

The Sabbath Recorder

THE MUSTARD SEED

One planted a seed—'twas a little thing
To sow in the field of his Lord and King—
A grain of mustard. It grew and spread
Till it sheltered the weary toiler's head,
And under its branches sweet songsters rare
Sang hymns of praise as they nested there.
And he who had planted the tiny seed
Forgot his shame at the humble deed.

And one gave his life—'twas a little thing,
But 'twas all he had to give to his King.
The Master sent him where darkness dwelt,
Where the blind and lame to strange idols knelt;
'Twas a lonely land, but he looked above
As he brought to the hopeless the message of love.
And many whose gropings had been in vain
To the life of the Spirit were born again.
And his life, poured out for a world in need,
Was multiplied like the mustard seed!

—William Merrell Vories.

CONTENTS

Editorial —John, "In the Spirit," Reveals the Unseen.—"Fear Not"—"No More Sea."—"The New Jerusalem": Figurative Language.—Level Heads and Loyal Hearts Our Best Assets.—Brother Wheeler's Sermon—Opportunity No. 2.....	609-612	An Opportunity	628
Notice	612	Young People's Work —Religious Reading; For the Juniors —What Jesus Said About Birds.....	630-632
Sermon	613	American Sabbath Tract Society —Meeting of Board of Directors.....	633
The First or the Seventh? —Decide Now (poetry).....	619	Rev. George B. Shaw's Report to the American Sabbath Tract Society	633
Missions —From the Secretary: Among the Scattered Sabbath Keepers in Arkansas and Oklahoma; Visiting in Iowa.....	620-623	Children's Page —Audubon's Birds; Number One Boy.....	635
True Nobility	624	Sabbath School —A Leaf From a Missionary's Notebook; Lesson for May 29, 1915.....	636
Woman's Work —A Quiet Crusade; Report to the Chicago Commission; Minutes of the Woman's Board Meeting.....	625-627	Mrs. Marianne Thorngate Rood	637
		Home News	638
		Deaths	639

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

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The Sabbath Recorder

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

VOL. 78, NO. 20

PLAINFIELD, N. J., MAY 17, 1915

WHOLE NO. 3,663

John "in the Spirit" Reveals the Unseen

While the immediate purpose of the Apocalypse was to strengthen and encourage the churches in their severe strain under the persecutions that were pressing them hard, the book nevertheless contains gems of gospel truth suited to the needs of God's people in every age. The strain upon the faith of the early Christians was due in part to delay in the Lord's coming, which those who saw him go confidently expected would occur in their lifetime, and in part to the persecutions from Rome as a pagan world-power opposed to Christ. This strain had become so great that many in the churches were losing hope. The unseen things of God were fading from their spiritual vision and the churches greatly needed an unveiling of the invisible world until it should become real to them. John, their "brother and companion in tribulation, and in the kingdom and patience of Jesus Christ," unto whom the Master in the days of his earth life had been so precious, was given a message of special comfort to the churches. He could not have received this message if he had not been "in the Spirit" himself. To have an unveiling of the unseen until the other world becomes a reality, one must see through spiritual eyes; he, too, must be in the Spirit. Then he will be able to strengthen his brethren. The Spirit is the wonderful revealer, and he who would get at the real meaning in the Bible writings must look beyond the letters and words and symbols, which are only vehicles for conveying the real truth.

Though many Christians find the symbolic language of the Revelator hard to understand; though good and true men have, from the beginning, differed as to the interpretation of his visions; and though it may seem presumptuous to insist upon any certain interpretation of some of them until, in God's own time, they are made clear or fulfilled, still the Apocalypse contains some of the most comforting and hope-in-

spiring gospel truths and promises in all the Bible.

There the disciples find that the rejected and crucified Christ, who promised to be with them always, is still their invisible, ever-present friend; that he did not give up his efforts to reach and save the sinful and to strengthen the weak when he vanished from the sight of mortal eyes; and that he ever stands at the heart's door knocking for admittance. There the churches in a sinful world find wonderful words of wisdom for their guidance; there are precious promises "to him that overcometh"; and there we have the picture of Eden restored as the Paradise of God.

"Fear Not"

Have you noticed that the very first words of this apocalyptic message to the churches were, "And he laid his right hand upon me, saying, Fear not"? How comforting those words must have been to John, and what joy the touch of that right hand must have brought to him. He had felt the touch of Christ in years gone by, and so had others among the disciples. But for years he who had been gone from earth, and every year the believers had been looking for his promised return only to be disappointed. Now at last it is revealed to them that, though invisible, he is close at hand and still able to heal and strengthen his loved ones by his touch. He "that liveth, and was dead," is "alive forevermore,"—the same gentle, compassionate, loving friend as in days of old; and to his disciples, face to face with persecutions and death, he says, "Fear not." He was dead and is alive again, and shows them that there is nothing in death to fear.

John must have remembered another time when he, with Peter and James, had a glimpse of the glory-land on the Mount of Transfiguration. When "they fell on their faces and were sore afraid," Jesus "came and touched them, saying, Arise, be not afraid." Thus did the First and the

Last, and the One who is alive forevermore unveil unseen things, showing to his followers the nearness of heaven to earth, and that what we call death is but the door of entrance to the blessed home above. No wonder, then, that the martyr spirit took possession of the disciples, strengthening them to stand firm in the faith. With Christ so near to sustain, no fear of death could move them from the path of duty; for they knew that to die would mean everlasting gain.

"No More Sea"

When John, in his vision of the new heavens and new earth, said, "And there was no more sea," he meant more than a lesson in geography. We must remember that we are dealing with the highly poetical description of a vision intended to bring comfort and strength to the distressed followers of Christ. Sometimes what seems to be no more than an incidental phrase in the description contains helpful and comforting suggestions if the mind is open to receive them. It is necessary to put one's self, in imagination, in the place of the writer, and to consider the conditions and surroundings of those to whom the message is addressed, in order to comprehend fully the meaning of some Bible passages. With this thought in mind we shall see that John's words, "And there was no more sea," meant a great deal to him and to those in the seven churches addressed. He was not thinking so much of a time to come when there should be no sea, in a physical sense, as of the removal of every hindrance that kept him from his home and loved ones.

Looking across the waves from his rocky prison island toward his home in Ephesus where his people dwelt, he must have been homesick for the fellowship of Christian friends. In his vision he saw the new heavens and the new earth and the city of God wherein the saints should dwell in peace and safety. The words of his beloved Master spoken on the last night before the crucifixion when John was leaning on his bosom must have come to mind with wonderful force, "I go to prepare a place for you. . . . I will come again and receive you unto myself; that where I am, there ye may be." In his desolation he saw the rough, troubled sea rolling and surging against his island prison and break-

ing on the strand of his distant homeland. It was the impassable barrier that kept him from his loved ones. No wonder then that, as his vision of the promised land became clear and vivid, that cry went up from the depths of his heart, "And there was no more sea"; for to him it meant no more separation from home and friends, no more trouble and turmoil, no more curse. The sea symbolized sin and trouble, and he saw the time coming when these should be no more.

Does this bring encouragement and hope to you, my friend? Can you, too, through the indwelling and illuminating Spirit of God, Christ's other self, promised to abide forever, look forward to a time when nothing shall separate you from Christ and dear ones in heaven? Does this vision of John remind any homesick soul, longing for freedom from his prison in a feeble and wretched body, that nothing can keep him from the blissful home "beyond life's fitful sea"? Is this thought a source of comfort? Does it bring a real joy to your heart for which to thank God? Does it give you strength and courage to bear in patience the burdens of life? If so, I trust that you know something of what John felt when he looked forward to the time when "there shall be no more sea."

"The New Jerusalem"

Figurative Language

Do we fully realize how difficult it is to express abstract ideas, our thoughts of immaterial things, without figurative or pictorial language? We can not describe mental qualities without using figures of speech. True, the words used may be "faded figures" and their figurative nature may have been lost sight of, but they are figurative nevertheless. The same is true of spiritual things. We have no straight language to describe the spiritual world or to express ideas regarding conditions in the life to come. Everything pertaining to that life must be pictured to us in symbolical language. Something with which we are familiar on earth must be used to illustrate or to give conceptions of things in heaven. Hence the symbols and highly figurative language in John's visions of the future. He had no way to convey to mortals any conception of the home above except to speak of it in terms that describe our home on earth.

The sacred writers have used the things

most highly prized on earth to illustrate, and give some conception of, the blessedness of heaven. And after every precious symbolism has done its best to convey some idea of that glorious abode in the land of spirits, we are assured that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

What could be more precious to those to whom John wrote than Jerusalem? What could arouse deeper longings in the heart of the banished one himself than thoughts of the "city of the great king," concerning which his fathers had sung and the prophets had written? For generations, Jerusalem and its sacred temple had seemed like heaven on earth to the loyal Jews whenever they had been permitted to attend the annual feasts. There the shekinah had dwelt; there Jehovah had set his name; there he had spoken to the people; and it was the occasion of their highest joy when they could enter the gates of Jerusalem and rest within the temple courts. As great companies of pilgrims approached the city, the very sight of its walls, towers, and palaces caused them to break forth into songs of triumphant praise. Psalms 121 and 122 are fair examples of these songs. In every land whithersoever the Jew had wandered he was homesick for the holy city, and it was the one hope of his life that he might be able to visit it before he died.

What then could be more appropriate, as a symbol of heaven, than Jerusalem? By using this, their earthly spiritual home, wherein God had made himself known, wherein his people had held communion with him, and wherein long-parted friends had met and enjoyed one another's company, the Revelator could give his friends in the churches, persecuted and homesick as they were, conceptions of a heaven that should be to them as much more beautiful and glorious than old Jerusalem as a city of golden streets, walls of jasper, and gates of pearl would be grander than one with streets of dirt, walls of stone, and gates of iron.

Whoever takes as literal John's descriptions of things to come, whoever sees nothing but a literal city in his description of heaven, is in danger of losing the most inspiring and helpful conception of the

future life. Earthly Eden with its rivers and trees is the one symbol that can give some conception of heaven's Paradise with its river of water of life and the tree, the leaves of which are for the healing of the nations. But if we see only the letter of the revelation, we miss the larger, grander conception of spiritual existence that awaits the faithful.

Level Heads and Loyal Hearts Our Best Assets

Seldom does a nation have to face so grave a crisis as that which confronts the United

States today. Seldom does a Chief Executive find himself in such a soul-trying position as that in which our President stands at this writing. The strain is something terrible. Whether or not matters will straighten out and the prospect become brighter before these lines reach our readers, no one can foretell; but we sincerely hope they may. What the American people most need now are level heads and loyal hearts. Thank God, this country has both; and the indications are that these excellent qualifications in a self-governing people will stand us well in hand in these trying times.

The provocation has been great. In defiance of well-established principles of international law, contrary to the rules of civilized nations, officers of the German Government, acting under deliberate orders, have murdered 137 American citizens,—men, women, and children, all non-combatants, who were peacefully journeying as they had a perfect right to do upon the high seas! While the *Lusitania* was probably a proper war-prize if she could have been captured, and while the Germans had a right to "hold her up" and take her if they could, or even destroy her if necessary; still it was incumbent upon them, according to the usages of war among civilized nations, to give passengers and crews on merchant ships a fair chance to escape with their lives before destroying the vessel. These usages were utterly ignored and not a moment's warning was given. More than a thousand were mercilessly sent to a watery grave, and no German hand was uplifted to save one of them while they were struggling in the sea! All this happened after fair warning had been given by the United States that the German Government would be

held to "strict accountability" for any consequences of departure from this humane rule where the lives of American citizens were involved.

When the first news reached our shores all Americans were stunned with the horror of the awful tragedy. Many said, "It can't be true!" "We can't believe it!" Then, when each message from abroad confirmed the rumor and added to the death-list until this showed that more than a thousand had perished, a deep sense of indignation took possession of the public mind. Naturally enough cries for vengeance were heard on every hand. The entire people seemed to stand with bated breath and filled with pent-up rage when it was known that 137 Americans had become victims of an atrocity unsurpassed in the history of civilized nations. All eyes were turned toward Washington. Here and there cool heads wisely advised the people to refrain from hasty action and to wait in patience until the President and his Cabinet could secure necessary data and prepare for sane and proper action. Everybody felt that action was inevitable, but, as if by common consent, the people controlled their impulses to seek redress, and a great nation stood patiently waiting for its President to decide what should be done.

This same cool-headedness, this self-control, that, after a sober second thought, calmly decides to do nothing rash, but loyally to "bide the time" and to stand by the President in whatever he directs, is a characteristic of the American people that augurs well for our country. It shows a steadiness of nerve and a poise of mind that constitute the best assets of a self-governing people, and of which we may well be proud. This is no time for jingo talk, no time for hasty impulsive action. After calm and careful consideration upon all that is at stake in this crisis, with a full knowledge of the facts and all that is involved, and with a sane and reasonable plan of action well matured, the United States will go forward in its dealings with Germany in a manner that will be commended by the civilized world. What the public most needs now is a cool head to wait, and a loyal heart to act when called upon to carry out the President's plans. Nothing can be more unwise than

for Americans to lose their heads and clamor for hasty action. "The people must not anticipate the President in trying to direct the course of events.

Brother Wheeler's Sermon

Though the sermon by Rev. Samuel R. Wheeler may seem long to you, please don't pass it by without reading. The last half especially, upon the question of Christ's second coming and the close of time, a question being considered by many religious papers today, is timely. What he says regarding our responsibility and our hope is well worth reading. Don't let the length of this sermon keep you from reading it.

Opportunity No. 2

The article under this topic, introduced by Rev. G. M. Cottrell and written by W. K. Davis, of Milton, is given our readers because we feel that anything the SABBATH RECORDER can do to promote industrial enterprises in communities where we have churches, and so to open ways for Seventh Day Baptist young men to secure employment among Sabbath-keepers, is good and desirable work for our denominational paper. We sincerely wish we might see something started in our denominational centers that would in some measure check the scateration craze that has made so much outlying territory what George B. Utter once called "Seventh Day Baptist burying-ground."

