

The Sabbath Recorder

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WHOLE NO. 3,665

Public Sentiment a World-Regulator No one who has noticed the remarkable revulsion of feeling with regard to Germany since the *Lusitania* was destroyed can fail to see the power of public sentiment as a world-regulator. The public sense of justice is always prompt to show itself whenever any inhuman act has been committed by which the innocent and the helpless are wantonly and cruelly destroyed. Seldom has anything caused such an inflaming of public opinion throughout the civilized world as the torpedoing of this passenger ship, sending more than a thousand non-combatants to death. People in all lands have voiced their protests. Thousands who had hitherto sympathized with Germany rose up in indignant protest against the barbarous act, and all over the world, even in the South American republics, the people have commended highly the note of protest by our President, designed to safeguard United States citizens in their rights on the high seas. This revulsion of public sentiment, and the hearty response throughout the world in favor of President Wilson's plea for the observance of the common rules of humanity, can not fail to have a mighty restraining influence over leaders in Germany.

One thing is apparent, the unmistakable expression of public sentiment in America in connection with the President's note has brought about a great change in the German propaganda in this country. Under its regulating power Herman Ridder, the leading German-American editor and publicist, who had been severely criticizing the President, hastened to announce the firm allegiance of most of his people to the country of their adoption. Under the demands of public opinion, Dr. Dernburg, leader of German sympathizers in the United States, and one-time member of the Kaiser's cabinet, ceased his objectionable talk, hid himself from the people, and began to prepare for leaving America. It was also announced at Washington that the German Ambassador, under the pressure of feeling in this country, took im-

mediate steps to inform German papers that, henceforth, criticisms of President Wilson and his policy would be distasteful to the imperial government across the waters. Close upon these occurrences came the announcement from the head of an organization of German-Americans who formerly belonged to the German army, that, in case the United States had to take up arms against the fatherland, all members of the organization would serve under the Stars and Stripes.

The Leaven Working In all towns within fifty miles of Billy Sunday's meetings, the leaven of the gospel, working in the hearts of men, is producing a spirit of revival. Whether a widespread revival comes or not, the effect has been to stir up the people in the churches, and they have repeatedly sought the help of some of those converts who are willing to go out and tell of the wonderful works of God. Two or three weeks ago a group of four or five men who had been redeemed in Billy Sunday's Scranton (Pa.) meetings more than a year before, visited Plainfield, speaking in several of the churches and in the Y. M. C. A. Hall. All who heard them were deeply impressed; for the speakers were men who had tasted the bitterness of sin and had been redeemed, and therefore spoke from experience and from full hearts. Yesterday one of these men, known as Al Saunders, of Scranton, spoke five times in the First Baptist church. The afternoon meeting was for men, and the hearers were deeply moved by the simple story of the speaker's experience with the drink habit for years, and of the way Mr. Sunday reached him and several others of his class. Mr. Saunders has suffered great loss at the hands of the liquor men, who seem to hate him with a perfect hatred since he accepted Christ and began working to save their victims from the drunkard's fate. There is no man in all the land the saloon men hate as they do Mr. Sunday. No wonder this is so, for wherever he goes hundreds are won from the

saloons to embrace Christ and to become total abstainers. In Paterson alone thirty-five saloons are said to have been driven out of business and forced to close up since the campaign began there.

Remarkable evidences of the working leaven from these meetings are seen in the labors of men like Al Saunders, scores of whom have gone out among the people of outlying towns to carry the message of redeeming love. As in the case of D. L. Moody, the ever-widening waves of influence for good have begun with workers like Mr. Sunday, and eternity alone can measure the results.

Smoke Room No Place For Bible Class A good illustration of the reviving influences, even for church workers,

set on foot in the evangelical meetings of Mr. Sunday was given by Al Saunders in his talks to men. He had heard much about a men's Bible class with many members; and, after his conversion, decided to join it. Upon his first visit he found the class in a room blue with tobacco smoke and filled with its choking fumes. Cuspidors surrounded with cigar stubs were on the floor, and the place savored too much of the stenchful fumes of the saloons with which Mr. Saunders had been familiar for years. He was greatly shocked! When he found Christ, he had given up not only his drink and the card game but his tobacco too, and he felt that none of these things could benefit the Christian. He lifted up his voice against making the place for Bible study a smoking-room, and urged that air poisoned by tobacco smoke was no atmosphere in which to study the Bible. Through his influence the smoking was done away with, and the Bible class was transformed. Before the change came it had contained drinkers, but when these were converted all was different; the class increased in numbers, and it is now a mighty power for good.

Are You Playing Fair? One of the telling points in the talk to men by Al Saunders was his story of the way Billy Sunday reached him and several others one night when they all had gone to the meeting in hateful mood and for mischief. They sat together near the platform, and the evangelist soon saw the situation and began to picture as real as

life all the places and haunts of vice with which they had been familiar. He told them just where they had been so truthfully that every thrust went to their hearts. He pointed straight at them and looked them full in the face, even telling them the language they had used in the saloons. He would walk across the platform, gathering momentum in his forward plunge for them—momentum in his accumulating story and in his telling point as well—until, close to the edge, he would stop, with finger pointing to their very hearts, and send his shafts of convicting truth straight home. He made them see their vileness. Finally, when he had showed them up as they were, he stopped a moment and deliberately said: "I know a lot of you fellows have clean wives. *Are you playing fair?*"

I wonder how many who are living questionable lives, double lives, intemperate lives, could face without flinching that question regarding their wives and their children, "Are you playing fair?" And you, fathers, who though living moral lives never think of religion, who forgetting that your children are following in your ways allow your whole influence to be against spiritual things,—can you answer satisfactorily the question, "Are you playing fair?" Christians, you who favor licensing saloons and are willing to allow them a place on our streets where they tempt young men to ruin and make it impossible for many now given to drink to reform, even if they wish to do so, can you feel that you are "playing fair"?

Mr. Sunday's Critics On another page we give a reply to a critic of Billy Sunday, taken from the Plainfield (N. J.) *Daily Press*. Twice on the day of Al Saunders' meetings did the esteemed pastor of the First Baptist Church call the attention of the audience to this reply as the best thing in its line he had seen. RECORDER readers will no doubt find it interesting.

Another writer, in a brief note in the *Press*, says: "It is hard for some of us at least to understand how ministers that do not—and would not—do as Mr. Sunday does, whose congregations would not have for their minister a man that does as he does—can bring themselves to invite him to hold forth in their city."

This should not be hard to understand

EDITORIAL NEWS NOTES

Echoes From The Hague

Only brief echoes have as yet crossed the Atlantic from the Women's Peace Congress recently held at The Hague. There were more than 300 delegates from sixteen countries. It appears that the American women took a leading part, but many things went to show the solidarity of the world's women on the question of peace even in the midst of the greatest war cataclysm the world has ever known. The European press spoke of these women as "peace busybodies" and "dabblers," but little did the delegates seem to care. They did their work with commendable ability and in an excellent spirit. Owing to their inability to secure passports, there were no French or Russian women in attendance, and only a few of the 180 from England desiring to attend could get there. Belgium had only five delegates, but Germany and Austria-Hungary were well represented. It is reported that German and English women worked heartily together, and that those of one nation were ever ready to second resolutions offered by the other.

The *Survey* of May 22 says:

Perhaps the most dramatic moment in the conference came when Frau Schwimmer begged that "we women supplant physical courage with moral courage—the moral courage to ask immediate end to this slaughter." At the speaker's request the audience of 1,500 people arose and stood silent for several minutes in respect for the fallen victims of war and for the bereaved mothers.

But when Frau Schwimmer moved a resolution urging "the governments of belligerent countries to make an end of the bloodshed for the purpose of arranging terms of peace," the five Belgian delegates were on their feet to protest that peace could never come with Belgium occupied. They declared that they were there, first for justice, then for peace.

The convention passed with enthusiasm a resolution to the effect that there should be no transfer of territory allowed without the consent of the men and women dwelling therein. Resolutions disapproving secret treaties and urging arbitration were adopted, and nationalization of armaments with a view to final disarmament was recommended. The convention affirmed the belief that equal political rights were essential for women, in order for them to be

if one stops to think a little. Mr. Sunday's chief work is to reach men whom the churches are not reaching, and whom there is little hope of reaching by ordinary church methods. There is a great chasm between the churchless masses and those who attend the house of God. Every true minister regrets these conditions, and longs to see the great numbers drifting away from God reached and saved. Therefore the pastors of various churches in a city gladly unite to invite the one man of all others who has been successful in winning men away from the haunts of vice and placing them in active service for Christ and the church, to come and lead them in such a work. Why should ministers stand in the way of a great work which they desire to see go forward, simply because the successful worker makes use of language and employs means which they could not use with like success? Paul was all things to all men in order to save some, and the modern minister who can not co-operate with Billy Sunday on account of his lack of polish and pulpit etiquette, must be somewhat wanting in the spirit of a true ambassador for Christ.

No Sunday Law Yet in California After all the efforts of the National Reform Association and of the

Lord's Day League that have been concentrated in the State of California to secure Sunday legislation, the Legislature of that State adjourned without passing such a law. It is perfectly clear that the great majority of people in this country have little faith in any effort to secure the observance of a Sabbath by civil law. It seems that the leaders who are clamoring for religious legislation are having about all they can do to keep the laws now found on statute books in force, to say nothing of securing new ones. The fact is, there is a deep-seated conviction in the hearts of the American people that efforts to compel Sabbath-keeping by law are un-American. Instinctively they feel that respect or reverence for a Sabbath, if secured at all, must come by an appeal to conscience on the authority of the Bible. To try to make laws regarding a day for which men can show no Bible authority, a day which most Christians admit to be unscriptural, is but to court defeat. Better return to the Bible and try the gospel plan.

most effective in their influence against war.

Committees were appointed to visit the capitals of Europe and the United States to lay before the nations the principles adopted by the conference. It is proposed to reach the people as well as the rulers with the appeals based upon the resolutions passed.

According to reports, Jane Addams, of Chicago, is heading the delegation to visit London, Berlin, Vienna, Berne, Paris, and other cities. Rosika Schwimmer heads a delegation to Scandinavian countries. The convention provided for an international committee to sit throughout the peace negotiations that will be likely to follow the war. It is hoped thus to bring a strong pressure of public opinion that will secure action to prevent war in the future. There is already appointed a permanent International Women's Peace Committee.

Move Toward Establishing a World Court

A committee of one hundred prominent Americans met in Chicago recently to discuss the question of establishing a world court as soon as the war ends, in which differences between the nations shall in future be settled without resort to arms. This court is spoken of as the "battlefield of the future." The hope is that such a court can be organized to sit permanently at The Hague, modeled somewhat after the Supreme Court of the United States. The hope is that all nations can be persuaded to unite in such a court and be represented in it by judges of their own selection.

The Committee of One Hundred was continued as a permanent committee to begin the work of arousing public interest in the matter, and to induce our government to act along the line suggested. Thus it is hoped to have this country pledged to the plan before the war closes. If carried out as contemplated, the plan will make arbitration obligatory upon the nations. It is reported that representative men from the nations now at war assure members of this committee that, once the carnage ceases, the nations will be ready for the world court.

It is claimed that the most valuable works of art have already been moved from northern Italy to Florence in order to save

them from ruin by bombardments. Many have been brought from Venice and other cities. Precious manuscripts have also been stored in the Florentine Library.

Twelve Nations Now at War

At last Italy has been drawn into the war. This is the twelfth nation to take up arms, and war between Italy and Austria is now on in earnest. Germany sides with Austria, and carnage has begun along the northern border of Italy. No wonder the world asks, What next? It is almost certain that the Balkans will again plunge into the strife. Many feel confident that, since Italy has taken up arms, the danger of our being drawn in is much less. It is now hard to tell which Germany has the greater hatred for, Great Britain or Italy. She is bitter in her declaration of war against the latter.

Reports are current that the Italian court is to be moved to Florence and installed in the Pitti Palace. Here the King will be nearer the front and from here the Queen can better conduct the work of the Red Cross. Three royal villas around Florence will be used as hospitals.

President Wilson, in his speech at the opening of the Pan-American Financial Conference, struck the right chord, if we are to judge by the newspaper comments, when he advocated the establishment of adequate means of communication between the two Americas. He said:

I am perfectly clear in my judgment that if private capital can not soon enter upon the adventure of establishing these physical means of communication the government must undertake to do so.

The New York *Tribune* says this is the only attitude an intelligent and broad-minded American can take upon this question. It is undoubtedly the part of good statesmanship to see that facilities for intercourse between this country and our South American friends are made as good as they can be. Our government should give some sort of aid to merchant marine lines between the two countries.

The intellect has a place in the world's official cabinet, but feeling has always held the premiership, and always will.—*Patterson DuBois*.

By Two's

REV. ARTHUR E. MAIN

The following is from a recent number of the *Christian Work*:

"The examination of a group of students for the ministry by the New York Presbytery on Monday, April 12, has manifested beyond all dispute, if it had not already been indicated by previous examinations, that there are two radically distinct ideas of the qualifications of a young man for the ministry. The large number taking part in Monday's examination, if personal reports can be trusted, fell into two groups on this ideal almost as distinctively as if the chairman had called for a division of the house.

