more manly than others. And then came the question, Why is this so? One boy grows faster than another and is at seventeen as tall as a man. Our 15-year-old boy weighs more than any other in the class. It is often the case that a physical adult is a boy in character. Arthur said that some fellows seem never to reach real manhood; that when they are "old enough and big enough and ought to know better" they are still foolish and frivolous, and without strength of character.

Then came the discussion as to whether or not a boy is responsible for the length of the period of his own adolescence. Upon this matter there was a general agreement. He can not very well decide for himself whether he will get his physical growth young or later; or whether as a man he will be little like David or something like Goliath in stature. Yet he can, even though he is to be no bigger than David, make the very most of what muscle God has given him—as David did—until he can handle a fellow twice his size. And he can, too, by daily practice in his teens so develop his mental, moral and spiritual muscle that he will not be very long in attaining a manly character. Yes, the boys agreed that the time when they are to arrive at the estate of manhood is very much a matter of choice.

There is no little difference in these boys of mine. I call them mine because I really feel concerning them a sense of possession. One of them has been serious in class all the time. He has never seemed to find little things to laugh about when he should be giving attention. He is modest, yet is al-

ways ready to speak upon any topic when called upon. He is thoughtful, and because he is so he gives logical answers—seems to have a good idea of things. One of them has been too apt to see fun in everything. He is wonderfully bright, a great reader, and, though the youngest in the class, he has a great deal of general information. He is ever ready with an intelligent answer, yet he giggles over even serious things. I have sometimes told him that he is silly, too much so for a boy of his age; and do you know, Horace, he smiles about that. And he takes reproof kindly—saying he will have to do better.

In our talk about adolescence this good-natured boy said that it was the kind of lesson he needed, and he seemed glad to have been set to thinking of some things new to him. When we sang the closing hymn I noticed that he has a wonderfully fine voice, and I told him he could become an excellent tenor singer. "Oh," said he, "maybe I'll get there after a while." That evening he came to me after service and said that he had not whispered a word in the choir, and he seemed very much pleased. I am sure that he will some day be a man of real worth, even though he does now see the funny side of things just when he should be more serious.

I asked Earl whether he had seen any difference in himself since he was fourteen, when he entered the high school. "Sure I have," he said. "In one respect it is my attitude toward school. Then I went to school for the fun of it, but now for a purpose. I have come to feel that there is something ahead of me to get ready for."

I have said that all these boys are in school. Come to think of it, one of them drives a delivery wagon. When at fourteen he had finished the eighth grade in a country school he said that, as he was to be a farmer, he did not need more schooling. So he went to work and has kept at it. But now he wishes he had entered the high school. He sees plainly that the other boys have the advantage of him. In class they refer intelligently to many things of which he never heard. He told me the other day that, though he is eighteen, he means to get into school again and undertake to make up in part for what he is lacking. He has come to feel that he needs more study—more mental training.

When I came first to know these boys they would not sing in the school. They seemed to think that sort of thing was for girls. Now nearly all of them sing in the church choir, and it is worth ever so much to me to hear them, not only in the chorus but now and then in solos and duets. When in class their voices are strong and full, and they seem to rejoice in using them. One of them has become a teacher of a class of small boys and is doing well. I am glad to tell you that all but one or two are church members and are earnest workers in their young people's society. Every one stands firmly for right living—clean habits. Not long ago they took the pastor's place in an evening service. Five of them spoke upon topics connected with good citizenship. And now they want, in due time, to undertake the same thing again. They say they can do better another time. I hope to live long enough to hear some of them speak after having arrived at full manhood. I'd like to hear at least one of them from the pulpit.

It has been an interesting thing for me to watch these boys of mine on their way toward manhood. Theirs is a most interesting age, even though because of the very life in them many a good man declines to take charge of them in class. There are wonderful possibilities in such a bunch of boys. The potential energy that so often manifests itself in fun at the wrong time is not a thing to be deplored. If they are rightly led—with prayer and patience—through this most interesting age of adolescence, that very energy, rightly trained, will in most cases become a mental and moral and spiritual dynamo, ready to do something worth while in the work of life.

Horace, how far are you along on the way?

UNCLE OLIVER.