Notice

The yearly meeting of the Sabbath Keepers Association will be held in White Cloud, Mich., beginning on the evening of May 27, and continuing until May 30, 1915.

A cordial invitation is extended to all interested to be present, and participate in these meetings.

O. J. DAVIS,
Secretary.

The way to have a growing faith in God is to find out what he has promised, and then ask him for it. The problem of life is not to make life easier, but to make men stronger.—David Starr Jordan.

Sermon

REV. SAMUEL R. WHEELER

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—John 3: 17.

For I came not to judge the world, but to save the world.—John 12: 47.

Theme: Christ's Contract with God.

May Heavenly inspiration be abundantly given in the consideration of this far-reaching theme.

INTRODUCTION

The world came not into existence by accident; but by the creative power of God, according to his own premeditated plan. For "In the beginning God created the heaven and the earth" (Gen. 1: 1). As the dwelling-house is built for the family, so the world was created for man. "And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1: 26). God has recognized this exalted pre-eminence of man through all the generations of our race. Again, as the ruler of a nation makes known to his people a new and important work, so God made known to his angel servants his purpose to create a world, which would greatly increase their work.

THE WORK EXPLAINED

He told them of man, made but "little lower" than themselves, "crowned with glory and honor"; man, free in moral action, having power to do what he knew to be right or what he knew to be wrong. Then he told them what a strong, crafty, deceitful and untruthful enemy man would have, and also revealed the sad, sad truth that man would yield to this enemy, would never be able to rescue himself from his power, and must have help from heaven or come to utter ruin. Then he proposed the plan of salvation for the individual, and for the whole world, and counted the great cost to complete it. He announced that it would be necessary for one of them to leave heaven, be "born of a woman, born under the law" (Gal. 4: 4), grow through the years from infancy to manhood, have a full experience of earth life, "in all points tempted" the same as any man. He also

made it plain that whoever thus leaves this glorious home to dwell as a man among men must proclaim truths that will bring upon himself ridicule, contempt, scorn, and an ignominious, cruel death. Then came the question: Who will thus sacrifice himself? Who will "manifest me in the flesh?" (1 Tim. 3: 16.) Who will undertake the mighty work of "reconciling the world unto me?" (2 Cor. 5: 19.) Silence, deep, solemn, penetrating silence.

THE RESPONSE

Father, my Father, send me. I will do anything, at thy word, to save thy children of the new world, and bring home to heaven all who will yield to our influence. I will bear all the humiliation, all the burdens and sorrows, and lay down by life to fully finish thy glorious plan of salvation. Verily, the "Lamb (was) slain from the foundation of the world" (Rev. 13: 8).

So clearly does God see from the beginning all along to the end, that future events are spoken of as already present. So also do the God-inspired prophets speak of the future.

THE CONTRACT

The offer accepted, the contract was then and there sealed between God and the Word. Yes, very properly the Word, for he was to be the messenger to carry the word from God to man, and from man to God. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2: 5).

The inseparable unity of God and the Word is told by the apostle John (John 1: 1-3): "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." Also by Paul (Col. 1: 17): "And he is before all things, and by him all things consist." When the Word came to earth as the Messiah, he surely came to his own world. He knew it as God knew it. He had seen the birth, life-conduct, and death of all generations as God had seen them. The text verses are his own words. One says: "God sent his Son to save the world." The other says: "I came to save the world." Here we see the unity of the Father and the Son as to the world's need of salvation, and their

mutual agreement to the contract for the Son to come to the world to save it.

SAVE THE WORLD

John 3: 16 speaks of salvation for the individual: "Whosoever believeth." The verse following announces salvation for the world. The one promises heaven to the person accepting Christ, whatever the condition of the world; the other announces a grand, moral and religious state of things among all nations, peoples, and tongues—the world saved. This will be when all heathenish darkness is dispelled by the True Light; when Confucianism, Mohammedanism, Brahmanism, and every other man-devised system of religion shall be supplanted by the religion of Jesus Christ; when false notions of God and his Word shall have passed away, and unadulterated teachings of the Bible shall be practiced.

SAVED WHEN

"Jesus shall reign where'er the sun
Does his successive journeys run.
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

From the very beginning the arch-enemy desperately determined this glorious condition should never be realized. He gained the victory over Adam and Eve; also over Cain and his descendants. With their help he captured the descendants of Seth and all the world. Seth's posterity were a God-fearing people for many centuries. "Enoch (the fifth from Seth) walked with God, and he was not; for God took him." But, intermarrying with Cain's descendants, they degenerated. In the midst of the seventeenth century there were only Noah and his family, eight in all, to recognize God. When the flood came, no doubt Satan gloated over his victory, shouting through all his infernal regions: "Ah, ah, we have conquered him who called himself the Almighty. We have thwarted his purposes in creating the world, blasted his promises and blighted his prospects."

The earth was repopulated, but in about four hundred years it came to much the same degree of wickedness as before the flood. God did find one man—Abram—and only this one, whom he called to build up a nation for himself. It required four hundred and thirty years for this nation to grow and make much impression upon the idolatrous world. During the next fifteen

hundred years till Christ, the devil's many nations crowded so hard upon God's one nation that the ten tribes of Israel were scattered throughout the remote parts of the earth; Judah was captive in Babylon seventy years, and Jerusalem, the only seat of and center of God's government on earth, lay in utter ruins. The captivity ended; Jerusalem and the temple were rebuilt; but such was the departure into sin, that God seemed to leave them. There was no prophet to make a God-inspired record for about four hundred years. Then "the Word was made flesh and dwelt among us" (John 1: 14), and he was rejected. With this view of the time before Christ it looks as though the devil had full control through all the four thousand years. Not so. During those centuries a multitude of holy men worshiped God in spirit and in truth.

GOD HIMSELF ACTIVE

Immediately after the enemy carried sin and sorrow into the garden of Eden, God declared the seed of the woman should bruise the serpent's head, even though the serpent should bruise the heel (Gen. 3: 15). This blessed, ever-blessed prophetic promise of God has been the bright star of hope undimmed through all time. It was seen by such men as Enoch and Noah before the flood, Abraham and Isaac, Jacob and Joseph after the flood. They assured and reassured the people, that the seed of the woman would eventually bruise the serpent's head. The seed of the woman is Christ. The serpent is the devil. Bruising the heel is not fatal. But bruising the head is fatal. All the wickedness on earth is only bruising the heel of Christ. It seriously injures but is not a deathblow to his cause. The success of Christ's kingdom on earth is bruising the head of Satan and bringing his cause down to death.

THE PROPHETS TESTIFY

That bruising the head of Satan will go on until the world is saved from his power, is proclaimed by God-inspired prophets. Psalm 2 says: "The heathen rage," kings and rulers counsel together against "his anointed, . . . yet have I set my king upon my holy hill of Zion." Then the promise, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The king is Christ. This psalm,

CHRIST AND THE PROPHETS

The Old and New Testaments have the same divine authorship. They agree together. Christ gives two parables (Matt. 13: 31-33): the mustard seed and the leaven. The spreading mustard tree from the very small seed teaches the spreading power of the gospel from the very small beginning at that time. The leaven teaches that the religion of Jesus Christ shall work until it permeates the entire mass of humanity. This view is sustained by New Testament commentators. "The Gospel of Christ shall be embraced among all the nations of the Gentiles" (Dr. S. Clarke). "This work is to go on until the whole is leavened, till the kingdom is completely triumphant, and the kingdom of the world has become our Lord's and his Christ's" (Notes on Luke, Clarke).

CHRIST'S POWER

Christ does not need to come to earth in bodily form. Among the words to his disciples after his resurrection are these: "All power is given unto me in heaven and on earth. . . . Go ye therefore, and teach all nations, . . . Lo, I am with you alway, even unto the end of the world" (Matt. 28: 16-20). Peter heard these words and thus testifies: "Jesus Christ, who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him" (1 Pet. 3: 21-22). From that time to the present, in heaven, beyond the reach of mortal vision, he has wielded more power on earth than the combined power of emperors, kings, presidents, and all other potentates of whatever name or nation. Apostles, martyrs, pastors, evangelists, Christian workers of one talent or ten, and the multitudes who have experienced the divine forgiveness of sins, have felt this power, and also have realized, in some degree, the fulfilment of the promise: "Lo, I am with you alway."

CHRIST WITH GOD

Christ keeps his exalted place at the right hand of God. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Ps. 110: 1). Matthew (22: 44), Mark (12: 36), and Luke (20: 42) all tell us that Christ quoted this prophecy and applied it to himself; and also said David gave it as directed by the Holy Ghost. Peter quoted it in his Pentecostal sermon

although written some thousand years before Christ, yet speaks of him as already in full possession. The psalm is very positive. It is one of God's unconditioned promises. "Whatever be the plots of hell and earth to the contrary, he reigns by his Father's ordination" (Stephen Charnock, 1628-1680, in Spurgeon's writings).

Isaiah (760-700 B. C.), in those sixty years, told such glorious things that he and his hearers must have been filled with ecstatic joy. These same things thrill our souls now, and fill our mouths with songs of praise to God who revealed this future history to encourage his own people. "And it shall come to pass in the last days, that the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it . . . Nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 2-4). Micah, contemporary with Isaiah, gave the same prophecy (4: 1-3). "This passage is a prophecy of the extension of the true religion over all the earth" (Family Bible).

"Of the increase of his government and peace there shall be no end" (Isa. 9: 7). "His princely rule shall perpetually increase, and be unlimited" (Jamieson, Fausset and Brown). "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 9). Habakkuk, about one hundred years later, gave the same prophecy (2: 14). "As the waters find their way into every cavern of its depths, so shall Christianity pervade every recess of the earth" (J. F. & B.). "He shall see of the travail of his soul, and shall be satisfied" (Isa. 53: 11). "Satisfaction in seeing the full fruits of his travail of soul in the conversion of Israel and the world" (J. F. & B.).

"Thou sawest till that a stone was cut out without hands, which smote the image . . . and the stone that smote the image became a great mountain and filled the whole earth" (Dan. 2: 34-35). The Comprehensive Commentary says on this prophecy: "The day is coming when Jesus Christ shall have put down all rule, principality, and power, and have made all his enemies his footstool, and then this prophecy will have its full accomplishment, and not till then."

(Acts 2: 34). It is also quoted in the Hebrews (1: 13). "This verse, it has been said, is more frequently quoted or referred to in the New Testament than any other verse in the Hebrew Bible" (Alexander on Mark).

PAUL AGREES WITH DAVID

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet" (1 Cor. 15: 24-25). This prophecy by Paul is closely related to king David's prophecy (Ps. 110: 1), although distant in time a full thousand years. One strengthens the other. Reading either of them brings the other to the mind. There is a general agreement of the commentators that this New Testament prophecy refers to "the end of the world," "the end of the mediatorial work of Christ," "the general resurrection," "the final judgment," "the consummation"; also that it renews the promise of God (Ps. 110: 1) that Christ shall sit at his right hand until all enemies are conquered.

WHEN SHALL THESE THINGS BE? (Matt. 24: 3)

This question, asked by the disciples, Jesus answered by relating future events. These were so numerous, so revolutionary, and far-reaching in results they could but occupy innumerable centuries in the world's history. Some of them were startling, thrilling to the disciples, and are to us now. No doubt they questioned, Will such things surely come, and if so, when? Jesus said: "Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels in heaven, but my Father only" (Matt. 24: 35-36).

At another time Christ was questioned. It was after the resurrection. The disciples had witnessed heart-rending scenes: Gethsemane, the betrayal by one of their own number, the midnight arrest, the mock trial before the Sanhedrin, Peter's denial, the mob trial before Pilate, the malicious crucifixion, the sad, sad burial of his body, and all their highly cherished hopes. Then they had been overwhelmed with wonder at his resurrection and overawed by his appearances and words during the past forty days. Now they stand with him for

the last time, just ready to ascend to the Father. Anxious, oh! so anxious to know something more definite about the future, they ask: "Lord, wilt thou at this time restore again the kingdom to Israel?" "And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power." Then he plainly said, as to their work: "Ye shall be witnesses unto me." Then the ascension. "He was taken up; and a cloud received him out of their sight" (Acts 1: 6-8). Thus these who were to write the Savior's life, establish his church, explain and expound his teachings to the whole world, through all the oncoming centuries, were left alone and their questions unanswered. They had been students of the world's history, past, present, and future, as given by Daniel and other prophets, with the Son of God as teacher; and yet their New Testament writings give no definite time when great events shall take place. Evidently it was never intended that any generation should know the time of the end of the world. Many God-fearing people have felt sure the end would come while they were still living. Disappointment has caused some to lose faith in God's word and others to come to their last days in gloom.

A minister, an acceptable preacher and pastor for many years, until he became much interested in prophecy, especially Daniel's, the last twenty years used his full powers to prove that the time was close at hand for Christ to take his seat on the throne of his father David at Jerusalem. The last year, as the fatal disease progressed, disappointment deepened. We could not comfort him. He said with emphasis, "I can not be reconciled." Thanks be to God, greatly to the relief of us all, some twenty-four hours before death, he did become reconciled, and said, "God's will be done," and spent the last night in confession and penitential prayer. The year before we had much the same scene with his wife. Although an exemplary Christian from girlhood, she always had a dread of death, and burial in the cold earth. She had been assured that the Lord would come and she would not have to die. The last year of life was a dreary time as she found herself failing. But, praise the Lord, a few days before death she gave it all up, saying, "God knows best. All will be

right." It is sad to think of the debate, discord, and bewildering darkness which have resulted from trying "to know the times or the seasons which the Father hath put in his own power." It is the Christian's privilege, especially in his later years, to sing with the heart:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

and then as death draws near finish the song:

"Filled with delight, my raptured soul
Would here no longer stay;
Though Jordan's waves around me roll,
Fearless I'd launch away."