"One group believes that the test of qualification for the ministry of today is the attitude the young candidate takes on the nature and method of revelation; the theory of inspiration; the seat of authority in religion, i. e., whether the Bible, the Church or Experience; the state of the unregenerate in the future life; the question of miracles; the belief in the bodily resurrection of Christ or the spiritual; the attitude toward the Virgin Birth and the identity of incarnation with the act of birth; and the metaphysical relation of Christ to God. To one group the position the candidate held on these questions determined his fitness to preach the Gospel or not to preach it.

"The other group believes that the test of qualification for the ministry is whether the candidate has a gospel to preach or not and whether it is a Christian gospel. This group, in asking their questions, is not so particular as to the theory of inspiration or revelation as it is to whether the young man has found in the Scriptures the great message the world needs, and has so appropriated it and formulated it that he can preach it persuasively to men. It is not so much concerned with the student's attitude toward particular miracles as it is over his attitude toward the eternal miracle which God works in the human heart. It does not so concern itself over the attitude the young man may take toward the several theories about Christ's person, his exact relation to the Father, his method of birth, resurrection and ascension, as it does over his attitude toward Christ. Has he become such a disciple of Christ as Paul

was and is he equally constrained by the love of Christ to preach the Gospel? Above all, the one thing that this group is anxious to determine as it stands before this young man asking to be allowed to preach under the sanction of the Church is, Has he got a gospel and is it the glorious Christian gospel in all its fulness; and, above all, is it the message Christ himself taught the world with its transforming power?

"These are the two conceptions of fitness in ministerial candidates which every examination reveals with more or less emphasis on one side or the other. We unequivocally put ourselves on the side of the latter group."

Whatever be the occasion or cause, this seems to be the way many things go. Men are prone to place special emphasis upon democracy or upon aristocracy; free trade or protective tariff; Calvinism or Arminianism; science or religion; doctrine or duty; philosophy or theology; theory or practice; spirit or form; conservatism or progressive changes; and so on.

Three periodicals, at least, that come to our reading-room, contain much religious food for some; to others they seem in no small degree to be self-righteous, harsh, contrary to the Bible, un-Christian, and religiously and morally destructive.

Some think it altogether wrong for us to belong to the Federal Council; one of our most able and honored younger ministers believes that it would be a sin for us to keep ourselves away from the privileges, opportunities and tasks of membership in that great movement.

Some seem to identify their interpretation of truth and fact with the fact itself; others, while also having their interpretation, believe that the fact is of immeasurably greater importance than any theory about it.

For example: it is far more important to believe in God as the Maker and Redeemer of men, than in some particular metaphysical theory of the Godhead; in the Bible as the inspired word of the Lord, than in a particular theory of inspiration; in Jesus of Nazareth as the unique and supreme revelation of the Father, and in the spirit of God as active in human minds and hearts, than in some particular theory of the Trinity; in Jesus Christ as the Savior of sinners, than in a particular theory of the atonement; in immortality and eternal

life, than in some theory about the second coming of the Lord, the end of the world, the resurrection and the judgment; and so on.

Some place the greater emphasis upon the salvation of individuals; others, upon the regeneration of family, community, industrial, national and international life and relations. Some believe that the cause of Christ will be best advanced by special efforts to build up a sect; others, that truth will most surely "find" itself by "losing" itself in the greater work of the kingdom of God. One publication, in the name of the Lord and religion, says that Shailer Mathews, president of the Federal Council of Churches, questions every distinctive Christian doctrine, and misrepresents the church of Jesus Christ; but many of us believe in him as a very high type of Christian and efficient manhood. Another paper, in the name of religious liberty, seems to many of us to absolutely misinterpret the real spirit and purpose of the Federal Council of Churches, and to malign its leaders; for we believe that the council is one of the foremost agencies of our day for promoting the kingdom of God, which is righteousness, peace and joy, in the Holy Spirit.

It is said that the great conservative forces in the Jewish, Roman and Protestant churches, in order to keep religion "off the dangerous ground of morality," have waged a long but losing fight for the claims of salvation by dogma; but that "the religion of dogmatic belief now lies exhausted on the field, with the issue decided among all progressive monotheists in favor of a righteous life in communion with God," a life that means personal goodness and social justice.

A later number of the *Christian Work* than that from which the quotation above is taken, after referring to a published protest against the action of the Presbytery of New York in sustaining the examination of four graduates of Union Theological Seminary, says:

"The great mistake all those who are party to these protests is making is that they are really insisting that their *interpretations* of the fundamentals are necessarily the fundamentals themselves. We do not know a single minister in the Presbyterian Church, no matter how liberal his views may be, who does not hold with all

his heart to the inspiration of the Bible, to the authority of the Bible as the Word of God, to the divinity of the Lord Jesus Christ, to the Atonement and the Resurrection of our Lord. They may hold different theories of these fundamental doctrines—we believe most of the scholars do—but they hold fast to the doctrines themselves. The four young candidates who are the innocent cause of all this trouble affirmed their belief in these fundamentals again and again. They also asserted their belief in the doctrine of the Incarnation, which the hundred signers of the 'Back to the Fundamentals' do not seem to deem worthy of inclusion among the cardinal doctrines of the Church. So it is not a question of fundamentals, but of interpretation of them. The Christian Church holds three or four doctrines of the Atonement. These signers of the protest really want that everybody should hold their theory of them.

"It would be a great pity if any party in the Presbyterian Church could impose its interpretations upon the whole Church or shut the doors to ministers who did not hold the same theory of inspiration or atonement or any other doctrine. It goes straight against Protestantism. Protestantism was really a revolt against just this thing.

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"The glory of our Protestantism should be just that against which Roman Catholicism protests—its *inclusiveness*. . . . It is Protestantism that has set free the intellect of man, that has quickened it in its search for truth, that has won the brains of the world for God as well as the hearts of men, that has impelled strong men to try to found the kingdom of God in the earth, and it is Protestantism that has kept the pulpit prophetic rather than formal. Most Protestant bodies are recognizing this more than ever, and are emphasizing *inclusiveness* rather than *exclusiveness*. It would be a great pity if in the face of this world movement toward inclusiveness the Presbyterian Church should stand for exclusiveness, demanding, as does the one exclusive Church, the Roman, that all its teachers interpret the Bible and the doctrines according to fixed lines, and those lines fixed by a section of the Church. We say it would be a great pity because the future is with the inclusive, not the ex-

clusive Church, with the Protestant freedom, not the Roman Catholic conformity."

Excepting a few extremists in the matter of Sunday laws, this is the Protestantism for which the Federal Council stands. Legislation in the interest of a religious regard for Sunday is, in my judgment, anti-Protestant. But anti-Protestantism, religious exclusiveness, is no worse in the membership of the Federal Council than in the membership of Sabbath-keeping bodies; it is wrong anywhere.

Seventh Day Baptists can ill afford to be aggressively anti-Protestant either in individual or collective action. (1) Our doctrinal differences are not a sufficient occasion, it seems to me, for divisions and disruptions. (2) In view of our professed election to both a general and special mission we ought to pull together, and we may, along the great fundamental lines of Christian thought and action. (3) It is freedom more than authority, democracy more than autocracy, that tend to the greater increase of human wealth.

Alfred Theological Seminary is in substantial and cordial agreement with the position of the *Christian Work*. It asks for freedom, within rational limits, in its interpretation of the will and ways of God. It needs and seeks the support of all its friends. But it does not ask for itself any measure of liberty in thought, speech, or action, that does not belong equally to others.

Alfred, N. Y.

More on the "Question for Consideration"

Whether these lines be considered as written in the spirit of controversy or not, they are written in the spirit of a mother who would place shielding arms about the children whom she would keep unspotted from the world. We who have taught our boys and girls from childhood that dancing is sinful and a thing to be shunned by followers of Jesus Christ, feel reluctant to send them to a school where it is a recognized form of amusement. To many, Alfred is more easily accessible than our other schools, but we must either submit to conditions, or send them farther away at greater expense.

Some contend that children rightly trained will not be tempted by the dance. This may be true, yet the temptation is there,

and the student must either yield to it or be made conspicuous or unpopular by refusing. Another form of argument is that we are now living in a different age, that conditions have changed and the puritanical ideas of our forefathers must now be set aside. Yes, but the God above us is on the same throne, and whatever was a sin twenty-five years since, is still sin. There can be no half way about the dance; it is either right or wrong.

I wish every young person in our denomination would read and reread the article on "Young People and the Question of Amusement," by Rev. Edgar D. Van Horn, in the RECORDER of January 26, 1914. From it I wish to quote: "Young people of our churches who defend in a most ardent way their right as Christians to engage in it (the dance), nine times out of ten become careless and indifferent to their religious vows and sooner or later absent themselves from the house of prayer and grow heedless of their own religious welfare. . . . We should choose wholesome, clean, and unquestioned forms of amusement, which develop us physically, make us manly and womanly, promote good fellowship, make us clean in thought and habit, that will exalt the purity and dignity of life's truest relations and will fit us for its deepest joys and most sacred duties. . . . There should be no question regarding so-called 'questionable' amusements when these amusements blunt the finer sensibilities of life, becloud our spiritual vision, weaken our religious life, destroy self-respect, lower our ideals, and render us lovers of pleasure rather than lovers of God."

Since there is so much of question about dancing and its attendant evils, why not discard it without question? If it were not a questionable amusement why did the faculty of our beloved Alfred require permission from the parents of minors to attend dancing parties? We never knew of parents refusing to send children to Salem or Milton because dancing was forbidden. Not many years since, a Seventh Day Baptist minister of the gospel made this statement: "If I had a boy and wanted to lose him, I'd send him to Alfred." That is a grave charge, induced only by the conditions existing in that college. This is a matter for serious meditation and prayer. God grant it may be adjusted to his glory.

AN INTERESTED MOTHER.

SABBATH REFORM

Tell Us About It

Did you observe our denominational Sabbath Rally Day? How closely did you follow the general program as supplied by the Tract Society? Was the program readily adapted to your local needs and conditions? Did the people take any interest in the matter? Was the effort worth while? Would it be a good thing to have such an annual denominational Sabbath Rally Day, with a program provided by the Several boards and put together and sent out free of cost by the Tract Society? Just how did you observe the occasion this year? If it was not observed in your community, can you tell us why?

Will pastors, superintendents, secretaries, anybody and everybody, please take a moment's time and tell us about it? Send to the Corresponding Secretary,

REV. EDWIN SHAW,
Plainfield, N. J.

A Sabbath Atmosphere for Our Families

REV. HERMAN D. CLARKE

We are hearing a great deal these days about the "new movement for the salvation of the world" which "has no dogma to promulgate, no ecclesiastical hair-splitting to advocate." There may possibly be some occasion among Sunday-keepers for that kind of talk, but there is a sound of looseness about it that is dangerous. We have reason to be afraid of many of these "new movements," these "rational and scientific viewpoints." Are they rational, or scientific? Don't such phrases seem to cover all sorts of isms and "digressions from revelation"?

The fact is, the Protestantism of the day is not so far removed from Catholicism, and it is "broken, divided, quarrelsome," says Dr. Hall in the *Christian Work*. Is not this condition of affairs largely the result of these centuries of repudiation of the fourth commandment? And do we not as Seventh Day Baptists stand for a truth absolutely essential for a united Protestantism and a united church? There

can be no real church unity outside of consistent observance of God's law; and as it is more and more admitted everywhere that Sunday is destitute of claims upon the Christian Church as in any way meeting the demands of the commandment of God, we must stand true in this matter and not be turned aside by any mere cry of "sectarianism," or by Dr. Hall's query, "Will you be found seeking the prosperity of your little denomination?"

For one, I am found "seeking the prosperity of our little denomination," for the greatest and grandest of reasons. I seek it because I love other people and seek *their* welfare. I seek it for the soundness and sweetness of society, and the spiritualization of its members, and because we stand for the great truth that the real function in the church is to declare the will of God, which will is written not merely on tablets of stone, but by divine promise "on the heart and in the conscience of men." This is the mission of "our little denomination." This is my mission while out on the frontiers among the "Lone Sabbath Keepers," who are facing fearful dangers, and apparently losing in the conflict with opposing factions and unsafe environments.

All the above is an introduction to this statement, which is made from observation and past history of our people, that every family absolutely needs a Sabbath-keeping environment or atmosphere. There is no safety for a growing family outside of it. Come, if you will, from the "very best families" and the very best and strongest churches, and put your children and youth in a Sunday or a no-Sabbath atmosphere for daily influences, for business and social relations, for school education, away from your church and Sabbath school, and nine tenths of them are *lost* to the Sabbath and lost to real Christian living. There is no mistaking this result. We see it everywhere; we know it; it is self-evident. Is it not presumptuous and suicidal to accept such conditions in life for the sake of property or profession? Men who place their children and grandchildren in such ruinous conditions (spiritually) must answer for it at the judgment seat of God.

We can not do without the Sabbath in our homes, and Sabbath atmosphere about our homes, but many are trying the fatal experiment. Our children are sent to

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W. H. MORSE, M. D.

others for their training early in life, and then later for a "higher education" where Sabbath-breaking influences are strong and fashionable evils prevail and are condoned by teachers. Many are shirking God-given tasks in the rearing of a family, and are leaving outside influences to determine their destiny. We can have no strong Christian life in our families, or hardly any Christian life at all, unless we come into strong Christian Sabbath-keeping life *ourselves*. Indeed, outward reform should be carried forward with zeal, but it must be accompanied by inward Christ-life and law-abiding life. Constant associations with lawless life and Sabbathless life are surely destructive to family religion and individual Christian life.