I know a boy who grasped a live wire awhile ago, and it is hurting him cruelly; but he doesn't let go. He says he can't, even though his mother and father are begging him to, and the doctor says it will kill him if he doesn't. The live wire is the cigarette. When he began smoking, he was holding the wire; but now it is holding him. We say a boy "has a habit"; but after awhile the habit has the boy.—*Rev. Frank T. Bayley.*

HOME NEWS

ALFRED STATION, N. Y.—There were about 200 present at the reception given to Pastor and Mrs. I. L. Cottrell, on the evening after the Sabbath. There were people present from Hartsville, Hornell and Alfred. Refreshments were served. The musical program was enjoyed by all. Pastor and Mrs. Cottrell have been here nearly six years. The best wishes of the church and community go with them to their new home. They leave today (Wednesday) for Rhode Island.—*Alfred Sun.*

EXELAND, WIS.—Elder Van Horn and Mrs. Abbey closed the meetings at Exeland Monday night of last week, feeling that a great deal of good had been done.

Elder Van Horn preached at the Windfall Lake schoolhouse Tuesday night. The Windfall people were very glad to hear him. He returned to Dodge Center Wednesday morning.—*Journal-Telephone.*

MILTON JUNCTION, WIS.—Rev. H. N. Jordan went to Honey Creek Sabbath night, where he delivered a lecture under the auspices of the Anti-Saloon League.

The Ladies' Aid Society of the Seventh Day Baptist church were well pleased with the patronage given their Mother Goose spring opening and cafeteria supper last Thursday night. They will clear about \$50.—*Journal-Telephone.*

DODGE CENTER, MINN.—It is due the Dodge Center Seventh Day Baptist Church that something be sent for publication at this time, for the readers of the RECORDER.

For a long series of years the church has been seriously handicapped in its work by a cumbersome debt. Various unavailing efforts have been made to reduce if not to cancel these financial obligations. Definite action was taken at the annual meeting in January of the present year, with high hopes that the burden would be lifted. But when the quarterly meeting was held, April 4, 1915, it was found that we were yet short of the required amount by several hundred dollars. At the point of hopeless discouragement, a motion to abandon the effort for the present time was unanimously voted down. A rallying movement was then begun which resulted in the following

telephone message sent by the chairman of the Soliciting Committee, Dea. E. A. Sanford, to the Board of Trustees: "You may go ahead; I guarantee the thousand dollars."

The bond of sympathy between our sisterhood of churches is sufficient apology for this item of good news regarding a burden that has been a heavy embarrassment to this church for many years. Our prayer now is that we may press forward to other victories.

There were mingled feelings of joy and sorrow at the celebration of the Payne-Churchward nuptials on March 31: sorrow that we thereby lost from our community a most estimable young lady and an earnest and loyal church worker; joy that we gained for our cause a happy convert to the Sabbath and Christ. It is the experience of few pastors and churches to enjoy so unique a service as it was our privilege to engage in at this time. At the stroke of five in the afternoon, the wedding service was performed, and three and one-half hours thereafter the wedding party, with other members of the church, assembled at the place of worship and listened to the public confession of Christ by Mr. Payne, his declaration of conviction regarding the truth of the Sabbath, and his request for baptism and membership with the Dodge Center Church. Before the baptism the pastor gave a brief exposition of the two great divinely appointed institutions that antedated the advent of sin into the world,—the Sabbath and the home. It is given to few men to celebrate in one day three such institutions as the Sabbath, the home, and the new life in Christ. Bearing with them the cordial congratulations of the people of this community, and the benedictions of the church, these young people started the same night for their home near Hitchcock, S. D.

I am writing this in the closing days of a beautiful April. We are enjoying the unmistakable signs of an early spring and the world is full of hope. We have just returned from an exhilarating experience with Mrs. Angeline Abbey in gospel work at Exeland, Wis., and with the church at Windfall Lake, the church here granting me leave of absence of two Sabbaths to engage in this campaign under the direction of the Missionary Committee of the Northwestern Association.

Mrs. Van Horn and I availed ourselves of the chance to visit one of our lone Sabbath-keepers and loyal member of the Dodge Center Church, Mrs. Anna Ayers, at South Superior, Wis., on the return trip. We were royally entertained by her and her husband during our stay of a little less than 24 hours. For the blessings of restored vigorous health, and this opportunity of service at Exeland, and this visit in the South Superior home we are truly grateful.

T. J. VAN HORN.

April 26, 1915.