GOD DOES NOT CHANGE

The beliefs of men do not alter the ways of God. Amidst all the conflicting creeds of Christendom, and wrong views of prophecy, God's contract with Christ remains the same, and the means used to save the world remain the same.

It seems to be God's part of the contract to use the rod. The flood, the burning of Sodom, the drowning of Pharaoh and his army, the scattering of the ten tribes of Israel, the captivity of Judah in Babylon, the final destruction of Jerusalem, and the overthrow of the Jewish nation, are mentioned in the Scriptures as the judgments of God in consequence of sin. God uses the natural elements to restrain sinful man. Psalm 148: 7-8, says: "Ye dragons and all deeps, fire and hail, snow and vapors, stormy wind fulfilling his word." Divine chastisements are still a necessity. One shudders to think what the world would come to if there was nothing beyond the control of man, nothing to make him fear and tremble, nothing to force him to remember and acknowledge the Almighty.

THE HOLY SPIRIT

The last night, a little while before being arrested, Jesus said to his disciples: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. . . . The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14: 16, 26).

The Holy Spirit, a distinct personality direct from God, moves with power upon

the mind and heart of man. "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1: 21). The Holy Spirit came with great power to Saul of Tarsus on his murderous errand to Damascus, convicted and converted him, then instructed and comforted him (Acts 9: 3). He does the same now on the crowded streets under the midday sun, and in the private chamber in the midnight darkness. He calls upon the merchant in his store, the banker in his bank, the mechanic at his bench, the laborer at his daily task, the herdsman on the plains, the forester in the forest, and the farmer in his fields. Sometimes he comes with wonder-working and transforming power where Christians are assembled for worship, in small or large numbers, suddenly convicting, regenerating, and thoroughly changing the current of thought, and purpose of life, both of moralists and hardened sinners.

CHRIST'S EARTH LIFE

During the forty centuries before Christ the world made but little progress toward God. Divine chastisements, the Holy Spirit's power, the sacrificial worship pointing to the sacrifice of the Savior on Calvary, and the glowing visions of the prophets promising his coming, were not sufficient. It was fully demonstrated, and is a lesson for all time, that the world could not be reconciled to God without the Word becoming incarnate and dwelling among men.

God knew this from the beginning. In his infinite wisdom he does nothing prematurely. "But when the fulness of time was come, he sent forth his Son" (Gal. 4: 4). Then the world started on a new era. Satan was desperately enraged.

There followed unspeakably cruel persecutions, and death by a pagan Rome, persecutions, intolerance, and corruption of papal Rome, and ten centuries of dark ages, the Bible a sealed book to the mass of humanity. But glory be to God, the Light of the world has come. The devil could neither extinguish it nor hide it. The exemplary life of Christ, his love manifested for man, his soul-yearnings and strenuous work, his buffetings and sufferings, and the story of his ignominious death upon the cross, were all preached from hearts burning with love to God and man, with marvelous effect upon the heart of

the savage and the criminal, the civilized and the cultured.

INCREASE OF CHRISTIANS

In spite of all the fierce and murderous opposition, at the end of the first century, only about threescore and ten years from the crucifixion, there were five hundred thousand Christians. Also thousands had died rejoicing in hope of heaven through Jesus Christ—blessed be his name forever and evermore. In the year one thousand there were fifty million Christians; in 1500, one hundred millions; in 1800, two hundred millions; in 1880, four hundred and ten millions. In this same year, 1880, there were three communicants in the same number of inhabitants, where there was one in 1800. (Problem of Religious Progress, pp. 446, 517).

THE WORLD SAVED

The thought of it exhilarates the soul beyond measure. No dens of infamy, no murders, no liquor traffic or drunkenness, no labor troubles or oppressive monopolies, songs of praise to God instead of streams of profanity, no depraved men and women to wreck peaceful homes, sending children out worse than orphans, no bandits and highway robberies. Instead of such wickedness, peace and safety. Instead of jails and penitentiaries, houses of worship enough to receive the large throngs pressing into them. The Scriptures so well taught and practical that complete harmony exists among the numerous churches, "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion" (Isa. 52: 8). The Savior's prayer to the Father answered: "That they all may be one even as we are one" (John 17: 22). "And there shall be one fold and one shepherd" (John 10: 16).

THE HUMAN AGENCY

To bring about this glorious time, verify the ancient prophets of God, and the prayers and sayings of Christ, rests upon his followers. The Father, Son, and Holy Ghost are always ready and urgent to do their work. But the three combined do not do the work of those who are "born again," born anew, born from above, regenerated. The success of Christ in the world depends upon their Christian activity. In any given locality where Christian activity languishes the cause of Christ also

languishes. No Christian should think only of his own salvation, although this is of more importance to himself than any amount of earthly possessions. But one's own safety is a small matter, in the way of saving the world, compared with the numbers an earnest worker will bring to Christ. Every Christian should feel as enthusiastic to bring the millennial period as though it were to come in his own lifetime. This happy time will come when a sufficient number become colaborers with Christ. Also this will be hastened according to the faithfulness of the collective body of Christians. Let every one work. The boy, the girl, the young man, the maiden, the man and woman in the vigor of mature years, the aged, even though broken with labor and infirmities, one and all are needed, and will be recognized by Christ as his helpers to fulfil his heaven-arranged contract to save the world.

Some one has thought about the Angel Gabriel saying to Christ: "You have gone to earth, done your work and returned. What arrangements have you made for it to be carried forward to completion?" "My followers are to tell it to others." "But suppose they should fail to do so. Suppose Peter and James and John should say nothing about it. What other plan have you?" Christ replied: "I have no other plan."

Dear brethren, how exalted our position! How important our work! How great our responsibility! How large our reward! God is abundantly generous. Quietude of soul is worth more than all earthly treasures. King David possessed it when he wrote the Twenty-third Psalm: "The Lord is my shepherd; I shall not want. . . . He leadeth me beside the still waters. He restoreth my soul. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Such calmness of soul, such a feeling of trust and security in God, amidst all the changing scenes of one's earthly career, is reward a thousand fold in this life.

THE HEAVENLY REWARD

Though the earthly reward is so large, the heavenly reward is larger and richer beyond comparison. The most precious materials and beautiful things of earth are used to give us a faint idea of the glorified home for those who have accepted the Savior.

The First or the Seventh?—Decide Now

MRS. M. LANG

(Written by a sister 75 years of age, and published by request)

Who gave the name to Sunday—say?
Who told you 'twas the Sabbath Day?
It is the first day of the week,
And yet there's some who dare to speak
Not truth, but falsely testify
That first means seventh and don't say why.

'Tis blindness in the first degree;
With darkened vision they won't see,
Nor yet discern with common sense.
They live in darkness and pretense;
Their creed is false like all they say,
For Sunday is not the Sabbath Day.

They can't invent one single name
For Sabbath Day and 'tis a shame.
The record plainly states 'tis seven
And it begins its day at even—
Not midnight nor at morning light,
But sundown, when begins the night.

The wisdom of the virgins wise
Was safer than the false disguise
Put on by those who still will say
That Sunday is the Sabbath Day.
Just talk with God and see if he
Won't show you where we disagree.

He's safer to consult than men
Who can't tell how or why or when
The Sabbath was to Sunday changed,
Nor how things got so disarranged.
Some say 'twas changed when Christ arose;
These folks are very ill disposed.

'Tis hardly fair for men to boast
And make some think they know the most;
The wise will see and understand.
Remember now is his command
The Seventh Day to holy keep,
And untold blessings you may reap.

Yes, they are blind and blind indeed,
Their rest is false, 'tis Satan's creed.
Go search the Scriptures while you may
And know the Lord's own Sabbath Day;
There light and truth are both combined,
The Sabbath Day to help you find.

"Remember" does not mean invent
Some other day and rest content.
Why misconstrue in this false way
The meaning of the Sabbath Day?
You feed on husks; but from them turn,
No more the Sabbath Day to spurn.

I once was blind, but now I see;
By God's own word I was made free.
The way so clear I understand,
I'm guided only by his hand.
The night is past, the day is bright;
I now can walk by faith, not sight.

156 Champion Street,
Battle Creek, Mich.

"God is no respecter of persons." Every Christian, when freed from his tenement of clay, will be carried by the angels, as was Lazarus, to that restful realm where "sickness and sorrow, pain and death, are felt and feared no more." And, in that beautiful home, "the streets, we are told, are paved with pure gold, and the Sun—it never goes down." We think of heaven as containing no earthly material. But the prophets had to use human language, earthly materials, and earthly scenes to make known their God-given visions. How else could they reveal them to the people? Also the same truth would be expressed in different words, figures, scenes, and comparisons, by each prophet, according to his bent of mind, education, and surroundings at the time of his writing. But the information given must be true, the figures must represent a reality, and the impression made upon an intelligent mind must be substantially correct. This is God's way of making known heavenly realities to his earth-born children.

THE REVELATOR'S VISION

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb" (Rev. 7: 9-10).

This vision teaches that the number gaining heaven will be exceedingly large, composed of citizens from every part of the earth. Also that there will be occasions when an innumerable multitude will assemble around the throne of God to praise him and the Lamb for their salvation. "Salvation! O the joyful sound!"

Brethren, my dear brethren, we who have received Christ as "the hope of glory" and are faithful unto death, will rejoice with exceeding joy to join this vast multitude to express thanksgiving and praise for our salvation.

Oh! the beauty, the grandeur, the glory, and the spiritual ecstasy of such heavenly occasions—far beyond our present grasp of mind or heart. Then shall we realize the unspeakable largeness of our reward for working with Christ to save the world.

Boulder, Colo.

MISSIONS

From the Secretary

The following are items of interest taken from letters of recent date received:

I have just received notice from the Committee of Reference and Counsel, that the State Department at Washington has given notice that all missionary societies in the United States must secure passports for all missionaries bound for China, India, Turkey, Africa, Burma, and in fact nearly all missionary fields, while war conditions continue. These passports can be secured by applying to the Bureau of Citizenship, Department of State, Washington, D. C.

DEAR BRETHREN:

Ever since I have been leading the Hungarian Seventh Day Baptist Mission, I have devoted most of my little income to the Lord's work, so that I could bring more people to the truth. During this time I have written excellent Bible studies, with charts and maps, which work harmoniously with all parts of the Bible. These will surpass all the former editions.

1. *Bible Studies.* We send out thousands of circulars to all parts of the United States and Canada, teaching the gospel by correspondence.

2. *Gospel Songs.* We will soon have some new song-books published containing a new song composed by myself. In order to publish these we have to have a little money; but as I can not finance it, I kindly ask you dear brethren to help me in this great work.

May God bless all those that volunteer to donate something for this. Kindly excuse me, brethren, for the liberty I take in asking for help, but we have to strengthen the foundation of the Hungarian Mission. "God loveth a cheerful giver." (See 2 Cor. 9: 7-9.)

May God bless you, one and all, for your kindness towards us, and may we hope that a little help will be extended towards us. Kindly address all communications to Rev. J. J. Kovats, 11819 S. Union Ave., Chicago, Ill.

J. J. KOVATS.

I have just received a four-page letter from John Manoah, who signs himself

"Evangelist," written at Sira, Mysore State, South India. This is a heathen village, forty miles from the railroad. Our brother has been in communication with Marie Jansz, of Java. He writes that there are a dozen or more Sabbath-keepers there. The letter is well written, and is largely composed of Bible quotations, praising God that he has found Christ, the Bible Sabbath, and baptism. He asks our prayers for his work as he travels from village to village preaching the gospel. He appeals for help to start a mission at Bangalore, a big town in the central part of South India. He also sends a five-page tract on baptism.

Our readers will recall that Marie Jansz has been talking of sending some of her inmates to another colony. It would seem that she has about two hundred people to care for now. The following letter was written in Dutch to Marie Jansz, and she inclosed it to me. Sister Catharina de Boer has kindly translated it for me:

BELOVED SISTER MARIE:

In my letter I forgot to tell you to first send those boys and girls which can be roomed in the sheds, as it will be easy to prepare a place for them. Please let me know which you'll send first, the boys or the girls, and how many; then I will get their little compartments ready. I have already got bamboo collected for that purpose. The first ones you may send as soon as you can get free transportation. I'll have things ready for them.

But now a word about yourself. From Sister de Boer I learned that you were ill, and I can not let you stay there alone. Can't you arrange it so as to come away from there? Then I can take you with me to Salatica and, when recovered sufficiently, you can look after the people here. May the Lord our God guide you in this matter.

Dear Marie, I feel anxious about you and ask myself the question whether there would not be a more suitable field of labor for you. The work there seems too much, and the duties too pressing for you in your feeble condition. I can not bear the thought of you being there alone without help, and nobody to care for you. You certainly have been fighting a big battle, and undoubtedly the good seed sown with

so much love and self-sacrifice will, in due season, yield a plentiful harvest.

Commending you to our heavenly Father's care, guidance and keeping, I remain,

With fond love and sympathy,

ALICE.

White Cross Colony, near Salatica,
January 16, 1915.

We are in receipt of a bulletin announcing the opening of the fourth year of the Union Language School, Department of Missionary Training, of the University of Nanking. Here the Chinese language is presented orally, and without the use of text-books.

The following are extracts from a letter from Rev. T. L. M. Spencer, of Georgetown, British Guiana, S. A.:

MY DEAR BROTHER:

I wrote you a few weeks ago briefly, as I was very depressed in mind over the death of my only sister at Barbados, West Indies. She had only a week's illness. We are in a world of trouble and therefore must expect these things. I am now without brothers and sisters, but God has given me those in him. I am now getting off the *Herald* for this month. For the present I am distributing gratuitously. I could not get it through without the appropriation of the Tract Board. I have received many encouraging letters from different parts of the States. An isolated Sabbath-keeper, of Princeton, Mass., recently wrote me. The name is Fay. Perhaps you know the family.