Will our people, establishing homes and business, take these truths to heart? Is not every Seventh Day Baptist bound to be alive to his true mission in the world, and bound to the training of his family to understand and accomplish that mission?

I am writing this in a home in South Dakota, far, far removed from all other Sabbath influences; a godly home with beautiful promising children, and where they feel deeply this isolation and danger. They hope to change these conditions in some way. There are others. But, brethren, you who are still in a Sabbath-keeping community but looking for some new location, and possibly to better your financial condition, what are you going to do about it? What about the atmosphere for your family? Are you going to seek first the kingdom of God and his *righteousness*? Ponder that word "righteousness." What is it in the life of your family and yourself? There is no righteousness apart from true Sabbath-keeping in the light of what truth we have at hand. This is no passing of judgment on any in ignorance of truth, nor of any individual as such, but it is a *general principle* upon which to found judgment, and on which to proclaim the word of God. Your families need a Sabbath atmosphere. Will they have it, and where?

A girl, after being for a time in a mission school, exclaimed, her face all aglow, "Oh, I did not know school was like this. I feel that I have spent all my life in a corner."—*Life and Light*.

A few weeks ago I had an article in the *SABBATH RECORDER* in which I offered the suggestion that it is incumbent on Seventh Day Baptists to do more missionary work among the Italian immigrants, who, with a plea against Romanism rightly maintain that it is Rome that is responsible for the abrogation of the Sabbath. I pointed out the fact that the Italians are prejudiced against the Roman Catholics to a very large extent, and that they have quite a hearty esteem for Sabbath-keeping, all because it was Rome that put it in abeyance. Incident to this article a Jewish commercial traveler came into my office one March day, and after commenting on the bleak weather then prevailing, and of the pleasure of the warmth of the reception-room, suddenly changed the conversation, and said:

"I came from Plainfield, N. J., day before yesterday."

Because of my former New Jersey residence, this interested me.

"I spent the Sabbath there," he continued. "Attended worship."

"Your people have a synagogue there?" I asked.

Without answering my question, he said, "Say, I went to the Seventh Day Baptist church, and—tell you what it is, Doctor, I didn't see many of your Italian friends there!"

I comprehended his meaning at once. "The opportunity will be seized all in good time, no doubt," he continued. "Makes me think of something along the same line that may interest you. In passing, let me say that when, on the Sabbath, I am in a town where there is Seventh Day Baptist or Adventist service, and no synagogue, I worship there, and enjoy it. On one of my Massachusetts routes is a city where there is an able young rabbi, to whom I like to listen. I time it so as to be there on Sabbath if I can do so. Several months ago I was there, and in some way my attention was attracted for a moment to a young woman who sat a short distance from where I did. I can not say that there was anything in the least attractive about her, and I do not know that I would have noticed her particularly had it not been that on Monday in one of the de-

partment stores I saw her again. I had been doing business with the manager, when, on my way out through the store, as I was passing one of the counters, some one spoke to me. I turned, and saw that it was a clerk. In an instant I recognized the face that I had seen in the synagogue on Sabbath. Speaking in a low tone, she asked if I was to pass through a certain city near Worcester. I intended to do so, and told her that I would. Taking from her apron a card, she handed it to me.

"That is my father's store," she said, indicating the name on the pasteboard. "No one in your line ever stops there, and I think he would buy."

I thanked her, and took the card. It bore a name that was unmistakably Italian, but I thought little of that, as frequently when our Jewish people buy out a business, they retain the name of their predecessors, who may be of almost any other nationality; and sometimes a Jewish name is similar to some other.

On reaching the town I called at the store, and found the proprietor to be an Italian.

"Yes," he said, "it was my daughter you saw in the big city store, sure!"

I rarely let anything else come between me and business, but I did that time.

"Did I not see your daughter at the Jewish synagogue?" I asked.

"Sure!" was the reply. "She is a *ger*."

A *ger*, you know, is a proselyte.

"How is that?" I asked.

"When my daughter came to the city," the man said, "she was naturally of a religious turn, and seeing that it made for respectability to go to church, she naturally went to a Catholic church, although we had, none of us, approached the sacraments in Italy. The Irish girls made fun of her, and she was too high-spirited to go again. Instead, she went to a Protestant church, yes, to two of them, and in both places was treated as an intruder. Then she got to thinking that the Catholics are wrong, and that they got the Sabbath changed. What then? She went to the synagogue. They made her welcome, and she was at home with the Jews. In due process of time became a *ger*, and enjoys it."

The commercial traveler told the story with some gusto.

"Prejudiced as the Italians are against the church that they know so well, and

knowing, distrust," he said, "you might hazard a guess as to the fundamental reason why Mayor Nathan of Rome was persona non grata to the papal power! Put this and that together, and study results!"

Hartford, Conn.

"My Mother's Song"

DEAR BROTHER GARDINER:

I can not refrain from sending you these verses for publication in the SABBATH RECORDER. I believe all such poems as this one awaken memories of the long ago childhood home, and the tender watchcare and prayers of a loving, faithful mother. The author of the lines is J. E. Ramsey.

ELLA I. LEWIS.

Sing me the song my mother sang
In accents sweet and low,
That dear old song she sang to me
In childhood long ago;
Methinks I hear her voice again,
And see her smiling face,
As when she sang that sweet refrain
Of God's Amazing Grace.

O sing it as she sang that day,
So tender and so sweet,
When penitent I knelt to pray
Before the mercy seat;
It seemed a song from angel tongue,
My broken heart to bless,
When mother sang that dear old song
Of God's Amazing Grace.

Sing me the dear old song again,
It brings a sweet relief;
'Twas mother's song in joy or pain,
Her balm for every grief;
In vale or on the mountain steep,
She sang her song of praise,
The Lord my soul will safely keep,
Thro' his Amazing Grace.

Sing as she sang, with faith so strong,
When called by angel band,
To join her song with seraph throng,
In heav'n's sweet summer land;
Still singing God's redeeming love,
His glory on her face,
She winged her way to realms above,
Thro' God's Amazing Grace.

Notice

The Conference year for the Sabbath School Board closes June 30, 1915. Those who desire their payments to count on this year must have them in by that time.

W. H. GREENMAN,
Treasurer.

Milton Junction, Wis., May 20, 1915.

MISSIONS

Rev. H. D. Clarke in South Dakota

DEAR BROTHER SHAW:

You have been in South Dakota. It is a beautiful farming country in this eastern part. The soil is rich, the land rolling, drainage good, and I am told that farms now sell for \$150 an acre and more. The little towns are well built, houses better than the average, lawns clean and well kept, and farmers nearly all have automobiles. Everything has a look of prosperity. The smallest of towns have electric lights and waterworks.

Leaving Alcester, where there were three faithful L. S. K's, I went to Viborg. This is mostly a Danish settlement; some Swedes. I was heartily welcomed and given the best. There are about a dozen Sabbath-keepers, mostly of "our faith." While there I made headquarters with Brother Christian Swendsen, and son, Timon Swendsen, who is the state secretary of the L. S. K. family. And well does he attend to the work, and he sees that every one in the State has the SABBATH RECORDER, even if he has to pay for it.

A preaching service was held Sabbath evening (Friday) and again Sabbath afternoon, at the home of Brother Swendsen. Unlike other communities, 75 to 90 per cent were men in attendance. Four miles out of town is a large and neat Seventh Day Adventist church, and the leader phoned for me to come and preach for them, which I did with pleasure, introducing myself to them as a Seventh Day Baptist, the least among the tribe of Sabbath-keeping Israel! and the least among its preachers. My sermon was well received, the leader told me. The congregation was not all out, there being a cold raw wind blowing, but there was an audience of fifty.

On Sunday I had the pleasure of introducing myself in the Danish Baptist church as a Sabbath-keeping Baptist, the pastor and trustees freely offering us the church for our service. I preached upon "A Good Conscience Needful in Keeping the Commandments of God," and told them how we had to meet the question, "Does Sabbath-

keeping save us?" as they meet the question, "Does baptism save us?" The answer was that the question of a "good conscience" and of implicit obedience was a question of salvation, and that no one could trample God's law under feet and have assurance of salvation. I consider myself commissioned on this trip to let men know that the gospel has a Sabbath to it; that obedience to all of God's commandments is related to salvation, for the true follower of Christ has respect for his law; and that true faith in Jesus is best shown by such obedience.

The brethren here feel the need of some one to lead out with preaching services and personal labor, believing that there are men open to conviction. I was introduced always to men as a Seventh Day Baptist. Had a pleasant visit with the Baptist pastor. He holds two services Sundays, one in Danish and the evening service in English.

At Chancellor I found one faithful sister, Mrs. A. Erickson. She has a fine farm, two sons there with her and two in Montana. The sons quickly saw the school trustees and secured the schoolhouse for a service, and with their auto went to tell some of the appointment. Some here and there received the Sabbath truth from our Adventist brethren and would have accepted it; but when they heard the Adventists' views of prophetic gifts and were informed of their church government, they gave up "the whole thing."

Though I walked four miles to get to the Chancellor home, I did not regret the exertion, for the evening service was blest to us, the attendance being mostly unconverted men. One young man said after the service, "I am glad I came, though I must walk two miles back home." It was a dark night and there was a bad wind storm with flashes of lightning but no rain. Returning from the service the automobile broke down and we had to walk back.

I crossed over the border to Luverne, Minn., to see Sister Addie Vincent Gray, but found she had gone to Milton Junction on a visit. But my entertainment was again provided for by one of my orphan girls there, recently married from Iowa, and I saw two of them, whom I placed from Brooklyn, N. Y., years ago, both young women now and happy. To these

I explain my present mission and leave them literature.

At Dell Rapids, S. D., I found one aged sister in grief, some of her children in the hospital for operations and a houseful of company expected; so I could not prolong my visit. She has the RECORDER but none of the family read it. She can hardly speak English. The other family had gone out of the city. I discovered two other Sabbath-keepers, but Seventh Day Adventists.

My next stop, in Hughes County, S. D., found me on a vast prairie.

"These are the Gardens of the Desert, these The unshorn fields, boundless and beautiful, For which the speech of England has no name—The Prairies. I beheld them for the first, And my heart swells, while the dilated sight Takes in the encircling vastness. Lo! they stretch
In airy undulations, far away."

Brother Will Johanson is certainly a pioneer, with his wife, who was Fern Davis, sister of the late Rev. Arnold Davis, and his mother, Martha Johanson. He has three bright, healthy little girls. He has some substantial buildings; nearly all the work he did himself. His cattle herd daytimes, wandering from one to four miles away while grazing, and are brought back at night for milking. He keeps one hired man and exchanges work with neighbors who are from one to several miles away. The school, two and a quarter miles away, had thirteen children, and the teacher gets \$50 a month. The population is mostly Catholic. There was no opportunity to have a meeting. The land is rich and stock grazes usually through the winter, coming out in the spring in good condition. The water is artesian. It costs from \$600 to \$1,000 to drill a well which is about 1,200 feet deep. The RECORDER, *Helping Hand*, and *Visitor* are found in this home. Your "Visitor" received a most hearty welcome. On Sabbath Day we all studied the Sabbath-school lesson together.

At Miller, I found Mr. and Mrs. J. M. Severance. Mr. Severance was once a member of the Dodge Center Church. He owns a farm at Miller, but says they "have not had a crop in five years." The hot winds are fatal. I stayed one night here and then went to Hitchcock, S. D. I found just one Sabbath-keeper in town, a Seventh

Day Adventist, with whom I had a pleasant visit; and then Brother and Sister Arthur Payne came after me, taking me to their nice home four miles in the country. They are comfortably located in a good neighborhood and have rural delivery and a telephone. This is the young couple recently married and mentioned by Pastor Van Horn in his Home News for Dodge Center (RECORDER, May 10, p. 605). This new home erects at once the family altar. I baptized Sister Payne when she was a child and she has ever since been a most active Christian worker. She taught school in the village of Hitchcock, and, while I was waiting at the postoffice for the ride out, she was kindly spoken of by others as a Sabbath-keeper and a good teacher. Teachers far away from home and church who are consistent and faithful win the respect of thinking people, and grow stronger themselves. So many have weakened and finally given up the faith that it is a serious matter to be isolated from a "Sabbath atmosphere." The former home training also has so much to do with this faithfulness.

This visit completes South Dakota, but I find when too late that I have missed some whose names I did not have before I reached this north part of the State. North Dakota will be next (D. V.) and the families still more widely scattered.

H. D. CLARKE.

Hitchcock, S. D.,
May 20, 1915.

Among the Scattered Sabbath Keepers in Arkansas and Oklahoma

REV. WILLARD D. BURDICK

From Texarkana I took the Cotton Belt Railroad northwest to Stuttgart, and then south over a spur of the same line to Mayview. These last named places are in the rice-raising section of Arkansas. I was met at Mayview by Brother Lee Monroe, who lives with his mother about two miles from the station. At this home I also met Mrs. Monroe's son Ray, who lives several miles away.

The two and a half days in this home were pleasantly spent in talking about Wisconsin friends, and about local and denominational interests. The two evening meetings held at the schoolhouse were well

attended. Seldom have I been more strongly urged by people to remain and hold meetings, or to come again, than I was by these people, all of whom were Sunday people except Mrs. Monroe and her sons.

As there are no churches within six or eight miles of this place, I consider it a promising place in which to hold meetings.