ELKHART, KAN.—A letter from Elkhart, the railroad station for Cosmos, Okla., shows that the little band of scattered Sabbath-keepers in that community are having somewhat discouraging times. So few take an active part in the meetings that the society does not become the power it might be if all were interested. They appreciate the efforts that have been made to help them. The First Day ministers have taken up the Sabbath question and are preaching to offset the influence of the Sabbath-keeping teachers who have scattered the seed in those parts. They are announcing such themes as "Why We Keep Sunday for Sabbath," and one advocates Gamble's theory, "Sunday the True Sabbath. One or two of our brethren are holding up the light as best they can, but they feel the need of help. One Sunday-school leader prayed for God's blessing upon all who meet there "from Sabbath to Sabbath, and from Sunday to Sunday."

WESTERLY, R. I.—Possibly RECORDER readers would be interested in having a little local news concerning the few extra meetings that we have had here in this locality, conducted by Rev. D. B. Coon and Professor Schmidt. I can not speak of what happened at Ashaway, but at Westerly we were interested in the messages that these good men had to present to us, Brother Coon in the spoken message, and the professor in the message that comes from the harmony of beautiful music.

They were with us in four meetings at Westerly. In the first meeting Brother Coon gave us a survey of the work that he had accomplished since he had been with the Missionary Board as an evangelist, and

gave us a hint as to what he hoped to accomplish in the Northwest. The hymn books that they had with them contain a nice collection of evangelical hymns. Some of the best of them we were not very familiar with, but I guess it would not have taken very long to learn them, with the presentation that was given to us.

The second meeting that we had was from the old subject of being fishers of men; and although the subject was a familiar one, it will never be worn threadbare. I am sure that the preacher's illustrations and method of handling and driving home his points made a lasting impression in our hearts, and we will be better fishers after our brother for having heard the sermon.

The second sermon came on the Sabbath and was about the sin of neglect. "How shall we escape, if we neglect so great salvation?" Brother Coon spoke to the people that were there, not to some one that did not come.

The last sermon was about the leaven of the kingdom. In this sermon the preacher made a strong point of the fact that we must put the leaven where conditions are favorable for its working; for the leaven is all right in itself, but if we don't use it right it can't do its work. But if we do use it right it will do all that is claimed for it in the Bible.

These sermons, I know, helped many of us, and I hope that we may fully appreciate the privileges that we receive in listening to such good sermons. I know that the spirit of criticism is in all our hearts, and it will be better to eliminate most of it and get busy in the Christian service. That is what counts.

Professor Schmidt is surely a favorite with the young people. He received so many invitations that he expressed the wish that he might be able to split himself up and accept them all. He seems to bear his honors lightly and gracefully, as well as gentlemanly and modestly. We wish them Godspeed as they leave us for the Northwest.

JOHN H. AUSTIN.

Contentment comes neither by culture, nor by wishing; it is reconciliation with one's lot, growing out of an inward superiority to our surroundings.—*J. K. McLean.*

In Memoriam

Mrs. Nancy Maria Maxson Coon entered into rest on the morning of April 12, 1915, at Rochester, N. Y., from the home of her son, Willis H. Coon, whose serious and protracted illness had called her daughter, Mrs. Campbell, and herself to his bedside.

Mrs. Coon was the daughter of Thomas L. Maxson and Jane Tower Spear Maxson, and was born in DeRuyter, N. Y., July 7, 1832.

She was married February 18, 1849, to Henry Clark Coon in the first Baptist church of the village. Later, she connected herself with the Seventh Day Baptist church of which her husband was a member. She was conscientious, earnest and faithful in her Christian life until its close.

Gifted by nature in an unusual degree, she possessed a mind of wonderful versatility. Nothing that others had accomplished was too hard for her to undertake, either of practical or artistic value. Many a burden from which others might shrink, she bore with a brave and cheery heart. Even during her last years she kept fully abreast of her time, eager still to do for others in the world's work.

Proficient in music, both vocal and instrumental, she held the position of organist for many years in the DeRuyter church, of which her husband was chorister, never absent unless detained by illness. She was correspondingly faithful in all other departments of church and humanitarian activities. For the comfort of those in deepest sorrow, as they laid away their precious dead, both she and Mr. Coon were ever ready to use their musical gifts in the service of sacred song.

Many beautiful sentiments in poetry and prose, the product of her pen, will be treasured by those who loved her best. Five of nine children given them grew to manhood and womanhood.

Advancing years and increasing feebleness on the part of Mr. Coon decided them to leave their lifelong home and spend their declining years with their children. They went first to the spacious home of their daughter, Mrs. William P. Campbell, in Seneca Falls, N. Y., where the father passed away some twelve years ago. After the death of her husband, Mrs. Campbell removed to Alfred, N. Y., to educate her two sons, her mother accompanying her.