I feel glad to read of the success of the work in America. May the Lord continue to pour out his blessing upon you all.

The work here is in a healthy condition. Three new persons have taken their stand for truth. Do you remember my cousin? You visited her house, and met her husband, an Englishman. She will soon be baptized. He believes, but has not fully surrendered.

Enclosed you will find my report for the last month.

Yours sincerely,

T. L. M. SPENCER.

In a recent letter from Elkhart, Kan., we learn that things are prospering there. The prospects for crops are good and the town is growing rapidly. A number of

farms have recently changed hands. Quite a few of our people still remain, who own many acres of good farming lands. On Sabbath evening, Brother E. D. Stillman delivered an address on "The Bible and Science." He is to follow this with lectures on other subjects.

E. B. SAUNDERS.

Among the Scattered Sabbath Keepers in Arkansas and Oklahoma

REV. WILLARD D. BURDICK

When I stepped from the train at Fouke I found Elder G. H. F. Randolph and Brother C. C. Van Horn waiting for me. It was soon decided that we should have a meeting the following night (Thursday), and that meetings should be continued for several nights. Many besides our people attended the meetings. There was a marked seriousness and thoughtfulness among the people, and many testified to an increased interest in their own spiritual welfare, and their anxiety for the cause at Fouke. I hope that some who started in the meetings will go forward in baptism and unite with the church.

On the second Sabbath afternoon I spoke for a half-hour at the Christian Endeavor prayer meeting on the Sabbath question. Wishing to help the boys and girls present to better understand the meaning of the Sabbath I asked them if the commandment reads, "Remember the Sabbath day to go a fishing"? or "Remember the Sabbath day to go to town"? A little girl who had walked about eight miles the previous Sabbath to attend church answered, "Remember the Sabbath day to go to preaching." This same little girl has cried two or three times recently because she could not go to church on Sabbath days.

Fouke has many children and young people of promise who show the good influences of school, church, and Christian homes. Several of these young people told me that the meetings had helped them a great deal.

This visit at Fouke gave me the opportunity to visit some of the classes in the school, and to learn by observation about the work that is being done. Much credit is due the teachers who are so faithfully

and sacrificially giving their time to educate the young people under their care.

Few people realize what Elder and Mrs. Randolph have done during the history of this school to make it possible for the young people of the Southwest to secure an education, often boarding and rooming them in their own home for such work as the boys and girls, or young people could do in connection with their school duties.

What is to be the future of the Fouke School? I can not say, for I do not know. Its continuance and prosperity depend upon the attitude of the people at Fouke to the work; the securing of capable and trustworthy teachers; and moral and financial support by the denomination.

Of this I am certain, that our young people of the Southwest will suffer an irreparable loss should the Fouke School close, and our cause in Arkansas would receive a great backset.

Of course I was anxious to see Elder Randolph's peach orchard, about which I had heard good reports. But the orchard surpassed my expectations. There are over 2,000 Alberta trees in bearing, and 9 acres more that will soon be bearing. The orchard is carefully cultivated, and but few trees are missing.

To protect the fruit from frosts Brother Randolph purchased about 400 fire pots this spring, and, with the assistance of his three sons, he has kept his orchard warmed several nights when the mercury went several degrees below freezing. As the result of hard work and considerable expense they have a most promising outlook for peaches; and if nothing unforeseen happens they will harvest several thousands of bushels of choice Albertas.

Elder Randolph was not well while I was there, but I think was feeling better towards the close of the meetings.

I regard Fouke as a promising place for Sabbath-keepers in the Southwest to locate. Seven years ago this coming fall I attended an association at Fouke, and since then several brick business houses have been erected and several good residences have been built. The town is 16 miles from Texarkana, and is the second town in size in the county, I believe. Everything indicates that Fouke will steadily grow. Land can be bought not far from the town for \$10 an acre. It is one of

the places where I would like to have money invested in land.

I hope that Elder Randolph will be able to visit some of the lone Sabbath-keepers in the Southwest this summer. I find them anxious to see him and hear him preach.

On Monday, April 19, Brother Scouten and family took me to Texarkana, where I was to take the train for Stuttgart. This ride was greatly enjoyed because the woods were beautiful in their green, and the white of the dogwood attracted the eye everywhere.

Visiting in Iowa

REV. H. D. CLARKE

DEAR BROTHER SHAW:

I arrived at Osceola, Iowa, on Friday, April 23, too late to proceed further to spend Sabbath with any of our L. S. K's, but the Seventh Day Adventists had arranged for me to preach for them. I preached in their church several times years ago when placing orphan children there. But a very sudden death made necessary a funeral at same time and place. I was, however, most hospitably entertained over Sabbath and Sunday and also saw six of my orphan wards, one of whom is now the leading pianist of the city and a singer of marked ability. This was a happy meeting with these dear young friends.

At Welden I visited Mrs. Dorcas B. Hall and husband. Mr. Hall was once a student at Milton under President Whitford. Mrs. Hall was a member of the West Hallock Church. Her daughter, Miss Elizabeth Bavington, is a teacher in the Indian School at Toledo, Iowa, a Sabbath-keeper, and not knowing it I passed her by when I visited at Toledo.

My visit at Council Bluffs was most agreeable and, I was assured by friends, very helpful. Miss Cora Tarbell, of the First Brookfield Church, is a faithful, loyal Sabbath-keeper, and though obliged for three years past to be in a Catholic hospital, she has her Bible and RECORDER for greatest comfort. I took her over into Omaha by invitation of friends there and had excellent visits with Mrs. E. M. Rogers and daughter, Mrs. E. R. Gavitt, of the Plainfield Church, and Mrs. Stella Burdick, and others. We found also the daughter of Pastor G. B. Shaw, Miss Hannah, visiting

in the city. Returning to the Bluffs we visited the Christian home where Miss Tarbell had once lived. It will interest many readers to know that Miss Tarbell's mother was an organist in the Leonardsville Church for twenty-five years. I was warmly welcomed in Council Bluffs by Mrs. Annie M. Weaver and her daughter, Mrs. A. S. Harrington, and husband, from North Loup. In these homes mentioned I found the RECORDER a welcome visitor.

At Botna was Mrs. Ellen Ramsey and daughter, of the Garwin Church. Mrs. Ramsey is the postmistress, and her husband, though blind, keeps a grocery store. Their son has the rural delivery route. Mrs. Ramsey is the sister of Eld. E. H. Socwell.

I was obliged to spend a night at Marilla en route. In 1904 Mrs. Clarke and I placed a large company of orphan children there.

Sabbath, May 1, was spent at Sioux City. Sister Mary C. White, of the Brookfield Church, is a loyal member yet. As she was with a sister who is seriously ill, I could not go to their home, but she came to see me at the beautiful home of A. J. Westfall and there we had a very pleasant talk over affairs of church and her old Brookfield home. Mr. Westfall and wife came from Herkimer County, N. Y., and were old friends during our school days. Mr. Westfall once "run for governor" of Iowa, and occupies a prominent place in Sioux City affairs. He took me to the Seventh Day Adventist and the Unitarian churches, he himself being a Unitarian. He owns and manages much of the telephone system of the city and surrounding country. He speaks well of the "Sabbatarians" and introduced me to many people of the city, among them the lady managers of the Florence Crittendon Anchorage. It was learned that the majority of girls placed in that anchorage come from the small country hotels, a warning to working-girls to shun the hotel. I never placed orphan boys and girls in hotels, though the demand was great and some proprietors are Christian people.

At Alcester, S. D., I found two faithful Sabbath-keeping Swede women greatly interested in our denominational affairs. One aged brother in the country could not talk English, but we left him best wishes through his daughter-in-law. His children

are not with him in faith. In this town I visited the Congregational pastor and gave him some of our publications, also left some with the Baptist pastor. Sisters Christina and Anna Swendsen gave a joyful welcome and speak kindly of the Seventh Day Baptist ministers who have formerly visited these parts.

At Inwood, Iowa, I found Miss Fern Crosley, of the Milton Church, who is teaching domestic science, sewing, and other studies in the high school. I was introduced to the superintendent and all the teachers and visited several classes. The superintendent said, "Miss Crosley has done good work here this year." I found that the teachers and others respected her loyalty to the Sabbath when they found she did not attend high school functions that came during Sabbath hours. That is where some Seventh Day Baptist teachers are gradually led away, by yielding to temptation to attend such exercises on the Sabbath. And I wonder how many of our Seventh Day Baptist teachers take and read the RECORDER when away from home, like Sister Crosley?

Very much could be said of these visits and these scattered people that would no doubt be of interest, but space forbids it. Many feel their isolation and almost helplessness, yet struggle on against the tide of worldliness and "Sabbathlessness," if I may use the term. Some long for the old home "back yonder" and former associations. Others are content to stay where they are, for it has been home so long and children have grown up in these surroundings. I have found more hearty welcomes than I anticipated. A few have given up the race for eternal life and drift along with the present irreligious, Sabbathless tide. More and more we must magnify the influence and power of the home church over the lives of people, and the importance of such an environment for growing families.

To be hindered in the work and yet not be impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And it has been the problem of many a man who was tempted to think himself forsaken ever since.—Hilton Jones.

True Nobility

J. H. TITSWORTH

Excellence and perfection are the result of exercise, and one rises to a noble field of thought and action, not by accident, but only so far as he exerts and expands his highest moral faculties. All that may be said of true manhood describes to each his unattained but attainable self. Books, monuments, pictures, conversation, all are portraits in which he finds the lineaments, not of himself, but of that character to which he aspires. You have doubtless already anticipated the statement, that first among the principles and qualities which should enter into, and govern the formation of, true greatness is truth, or more precisely, an entire truthfulness, extending beyond the mere avoidance of verbal falsehood, to the rigid preservation of perfect integrity of being.

In the varied departments of life, that man who stands forth in unimpeachable veracity is a pattern of moral worth, worthy our imitation, and his reputation is more than wealth and honor. Truthfulness to yourself, your own instincts, your own high purposes, your fellow-men and to God,—this presents the fairest specimen of human excellence. Also let there be inculcated in our natures the feeling of self-respect, not that we should regard ourselves as essential to the honor of the world or the glory of God, but view ourselves as susceptible of ennobling influences and capable of imparting such influences to others. Respect ourselves, not so much for what we are, as for what we may become, by careful attention to the underlying principles of true nobility.

Not less important is the respect for the reputation of others, a character free from the spirit and habit of detraction, the most unlovely and yet the common traits in the history of our race.

Self-forgetfulness enters into the texture of noble individuality. That which distinguishes a high order from a low one is surely not the enlightenment with which men pursue their own advantage, but it is self-forgetfulness, disregard of personal pleasure, because some other line of conduct is nearer right.

Piety is in no sense unfavorable to the highest intellectual and moral cultivation,—the mind rises as from a deep sleep when

piety takes possession of the heart, and awakens at once the dormant energies of the soul. In the absence of personal, heart-felt, genuine piety, the world will be cherished, and all higher impulses and aspirations will be lost. With these underlying principles of true nobility we are ready to see the central idea of virtue which, in itself and for itself, is the most desirable. He who has performed an act of genuine love and service feels exalted and blessed by the deed. Where a divine and unselfish idea preponderates, virtue is not an effort but a law of nature,—purity is felt to be necessary.

The foregoing are the simple elements of a noble life animated by one grand and ennobling impulse, in harmonious subservience to which all lesser aspirations soon find their appropriate place. I have depicted to the reader one broad type of character, not especially belonging to any profession, but to which priest and layman, king and peasant may equally aspire and attain. But how shall we reach this point, so easy to suggest in words? Raise the level of public opinion, insist on a higher standard; increase the demands for goodness, and the supply will follow, at least mankind will do its best. Until we require more of one another, more will not be provided. A noble life has its prescribed modes of attainment, and it is our duty and privilege to seek and secure its advancement in the way, and within the limits, prescribed by infinite wisdom. It must be sought by an earnest cultivation of all the graces and virtues which are commanded by God and man, and is only secured as the well-merited reward of a pure and useful life.

As an edifice is erected by carefully laying one stone upon another, so a noble life must be built up by good deeds, faithfully and constantly performed, as day after day bears us along amid the busy scenes of life. We must see that our hearts are pure and our thoughts sanctified by virtue and holiness. God's uniform is better than the world's.

Then let us throw off the lower laws, the selfish, debasing influences of our professions, and obey the higher. Follow love, truthfulness, manliness; follow these first and make our professions subservient to them. Then shall we see—exhibited in God's noblest creation, Man—true nobility.

WOMAN'S WORK

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

The Federation of Women's Boards of Foreign Missions asks that all missionary societies request their pastors to preach peace sermons on Memorial Day, and that the women back up this request with united prayer for all the pastors, and that July fourth be observed as a day of prayer for peace. While these days fall upon Sunday this year, there is no reason why we may not join this movement upon the Sabbaths preceding these days.

It is said that the mothers, wives and daughters of America form 64 per cent of the church membership, and all are invited to join this peace committee.

The federation has published a "Pageant of Peace and War," hoping that it will be used very extensively and carry its lesson to millions of men, women and children. It would be well worth while if women could help change the attitude of the world on war.

The pageant consists of six scenes:

1. Spirit of Peace and War.
2. War; Its Beginning; At the Front; After the Battle.
3. Good-will toward Men; Conquests of Peace; Historic Events.
4. Volunteers for Peace.
5. Friendship of the Nations; Illustrated by children.
6. The Song of Peace at Bethlehem.

Copies of the pageant with music may be had for 25 cents each; six for \$1. Send for material to Miss M. H. Leavis, West Medford, Mass.