Friday noon, April 23, Brother Lee Monroe drove with me to the Little Prairie church, a distance of 25 miles. This church is not far from the Nady postoffice.

I preached five times in the Little Prairie church,—Friday night, Sabbath morning and night, and Sunday morning and night. The evening meetings were well attended by young people.

This also seems to me to be a promising place for us to hold a series of meetings. The evangelist should be assisted by an experienced singer. The membership of the church is scattered and only a few live near the church. I was very sorry to learn that our church does not hold a Sabbath school or regular meetings.

The Southwestern Association holds its session with this church next fall, and Sunday people as well as Sabbath-keepers are looking forward with great expectation to the coming of the meeting. Let us pray that it will result in a great revival, and that Sabbath services will be re-established.

On Monday morning Brother O. P. Sweeny went with me to the Arkansas River where we took his gasoline boat to the landing where we could walk down the levee to Yoncopin. At this place I took the local on the Iron Mountain Road. All day as I rode through the lowlands west of the Mississippi River I saw the marks of high water on trees and houses. In this section I saw many cotton plantations as they are worked by colored people.

The following morning I took the train from Hellena to Wynne. At about 9 o'clock I started to walk into the country to find Brother and Sister Larkin Hunt, who are the only living members of the Wynne Seventh Day Baptist Church. The day was warm, the roads were hilly, and the distance greater than I supposed. Again and again I inquired for the home of Brother Hunt, who lives beyond the "Flea Teaser" schoolhouse. I must confess that at times I almost felt sorry that I had at-

tempted this eight-mile walk, but after I had introduced myself to Brother and Sister Hunt I felt amply rewarded for the walk. In a little while Mrs. Hunt brought me pictures taken from our *Year Books*, and asked me if I knew them. A glance and I said, "This is Rev. E. P. Saunders, Dr. S. C. Maxson, the Alfred and the Adams Center churches." Soon I discovered that these Sabbath-keepers were hungry for denominational news, and were longing to see the RECORDER and the *Year Book*.

It was a pleasure to hear these people tell their experiences in accepting the Sabbath, and of their pleasure in meeting our ministers who have attended the associational meetings at Wynne. I trust that these people can keep acquainted with our denominational interests through the pages of the RECORDER as long as they live.

About half way back to Wynne a wagon-load of colored people just returning from a fishing excursion caught up with me, looked over my way, but passed by on the other side. I could not blame them, however, for leaving me by the wayside footsore and weary, since for several weeks we had been buying our tickets in separate waiting-rooms, and riding in different cars.

After the night's rest at a hotel I took the 9 o'clock train to Cherry Valley, 13 miles north, that I might call on the widow of "Uncle Bobby Ellis," of the Crowley's Ridge Church. I had no trouble in finding Mrs. Ellis' home, 4 miles from town, for, as the postmaster told me, "Uncle Bobby" was so well known that any one could direct me to his home.

As I approached the house I realized again how important it is that we keep our appointments, for Mrs. Ellis, and her daughter and family were watching for my coming.

It was not long before Sister Ellis told me of her experiences in coming to the Sabbath, and that some time later Mr. Ellis accepted it. It caused much anxiety among the Free Will Baptists when these people left them, and they tried hard to convince them that Sunday was the Sabbath. Although past middle life "Uncle Bobby" learned to read that he might know for himself what the Bible teaches about the Sabbath. So familiar did he become with the Bible that when 7 preachers once came to his home to convince him of his

error, before they left each one had acknowledged that he was right.

At this home I was glad to learn that Mrs. Shannon, of Bay Village, the other surviving member of the Crowley's Ridge Church, was spending a few days at her old home near by; so after dinner Mrs. Ellis, and her two granddaughters, and I spent a pleasant hour at the old Shannon homestead.

These visits with the four remaining members of the Wynne and Crowley's Ridge churches, were pleasant experiences in my ministry, and these old people truly appreciated the opportunity of visiting with another of their own denomination.

Conditions on these two fields are not specially promising for holding meetings, but the needs are great. Could I have remained longer, meetings could have been held in private houses.

As this was my last stop in the Southwest I thought it best to spend Friday and Sabbath Day with the Farina Church. It was indeed a pleasure to meet the dear friends at Farina, and to tell them on Sabbath morning about our interests in the Southwest.

For many years I have been conscious of the importance of our work in the Southwestern Association, and now after spending nearly three months in Arkansas and Oklahoma I know something about the splendid opportunities offered us in these States to carry on evangelistic and Sabbath reform work, and how necessary it is that we place another man on this field in order to maintain our interests at Gentry and Little Prairie. I hope and pray that we may do our duty.

Letter From Java

DEAR FRIENDS:

It is time to let you know how we are getting on in this far-away field you are so kindly interested in. Oh, I wish I could send you good news to gladden your hearts; but sometimes it all looks so dark and dreary, as if all hope had vanished. Still there is hope; and the Light will conquer every darkness. The everlasting morning is coming; and this little corner of God's world is also included where Isaiah says: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." And nothing done for our bless-

ed Master is lost; in his mercy he accepts every effort out of love to him, although the work looks like a failure. So I mean to go on, leaning on his strong arm; and when I can not do much work with this feeble body of mine, I can pray for these poor, dark souls, pleading Jesus' love for them and his precious blood, shed also for these Javanese.

Those who are weak and suffering, also the poor idiots and the little orphans need more attentive care than I can give them now; so I had to arrange to send them to another colony, belonging to a friend of mine. She has her sister and her daughter and another girl to assist her, and they all are very good Christians, who love the Javanese dearly; so I know my poor people are well looked after. Still it is hard for me to send them away; and another thing is, they will not keep the Sabbath any longer, as my friend keeps Sunday. For this reason I can not send the converts to her, as these promised, when they were baptized, to be loyal to God's holy day. So I go on with my work, as much as I can do, among those who still remain. But just now some one who has tried for several years to oppose my work, because I am keeping the Sabbath, has found a way to get the people away from me. He sent a man to tell them they would get land and buffaloes, and money to build a house, if they were willing to leave me and to live with him. Five converts and some others have left me now; and I am afraid some more will follow.

You can understand how sad it makes me; but still it is better to lose those who have been dissatisfied for long time,—if only those who are really good will stay. Oh, my dear brethren, I need your prayers for those who remain, that God's power may keep them faithful. Often when I look at the little ones who are clinging to me, I could wish they should always be children, because when they grow up they often cause me so much sorrow. But if God would pour out his Spirit into their heart, all would be well, and things would go on beautifully. Oh, how I am praying and waiting for a revival, a mighty outpouring of God's Spirit! I think the difficulties and disappointments are necessary to urge me to pray more. Will you all help me with your prayers, dear friends?

Now before long I shall have to fill in

my report for the General Conference, and really *I don't know how to do it*. How shall I report for these who have gone away? Are they backsliders? I don't think they will keep the Sabbath there where they have gone. Last year I wrote to Brother Van Horn about this matter; but I did not get any answer. And another thing, I don't know how many church members I reported in my last report (in 1913); and I can not remember about those who left me in 1913 and 1914, whether they left me *before* I sent in my report or *after* that. If I could only see my report for 1913, I could find out. But I have got so mixed up, having so many things to think over and to deal with. I write this in the RECORDER, hoping to get some advice from Brother Van Horn or Brother Saunders, before it is time to send in my report. I am afraid not all my letters reach America.

Within a few days I am expecting a young man, a Christian, who wants to assist me in this work. He loves the Javanese and wants to work among them, bringing the gospel to them; but he does not keep the Sabbath. Will you all help me in praying that his eyes may be opened for the truth concerning Sabbath and baptism? Our God is mighty to answer our prayers. I did not seek this man, and I did not even know him before; but he offered his help, and really I need help very urgently. I have neglected the school and so many other things now during four months, that is, since my last illness. Especially I am suffering from my heart; and every little strain makes me feel very bad.

Now you know what to pray for in connection with this work you are interested in. I believe God will answer your prayers. I thank you very much, my dear friends, for your sympathy, for your money and for your prayers. May our gracious Lord reward you and bless you abundantly.

Yours in His service,

M. JANSZ.

Pangoengsen, Tajoe p. o., Java,
April 6, 1915.

Let us proportion our alms to our ability, lest we provoke God to proportion his blessings to our alms.—*Beveridge*.

Unfair to Ministers' Wives

My mother is a minister's wife. Often since I have been out in the world has my blood boiled to think of what has been expected of her, and what she has done.

Why don't people expect the doctor's wife to hear all the physical symptoms that it isn't easy to speak about to her husband, and give her advice? Why don't they expect her to entertain all the patients while waiting for her husband's attention? They don't expect the lawyer's wife to give legal advice nor the wife of any other professional man to do her share of his business.

Yet the minister's wife is criticized if she keeps a maid, but her children must be neatly combed and dressed, her house must be always in order, her guest-room always ready, her table always supplied, and she must be president of all the women's societies and solicitor for all the socials. It is a wonder she isn't expected to collect her husband's salary.—*A Minister's Daughter, in the Woman's Home Companion*.

They Called Her a Good Angel

John Callahan, superintendent of the Hadley Rescue Mission in New York City, watched a host of rain-soaked men munching their hard loaves on the bread line of a daily newspaper near his location. Finally, when he could stand the dismal sight no longer, he threw open the doors of his mission and invited each of the unhappy derelicts to come in, and get a cup of hot coffee besides. Callahan had no money to buy coffee, but he concluded that it was the Lord's will for him to do that much for the unfortunates anyhow. He served 1,100 cups the first day, but before the day was over a sweet-faced little woman came walking through the line and handed Mrs. Callahan \$1,000. She would not tell her name. But no wonder the Callahan's believe the Lord sent her.—*Christian Work*.

"What makes life worth living
Is our giving and forgiving;
Giving tiny bits of kindness
That will leave a joy behind us,
And forgiving bitter trifles
That the right word often stifles;
What makes life worth the living
Is the giving and forgiving."

WOMAN'S WORK

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

A Vesper Prayer

The day Thou gavest me
Has now returned to Thee
Bearing the deeds with which I filled each hour,
Lord of our deeds and days,
I ask Thee not for praise—
I pray for power!

So much I meant to do,
When the bright day was new,
So many hearts I longed to help and heal!
Now, as the splendors die
From out the western sky,
I humbly kneel.

Give me the power to feel
For hearts that I would heal;
Give me the power to see with sight like Thine;
But most of all, give me
The power to love like Thee,
O Love Divine!

—Minnie Leona Upton.

Freeing Slaves in Twentieth Century America

"That day my heart was happy, so *happy*, for I thought you were coming for me."

Donaldina Cameron was bringing a Chinese girl slave from Los Angeles to the Rescue Home in San Francisco. Her life wrecked and health broken through abuse, she had been flung into the street, the discarded second wife of a Chinese ne'er-do-well. The papers which had secured her admittance to American soil by our immigration authorities indicate her present age as thirteen—only a child, yet with this wealth of unhappy experience already behind her.

On the journey to the home with Miss Cameron, while telling now and again of the cruelties that she had suffered, she turned to her deliverer and asked: "Do you remember one day when you came to Sing Get's house in Oakland? Some of us saw you coming. We knew you were the teacher who has slave girls released, and then cares for them. That day my heart was happy, so *happy*, for I thought you were coming for me. And when you went away without me—how dark it was! Oh,

if you had only saved me then, teacher, before I was broken like this!"

No living soul can say in how many Chinese houses, half prison, half store, or something worse, mistreated, terrified slave girls are waiting and longing today that in some way Donaldina Cameron may learn of their plight and come to rescue them. Aye, slaves, in America, in this present year of grace, in every city of the Pacific coast where Chinese settlements are to be found! But it is no easy matter to learn of them; for United States law is severe against the importation of child slaves either for domestic service or immoral houses, and this crime is hidden under every possible appearance of legitimate relationship. Purchased cheaply in China, these young girls are brought into this country by traveling merchants as their "daughters," and sold for goodly sums as household drudges, or, if of sufficient age, as plural wives or prostitutes. Thus many an unknown child waits in secret hope, as did the little slave in Sing Get's house, that in some way Miss Cameron may hear of her. But unless the owner is so brutal that his or her Chinese neighbors report the case from sheer pity, no one learns of their fate or goes to the rescue. And Miss Cameron went out of Sing Get's door that day wholly unconscious of the dying hope in the heartsick slave she left behind.

Soon after the incident of the superintendent's call the girl was given the choice of being sold into an immoral life or becoming the second wife of a worthless churl, and chose the latter as the lesser evil. She was taken to an Arizona town, but the man was soon driven out of the community because of his brutality, coming later to Los Angeles. There the young life suffered continued abuse, and one night was kicked into the street. This was seen and reported by American children; and the Chinese also implored Miss Cameron to take the little outcast under her care. The court put her in Miss Cameron's charge, and she is now in the Rescue Home—but frail and broken by abuse, and only the crushed shadow of that joyous child whose heart had been "happy, so *happy*" in the hope of freedom.

Cases such as this, all too frequent and familiar, have influenced the superintendent to spend herself more and more on pre-

ventive work. Every steamer arriving at the port of San Francisco with Oriental passengers is boarded, and some way is found to tell the incoming girls of the home and assure them of its welcome in their hour of need and peril. Miss Cameron fortunately has the co-operation of both federal immigration officials and the city police in this good work.