There they spent six happy years, later going together to Brooklyn. At the time of her death, Mrs. Coon had a home with her youngest son, Benjamin Coon, of Phelps, N. Y. Another brother, Louis, died suddenly about two years ago.

Mr. and Mrs. Coon celebrated the fiftieth anniversary of their marriage at the home of their eldest son, Willis, in Rochester, a few years before Mr. Coon's decease.

Mrs. Campbell, with her brother Benjamin Coon, and wife, accompanied the precious remains of their devoted and much beloved mother to the family burial place in DeRuyter, where earth was consigned to earth just as a glorious sunset seemed to open the gates of the Beautiful Beyond.

M. S. W.

William Dawson once told this story. "At a revival meeting a little lad, who was used to Methodist ways, went home to his mother and said: 'Mother, John So-and-So is under conviction and seeking for peace, but he will not find it tonight, mother.' 'Why, William?' said she. 'Because he is only down on one knee, mother, and he will never get peace until he is down on both knees.' Until conviction of sin brings us down on both knees, until we are completely humbled, until we have no hope in ourselves, we can not find the Savior.—*D. L. Moody.*

He who would do some great thing in this short life must apply himself to his work with such a concentration of his forces as to idle spectators, who live only to amuse themselves, looks like insanity.—*John Foster.*

FOR SALE

The Home of Mr. Wm. R. Potter
in Hammond, La.

Lot 75 ft. front, by 150 ft. deep, five room house, pleasantly located near the Seventh Day Baptist Church. \$1250. Enquire Wm. R. Potter, Babcock Building, Plainfield, N. J.

DEATHS

COON.—N. Maria Coon, widow of the late Henry C. Coon, died in Rochester, N. Y., April 12, 1915, after a brief illness. For fuller notice see elsewhere.
M. S. W.

GREEN.—In his home in Adams Center, N. Y., April 11, 1915, Mr. Leander Ross Green, aged 85 years and 6 months.

Mr. Green was the son of Charles and Amy Sheldon Green, and was born near Adams Center, the neighborhood in which he spent his entire life. On June 2, 1850, he was united in marriage to Adelia Scrivens. To this union one daughter was born—Mrs. Jennie Green, who died August 8, 1887. In the autumn of 1845, Mr. Green was baptized by Alexander Campbell and united with the Adams Center Seventh Day Baptist Church. With his parting, the church and community have lost another of the pioneers. The place in church and prayer meeting that he faithfully filled is vacant, but his influence is left to continue bearing fruit.

He is survived by two sisters, Keziah M. Fox, of Alameda, Cal., and Cindarella Bates, of Adams Center, and one grandson, Dorsey L. Green, of Boston, Mass. His good wife passed on about six years ago.

Funeral services were held at the home on Tuesday afternoon, April 13, his pastor officiating, and interment took place in the Adams Center Union Cemetery.
A. C. E.

TAYLOR.—In Topeka, Kan., April 18, 1915, Mrs. H. C. Taylor, age 35 years.

Hattie Taylor was the daughter of R. P. Taylor and Lida Hummel Taylor, her grandparents being Deacon John G. Hummel and wife. She was born in Philadelphia, and baptized by the writer into the Nortonville (Kan.) Seventh Day Baptist Church, in October, 1892. She was a sweet-spirited, religious girl, receiving a religious inheritance from both parents and grandparents. Rather remarkable has been the writer's touch with the family life. Her mother was one of his students in Shiloh (N. J.) Academy; her father was a director of the Topeka R. R. Y. M. C. A. when he (the writer) was secretary; and some of the Hummel family have been members of his pastorates in three different States.

A husband, two daughters, 8 and 11 years of age, a brother, sister, and parents, as well as more distant friends, remain to keenly sense their loss. The farewell service was held at the home in Oakland, conducted by her pastor, Rev. J. W. Thompson, of the Presbyterian church, assisted by the writer. Public esteem was shown by the attendance at the services and the profuse floral offerings. "My beloved is gone down into his garden to gather lilies."
G. M. C.

SAUNDERS.—Stephen C. Saunders was born at Alfred, N. Y., January 28, 1833. An attack of the grip terminated in his death April 24, 1915.

He was one of the family of six boys and

three girls that grew to maturity in the home of Jesse and Esther Coon Saunders. The only survivors now are Duty Saunders, of Gentry, Ark., and Mrs. Elisha Main, of Albion, Wis. The family moved west when Stephen was eight years old. Their log house was the first built on the present site of Albion village. The local stream still bears the name "Saunders Creek." Jesse Saunders conducted a store and tavern there along the old territorial road. He was a great builder and promoter of good movements in the community. He gave a large part of the land for the academy campus. Stephen was twenty-one then. He helped build the academy and attended school there. He drove ox team, cradled grain, made trips to Milwaukee by wagon and took an active part in that pioneer life to which we owe so much, but which is fast receding from view.