A Quiet Crusade

John and I were sitting by the fire in our cosy living-room. I was knitting for the soldiers and reading my missionary magazine which had just come. "Good," I exclaimed, as I read about the "Movement of Christian Women for World Peace." "What?" said John, who was absorbed in war news.

John and I have taken the war seriously. It is the only great war of our generation

and it has made a tremendous impression on us. It seemed impossible that it could come so suddenly and my days and nights have been haunted by its horrors. I have made myself read the dreadful accounts, for I felt cowardly to be unwilling even to share in the knowledge. I have imagined what it would be to have John come in some evening and tell me suddenly that he was going to leave me alone, going to war, to face horrible suffering and death, to kill other men whose wives love them and depend upon them as I do on John. I have thought so often of our boy, safe now in his bed upstairs, perhaps grown to manhood, ready for college, and then instead of entering college, marching out with his regiment into the trenches to die in agony, *my little boy!* I have pictured myself, here at home alone, sitting over the ashes in this very room, as thousands of women are doing in Europe, and I have come to hate war and fear it. It does not seem to me splendid and heroic, but cruel and barbarous, a crime against humanity and a sin against God. I have tried to think what women could do to help. There seems to be little or nothing. It is like a nightmare where one stands paralyzed in the presence of a horror of darkness.

Of course we women all began to knit. It was a relief to us, and we were so glad to hear that some had gone as nurses, but I have wondered and wondered if this is all that women can do, and now comes this definite suggestion and plan. We worked together in the jubilee and women proved the strength and unity of our missionary organizations, and the joy and power of united service for which Jesus prayed. Now these same great societies, with as many more for home missions, Young Women's Christian Association, and the Mothers' Congress and Parent Teachers' Association and others that wish to, propose to enter on a quiet crusade for peace, and I can join.

So I exclaimed, and John looked up from his paper and said, "What?" I told him that the 4,000,000 women of all these missionary societies are going to unite to help bring peace on earth.

"How?" said John. "What can they do?"

"They can pray for one thing," and somehow it strengthened me to think of

thousands and thousands of women everywhere praying.

"What will they pray for?" John asked, a little unsympathetically, "That the war shall stop now?"

"I don't think we shall begin there, John. We shall pray rather that the spirit of Jesus may come into the hearts of men and that all war shall cease."

"Do you mean disarmament?"

I know John thinks that is impracticable, though we women would take any risk of peace rather than the awful certainties of war. But I did not want to argue, so I said, "This is a non-political movement. We are not going even to discuss these questions in this movement, though I heard you tell little John last month not to ice his snowballs. He said he would not throw them but you said the best safeguard is not to have them at all. That is a pretty good principle for you older boys."

"Well, if this is just a movement of the women to pray it can't do any harm," said John, patronizingly.

"But you don't think it will do any good?" And then I added, "John, dear, what has been the greatest force in all your life?"

John's face changed. He did not answer, but I knew he was thinking of his mother. She was a frail invalid whose prayers had prevailed against the temptations and passions of his wilful boyish nature. Her prayers prevail today, although she has been in heaven for many years. She did not argue or command. She had no power to enforce commands. She just loved and suffered and prayed. Maybe some day women will vote and will be so much wiser and more statesmanlike and stronger than men that they will lift things up to a higher level, but now, today, which is *our* day, most of us have to fall back on the old feminine methods of John's mother,—love and patience and prayer, and so help our men to do what is right in legislation and statesmanship.

Then I read on about teaching Christian ideals of peace and heroism to the children in the home and in the school. When we think how boys catch the military spirit through training, it makes one feel the wisdom of beginning early to *train for peace*. I was so glad that I had begun on missionary heroes with little John. Livingstone instead of Napoleon is his ideal. Of

course we all agree that it is a good thing to pray and to do this training, but how can we make other people see and feel as we do. Then I noticed the suggestion of a pageant. We need some popular and vivid way of bringing ideals of peace to all our people, something in which the entire community can take part; an appeal which can not be mistaken even by the least thoughtful. It would not be difficult to give the pageant with our five churches, even in this little town. The women's home and foreign societies could lead off. The school-teachers would drill the children, the men would help with the band and in marching; the woman's club and the grange would join, and the Y. W. and Y. P. S. C. E. and the Bible schools, and we would illustrate the beauty of peace and the wickedness of war. I knew that the women of the other churches would get this same message in their missionary magazines, as it is a united movement, and I should find them ready to help. So we women can really do something to influence public opinion, while we pray—all the peace societies say you must do that—I love the idea, too, that the missionaries will gather the Christian women over in Asia and Africa and the islands of the sea, and will unite with us in our day of prayer appointed for the Fourth of July. I don't suppose men can stop war once it begins, not even kings or presidents or czars, but I think God will find a way to answer the prayers of the women of the world who love him. Our women's missionary societies have been carrying his message of love and peace to all nations for fifty years. They seem to be the world's real peace-makers, and so are the "children of God." He will not turn a deaf ear to his children, and who but God can straighten out the terrible tangle of the nations?

John went downstairs to attend to the furnace, but I sat by the fire thinking. If I am to pray for world-peace, the kingdom of peace must begin in my own heart and home and town. I must live out the ideals of Christ, not just preach them, by loving my neighbor here and everywhere in God's world. I must get rid of race prejudice. I must rule out selfishness and covetousness and hate, and so be worthy to enlist in this quiet crusade. We must mobilize tomorrow all Christian women in this town. I must send to the board for a copy of the

pageant. We must win our children and our men and all men and women till love shall overcome hate, peace conquer strife, and the Prince of Peace can begin his reign. What a great, wonderful, beautiful undertaking it is. How it seems to bring little me into a new relation to God and to his world. Let me not fail, O Lord, to do my part.—*Bulletin of the Federation of Women's Boards of Foreign Missions.*

Report to the Chicago Commission

Miss Phoebe Coon, who has had charge of the Junior department of the Chicago Territorial Commission, sent in this report of our work, which she gave as a part of her general report at the recent meeting of that commission. She wishes to say that Mrs. Eugene Davis gave her the information about the schools in China.

The Woman's Board has no definite organized work for children. The children at home are interested in missions, through work in Sabbath-school primary departments and Junior Christian Endeavor meetings. Mission study classes for young people have furnished information and aroused interest in the work of foreign missions.

In Shanghai, three day schools for small children are conducted. One is in what has been known as the native city, and has been in existence many years. It is usually taught by one of the former pupils of the Boarding School. A foreign missionary visits the school at least twice a week: once for reviewing the work of the week, and once to conduct the Bible school held on the Sabbath. Another day school, near the Boarding School, has accommodated many of the poor children of the neighborhood. Some of the little sisters insisted upon coming with their brothers, so a small school for girls has been opened. These children, aside from daily religious instruction, attend in a body the weekly church service. Since the girls' school was opened, the decorum on the part of these little pupils has been much improved. The Bible-school work for all the children is an adaptation of Graded Lessons.

In Lieu-oo, a town some twenty-five miles distant from Shanghai, a school for very poor children was formerly maintained just at the edge of the town. Each

child paid a fee of ten cents a month to help pay for books. Now that has been given up, and a school for girls is conducted in the town.

Boarding schools for both boys and girls are conducted in Shanghai, with a few day pupils taking advantage of the teaching offered there.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. Daland on May 3, 1915.

There were present Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Daland, Mrs. Babcock, Mrs. A. E. Whitford, Mrs. Crosley, Miss Phoebe Coon, Mrs. O. U. Whitford, Mrs. Maxson.

Mrs. West read Psalm 46, and Mrs. Morton offered prayer.

The minutes of April 5 were read.

The Treasurer's report for April was read and adopted. The receipts were \$309.80; disbursements, \$17.04.

The Corresponding Secretary read a letter from Mrs. Babcock, of Nortonville, Kan., concerning the Lieu-oo Hospital Fund.

Several paragraphs were read from the Missionary Bulletin urging concerted effort on the part of pastors, churches, and Christian women to inspire the hearts of God's children with religious fervor, for the gospel of *Peace*.

It was voted that a request for the preaching of Peace sermons on the last Sabbath of May be printed in the SABBATH RECORDER.

Mrs. West made a report of the meeting of the Chicago Territorial Commission of the Federation of Women's Boards, held in Chicago on April 6. Much time was spent during that meeting in taking action on the recommendations of their Executive Board.

After the reading and approval of the minutes the Board adjourned to meet with Mrs. Crandall in June.

DOLLIE B. MAXSON,
Recording Secretary.

It is ours to be either the grave in which the hopes of the world shall be entombed, or the pillar of cloud which shall pilot the world forward.—*Alexander Hamilton.*

An Opportunity

No. 2

REV. G. M. COTTRELL

Many RECORDER readers will recall reading with much interest an article in the RECORDER of March 1 under the above caption. If not, please get out your paper again and read it. The natural sequel or conclusion to the propositions advanced there would be to offer a real and practical plan of carrying out the industrial suggestions there made. This the author has done; but as it seemed to involve also so much of the personal element and interest, he was too modest to ask for its publication, but consents for the writer to do so.

Here is a real opportunity to help a good cause and yourself at the same time. Not a get-rich-quick scheme, but I hope better than many of these.

I expect to invest some in it, and expect to secure a good rate of interest on the money, and return of the principal after a term of years. That is better than I realized from a larger sum that I put in a Joplin mine. I have never sighted any principal or interest returning from that.

But my main thought is not for profit, but to help Milton College, and our Sabbath interests, and the young men and women for years to come who are seeking to secure an education and to become loyal and efficient Seventh Day Baptists. This Milton print plant has already been a source of help to many Milton students, my own son among the rest. And I wish that not only Milton but all our college towns and church towns had these helpful institutions to minister to our interests, and to make a little less strenuous the running in the Seventh Day Baptist race.

But read below the rest of Mr. Davis' article.

Milton and Milton Junction, by reason of their location in a rich agricultural region, with splendid railroad facilities, two strong churches and a fine denominational school, are exceptionally good locations for industries. Usually an industrial enterprise should be in charge of a capable man trained for that particular line of manufacture. He should understand the business and should be willing to meet and overcome all obstacles, no matter what they are. With twentieth century competition it is difficult for a factory to succeed without such a guiding and sustaining spirit. Other essentials for success are sufficient capital to purchase complete and efficient machinery and equipment in every depart-

ment, to purchase raw materials in quantities and to discount all bills (such saving is net profit), and to be able to meet all ordinary expenses without loss of time and nerve force. Any manager who is financially handicapped wastes much nerve force in handling finances—force which should be devoted to producing profits.

In discussing the matter of Seventh Day Baptist enterprises at Milton, a man once asked what kind of a business could be established here. When I suggested the promotion of a printing business already established, he was staggered. He had not conceived that such a plant could be a large one. Here is the situation: Milton is about 100 miles from several Wisconsin paper mills making nearly all classes of paper. This is a splendid advantage. Milton is also but 100 miles from Chicago, one of the largest consumers of printing in the United States, and the demand for printing grows enormously every year. We are 62 miles from Milwaukee, with many other manufacturing cities in every direction and all these use high-class printing. Cost of living in Milton is relatively low. Employees can raise their own vegetables, fruit and poultry. A man can live here better and save more money on lower wages than he can in a large city. All these things being true, printing can be produced at low cost in Milton.

Now for the details: The business now owned by The Davis Printing Company was founded by me in 1893. With a capital of \$50 I borrowed \$75 more; I bought a foot-power press which would print a form 5x8 inches, and a few fonts of type. Today the plant contains a 3-magazine linotype, 52-inch two-revolution cylinder press, 3 job presses, folding machine, stitching machine and a 37-inch cutter, each of these being equipped with an individual electric motor. This plant has a yearly capacity of about \$30,000. Growth has been a slow, tedious, nerve-racking process. The real need now is money to pay indebtedness and to provide working capital. Under normal conditions we employ 12 people. With \$10,000 more capital we could employ 25 people and soon be on a dividend-paying basis. (Some one will ask why the business is not already paying. For one reason only—lack of capital.) The plant inventories about \$10,000. For the year 1913, after allowing a depreciation of 10 per cent for the entire plant and after paying interest on indebtedness, we made a net gain of \$468 or a net profit of over 4½ per cent. Had we been able to buy our paper in quantities, to discount our bills and to eliminate the worry and losses caused by lack of capital, this profit would have been considerably larger. During that year we produced about \$10,000 worth of printing. To triple production would increase fixed charges but little and this would mean a much greater percentage of profit. We have a good plant, a favorable location, a reputation for producing good work, and an unlimited field. Many of the large printing plants of Europe are outside the cities. This tendency in America is growing. With reasonable capital and normal conditions The Davis Printing Company should develop at a rapid rate.

We are well located in a strong Seventh Day Baptist community, near paper mills and near

splendid markets for our products. We have a good plant invoicing about \$10,000, manned by efficient employees. We have an established business, with a reputation for good printing and fair dealing. The plant is capable of producing three times its present output and the output can be sold at profitable prices. But we can not do these things without adequate capital.

There is plenty of money available, and within the next five years many thousands of dollars will be sunk by Seventh Day Baptists in schemes about which they know little or nothing and which offer no help to the denomination in any way, except that they are sure to make all stockholders wealthy in a short time. Were this enterprise a mining scheme, a land proposition or even an industrial institution managed by strangers it could secure many thousands of dollars readily from Seventh Day Baptists.

The customers of the Davis Printing Company are found in Chicago, Milwaukee, Madison and other cities and towns, though we have customers from Saskatchewan to Louisiana and from Washington to Massachusetts. There is no limit to our field. The business world has thousands of firms willing to pay well for the better grades of catalogs, books, booklets, etc. With adequate capital we can be sure of handsome profits.