Those same helmeted officers of the Chinatown squad are among the most loyal admirers of the gentle-born, fearless woman whom they have followed and fought beside on so many rescues. Midnight or daybreak or noon, whenever information of the hiding-place of a girl slave in some secret way reaches Miss Cameron, she is ready for instant action. With guards placed on the roof and in the street below to prevent escape, Miss Cameron, with her police friends, enters and searches the reported premises. It is on these adventures, hurrying through devious passages, breaking through bolted doors, seeking for loose panels in false walls, and secret cells, that the stout men of the force have learned of the lion-heart in this daughter of the Camerons. I am not playing up imaginary dangers; for a female slave in America is highly valuable property; is moreover the property of daring outlaws, and usually under the protection of *tongs* or criminal guilds of the Chinese underworld. These organizations have their squads of gunmen or assassins who hesitate at nothing in the accomplishment of their ends. More than once I have heard friends who are intimately acquainted with the Chinese settlement express the deepest concern for Miss Cameron's safety.

The Rescue Home is located just on the edge of Chinatown, in a substantial building erected soon after the earthquake and fire. The growth of the work, however, has made the present quarters inadequate, for hospital, sitting and play rooms are all now in use as dormitories, and the school-rooms are overcrowded. These girls must, of course, be carefully guarded for their own safety, lest they be stolen and hidden again in the slave dens; so the home is their castle; they have no freedom of the streets and are thus denied even the privilege of the children of the poorest classes. This makes it imperative that they have adequate accommodation within the home for health. And this means enlargement;

for in October the officers of the mission reported forty-six rescues since last March.

Within the home the girls receive, and almost without exception gladly respond to, careful Christian training. Both Chinese and American teachers are employed. The inmates attend wholly to their own requirements in kitchen and dormitory service. And though there may be, I suspect, little inter-family frets and disagreements at times, still the life of the rescued girls is like a day all sunshine against the remembered midnight of the slave pits whence they were digged.

Each summer Miss Cameron strives to take these shut-ins out for a little sojourn in paradise—a two weeks' vacation at some abandoned farm in the hills, where trustworthy neighbors make them safe from Chinese kidnappers. This is to them a "world set free"—outdoors among the flowers and trees all day, and sleeping beneath the open sky and friendly stars at night. Each year the little newcomers from the city's hiding-places make such marvelous discoveries as that their supper bowl of milk comes from a cow, and their breakfast apple from a tree. And if fortune yield them an ancient kindly donkey for their riding, as she did this past summer, then from dawn to dark, vacation through, the cup of their delights is full.

Slavery—that word spells suffering, heart-break, blighted life wherever it falls. For a year and a half Donaldina Cameron has been fighting in the courts on behalf of a mother, herself rescued from the dives of Chinatown, to gain possession of her little daughter, given without the mother's consent by her former owner to another woman slaver, and held by the latter as a future asset in her illicit business. Forty-seven times has Miss Cameron thus far appeared in court on this one case, and the little girl is still held captive. That mother, brought to this country as a slave in a den of vice, is *mother* still, yearning helplessly for the release of her baby daughter before a fate like to her own overtakes her; and the child, born in America, is, *in America a slave*, consecrated to the gods of lust.

Within the past six months three girls, all under fourteen years of age, were rescued in Oakland from a single house, the slaves of one man. These were all from the respectable class in China, and had been decently and carefully reared, as may

be known from their manner still. Because of the death of parents they were given to men who promised to marry them respectably, but who were in reality agents of the slave traffic. But because there is a Rescue Home at 920 Sacramento Street, San Francisco, and an alert, courageous, loving woman, seeking to follow One who came to proclaim release to captives, and because in some guarded way word of the three girls reached this woman, they have escaped the physical and moral doom that hung so closely over them. But many in equal peril have not been discovered or made free.

Such is the unique institution and such the imperatively needed work in behalf of the victims of criminal slavery that still defies and shames America.—*Arthur Pierce Vaughn, in Record of Christian Work.*

The Winona Program

MRS. MARTHA H. WARDNER

The *Winona Program Quarterly* is before me with the request that I write the SABBATH RECORDER concerning the attractions the Winona Park offers for the coming summer.

The Winona Association aim to make the park an ideal place in which to spend the summer vacation. The life is simple, affording rest to overwrought nerves. Ladies remove their hats and gloves when they first enter their room and they have no further need of them until they take their departure. The park affords diversion and wholesome amusement together with nourishing food for the intellectual and spiritual life.

The program from the beginning to the end is varied, entertaining and educational. Lovers of music will be highly gratified. Rogers' Winona Orchestra will appear every day for five weeks; Creators' Band three days. Other noted leaders of music will give concerts and among the singers I notice the name of Signor Giuseppe Bartolotta, the famous Italian tenor.

As a prelude to the program the Summer School of Missions, under the auspices of the Interdenominational Committee of the Central West for missions, will be held June 24 to July 2. On July 5 there will be a patriotic celebration. The program

will include two hours' Bible study, the presentation of Hiawatha by fifty full-blooded Indians, a concert by the White Huzzars and a peace lecture by J. C. Hall under the direction of the Carnegie Endowment.

The formal opening of the season will take place July 6.

Various clubs and organizations will hold reunions on the grounds. There will be a conference of W. C. T. U. workers and a Soldiers' Reunion Day. The C. L. S. C. will be represented this year as it has been for many years past. There will be a conference on Pastoral Evangelism, and the Church Efficiency Congress, August 9 to 13, appears on the program as a new number. In addition to the regular program the Summer Bible School will be in session every day.

The Bible Conference, August 20 to 29, closes the season. A cordial invitation to be present is extended to all those who believe in the Deity of our Lord and Savior Jesus Christ and the inspiration of the men who gave us the Bible, and who desire a closer walk with God. Speakers noted for spirituality and power will present the claims of the gospel. G. Campbell Morgan and A. C. Dixon, Spurgeon's successor as pastor of the Metropolitan Tabernacle, London, will be present from August 23 to 29 inclusive. Prof. E. O. Excell will be the musical director.

Further information can be obtained by addressing Mr. V. M. Hatfield, Manager Publicity Department, Winona Lake, Ind.

In my reply to the request that I would write this notice for the RECORDER I expressed my regrets that, up to the opening of the Bible Conference, athletic sports had been assigned to the day our consciences bound us to observe as the Sabbath, and that our General Conference while in session would coincide with the Bible Conference.

Think beautiful thoughts and set them adrift
On eternity's boundless sea.
Let their burden be pure, let their white sails lift,
And carry from you the comforting gift
Of your heartfelt sympathy.
For a beautiful thought is a beautiful thing;
And out on the infinite tide
May meet and touch, and tenderly bring
To the sick and the weary and sorrowing
A solace so long denied.

—*Methodist Times.*

"Whose Business?"

REV. G. M. COTTRELL

(*Secretary Lone Sabbath Keepers*)

"Am I my brother's keeper?"

Whose business is it to seek the spiritual welfare of our fellow-men?

First. It is every man's business to seek his own. "Seek ye first the kingdom of God." "Thy faith hath saved thee." Repentance, faith, good works must be the acts of each individual necessary to his salvation.

Second. It is the business of parents to seek their children's good. "Train up a child in the way he should go." "For the children ought not to lay up for the parents, but the parents for the children." "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

Third. It is the business of pastor, teacher, and fellow-members of the same church. No one will question the pastor's right here, and the teacher stands in place of similar responsibility, and every member shares with them. In our church covenant we agree to watch over one another for good. In Ephesians: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." It was right, then, for Brother Dye, of the Richburg Church, to talk to me in my college days after I had been too gay one night at a country party; and it ought to have done me good, as I think it did. It is the right and duty of the pastor to exhort and reprove the flock, or any member thereof, when needed. More than that, we are not limited to the household of faith, but according to opportunity, are exhorted to do good unto "all men." Mr. Moody was right, then, in asking the stranger, "Are you a Christian?" The Salvation Army lad or lassie is right in saying, "God bless you," and asking the same question. And any one of God's children is doing his legitimate business, when, like the divine Child in the temple, he is about his Father's business.

Well, this question has all been raised by the return of one of our L. S. K. blank report cards, with this sentence written on it: "When I want you to attend to my business, I will let you know." I will admit this brother had the courage of his

convictions, but believe that both he and others whose business it was, neglected their business too long, or he would never have been in this state of mind. Nor can it be the fault of the good secretary who solicited his report; for to him came warm words of appreciation from outside our own church, where by mistake his message was sent.

Another question is pertinent here. Do all the L. S. K's who fail or refuse to return their report cards feel the same as this brother, but simply lack his courage? If so, the Lord pity us, and them too. If that is your view, brother, spit it out. We can stand it if you can. We have asked you to speak out, that we may know just where and how you stand. If for no other reason, we would like it that we may have your name and correct address in the next directory. I can not believe that the many of you that have not reported, think it none of our business; but how are we to know what you think unless you tell us? We surely are about our Father's business and our own, not only by church and human ties, but under appointment and authority of the denomination of which our churches are all a part. Have you sent in your report? Send it in, send it in! If you have lost the printed card, write me and I will send you one.

Eight dollars received from Mrs. C. Swedin for Lieu-oo Hospital, and \$2 from Anna Swedin for Relief Fund, both of Alcester, S. D.

Can't the state secretaries rustle me perfect lists, names, and addresses for their respective States? And don't forget the R's and Home Department S. S's, Brothers Clarke and Burdick, in Iowa, Oklahoma, and other States visited.

Every duty, however unwelcome, is a seed of light. To evade it or neglect it is to miss a blessing; to do it is to have the rough seed burst into beauty in the heart and life of the doer. We are continually coming up to stern and severe things, and often we are tempted to decline doing them. If we yield to such temptations we shall reap no joy from God's sowing of light for us; but if we take up the hard task, whatever it is, and do it cheerfully, we shall find blessing. Our duties are seeds of light.—*J. R. Miller.*

YOUNG PEOPLE'S WORK

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

A Prayer

"Keep me, dear Lord, from any action or word or emotion which can make any one less strong and brave and true than thou wouldst have him be. Let me never by careless coldness or by active speech cause the path of life to be blocked for any man. Hold me from that dead uselessness which must make me an obstacle in the world's progress. And fill me with that tender love which shall make me see, even in children, thine image and thy work. May I follow thee, dear Master, in leading towards happiness and peace. May no man find it harder to live because of me. May many find their path easier because I live, even as thou, dear King, dost ever encourage me, even as thou, dear Christ, hast made my life possible by thine own precious life. Amen.

Christ's Call to Young Men

REV. HERBERT C. VAN HORN

Christian Endeavor Topic for Sabbath Day, June 12, 1915

Daily Readings

Sunday—The call imperative (Luke 9: 59-62)
Monday—Call to sacrifice (John 21: 17-19)
Tuesday—Called from wealth (Matt. 19: 16-22)
Wednesday—A heroic life (2 Cor. 6: 1-10)
Thursday—A call to service (1 Cor. 15: 58)
Friday—Honored by His call (Rom. 1: 1-6)
Sabbath Day—Christ's call to the young men of today (Mark 1: 16-20). (Led by three young men.)

THE CALL

Jesus on the shore of beautiful Galilee, one summer morning, called Andrew, Peter, James and John, who left their nets and boats to follow him. They had met Jesus before and in their hearts had pledged themselves to him (John 1). Now he calls them to a definite work—"fishing for men," including a three years' course in preparation. These men were *workers*. Such, Jesus calls. They were not idlers, mere summer "resorters" out for a "tan," but hard-working fishermen. But while their work was common they were not

common men. God calls from *common* tasks *uncommon* men when he has important work to be done. Gideon, David, Amos are of this class. He calls a man not because of the kind of work he may be doing but because of the man's character and possibility. He calls *us*, today; are we keen to hear his voice? Are we training ourselves to hear his call?

THE RESPONSE

Not for a moment did they hesitate, but "straightway" left their business and followed him. It has sometimes been said that the nets were old and rotten and the boats of little value. But it was all they had, and as such must have been dear to their hearts. It was a test. The rich young man was called in the same way, but he could not tear himself from his possessions. "Straightway" obedience is the sort that Jesus wants of us today. If we were as quick to hear and heed the call of God to the duties around us and to the special service of "ministry" and missions, our pastorates would be supplied, the foreign fields manned, the church full of zealous workers, and our Christian Endeavor societies would be at flood tide the year around.

Jesus wants men, young men, who will believe his message and go at his call. Does the following extract from the *Missionary Review of the World* have a message for you?

"In the United States there is one ordained minister to every 594 people; in Africa there is one to every 82,152 people; in Korea there is one to every 123,711 people; in Japan there is one to every 172,538; in India there is one to every 321,448 people; in China there is one to every 476,462 people. There are 1,557 principal cities in China unoccupied by missionaries. The vastness of the call seems to be beyond our powers of comprehension. Certainly it is beyond any adequate response on our part as yet."

HINTS TO THE LEADER

Three splendid young men are to lead this meeting. What a meeting you can make of it, "trusting in the Lord Jesus Christ . . .!"

Get together early in the week, if you have not done so long ago, and pray and plan for this service; then *work* your plan while you continue to pray.

Divide the work. For instance, let one read the lesson, another give a three-minute opening address, while the third may conduct the testimony meeting.

You might have one of your number read the whole or a part, with comments, of an article by Rev. Edgar D. Van Horn—on "Choosing a Profession," found in the *SABBATH RECORDER*, January 25, 1915, p. 118.