He was married to Miss Helen Lilly January 1, 1857. Mrs. Saunders, three children and two grandchildren survive to cherish his memory. The family have lived in the neighborhood of Milton for the past thirty years. He was baptized when thirty years old by Elder Joshua Clarke and joined the Albion Seventh Day Baptist Church. His religion was practical. He was a kind neighbor, friendly and companionable. He was a good citizen, reliable and industrious. He had a quaint humor all his own and a rare smile well remembered by those who love him. Although seriously crippled by articular rheumatism he kept at work until his last sickness.

Services were conducted at his home, April 26, by Pastor Randolph, the text being John 4: 38. The college male quartet sang his two favorite songs, "Home, Sweet Home" and "'Tis I, Be Not Afraid."
L. C. R.

Let us not concern ourselves about how other men will do their duties, but concern ourselves about how we shall do ours.—*Lyman Abbott.*

A question is the window of a man's mind; he looks out, you look in.—*O. P. Gifford.*

The Sabbath Recorder

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

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION

Per year\$2.00
Per copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed. Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

Advertising rates furnished on request.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.
President—Mrs. A. B. West, Milton Junction, Wis.

Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.

Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.

Editor of *Woman's Work*, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.

Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.

Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.

Secretary, Western Association—Mrs. E. A. Wells, Friendship, N. Y.

Secretary, Southwestern Association—Miss Phoebe Stillman, Hammond, La.

Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.

Secretary, Pacific Coast Association—Mrs. G. E. Osborn, Long Beach, Cal.

SABBATH SCHOOL BOARD.

President—Prof. Alfred E. Whitford, Milton, Wis.

Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—W. H. Greenman, Milton Junction, Wis.

Vice-Presidents—Rev. Herbert C. Van Horn, Ashaway, R. I.; Rev. W. L. Davis, Brookfield, N. Y.; Rev. Willard D. Burdick, Milton, Wis.; Prof. S. B. Bond, Salem, W. Va.; Rev. A. Clyde Ehret, Adams Center, N. Y.;

Rev. R. J. Severance, Riverside, Cal.; Rev. G. H. F. Randolph, Fouke, Ark.; Rev. Geo. B. Shaw, North Loup, Neb.

Board of Trustees—Prof. A. E. Whitford, Milton, Wis.; Dr. A. Lovelle Burdick, Janesville, Wis.; W. H. Greenman, Milton Junction, Wis.; Rev. H. Eugene Davis, Walworth, Wis.; Mrs. Mabel C. Sayre, Albion, Wis.; Rev. Lester C. Randolph, Milton, Wis.; E. M. Holston, Milton Junction, Wis.; R. Vernon Hurley, Milton, Wis.; Dr. Geo. E. Crosley, Milton, Wis.; Prof. D. N. Inglis, Milton, Wis.; Mrs. J. H. Babcock, Milton, Wis.; Dr. L. M. Babcock, Milton, Wis.; Rev. Henry N. Jordan, Milton Junction, Wis.; Allen B. West, Milton Junction, Wis.; Rev. Edgar D. Van Horn, New York City.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

New York, N. Y.; Rev. William C. Whitford, Alfred, N. Y.; Mr. W. K. Davis, Milton, Wis.; Mr. F. J. Ehret, Salem, W. Va.; Mr. W. R. Potter, Hammond, La., and Dr. H. C. Brown, Brookfield, N. Y.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

Plainfield, N. J.

PUBLISHING HOUSE OF THE
AMERICAN SABBATH TRACT SOCIETY.
Babcock Building.
Printing and Publishing of all kinds.

WILLIAM MAXSON STILLMAN,
COUNSELLOR-AT-LAW.
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
First Semester began September 16, 1914.
New catalogue sent upon request.

FREE CIRCULATING LIBRARY.
Catalogue sent upon request.
Address, Alfred Theological Seminary.

BIBLE STUDIES ON THE SABBATH QUESTION.
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT
FUND.
For the joint benefit of Salem, Milton, and Alfred.
The Seventh Day Baptist Education Society solicits
gifts and bequests.

New York City

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW.
220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT,"
76 West 103d Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW.
1140 First Nat'l Bank Building, Phone Central 360.