The business of the Davis Printing Company now offers a rare opportunity to build up a department in process color-printing and other high-grade work. This is a specialty line in which but few printers engage, for only a few have the knowledge and ability. It involves many delicate and intricate problems. But the demand for this class of work is increasing rapidly. Its percentage of profit is much greater than that of ordinary printing. It will be a serious misfortune for the Davis Printing Company and for the denomination if this opportunity is not grasped.

We have in our employ Mr. Geo. H. Stevens, of Manchester, England. He is a graduate of the Manchester Municipal School of Technology, one of the leading technical schools of the world. Its students come from all parts of the earth. In England, Mr. Stevens is recognized as an authority on color-printing, ink-making and photogravure. Had he remained there he would have become an instructor in this school. But he is a member of the London Seventh Day Baptist Church. Besides a wife he has six children. The working people of England have but little chance for advancement, and Sabbath-keepers an even poorer chance to make a livelihood. Hence he deemed it wise to come to America where his family could have the advantages of a Seventh Day community. Had he known that England would engage in war he would not have come until the war ended, but he had agreed to enter our employ in August, and so he sailed two days after war was declared.

He believed it best to come alone and see what conditions were. His family has recently joined him here. He is a high type of Christian manhood; a hard worker, efficient and of remarkable ability and skill. In Manchester he was foreman of the pressroom in a color-printing establishment doing the highest grade of work. One job was for the Queen of England. And he

held this position despite the fact that he would not work on the Sabbath. His is a type of Christianity which puts to shame American Seventh Day Baptists and Americans in general.

Are you interested and will you help to keep him, for us, for Milton and for the denomination in general?

The Davis Printing Company, of Milton, Wis., offers for sale \$8,000 worth of bonds in denominations of \$25, \$50 and \$100, bearing interest at 7 per cent per annum, payable annually. These bonds are secured by the property of the company, consisting of the plant valued at \$9,800 and accounts and notes receivable valued at \$2,000.

These bonds will mature at the rate of \$1,000 a year, beginning in 1920, but it is provided that the company may redeem any or all of them at any time after five years. These bonds will represent the entire indebtedness of the company and leave sufficient working capital. The net earnings for the year ending December 31, 1913, including depreciation, amounted to 14½ per cent of the paid-up capital, which is \$10,590. This was accomplished with no working capital. The value of the total production for the year was \$10,472.50. By the addition of more room we now have a floor space of 3,000 square feet, besides three good basements, and with present equipment we can probably produce \$30,000 worth of printing a year if we have sufficient working capital. The fixed charges of rent, insurance, taxes, management, etc., will be but slightly larger in producing \$30,000 worth of business than in producing \$10,000. The plant is in good condition, efficiently equipped, the number of customers steadily increases, the percentage of profit is good and the market for good printing is gaining steadily.

I shall be glad to hear from any who may be interested.

Yours truly,
W. K. DAVIS.

Milton, Wis.,
April, 1915.

Do Not Live in the Past

It is never wise to live in the past. There are, indeed, some uses of our past which are helpful, and which bring blessing. We should remember our past lost condition to keep us humble and faithful. We should remember past failures and mistakes, that we may not repeat them. We should remember past mercies, that we may have confidence in new deeds or trials in the future. We should remember past comfort, that there may be stars in our sky when night comes again. But while there are these true uses of memory we should guard against living in the past. We should draw our life's inspiration, not from memory, but from hope; not from what is gone, but from what is yet to come.—J. R. Miller.

YOUNG PEOPLE'S WORK

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

Religious Reading

REV. HERBERT C. VAN HORN

Christian Endeavor Topic for Sabbath Day, May 29, 1915

Daily Readings

Sunday—Reading the word (Josh. 1: 1-9)
Monday—Looking for life (John 5: 39-47)
Tuesday—Devotional reading (Ps. 84: 1-12)
Wednesday—Seeking knowledge (Prov. 2: 1-9)
Thursday—Comfort in books (2 Cor. 1: 1-7)
Friday—Reading for guidance (Prov. 1: 1-6)
Sabbath Day—Religious reading: what and why (Ps. 119: 129-136)

What a psalm! Every section full of references to the law; the testimonies; the word, etc. The Bible is our most wonderful book, and if we are as wise as the Psalmist we will constantly bathe our hearts in its liquid depths. What other book can compare with it? What other can do for us what it has done? "Thy word giveth light." "This section of the psalm is a gem of spiritual beauty. In verse after verse we are led through the deep places of religious faith and love, and the Psalmist guides our feet like one conversant with the holiest secrets of the spiritual pilgrim's way" (Hastings, G. T. B.). The Psalmist is familiar with the way because he has read and thought deeply upon the "law." As Christian Endeavorers we must be familiar with the Word of God. It should be our daily bread.

Ours is an age of books and papers; an age when all may read and read the best. But an age of cheap literature is almost of necessity in danger of "cheap" reading. There are so many illustrated papers and books upon our tables that unless we have a care we shall fritter away our time to the neglect of the Bible, and the great books and papers of our day.

There is really little excuse for the ignorance manifested on every hand concerning religious achievement at home and abroad. Our SABBATH RECORDER, *Christian Endeavor World*, *S. S. Times*, *Christian Herald*, *Christian Work and Evangelist*, and *Continent*, and such papers are to

be found, one or many of them, in most of our homes. It is not only our loss if we do not read these papers, but a loss to the cause of Christ which we represent.

WHAT TO READ

First of all the Bible; commentaries on the Bible; devotional books; biographies of missionaries and other religious leaders; good poems of devotional books, such works as the late Dr. J. R. Miller's "Devotional Hours with the Bible," Gordon's "Quiet Talks," etc., are unsurpassed. For the life of Christ, Smith "In the Days of His Flesh" is splendid. Time and space do not permit one to go into this rich field. The wise man who centuries ago said, "Of making many books, there is no end," would find it hard today to make a more comprehensive statement.

Christian Endeavorers should carefully read some of the literature published by the United Society of Christian Endeavor. They should let no year pass by without reading or studying an up-to-date book on missions. But above all, and first of all, and in place of all, read and study the Bible. The other day an earnest and splendid young Christian man, president of an Endeavor society, when the matter of "Expert Endeavor" was up, said: "What little time I have I feel I must spend on my Bible,—on the foundations." He was absolutely right. If it is a question between our Bible and some other book, no matter what its importance, our choice should be the Bible.

WHY READ RELIGIOUS BOOKS

Man is religious by nature and should, in every way possible, foster the religious element in his life. The value of the Bible in the development of man is illustrated in the following incident. A Frenchman was being entertained by a Christian chief in one of the Pacific islands. The Frenchman sneered at the chief's Bible, telling him that the people of Europe had got by that. The old chief led his guest out of the house and showed him where they used to eat their meals in cannibal days, and convincingly said: "My friend, if it had not been for that Book, I should be dining upon you now."

HINTS FOR THE LEADER

With your blackboard handy, at a proper time in the meeting, write on it a list of

the religious books and periodicals read during the past year by those present. Head the list with your own.

Spend *not over* fifteen minutes of your meeting in an informal discussion of the religious reading done by those present. Encourage each one to contribute something to this part of the meeting.

Have some one tell in a few words of the most helpful thing he has read outside of the Bible, during the past three months.

Make some good live use, in this meeting, of the experiences of your Good Literature Committee.

WHAT OTHERS HAVE SAID

John Muir, the well-known naturalist, divides the world into two classes; those that read books and those that write them. He is thinking of those writers who, like himself, first live their books and therefore have their information first-hand from Nature herself.

Such books are worth while. Most modern literature is written in the desert of the study, and is "very dry," like the bones in Ezekiel's vision. But when a book is written out of throbbing life, when its words are flames of fire, then it kindles the imagination and inspires to great deeds. Bunyan's "Pilgrim's Progress" came red-hot from the preacher's heart. "Uncle Tom's Cabin" precipitated a war. The writers of the books of the Bible had very small libraries, but they had large experience. That made their books worth while.

The habit of reading anything that looks good from the outside is as fatal as the habit of eating everything one sees. The newspaper and magazine craze is liable to destroy the appetite for really good reading. It is necessary to keep us in touch with our times; but that is all.

Worth-while books are those that produce good effects. A book is a dynamic force. Therefore the Bible heads the list. After that come the great poets that keep alive our insight and vision. Then each must follow his need and his taste.—C. E. World.

The beauty and purity of Lincoln's language, the terse and simple dignity of his diction, are the result of his careful study of Shakespeare, Bunyan, and the Bible, and it is because such masters as these were his boyhood's teachers that certain passages of Lincoln will live forever as

models of the finest expression in English prose.—Malcolm G. Wyer.

Would you know whether the tendency of a book is good or evil? Examine in what state of mind you lay it down.—Robert Southey.

It matters not whether you read an article that is purely instructive, or whether you read a story that is intended to amuse or inspire, if it does not move you or set you thinking, it is not worth while. Reading that makes you think takes hold of you and becomes a part of you; it becomes an influence in your life for good and inspires you to better things.—W. H. Lionberger.

There is gold even in the stones which mend the road, but there is *too little of it* to be worth extracting. Alas, how like many books! Not so with the Scriptures: there one finds much gold; their very dust is precious.—Rev. C. H. Spurgeon.

If you should tell a young woman that she is not modest or pure, she would be grossly insulted; but if she finds pleasure in reading books which contain impure suggestions or immoral allusions, she is not modest or pure. Her mind is tarnished, and her soul is spotted. The difference between a good book and a bad one is greater than the difference between light and darkness.—The Christian Advocate.

FOR THE JUNIORS

What Jesus Said About Birds

F. E. D. B.

Junior Christian Endeavor Topic for Sabbath Day, May 29, 1915

Lesson text: Luke 12: 6-7.

Dear Juniors: Did you ever try to count the many different kinds of birds mentioned in the Bible? It is a very interesting study.

In many places birds are used as symbols which have a meaning, to teach some special lesson.

In the laws given by God to Moses, certain birds were forbidden as food; so they were divided into clean and unclean, the latter usually being the flesh-eating birds. These were generally called birds of prey,

and as symbols were used to represent armies which wasted the land and troubled the people.

The vulture represented keenness of vision, and the eagle was a symbol of strength and parental care. Their nests are high up among the rough rocks, and when the little eagles are old enough to fly, but afraid to venture, the mother bird stirs up the nest and pushes them out; then she quickly spreads her wings and flies underneath them, so they will not fall to the ground and be killed. (Read Job 39: 27-30; Deut. 32: 11-12; Ex. 19: 4.)

The swallow represents restlessness, and the dove stands for purity and harmlessness.

The sparrow is a symbol of the commonest objects of God's care, as shown in our lesson, and also in Matthew 10: 17-31.

All little Jewish boys were taught much of the Scriptures, and Jesus probably knew all about the birds spoken of in the Old Testament. When he saw the birds building their nests around the houses, perhaps he thought of the verse in Psalm 84: 3.

One day when Jesus was talking to the people, he wanted to teach them about God's loving and watchful care over all his children, no matter how poor or weak or troubled they might be.

He told them about the sparrows, the smallest and commonest of birds, which they saw every day and did not count of much value. They were so cheap that five could be bought for two farthings.

Yet God sees and remembers them all, and not one of them ever falls to the ground without the notice of "Our Father."

And Jesus said, "Even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." In the same chapter Jesus told a little story about the ravens (Luke 12: 22-24).

Here are the beautiful words of a song, "Not One Forgotten,"—

There's a word of tender beauty
In the sayings of our Lord,
How it stirs the heart to music,
Waking gratitude's sweet chord;
For it tells me that "Our Father,"
From his throne of royal might,
Bends to note a falling sparrow,
For 'tis precious in his sight.

Tho' I'm least of all his children,
So unworthy of his love,
Yet, for me, there's kind remembrance
In the Father-heart above.
He will ever save and keep me,
He will guide me on the way;
For my Savior gently whispers,
"Are ye not much more than they?"

Oh, the wounded hands of Jesus
All the springs of life control.
Is there any ill can harm me
While his blood is on my soul?
Let me, like the little sparrow,
Trust him where I can not see,
In the sunshine and the shadow,
Singing, "He will care for me."

The word *wings* is often used in the Bible as a symbol of the protection of God. Read these four verses of trust in God's protecting care: Psalms 36: 7; 57: 1; 61: 4; 91: 4.

ILLUSTRATION

A heathen woman had been taught about the true God. She had given up serving idols, and accepted Jesus as her Savior. When her husband died, and she was left alone to care for her children, she said to them, "God will take care of us."

Lesson prayer: "Keep me as the apple of the eye; hide me under the shadow of thy wings" (Ps. 17: 8).

Song: "God Will Take Care of You."
Key-word, Kept.

Fight on, thou brave true heart, and falter not, through dark fortune and through bright. The cause thou fightest for so far as it is true, not farther, yet precisely so far, is very sure of victory. The falsehood alone of it will be conquered; part of nature's laws co-operate with the world's eternal tendencies, and can not be conquered.—*Carlyle*.

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.

American Sabbath Tract Society— Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 9, 1915, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, J. A. Hubbard, W. C. Hubbard, C. W. Spicer, Edwin Shaw, Asa F. Randolph, F. J. Hubbard, J. D. Spicer, T. L. Gardiner, W. M. Stillman, Jesse G. Burdick, L. A. Worden, F. S. Wells, H. L. Polan, R. C. Burdick, C. P. Titsworth, I. A. Hunting, Arthur J. Spicer, A. L. Titsworth.

Visitor: Elisha S. Chipman.

Prayer was offered by Rev. Theo. L. Gardiner, D. D.

Minutes of last meeting were read.

The Advisory Committee recommended that Rev. T. L. Gardiner be requested to represent us by attendance at the dedication of the new North Loup (Neb.) church, and on his return represent us at the Commencement of Milton College, Wisconsin.

Recommendation adopted.

The committee further recommended that we request President Corliss F. Randolph to represent us at the annual meeting of the German Seventh Day Baptists at Snow Hill, Pa., on June 5, next; also that he make his annual visit to the German Seventh Day Baptists in July, at the expense of the Board; and that Esle F. Randolph be requested to spend a part of the summer at Scott, N. Y., at the expense of the Board.