Ask your pastor to suggest how young people may know what God wants them to do for him.

HINTS FOR THE TIMID

Jesus called the four fishermen to be fishers of men. It is not recorded that he told them anything of his plans. "Jesus does not usually give us the details of the life to which he calls us. He only asks us to go with him and then as we go on, he shows us the way, step by step. Each day prepares us for the next. One duty done leads us to another."

Study the call of Abraham, Samuel, Elisha, Isaiah. Am I called in any of these ways?

Remember Christ's call is always to something higher.

Every one, at some time, receives a call of God to special service.

The failure of Saul is a good example of what occurs when one does not heed the call of God.

I may prepare myself to hear the call of Christ, by

1. Study of his word.
2. Prayer.
3. Obedience.
4. Loving service, "doing the next thing" always.

A Lively Outing at Salem, W. Va.

It is the custom of our Christian Endeavor society to have a social with our business meeting once a month. Last Sunday evening being the last time we would hold this affair before the pupils went home from school, the Social Committee thought that the best plan would be to have a picnic supper on one of the many hills about the town.

The young folks met at 5.30 on Ford and Swiger's lawn, and, by the command of our leader, we marched by two's up one street and down the grading for our new

college building, over stones and around the college to High Street. By this time our leader was changed and all ran down the street, single file, in snake fashion, until we reached a long flight of steps and every one went up the steps by two's where we stopped to have our picture taken.

We went on to Mr. E. O. Davis' yard where the third leader had all cushions placed on a stump and two boys were commissioned to carry them up the hill to the top, and all coats were abandoned in the same way for two other boys while two more carried the lemonade. The remainder were commanded to go up the hill in single file with the right hand on the right shoulder ahead.

With much trouble, all reached the top, only to find that two boys, carrying coats and cushions, were seeking higher regions. Games were played by most of the party while the others finished the lunch. When everything was ready and still the cushions and coats had not returned, three others volunteered to go for them. They soon returned and all ate the sandwiches, pickles, etc., with much merriment. The bonfire was lighted when the explorers returned. All sat about the fire while a progressive Indian story was told. It ended happily, of course. The bed of coals was scattered and all returned at about 8.30 p. m., after having a time which will be remembered long after vacation is passed.

PRESS COMMITTEE.

May 19, 1915.

Carry the Message

Jesus may want you to carry his message. Will you do it? Have you ever read the story about how the "Message" was carried to Garcia? Here it is as told by Mildred Welch in "A Chance for Boys" Series.

It happened in 1898, during the war with Spain. President McKinley wanted to send a message to Garcia, the general of the insurgent army in Cuba, so that he might know just how much help the United States could depend on from the Cuban patriots. No one knew where Garcia was or how to find him in the enemy's country. Some one said to McKinley: "There's a man by the name of Rowan who will find him for you if any one can."

Rowan, a lieutenant in the army, was sent for. He took the letter, sealed it in an oilskin pocket which he strapped over his heart, and set out immediately.

It was a dangerous undertaking, failure in which meant certain death as a spy. Sleeping at night on stone ballast in the bottom of an open boat, scanning the horizon, by day under a blazing sun, to avoid the Spanish patrol boats, he and his filibuster comrades came at last to a little bay on the eastern coast of Cuba.

After days of making his way through tangled tropical forests and overgrown roads, sleeping out of doors without covering to protect him from the cold, crossing the dry beds of streams, riding down slippery mountainsides, and up steeper ascents, where only the guide could follow the blind trail, eating whatever food the forest could offer or the ragged natives provide, he at last found General Garcia on the other side of the island.

Then with General Garcia's answer containing the figures, plans and instructions desired by the President, he embarked again with five other men in a cockle shell of a boat so small that they had to sit upright day and night with only room between their feet for the provisions gathered in the forest. All night without sleep, they bailed out the water which threatened at every moment to swamp their tiny craft, and all day they sweltered in the fiery sunshine in hourly danger of being overtaken by a Spanish ship. At last, however, the end of the journey came, and Lieutenant Rowan had carried the message to Garcia! In speaking of it, Major General Miles said: "It was a most perilous undertaking, and in my judgment Lieutenant Rowan performed an act of heroism and cool daring which has rarely been excelled in the annals of warfare." But this is not the only message ever carried "through peril, toil and pain."

Gordon, sitting alone in the great empty palace at Khartoum, brave, unshaken, and even happy as he watched death coming nearer every day, was carrying the Message. Livingstone, dying on his knees in the little hut at Ilala, was carrying the Message. Allen Gardner, starving with his unburied dead companions beside him, on the storm-swept coast of Terra Del Fuego, was carrying the Message, and Dr. Grenfell today, sailing the hungry seas of Lab-

rador in his hospital ship, is carrying the Message.

In all the world today, the world hungering for it, there is no class of men who are so heroically, patiently and faithfully carrying the message of Life and Light and Peace as the ministers of the gospel. In the home mission field, in the growing West, in the quiet country places, in the cities, to the wretched poor, to the unsatisfied rich, they are carrying the message of God.

But the world is so great and the men who carry the Message are so few! Is there any boy or young man, who reads this, looking for a hero's "job"? Yes, it means toil and stress and strain, the highest, deepest and best that a man is capable of, but was any hero ever heard of in the pleasant places of the world?

Will you carry the Message?

FOR THE JUNIORS

The Two Commandments

F. E. D. B.

Junior Christian Endeavor Topic for Sabbath Day, June 12, 1915

Lesson text, Luke 10: 25-28.

Dear Juniors: Again our lesson contains an important question. This time it is asked by a man who studied and taught the Jewish law.

This lawyer, wanting to test Jesus, said: "Master, what shall I do to inherit eternal life?" Jesus knew that the answer could be found in the Scriptures, so he said: "What is written in the law? how readest thou?"

The teacher of the law knew at once that Jesus referred to Deuteronomy 6: 5, and Leviticus 19: 18, and he said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

And Jesus said: "Thou hast answered right: this do, and thou shalt live." If he truly kept the law of love, he would belong to Christ's kingdom, and have eternal life. If we wish to have everlasting life in heaven with our Savior, we must begin to live the Christlike life while we are on earth.

"God is love," and where he is King all things are done in the spirit of love. If we do not have love in our hearts and show it in our lives here on earth, we are not fit to enter heaven with him.

Our love to God must be an *all around* love.

We must give him the tender, affectionate love of our hearts, and the deep, sincere love of our never-dying souls.

We must show love by using in his service the physical strength of our bodies, and the thoughtful intelligence of our minds.

It is said that "love is the greatest thing in the world," and we must make it the greatest thing in our lives.

We never can love God too much. May we always remember to make our love to God the *first* thing, and the second, love to others, will naturally follow.

"And thy neighbor as thy self." The apostle Paul said: "Love worketh no ill to his neighbors" (Rom. 13: 10). Who is your neighbor? Does Jesus mean only the people who live in the house next to your home, or the person who owns the property joining your father's place?

Does he not mean that we are to be kind and helpful to everybody? What is the "Golden Rule"?

"Little deeds of kindness, little words of love" are to be given to all.

Did you ever hold a magnet over some needles? How quickly the needles would follow and cling to the magnet; and soon those magnetized needles would pick up other needles. Thus God's love draws us to him, and fills our hearts with love to others.

LESSON TEACHINGS

Love to God.
Love to man.
Always do right.
Never be selfish or unkind.

ILLUSTRATION

The children in a little red schoolhouse were in bitter bondage. The school directors had made a long list of rules and regulations, and required the children to obey them all. Every day some one forgot, broke a rule, and had to be punished. One day the teacher said: "Children, if you will promise to try faithfully to obey one short rule, I will write it in large letters

and place it right above the list of rules. The children readily promised, and the teacher wrote "Do right." Smiling and happy, they behaved better than ever before. So under God's two rules, "Love God" and "Love man," we do better than under all the laws of the rabbis (Selected).

Lesson prayer: "I will love thee, O Lord, my strength" (Psalm 18: 1).

Key-word, "Love."

Denominational News

Professor Paul Schmidt, of New York City, a prominent instructor of vocal music and leader of choral classes, who has been assisting Rev. D. B. Coon in evangelistic campaigns in the East, sang two solos at chapel Thursday, and again Monday. The students are grateful for the opportunity of hearing such a splendid singer.

Professor Schmidt sang before eighteen thousand people at one of Billy Sunday's meetings in Philadelphia. He and Rev. Mr. Coon have been doing excellent work in the East and will soon conduct evangelistic meetings in New Auburn, Minn. They are working under the Seventh Day Baptist Missionary Board, and it is hoped that they will come here early in the fall to hold a series of meetings.—*Milton College Review*.

The Head of the Church

This is what I see about God when I look at Christ. It is God that I see there. Not a doctrine about him, but it is he, the light of God in the face of Jesus Christ.

I can not read the story, I can not know the person of the divine Christ without becoming aware of two things. There is a life behind him, and a life before him—a life on which he rests, and a life in which he issues. It is no lonely existence which suggests itself as he walks among men. At any moment he turns aside upon a mountain top and communes with a being which is like himself. As he draws near the end of his peculiar work, and looks forth into the years which are to come, he sees a divine life, like his life, going on, finishing his work. He feels the Father from whom he came, the Spirit who is to come when he is gone.—*Phillips Brooks*.

CHILDREN'S PAGE

Which Loved Mother Best?

"I love you, mother," said little John;
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
Leaving his mother the wood to bring.

"I love you, mother," said pretty Nell;
"I love you better than tongue can tell."
Then she teased and pouted half the day,
Till all were glad when she went away.

"I love you, mother," said little Fan;
"Today I will help you all I can.
How glad I am that school does not keep!"
And she rocked the baby till it fell asleep.

Then, stepping softly, she brought the broom,
And swept the floor and tidied the room.
Busy and happy all day was she,
Helpful and happy as a child could be.

"I love you, mother," again they said,
Three little children all going to bed.
How do you think that mother guessed
Which of them really loved her best?"

—Joy Allison.

The Baltimore Orioles or Golden Robin

Among the most brilliantly dressed as well as sweetest singing birds that summer anywhere in the United States is the Baltimore oriole. Have you ever wondered how this bird got its name? It was because of its colors, black and orange—the colors of the arms of Lord Baltimore to whom Maryland first belonged and who was so delighted with the bird that he named it after himself.

The Baltimore oriole is one of the most fearless of all our birds, often building its nest in the branches of a tree in the noisiest section of a city, where its cheery song is heard above the din and clatter of the street.

The nest of this beautiful bird is very interesting, and displays great skill in the making. In shape, it resembles a long pouch and is swung hammock fashion from two twigs at the extremity of a lofty, drooping branch. It is formed of vegetable fiber and wool, closely interwoven, then securely sewed in place with very strong stitches. The thread used for sewing is usually long horsehairs, though, especially if the nest is within close range of civilization, bits of string, thread or silk

floss are used. The mother bird does the building, while her mate searches for and brings the material.—*Our Dumb Animals.*

Harold's Apology

At first Harold really liked to help his Aunt Ruth in her flower garden when he came to spend his vacation at Thorn Hill. But he soon grew tired of carrying fresh, rich dirt to put on her rose borders and of pulling weeds from her beds of bright-colored annuals.

And one day when he wanted to go off fishing with his Cousin Charles, he told his aunt that he hated flowers, and would be glad if he never could see another one while he lived and breathed!

"Dear me!" said Uncle Jack, looking very solemn. "Didn't she feel bad to hear you say such a thing when she loves all green things growing so herself?"

"I took it all back that afternoon, though," said the child, his round cheek flushing, "and Aunt Ruth knows that I didn't mean a word of it."

"How was that? Did you apologize?"
"Well—in a way," said Harold. "I didn't go fishing at all, but went in the garden right after dinner and worked ever so hard. I weeded out the corners and made every bed look as nice as anything, and when she saw how pretty they were she smiled all over her face—you know the way—and said, 'Run in and get my garden scissors, dear, and you shall cut some of these fine red roses for the vases in your own room.' And I knew by that that she understood an' knew I loved flowers as good as ever."

The boy was right—actions speak louder than words.

And Harold had made ample apology for what he had said in haste of "green things growing."

His "way" was a very good one of "taking back."

Try it and see!—*Child's Gem.*

Onward speed thy conquering flight,
Angel, onward speed!
Cast abroad thy radiant light,
Bid the shades recede;
Tread the idols in the dust,
Heathen fanes destroy;
Spread the gospel's love and trust,
Spread the gospel's joy.

—S. F. Smith.

"Billy" Sunday and His Critics

As I read the criticism of "Billy" Sunday by a writer in the *Daily Press* of May 15, I thought of the commandment, "Thou shalt not bear false witness against thy neighbor."

I thought also of the resemblance between the evangelist and his great Master, Christ, concerning whom it is written in Scripture: "And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceived the people. So there was a division among the people because of him" (John 7: 12, 43). And likewise, "there is much murmuring among the people concerning William A. Sunday; for some say, He is a good man; others say, Nay; but he deceiveth the people. So there is a division among the people because of him."

I thought also of Mr. Moody who was accused during his ministry by many of precisely the same things that Mr. Sunday is accused of today. Many denounced him as illiterate, sensational, irreverent, antiquated in his theology, "not fit to listen to" (as one said to me), and making a great deal of money out of his revivals. Indeed, not so many years ago the students of Union Theological Seminary, New York, had a debate as to whether his work was detrimental to Christianity or not! But no Christian today discounts Mr. Moody's great work for any reason whatever. Mr. Sunday is passing through the same experience as his great predecessor.