Recommendations adopted.

Voted that we request President Corliss F. Randolph to represent the Board at the General Conference, at the expense of the Board, and also visit such churches in the vicinity as he may be able to before his return home.

The Committee on Distribution of Literature reported the number of pages of tracts sent out since last meeting, 116,864; number of new RECORDER subscribers, 14; number of discontinued RECORDER subscribers, 14 (5 of those discontinued were dropped from list because of arrears). They also recommend that the Board authorize an edition of 5,000 each of the following tracts, now about out of print, viz.,

"Pro and Con," "Why I Am a Seventh Day Baptist," and "The Sabbath and Seventh Day Baptists."

Report adopted.

Voted that the form and style of publication of the contemplated new tracts be referred to the Committee on Revision of Tracts, with power.

The Committee on the Italian Mission reported for April an average attendance of 23 at New Era, and 1,000 papers distributed, and 12 sermons and addresses by Mr. Savarese.

Corresponding Secretary Shaw reported correspondence with J. E. Monorieff pursuant to the action at the last meeting.

Correspondence was read from Rev. T. L. M. Spencer, reporting for the month, and from Rev. A. J. C. Bond, requesting literature for the library of the Southern Baptist Theological Seminary at Louisville, Ky. The latter was referred to the Corresponding Secretary with power. Correspondence was also received from L. E. Livermore, Professor Clawson, W. D. Burdick, H. D. Clarke, Geo. B. Shaw, C. S. Sayre and L. O. Green.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Rev. George B. Shaw's Report to the American Sabbath Tract Society

Report of a trip taken by Rev. George B. Shaw, of North Loup, Neb., in the interest of the Tract Society, the Sabbath School Board, the North Loup Seventh Day Baptist Church, and for his own profit and pleasure.

I. General outline.

1. Time—March 31 to April 23, 1915.
2. Distance—4,160 miles, by steam-cars, electric-cars, gasoline-cars, mules and bronchos.
3. Expense—\$67.35, of which \$30 is chargeable to the Tract Society and which has been paid.
4. Sermons—Ten sermons, audiences 12 to 150.
5. Calls—58.
6. Tracts distributed, 1,580 pages.
7. Members of the North Loup Church visited, 23.

II. Places visited.

April 1 was spent in Denver, Colo. In making calls I was assisted by the auto of H. W. Saunders. The night was spent at home of P. L. Clarke.

Four days were spent at Boulder with headquarters at the home of Rev. A. L. Davis. Here six sermons were preached including one at ordination of deacons. This special service will doubtless be reported by the officials of the church.

Tuesday night was spent at the home of Wardner Williams; at Pueblo, Colo. Thursday night at Provo, Utah, where one waits twenty-one hours for a train to Heber. Provo is a beautiful city. Heber is 25 miles from Provo. Heber is at the end of the railroad in the center of a bowl-shaped valley about 10 miles in diameter, in the heart of the Wasatch Mountains. The altitude of the village is about 5,500 feet as I remember it. Here I spent three days preaching twice and visiting. The following friends are living here: Mr. and Mrs. L. L. Van Horn, with Chlora and Dorothy; Mr. and Mrs. Charles Hurley, with Fern, Gladys, Olin, Carl and Lula; Mr. and Mrs. Harry Van Horn, with Stanly and Burt; Mr. and Mrs. C. Dee Greene, with Merna and De Esta; Mr. and Mrs. Irwin Webb, with Merton; and Beecher, Brian, Ana and Leah Van Horn. From Heber I am reporting a Sabbath school with L. L. Van Horn as superintendent and Leah Van Horn, secretary. We do not know what its future has in store for these dear friends at Heber. May it be strong and good.

Monday evening I spent at Salt Lake City with H. T. Plumb, known to many readers of the RECORDER.

Wednesday evening I reached Los Angeles, Cal., where I was met by Pastor George W. Hills. Thursday and Friday we called on practically all Seventh Day Baptists in and about Los Angeles. This included stops at Monrovia, Alhambria, Irwindale, etc. Among those visited was the widow of Rev. J. E. N. Backus, who lives with her son, Lincoln Backus, in Monrovia. But "time would fail me to tell of" the people and the places.

Friday night I preached at Long Beach at the home of Frank Muncy. There were eighteen present. This I understand is a regularly organized Seventh Day Baptist church.

Sabbath morning I spoke at Riverside; attended Christian Endeavor in the afternoon; and a reception in the evening at the home of Mr. and Mrs. Beebe. And so on to the end of the chapter.

III. Some impressions.

1. Nebraska is not "out West," but "back East."

2. I went over the mountains prejudiced in favor of a country where it rains, and I came back in the same condition.

3. That Riverside is a clean, brave, wide-awake little church on a steep upgrade with the right pastor.

4. That Rev. G. W. Hills has a hard place, but is not afraid to endure hardship as a good soldier of Jesus Christ. He is a worker and deserves the moral and financial support of our people.

5. That Rev. A. L. Davis is a large man for his size. He is president of the Boulder Ministerial Association, also of the Boulder County Sunday School Association, and occupies other positions that show the confidence that men have in his character and ability.

6. Every effort should be made to save losses. The coast is strewn with wrecks. Men have drifted west. They have let go of God. They have gone down by hundreds. Pray for them.

Strange! to think how the moth-kings lay up treasures for the moth; and the rust-kings, who are to their people's strength as rust to the armor, lay up treasures for the rust; and robber kings, treasures for the robber; but how few kings have ever laid up treasures that needed no guarding, of which the more thieves there were the better.—*Ruskin*.

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.

CHILDREN'S PAGE

Audubon's Birds

"Take care! O Ben, see what you've done!"

"I didn't mean to, Betty."

"What's the trouble?" asked mother, looking up from her book.

"Ben tipped over the ink on my lovely catbird sketch I was making for father's birthday!"

"I'm sorry, Beth!" pleaded Ben.

"You might have looked where you were going!" muttered Beth, sulkily. "Look, mother, please," and she held up her drawing, all one blotch of black.

"It's too bad, dear, but what if you had a thousand bird pictures ruined instead of one?" Here mother actually smiled a little. "That's what happened to the great Audubon's first drawings for his Birds of America."

"How did it happen?" Ben and Betty cried together, settling down at mother's feet.

"Audubon," mother began, "was living in a village on the banks of the Ohio, when he had to go away on business. He took all his magnificent drawings of the native wild birds in their homes and haunts, placed them carefully in a box, and gave them in charge of a relative."

"He was away several months. On his return home he soon asked after what he called 'his treasure.' The box was brought and opened, and—"

"Oh, what had happened?" whispered Betty.

"A pair of Norway rats had moved in and reared a little family among the gnawed bits of paper which only a short time before had represented a thousand lovely feathered folk of the air. The destruction was complete."

"Poor Audubon could neither eat nor sleep for several days. Then he took his note-book and pencils and went forth to the woods."

"Fine!" cried Ben.

"He said," concluded mother, "that he 'felt pleased that he might now make better drawings than before.'"

Betty looked at Ben. "Forgive me," she

said, "for making such a fuss!"—*Lucile Lovell, in the Youth's Companion*.

Number One Boy

"He is a number one boy," said my grandmother, proudly. "A great boy for his books; indeed, he would rather read than play, and that is saying a good deal for a boy of seven."

"It is, certainly," returned Uncle John, "but what a pity it is that he is blind!"

"Blind?" exclaimed the grandmother, and the number one boy looked up, too, in wonder.

"Yes, blind, and a little deaf also, I fear," said Uncle John.

"Why, John, what put that into your head?" asked grandmother, looking perplexed.

"Why, the number one boy himself," said Uncle John. "He has been occupying the one easy chair in the room all the forenoon, never seeing you or his mother when she came in for a few minutes' rest. Then when your glasses were mislaid, and you had to climb upstairs two or three times to look for them, he never saw or heard anything that was going on."

"Oh! he was so busy reading," apologized grandmother.

"That is not a very good excuse, mother," replied Uncle John, smiling. "If 'Number One' is not blind and deaf, he must be very selfish, indeed, to occupy the best seat in the room and let older people run up and down stairs while he takes his ease."

"Nobody asked me to give up my seat or to run errands," said Number One.

"That should not have been necessary," urged Uncle John. "What are a boy's eyes and ears for, if not to keep him posted on what is going on around him? I am glad to see you fond of books; but if a pretty story makes you forget all things except amusing 'Number One,' better run out and play with the seven-year-old boys and let grandmother enjoy the comfort of her rocker in quiet."—*Youth's Evangelist*.

Refinement that carries us away from our fellow-men is not God's refinement.—*Henry Ward Beecher*.

"Even in the right, it is always judicious to be tolerant."

SABBATH SCHOOL

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

A Leaf From a Missionary's Notebook

Bible Conference, conducted by Dr. W. W. White, summer of 1910, Mohkanshan, China.

A thorough knowledge of the Bible is essential to Bible-school teachers

1. Because it contains that which we are to teach.

We are to teach the Bible, and not about the Bible.

"Nothing save holiness demands such homage as a thorough mastery of facts" (Pierson).

2. Because we are to make the Bible interesting.

No man has the right to preach who can not make the Bible attractive and interesting.

Pray for holy invention.

3. Because we need knowledge of human nature.

4. Because inspiration comes to the teacher himself from a comprehensive knowledge of the Bible.

5. Because *character* is a result of Bible study.

We must keep ourselves toned up; flush in patience, joy, sincerity, and so on.

Combine properly zeal with patience.

Eternal vigilance is imperative.

An *immersion in the Holy Scriptures* is essential!

Riverside, Cal.

Having heard the far-away call from Dr. Randolph, our school voted to have its secretary send occasional reports to the RECORDER. There are many things that might be told and many taken for granted, for our school has many likenesses to other schools of the denomination.

We meet for the discussion of the lesson (International) immediately after the church services, and are made up almost to the individual of the church attendants. In this respect we differ from those schools where the children are sent to Sabbath

school and the parents go to hear the sermon.

Our primary department—a live wire—meets in a separate room from the main school and is under the leadership of earnest, active teachers. They use the Keystone graded helps and pictures and the *Sabbath Visitor*. The children enjoy dropping in the pennies. They raised last year \$7 for missions besides their contributions to the regular fund.

But our primary department is not, as in many instances, the main center of interest. Every class in the adult department is an organized Bible class and has its own activities in addition to performing its functions as a part of the school. One notable illustration of class activity is at the annual social at New Year's time, where each class "pulls off some amusing stunt" and makes a definite, substantial gift to some worthy cause.

One of our practices is to make birthday offerings; that is, when any one has a birthday, he gives, if he sees fit, one cent for each year of his age. Once each quarter, the money received in this way is sent to the fund for the aid of aged ministers. A special collection box, which is a small model of a church with a slot in its belfry and bells in its lower part, rests on the table at the front of the room, and the chimes ring out gaily as the happy owner of the birthday drops his pennies in. The little church collected \$20 last year.

The regular fund is made up from the weekly class collections, and in volume far exceeds our expenses, so that we have at times found ourselves with a couple hundred dollars of idle money in the treasury. This year, to do away with this monetary congestion, the school voted to send quarterly the money received on the first Sabbath of each month to the Missionary Society; on the second to the Tract Society; and on the third to the Education Society and Sabbath School Board, leaving the fourth and occasional fifth for our own expenses. By this arrangement, we know definitely where our contributions will be used.

Lesson IX.—May 29, 1915

DAVID BRINGS THE ARK TO JERUSALEM.—2 Sam. 6: 1-19; Psalm 24

Golden Text.—"I was glad when they said unto me, Let us go unto the house of Jehovah." Ps. 122: 1

DAILY READINGS

First-day, 2 Sam. 6: 1-15. David Brings the Ark to Jerusalem

Second-day, 2 Sam. 6: 16-23. David's Rejoicing

Third-day, 2 Sam. 7: 18-29. David's Prayer

Fourth-day, Exod. 25: 10-22. The Ark of the Covenant

Fifth-day, Ps. 125. Jehovah's Presence

Sixth-day, Ps. 122. Joy in the Sanctuary

Sabbath Day, Ps. 124. Jehovah Entering Zion
(For Lesson Notes, see *Helping Hand*)

Mrs. Marianne Thorngate Rood

Marianne Thorngate Rood was born in Jefferson County, New York, on the 13th day of January, 1823, and died at her home in North Loup, Neb., on Thursday afternoon, April 22, 1915, a little more than ninety-two years and three months of age. She was the eldest of the family of two daughters and four sons of George and Matilda Blanchard Thorngate.