I thought again of the great and saintly George Whitefield, who, with the Wesleys and their associates, helped to transform England and America by his mighty preaching in "The Great Awakening" of the eighteenth century. He was listened to by hundreds of thousands from the king in his palace to the cottager in his hamlet, counting among his friends and supporters many of the nobility. A contemporary has left on record a description of his preaching that can be applied almost verbally and literally to Mr. Sunday. He says:

When he began his sermon, the oddness of some of his conceits, his manner and turn of expression, had I not been in a place of public worship, would have excited my laughter. As he went on I became serious, then astonished, and at length confounded. My confusion arose

from a mixture of sorrow and indignation; that any man bearing the name of a minister of our meek and blessed Redeemer, or the dignity of the Christian priesthood, should demean himself like an inhabitant of Bedlam. I thought I saw human nature in distress, as much as in the cells of lunatics; with this difference, that he was permitted to go abroad and make others as mad as himself, which he might be able to accomplish by means of the credulity of his audience, joined to the art of making them think that himself and his fraternity are the only people in their senses.

Mr. Sunday, you see, is in the most excellent of company.

The critic referred to calls him a "bluffer and a mountebank." He defined "bluff" as meaning "pretention to what does not exist in character, cultivation, capacity, position and the like." If Mr. Sunday has no character, no cultivation, no capacity, how does his critic account for the fact that in Philadelphia he drew 20,000 people to hear him twice each week day and three times on Sunday, and kept it up for eleven weeks and had the interest greater at the close of the campaign than at the beginning? A remarkable bluffer he! What other man in the world could have done it? Roosevelt and Bryan could do it for one day. But for three months—they had better not try!

"Bluffers" do not appeal, as Mr. Sunday appeals, to judges, lawyers, bankers and hard-headed business men; men who judge workers and theories from a pragmatist standpoint—by the acid test of achievement and actual accomplishment.

Joseph H. Odell, of the Philadelphia *Public Ledger*, in the May *Atlantic Monthly*, after passing some strictures on Mr. Sunday which can easily be refuted, is compelled by the evidence before him to write the following:

That positive good does come from it (Sunday's work) hardly any one close to the facts will deny. Wherever such a campaign is conducted religion becomes the dominant topic of thought and speech. Men and women are recalled from indifference and contempt to reflection upon the most sacred subjects. One does not care to discuss the spiritual quality of conversion, but there are cases far too obvious in changed personal characteristics to be misunderstood, and far too obvious in ethical effects to be discounted. Men cease to be profane; long-established habits of intemperance are suddenly broken; dishonesty gives place to honesty; vice becomes repugnant and virtue glorious. Thousands betake themselves to the study of the Bible and many homes grow radiant that had been centers of gloom. Testimony of this nature can be collected, not only immediately after a Billy

Sunday campaign, but even when years have elapsed. The effect is so marked that employers of labor have asserted that they could afford to pay Sunday very liberally out of the funds of their corporations for the increased efficiency that comes to their plants in the reduction of accidents and enlarged productivity caused by the men's cutting out intoxicating liquor. It is safe to say that, if testimony means anything at all, every community visited by Billy Sunday could send men into a circuit or supreme court whose word would be accepted as relevant and material evidence. Psychologists may explain it one way and religionists another, but there are certain facts of changed character, altered habit, transformed temperament that lie thick in the wake of every Billy Sunday revival.

This effectively answers the critic's sneer about "going to this man to get information concerning the welfare of your immortal soul." "Information" that can work such transformations as these is worth getting. His sermon on "Booze" contains "information" that many a redeemed drunkard will thank him for throughout eternity. His sermon on "Amusements" contains "information" that has awakened many a frivolous woman and self-indulgent man to a sense of the emptiness and heartlessness of their lives apart from Christ. His sermons are replete with "information" about human nature in its sin, its degradation, its selfishness, and about the radiance, the beauty and the glory of human lives when given to the service of Christ and crowned with his benediction. This is not the talk of a "virulent defamer of his fellow-men," but of a prophet who warns that he may save, and saves that he may glorify.

It is not true that "unwilling sinners" are "dragged and pushed by main force to the front" to profess conversion. The critic says he "reads" how this is done. But he never *saw* it done, nor has any other.

In regard to the objectionable things the critic quotes the evangelist as saying, I doubt if he ever said them, at least in the form quoted. I have heard him eleven times and have heard nothing like them. Mr. Sunday must be heard and seen to be appreciated. Apart from his earnest manner, his sweeping gestures, his winning smile and boyish laugh, his rapid-fire utterance, the hot intensity and burning conviction back of it all, some things he says appear in cold print to be in bad taste, but in their context, hurled out from this flaming volcano, they are just the things that ought to be said, and fall like poisoned

shafts into evil hearts, or rush by like a flock of screeching birds, so quickly sped that the whole group is seen and gone without a single one descried. It is literally impossible to put the man in print. You may quote him verbatim, but you can not report him. The critic evidently has not heard him. No one who has not heard him preach has any right to even try to represent him.

As to the "enormous fortune" he is accused of accumulating, it may be said that not one dollar of it has come to him, save as the hearty freewill offering either of those who have personally been benefited and blessed by him, or of those who, recognizing the great work for God he is doing, give it as a token of regard and appreciation. No one gives but those who are anxious to give, and as that is a measure of happiness to them the Constitution protects them in "the pursuit of happiness." No one in this free country has any right to find fault with them for giving to Mr. Sunday what they want to give him. By the way, if they offered it to the critic instead of to Mr. Sunday, would he refuse it? Would any one refuse it, especially if he saw in it an opportunity to do great good with it, as Mr. Sunday does?

If he were "out merely for the shekels" he could make \$100,000 at one clip by posing for the movies. He refuses.

It is to be remembered that the brewers have a large fund with which to fight him, and many of the stories circulated about him with intent to injure have their origin in that unclean source. There is no man in the world whom the forces of evil hate so bitterly, and they will do all they can to discredit him and his work.

My advice to Mr. Sunday's critic is to go and hear the evangelist himself. He will see that everything I have said is true. He will find not a blasphemer, not a money-chaser, not a rude comedian, not a faker, not a bigot, but a man "full of faith and of the Holy Ghost," wonderfully used of God in the midst of a "crooked and perverse generation."—*Charles Hillman Fountain.*

Evermore man receives what he first gives to nature and society and God.—*Hillis*

It is not enough to love others; we must let them know that we love them.—*Sel.*

HOME NEWS

NORTH LOUP, NEB.—All thoroughly enjoyed having Pastor Skaggs with us, even though his visit was short. He made many friends while here—friends who would be glad to have him come again.

The cement walks around the church are nearly completed, the carpenter work is going along nicely, the lights are all installed and are connected with the plant—a few lights are yet to be put in place—so it will be seen that the new building is about completed—yes, the plumbing is about done, too.

We had a splendid time at the Brotherhood meeting Sunday night. The men and boys who fail to attend the meetings are missing some good times. Pastor Skaggs, of Nortonville, gave a very helpful talk—we certainly enjoyed having him with us. A. H. Babcock demonstrated that he is a careful, conscientious, impartial presiding officer. An excellent lunch was served by the Social Committee.

The committee to arrange for the dedication of the new church met at the parsonage Monday night. The plans for the various dates are about as follows: Friday night, regular services. Sabbath morning, sermon by Dr. Gardiner, short talks by different ones and the regular dedicatory exercises—no Sabbath school. Afternoon, the regular Christian Endeavor services. Night, a public reception. No services Sunday morning, but a basket picnic dinner at noon. Short services in the afternoon, with a union meeting, all churches of the village, in the evening.—*The Loyalist.*

MILTON JUNCTION, WIS.—In Robert Loveman's "A Song of April," he says:

"It is not raining rain to me,
It's raining violets."

We of southern Wisconsin could not say that this year, for we had no rain to speak of, during the month. Such a thing had not happened before, the "weather man" said, in forty-four years. Nevertheless we had delightful weather, and the violets put in their appearance, though perhaps not in so great profusion.

On April 2, Mr. Albertus Clarke celebrated his eightieth birthday, and, although

he has passed the allotted threescore and ten years, his friends wish him many more years of health and happiness.

On the evening after the Sabbath, April 3, the Senior Christian Endeavor society gathered in the pleasant home of Pastor and Mrs. Jordan. This meeting was purely a social affair, and was highly enjoyed by all.

The question of license or no-license came up again, as usual, at the spring election. Almost to the last man, the voters were out to register their choice. Of the 393 votes cast on the issue, 183 were for, and 210 against; a majority for a dry town, of 27, exactly the same as last year. Friends of law, order, temperance and righteousness rejoiced that their cause triumphed once more.

The Rock County W. C. T. U. held an institute with the local union of this village, in our church, April 13. There was a good attendance, representatives being present from Janesville, Beloit, Evansville, Edgerton, Clinton, Lima, Milton, and Milton Junction, besides the visitors. A very interesting, enthusiastic, and profitable program was given. A picnic dinner in the church was enjoyed by all the members.

The quarterly meeting of the southern Wisconsin and Chicago churches convened with us April 16-18. The theme throughout was, "Things that Endure." The sermons were all strong presentations of the topics assigned. The attendance at all the sessions was very good, and a general feeling of spiritual uplift was manifest.

The Ladies Aid society had a Mother Goose Spring-opening sale, and served a cafeteria supper on the afternoon and evening of April 22. The ladies were well pleased with the patronage accorded them, and \$53 was added to the treasury.

Those who attended the Old Folks' Concert in the M. E. church, April 26, spent an enjoyable evening, listening to the old familiar songs, and viewing the costumes of "long ago," worn by the singers. The concert was given under the auspices of the Fortnightly Club, for the benefit of the public library. The proceeds were \$20. Ten members of our choir, with Pastor Jordan, participated, Mr. I. B. Clarke being chosen leader. The Brotherhood Band played three selections.

(MRS.) I. B. C.

GARWIN, IOWA.—No doubt many RECORDER readers would like to hear about Rev. D. C. Lippincott in his affliction. It is wonderful how his life has been prolonged. Our good Lord knows what is best. At this writing Elder Lippincott is not confined to his bed, but goes about some from place to place, and to church—when pain will permit—by the help of his good children, who are left to comfort and cheer him in his last days. We all realize how he misses his life companion, who passed on to the other side less than four years ago.

We, the Garwin Church and people, feel very grateful to the churches and individuals for the financial help given Elder Lippincott, and also for the good letters of sympathy which have cheered him very much. Elder Lippincott asked the writer to see that what money is left after he is gone is sent to the Memorial Board, to be used to support and cheer some one else, as it has him. So you who have sent help can be assured that your money will all be used for a good cause.

The appointments of the church have been well kept up. A fairly good interest is taken, although we feel lonely without a shepherd to lead us. We are looking forward to the time when Loy Hurley, one of our own boys, who is now at Milton, will be among us and use our parsonage, help us fight the battle of this life and hold up the banner of truth and right.

L. A. VAN HORN.

May 25, 1915.

CAMBRIDGE SPRINGS, PA.—Rev. W. L. Burdick, of Alfred, N. Y., visited the Blystone and Hickernell field, May 8, and held meetings over the Sabbath. The members felt encouraged and strengthened thereby, and we hope Brother Burdick may visit us again in the future.

Pray for us that we may remain faithful and still uphold the banner of truth.

Your sister in Christ,

LUCIA M. WALDO.

[The following news items are all taken from the Milton Journal-Telephone.—ED.]

ALBION, WIS.—Pastor W. D. Burdick and Professor Paul Schmidt conducted the services of the Albion Seventh Day Baptist Church Sabbath morning. Rev. Mr. Burdick gave a very fine sermon and Professor Schmidt is a most excellent singer.

CHICAGO, ILL.—Dr. and Mrs. O. E. Larkin were pleasantly surprised by the gift of twenty-five silver dollars from their friends of the Chicago Seventh Day Baptist Church on their silver wedding anniversary, which occurred May 14.

Dr. and Mrs. G. W. Post Jr. welcomed a ten-pound son, G. W. Post IV, to their home May 14. Congratulations.

MILTON, WIS.—The evangelistic sermon by Rev. W. D. Burdick and the singing by Professor Paul Schmidt were listened to by a large audience at the Seventh Day Baptist church Friday evening.

Professor Paul Schmidt, who has been the guest of local friends for several days, departed Tuesday for New Auburn, Minn., to assist Rev. D. B. Coon in evangelistic meetings there.

MILTON JUNCTION, WIS.—Rev. H. N. Jordan was in Oshkosh Sunday in the interests of the Anti-Saloon League.

Quite a large crowd attended the evangelistic service at the Seventh Day Baptist church on the evening after the Sabbath. Rev. W. D. Burdick preached the sermon and the music was in charge of Professor Paul Schmidt. He sang two solos and spoke of the work done with Rev. D. B. Coon.