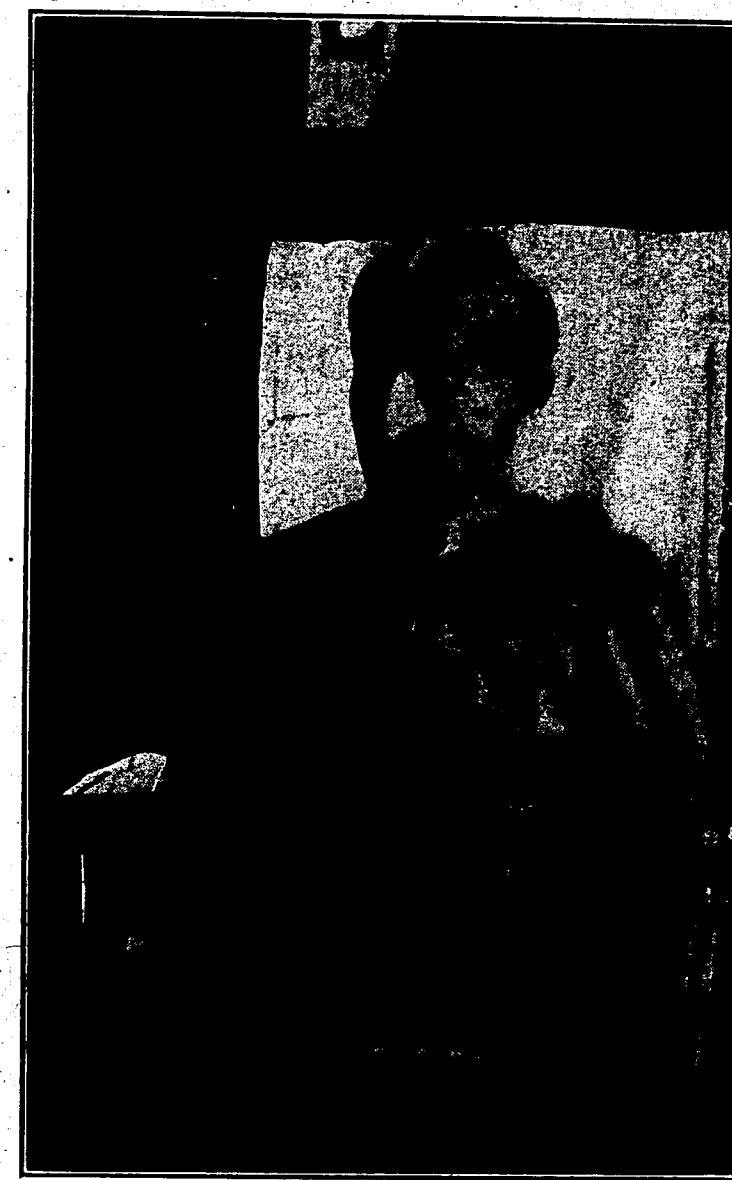
When Marianne was less than two years old the family moved from Jefferson County to Cattaraugus County, town of Persia, of the same State, where all of the rest of the children were born.

On the 13th day of July, 1844, she was united in marriage with Charles Persons Rood, who died at their home near North Loup, March 17, 1878. To them were born nine children, five boys and four girls, all of whom survive her, seven being at her bedside when the death angel came. Besides her children she leaves thirty-two grandchildren and twenty-eight great-grandchildren. Of her brothers and sister only one is left, Uncle Henry Thorngate, now in his eighty-sixth year.

In the fall of 1845 the Thorngate and Rood families emigrated together from Cattaraugus County to the then territory of Wisconsin, first settling near Milwaukee, but removing a year or two later to Rock Prairie, in Rock County. In 1850-51, in company with other families from Cattaraugus County, they moved to Dakota, Waushara County, Wis. There they lived until the most of the people of that community had emigrated to North Loup, Neb. Among the last to make this move were Charles Rood, his wife and youngest two children, in the spring of 1875. The journey, made with an ox team, was a long and tedious one, lasting from the 18th of May until the 4th of July. They settled on a farm in Mira valley, and that was her

home until 1888, when, the farmhouse having been destroyed by fire, she, with her youngest son, removed to the village of North Loup, where she was at home until she passed into the higher life.

Mrs. Rood made a public profession of the Christian religion in 1843, and, with her sister and two of her brothers, was baptized by Elder Thomas Babcock, and united with the Seventh Day Baptist church at Persia. Later, she became a member of the church at Dakota, Wis. On



MRS. MARIANNE THORNGATE ROOD

coming to Nebraska her membership was transferred to the church of her faith at North Loup. During all the years of her connection with the church she was ever consistent, believing in its teachings, having faith in doctrines, trusting in the wisdom of her pastors and religious leaders, and ever having an abiding trust in her Savior. She was an every-day Bible student. Those who knew her in her home life will ever remember her as they so many, many times saw her with her Bible on her lap reading the

blessed words that told her of the life to come, and of the loving Savior who was so dear to her. It was her custom every night, before retiring, to read her Bible, and then go to the kitchen to see that everything was in readiness for the next morning. She was never demonstrative, never talked much about her religious beliefs. This she did not need to do; she lived her religion. In her every-day life she made manifest her trust in her Savior.

Mother Rood had a deep and abiding love for her home, her family and her friends. No one was ever more faithful than she. Her first thought was of her home and her friends. She was, in her quiet, unassuming way, always ready to do good as she had an opportunity. She was an ideal mother, and a most loyal friend.

Only those who knew her best knew of her breadth of thought—her progressive ideas. She was never one of those who think old things the best. She was ever ready to accept and adapt herself to new and better conditions. She was an intelligent reader, through her reading keeping abreast with the times in which she lived; and she had a very retentive memory for one of her age. Because of her natural diffidence she assumed nothing—had but little confidence in herself; yet she was wise beyond many who do more talking. Though gentle in the extreme, she was firm in her convictions of right and wrong.

During the Civil War Mrs. Rood yielded for the defense of the flag she loved so well her four brothers, her husband and three sons. Happily, all but one, her eldest brother, were spared to return. While her husband and sons were at the front she had six small children at home for whom to care, and but very little to do with, yet she never uttered a word of complaint. No man on the battle-line was more heroic than she. At the outbreak of the Spanish-American War, when her youngest son spoke of enlisting, she said to him, "I feel, somehow, that I have given to my country all it ought to ask of me, yet if you are needed to defend your flag and do not respond I shall be ashamed of you." She loved her country as she loved her family, quietly, yet devotedly.

This youngest son, who has always lived with her, bears this testimony: that during all their life together he never heard his mother say an unkind word about any one,

never heard her complain, never knew her to be cross or impatient, never to gossip or to cherish unkind feelings toward anybody.

Mother Rood was a good woman, and now that her long and beautiful life on earth has come to a gentle, peaceful close, her children in grateful and loving remembrance rise up and call her blessed.

*

Home News

WINDFALL LAKE AND EXELAND, WIS.—We have been too busy to stop and write about it. Just before spring election it seemed that we had all we could do with the regular appointments and visitation, but last year the result of the vote on the saloon question was a tie, so we felt that something *must* be done to try to win a few votes over to the temperance side.

The night of April 4 we gave a program at the town hall to a full house (some standing), although it was a rainy night. There were twenty-four numbers on the program, recitations, readings, music, and a short address, all by the school children and the church people. We heard it praised around town for many days afterward, so it must have been a success. The town voted out the saloon by twenty-five majority.

Upon the request of Exeland people for revival meetings, I secured the services of Rev. T. J. Van Horn for two weeks. His wife also assisted. He arrived the day before election, and was about town, talking all he could (at a safe distance from the polls). No doubt he helped the cause a great deal.

As a result of the special meetings, three came out definitely for Christ. Others, who had made a start a short time before, got upon higher ground. Some began to testify and pray in the meetings who thought that they could not before. Many among those who seldom go to church seemed interested and serious.

Now, after the meetings are over, some are studying the Sabbath question, earnestly seeking to know the truth. I am trying to help these by giving out tracts, and by giving Bible readings in the homes.

The Seventh Day Baptist church at

(Continued on page 640)

DEATHS

ROOD.—At her home in North Loup, Neb., on April 22, 1915, Mrs. Charles P. Rood, in the ninety-third year of her age. Extended obituary on another page. G. B. S.

NICHOLS.—Sadness was again brought to the hearts of many in this community by the death of Sister Marcelia Nichols at the home of her daughter, Mrs. John Crumb, of Oxford, N. Y., Friday, April 23, after many months of declining health, the direct cause of which was internal cancer. She had passed her threescore years, being nearly seventy-six years of age.

While her death is mourned by those to whom she was bound by the ties of nature, she also leaves a large circle of friends, won by her kindness and loyal adherence to what she believed to be essential to moral and social welfare, who have just reason for holding her in respectful and loving remembrance, and who mourn with those who mourn.

Our sister will be missed, not only by her friends and neighbors, but by the DeRuyter Seventh Day Baptist Church, of which she was an active and consistent member.

Sister Nichols was born on May 16, 1839, at North Pitcher, N. Y., where she spent part of her childhood and youth. From there her parents moved to Lincklaen Center, N. Y., where she spent a few years of her girlhood days; and where she became a Christian at about the age of sixteen, in connection with special meetings conducted by Elder L. M. Cottrell.

November 11, 1858, she was united in marriage to Mr. LaDurna Nichols. Together they spent many years on Crumb Hill, in the occupation of farming. In 1902 the family moved to DeRuyter, which has since been the place of her residence. On March 17, 1905, her husband died, leaving her in the loneliness and struggles of widowhood.

Among the bereavements of life which she has been called to experience was the loss of two daughters. She is survived by two sons and one daughter: Mr. LaDue Nichols, of Syracuse, N. Y., Mr. LaVere Nichols, of DeRuyter, and Mrs. John Crumb, of Oxford, N. Y.

Funeral services were conducted at the house, at 2 p. m., Monday, April 26. L. A. W.

JACKSON.—R. N. Jackson, son of William and Sarah Jackson, was born in Madison County, Ark., February 8, 1846, and died April 19, 1915, aged 69 years, 2 months, and 11 days.

On October 8, 1868, he was married to Marcelia Bush, and to them were born six children: Mrs. Aneola Jackson Mitchell, who died February 28, 1914, the wife of Deacon Mitchell, Nady, Ark.; Mrs. Sarah Collins, wife of William Collins, Wapanucka, Okla.; Mrs. Georgia Plemmons, wife of James Plemmons, Nady, Ark.; Andrew Jackson, Point de Luce, Ark.; Henry Jackson, Checolah, Okla.; Race Jackson, Rattan, Okla. He was with his

son Race and family at the time of his death. Race did all he could do for his father.

He was a member of the Little Prairie Seventh Day Baptist Church. He leaves a wife and five children, besides a host of grandchildren and great-grandchildren and friends to mourn their loss. Our loss is his eternal gain. He was laid to rest in the Belzona Cemetery.

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

M. A. J.

MAXSON.—Asa Lyman Maxson, son of Joel and Mercy Green Maxson, was born in Genesee, N. Y., October 29, 1832, and died April 24, 1915.

On July 11, 1863, he married Carrie Johnson. To them were born Cortland J. and E. Willis, who still reside on the farm. On July 11, 1883, he was married to Mrs. Carrie D. Young, who died May 19, 1912.

The subject of this notice professed faith in Christ at eighteen years of age and united with the Little Genesee Seventh Day Baptist Church, at that time under the labors of Elder James Bailey.

In 1871 he assumed clerkship of the church and served in that capacity until his death. He was an active member of the choir for over fifty years. As a husband and father he was kind and loving.

The funeral services, which were held at the residence, were conducted by G. P. Kenyon, assisted by Joseph Hull. G. P. K.

CRANDALL.—Louise Janet Richmond, daughter of Daniel and Aurilla Seamon Richmond, was born at DeRuyter, N. Y., June 16, 1840, and died at her home near Grand Marsh, Wis., April 25, 1915, being 74 years, 10 months, and 9 days.

In early life she became a Christian and united with the Seventh Day Baptist Church, to which faith she remained an adherent through the remainder of her life, being at the time of her death a member of the Seventh Day Baptist church of Grand Marsh, Wis.

On September 5, 1871, she was united in marriage to Benjamin S. Crandall, of Dakota, Wis., to which union were born two daughters—Mrs. Annie L. Foat, of Coloma, Wis., and Mrs. Elizabeth L. Green, of Grand Marsh, Wis.—and one son, Arthur Rolland Crandall, who died at the age of fourteen years.

Mr. Crandall died March 11, 1887, and on May 22, 1896, she was united in marriage to Samuel H. Crandall, whose death preceded hers by nine years. For several years following her husband's death, she, with her daughter Elizabeth, continued to live at the old homestead at Davis Corners. In 1913, her daughter was married to Myron Green, and Sister Crandall was most tenderly cared for, in the new home of her daughter, until she was called to her eternal home. The faith of Sister Crandall was remarkably strong and her hope ardent. She was loyal and true to the last.

Funeral services, conducted by Pastor W. D.

Tickner, were held at Grand Marsh, April 27, after which the body was taken to Davis Corners for burial. Truly a good woman has been taken from our midst. "Blessed are the dead that die in the Lord." W. D. T.

IRVING ALBERT.—He was born November 16, 1912, and died at the home of Mr. and Mrs. Ellis Ayers, South Superior, Wis., January 21, 1915.

The little fellow had become greatly beloved in this home where for not quite a year he had found a tender refuge, and these hearts were sorely bereft when the death angel came and took him away.

Rev. Mr. Clark, of South Superior, conducted the funeral from the home. "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

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

T. J. V. H.

(Continued from page 638)

Windfall Lake recently elected George Maxson to the office of deacon, and Mrs. Florence Fowler deaconess. Both are earnest, consistent Christian workers, and will fill the office creditably. The church voted to have them ordained when another minister should come here, thinking Mr. Burdick or Mr. Coon would visit us before long.

The field is constantly broadening. New people are coming here almost daily, and new opportunities are opening for service. While Pastor Van Horn was here, we held two services at Wiergor, three miles from Windfall Lake, one and one-half miles from Exeland. Mr. Van Horn preached once, and I once. The people there seemed very grateful to us, and said they should like to have more meetings. There are no regular services, not even a Bible school there.

Our church here will be a bright and shining light, and do an immense amount of good, if each member is filled with the missionary spirit, and is consecrated and true, and zealous of good works.

April 4, 1915.

ANGELINE ABBEY.

What the world needs is the resolute step, the look of cheer, the smiling countenance, and the kindly word. Keep sweet. —George L. Perrin.

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

SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2:30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 a. m. Preaching service at 11:30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 606 West 191st St., New York City.

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

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

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Frank Muncy, 1635 Pine Street, at 10 a. m. Christian Endeavor services at the home of Lester Osborn, 351 E. 14th Street, at 3 p. m. Prayer meetings Sabbath Eve at 7:30.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7:30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2:45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 108 N. Washington Ave.

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

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

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

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

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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.

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