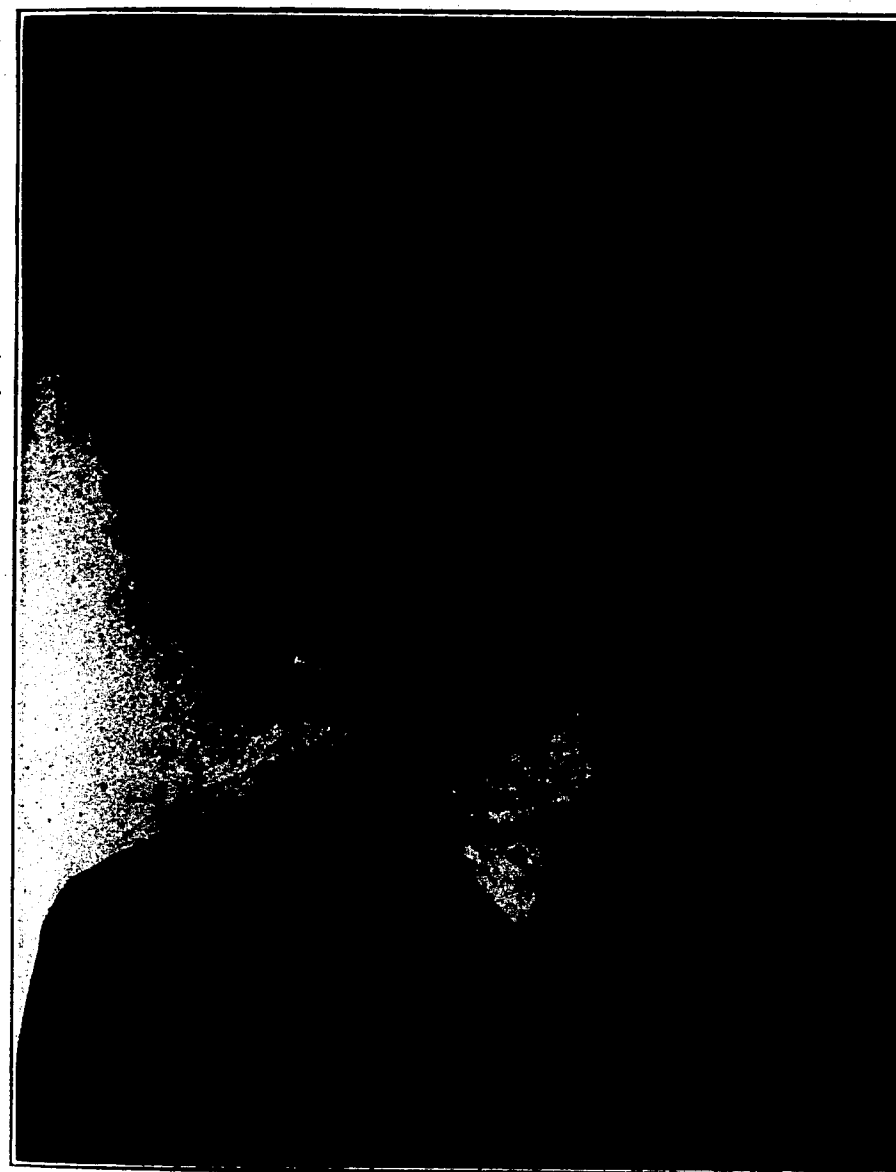
You know our practice. If a white man, in traveling through our country, enters one of our cabins, we warm him if he is cold, we give him meat and drink that he may allay his hunger and thirst, and spread soft furs for him to rest and sleep on. We demand nothing in return.

But if I go into a white man's house and ask for victuals and drink, they say, "Where is your money?" And if I have none, they say, "Get out, you Indian dog!" You see, they have not yet learned the little good things our mothers taught us when we were children.—*Chief Canestogo, of the Onondagas, in "In Red Man's Land."*

There are moments in life when the heart is so full of emotion, That if by chance it be shaken; or into its depths like a pebble Drops some careless word, it overflows; and its secret, Spilt on the ground like water, can never be gathered together. —Longfellow.

Anna Mary Gurley

Never was Milton College or the entire community so deeply stirred as it has been by the sudden death of Anna Gurley, of the class of 1914, who came home last Monday and died on Thursday. During the year she taught successfully at the high school at Mellen, Wis., but was unable to finish her work because of the swift progress of the heart disease that ended her life. Anna was beloved by all her classmates, fellow-students, and teachers. Dur-



ANNA MARY GURLEY

ing the six years that she was in the academy and the college she won the admiration and esteem of every one in the community. The same can be said of her life where she taught. The people all became devotedly attached to her. At her funeral Sunday the church was filled to the doors. Pastor Randolph and President Daland conducted the services and a college quartet sang. The casket was borne by those men of the class of 1914 who could be present, assisted by two of this year's senior class. The floral offerings were rich and rare. The tributes to Miss Gurley's character by the

speakers expressed the common feeling of the vast throng that a rarely beautiful life has come to its close. The sympathy of all members of the college go out to the bereaved family and to Mr. Pierce, of the class of 1915, to whom Miss Gurley was to have been married soon after commencement.

WM. C. DALAND.

Blessing for Obedience

While God never saves men on account of their works, he never leaves his faithful and obedient servants without a reward for their works. Abraham's trial was not intended to furnish him with a claim to recompense. Nevertheless, it was followed by a great and gracious blessing—the deliverance of Isaac, and the promise regarding him. So was it with the patriarch Job, who was cast into the crucible of trial in order to prove the genuineness of his piety, and after passing through it successfully was rewarded with twice as much as he had before. So was it with Christ's apostles when they asked him, "Lord! we have left all and followed thee; what shall we have therefore?" and he answered, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospels, but he shall receive an hundredfold in this time—houses, and brethren and sisters and mothers and children and lands with persecutions; and in the world to come eternal life." So God has provided a

rich reward for them that obey him. First, peace: "Great peace have they that love thy law, and nothing shall offend them"; next, acceptance: "To obey is better than sacrifice." "To do good and to communicate forget not, for with such sacrifices God is well pleased"; and last, a crown of life to them that are faithful unto death—"Of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ."—*Thomas Whitelaw, D. D., in Jehovah-Jesus.*

"'Tis easier to suppress the first desire than to satisfy all that follow."

DEATHS

A Correction

Insufficient data at the time of writing the obituary notice of Mrs. Rebecca Titsworth Rogers, widow of Professor William A. Rogers (see *SABBATH RECORDER* of April 12, 1915, page 478), made her at the time of her death a member of Pawcatuck Seventh Day Baptist Church at West-erly, R. I. She removed her membership by letter in 1900 to the First Alfred Seventh Day Baptist Church at Alfred, N. Y., where it remained during the rest of her life.

EDWIN SHAW.

COTTRELL.—Ormanzo Cottrell was born in Almond, Allegany Co., N. Y., March 14, 1851, and died from heart failure, May 3, 1915.

He was the third child born to Thomas and Elizabeth McHenry Cottrell. One sister died in early life; the other sister, Mrs. Lucinda Crandall, wife of Deacon Henry Crandall, lives at Milton, Wis. When Mr. Cottrell was one week old his mother died. His aunt, Miss Sarah Cottrell, came into the motherless household and became caretaker of the home. About two and one-half years later his father removed to Utica, Wis. When Ormanzo was seventeen years of age he came to Milton. He has lived in the vicinity of Milton and Milton Junction ever since, with the exception of four years when he was in business with his brother-in-law, Mr. Crandall, in Dennison, Iowa.

In the winter of 1868, while Elde Darwin E. Maxson was holding revival meetings at Milton, Mr. Cottrell was converted, and in April, 1868, was baptized in Clear Lake, near Milton Junction, and joined the Milton Church. When the Milton Junction Seventh Day Baptist Church was organized he became one of its constituent members and remained a loyal supporter of it and its principles till the time of his death. He served the church as chorister at two different times, in all about ten or twelve years.

On November 23, 1882, he and Miss Ida B. Tanner were united in marriage. To them were born three children, two of whom are living, Howard L. and Mrs. Helen Hull, both of Milton Junction.

Mr. Cottrell has not been a strong, rugged man for some years. He had not recovered from a severe sickness which came to him last winter. He was trying to catch up with his work which had accumulated, perhaps exerting himself beyond his strength when he was stricken.

He was a quiet, unassuming man, who won, held and cherished friendships. He tried in his daily life and work to exemplify the life and spirit of his Lord and Christ. His affection for his aunt, who was really a foster-mother to him, was especially marked.

He leaves in loneliness and grief his faithful wife, the two children, his sister, an aged step-mother, Mrs. Rebecca Cottrell, a half-brother and a half-sister, Mr. Eldon Cottrell and Mrs. Lorena Mills.

His funeral services were held at his late home and at the church in Milton Junction on Wednesday afternoon, May 5, 1915, conducted by his pastor, Rev. Henry N. Jordan, who was assisted by a former pastor of Mr. Cottrell, Rev. George W. Burdick. Burial was in the cemetery at Milton Junction. H. N. J.

MULLETT.—Myron J. Mullett was born in Walcott village, N. Y., March 26, 1833, and died of heart failure on May 16, 1915, while visiting his daughter in Cedar Rapids, Iowa. For more than fifty years Brother Mullett has lived on his farm near Delmar Junction, Iowa, and for years he and his wife, who passed away eleven months ago, have been members of the Seventh Day Adventist church.

The body was brought back to Delmar Junction, and on May 19, 1915, farewell services were held in the Presbyterian church at Delmar, conducted by the writer, and the body was laid to rest in the Delmar Cemetery. J. H. H.

MILLER.—In her native town of Brookfield, April 15, 1915, Janette C. Miller entered into rest. With her twin brother, Lafayette, she came to gladden the home of Samuel H. and Olive Brown Coon on May 24, 1824, and thus had nearly reached her ninety-first birthday. About 1850 she was married to Edward C. Miller and the early years of their home life were spent in Wisconsin at what was then called Christina. To this place she often referred with pleasure and to the people who were prominent in the Seventh Day Baptist Denomination at that time and in succeeding years. She had a vivid memory.

To them were born a daughter, Alice, Mrs. A. C. Rogers, of Los Angeles, Cal., and a son, Adelbert C. Miller, of Brookfield. In 1866 they returned to New York State, and subsequently lived a year in Michigan and later some time in Virginia, but she came back to spend her later years in her native town.

She united with the Second Brookfield Seventh Day Baptist Church by letter, November 8, 1867, and was faithful to its obligations until she was called to join the Church triumphant. As long as strength permitted she was an interested reader of the *RECORDER*, thus keeping in touch with denominational events, the home and foreign missionaries and their needs. Hers was a sunny and generous nature, and she was willing to share her comforts with a friend or those in need. After Mr. Miller's death, which occurred January 27, 1892, her home was with her daughter until recently, when it has been with her son.

Her funeral was at the son's home, Sabbath afternoon, conducted by the pastor, Rev. W. L. Davis, and the tired body was laid to rest beside her husband in the Brookfield Rural Cemetery. A good and useful life is ended on earth but begun in heaven.

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half; trust God: see all nor be afraid.'"

(MRS.) E. L. R.

A Clever Retort

A business man of New York City, who is today one of the staunchest supporters of the church, came one evening during his boyhood from a place of amusement, where he had been entertained by a friend, to the latter's club. Here he found a group of men playing cards for money. When they were invited to take a hand, the lad refused; whereupon a famous military man, who also became a conspicuous political figure, being one of the party engaged in gambling, said with a sneer, "Per-

haps your mother doesn't know you are out." The bright boy, his face mantling with a blush of indignation, instantly retorted: "Yes, she knows I am out. She supposes that I am in the company of gentlemen. I see I am not, so I will go home to my mother." Here was a combination of courage and wit which stood the lad in good stead. Not every young person would be so ready in speech under a similar trial, but every one may be equally brave in turning from solicitations to evil. —Unidentified.



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SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

There was once a man who smiled,
Because the day was bright,
Because he slept at night,
Because God gave him sight
To gaze upon his child;
Because his little one
Could leap and laugh and run.
Because the distant sun
Smiled on earth, he smiled.

—S. E. Kiser.

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Theo. L. Gardner, D. D., Editor
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Sabbath School

Lesson XI.—June 12, 1915

THE BLESSEDNESS OF FORGIVENESS.—Ps. 32

Golden Text.—"Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 31: 1

DAILY READINGS

First-day, Ps. 32. Blessedness of Forgiveness

Second-day, Ps. 25: 1-11. Prayer for Pardon

Third-day, Ps. 25: 12-22. Goodness of Jehovah

Fourth-day, 1 John 1: 5; 2: 6. Penitence and Pardon

Fifth-day, Luke 7: 36-50. Joy of Pardon

Sixth-day, Rom. 4: 1-9. Pardon Full and Free

Sabbath Day, Eph. 4: 25-32. Righteous Living

(For Lesson Notes, see *Helping Hand*)

All life will flash into beauty, and tower into greatness, and be smoothed out to easiness, and the crooked things be made straight and the rough places plain, and the familiar and trite be invested with "the glory and the freshness of a dream," if in all we are consciously serving the Lord. That is the secret of diligence and of fervency.—Maclaren.

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.

The Sabbath Recorder

COMPENSATION

THE UNIVERSE pays every man in his own coin; if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends, and nature will pour into your lap the treasures of earth. Censure, criticize and hate and you will be censured, criticized and hated by your fellow-men. Every seed brings forth after its kind. Mistrust begets mistrust, jealousy begets jealousy, hatred begets hatred; and confidence begets confidence, kindness begets kindness, love begets love. Resist, and you will be resisted. To meet the aggressive assault, every entity rises up rigid and impenetrable—while yonder mountain of granite melts and floats away on the bosom of the river of love.—N. W. Zimmerman.

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