

YOUR CHOICE FREE

For One New Subscription
to the SABBATH RECORDER

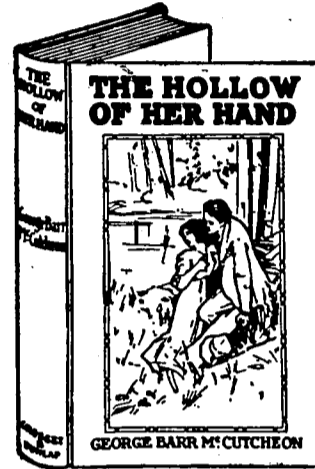
For a limited time we offer any one of the following popular novels free, postpaid, as a premium for one new subscription to the SABBATH RECORDER. If you are not a subscriber, send us two dollars and you will receive the RECORDER for a year and your choice of the books.

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



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

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

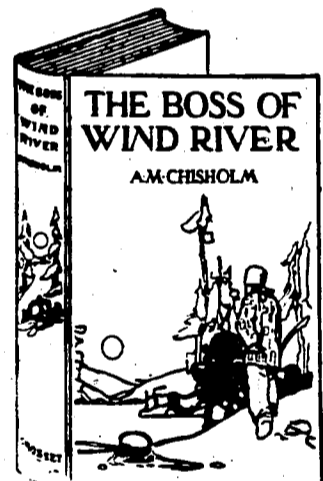


THE HOLLOW OF HER HAND

GEORGE BARR MCCUTCHEON

THE BOSS OF WIND RIVER
by A. M. Chisholm

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



THE BOSS OF WIND RIVER

A. M. CHISHOLM



CY WHITTAKER'S PLACE

JOSEPH C. LINCOLN

THE HOLLOW OF HER HAND by George Barr McCutcheon

A story of modern New York—built upon a strikingly unusual situation. Mrs. Challis Wrandall has been to a road house outside the city to identify her husband's dead body; she is driving her car home late on a stormy night when she picks up in the road the woman who did the murder—the girl who had accompanied her husband to the lonely inn and whom the whole country is seeking. She takes the girl home, protects her, befriends her and keeps her secret. Between Sara Wrandall and her husband's family there is an ancient enmity, born of the scorn for her inferior birth. How events work themselves out until she is forced to reveal to them the truth about their son's death and his previous way of life is the substance of the story.

CY WHITTAKER'S PLACE by Joseph C. Lincoln

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

The SABBATH RECORDER Plainfield, N. J.

The Sabbath Recorder

HAVING been a lawyer, an author, an editor, a secretary, and a pastor, there is no profession which has for me so many attractions as the pastorate. The minister has more intimate personal friends than the lawyer, the doctor, or the business man; he deals with men and women usually when in their best moods; he preaches to an audience which is friendly and sympathetic and which desires a message if he has one to give; he has, or can have if he will, time and opportunity for study of the most fundamental themes, those which concern the building of character, both of the individual and of society; and if he has any personal consciousness of divine companionship, he has in that consciousness the greatest gift to bestow upon his friends which it is possible for one soul to bestow upon another.

* * * * *

Very early I had made it a rule of my life when accused not to undertake any self-defense, and when misreported not to make any corrections; to give myself unreservedly to my work and leave my reputation to take care of itself. The study of the Gospels made it clear to me that this was habitually the course of my Master, and I followed the example which he set.

—From "Reminiscences," by Lyman Abbott. Outlook, January 27, 1915.

—CONTENTS—

EDITORIAL.—"Destructive Criticism of Men and Methods."—Seeing Things Around the Corner.—Hobbies.—The Catholic Problem in a Protestant Republic.—"Alfred in Olden Times."—Our Valuable Assets.—Denominational Papers.—Two Recorders in One Week	257-259	From Lieu-oo	269-271
EDITORIAL NEWS NOTES.—Boy Scout Courses in Columbia	260	Alfred in Olden Times	271
Investigation of Rural Conditions	261	WOMAN'S WORK.—All the Way (poetry).—Our Mission, as Sabbath Keepers, to Other Denominations.—Worker's Exchange	273
SABBATH REFORM.—"Prevalent Mistakes Corrected"	262	Business in Religion	274
An Opportunity	263	YOUNG PEOPLE'S WORK.—Testing My Christianity.—The Dance.—News Notes	276-282
THOUGHTS FROM THE FIELD.—Let Us See Ourselves as Others See Us	266-268	Boulder, Colo., as a Farming Community	282
MISSIONS.—Co-operation in Education on the Foreign Field.—Financial Report on Milton Quartets.—Letter,		Home News	282
		CHILDREN'S PAGE.—The Lemonade Stand	283
		Richmond Meeting Again	284
		SABBATH SCHOOL.—A New Bible School.—Sabbath School Lesson	285
		MARRIAGES	286
		DEATHS	286

The Sabbath Recorder

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

VOL. 78, NO. 9

PLAINFIELD, N. J., MARCH 1, 1915

WHOLE NO. 3,652

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matthew 7: 12.

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Romans 13: 10.

And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.—1 Peter 4: 8.

"Destructive Criticism of Men and Methods"

In the Home News, last week, Rev. T. J. Van Horn said, most truthfully, "We have had enough of destructive criticism of men and methods." We wonder if that little sentence struck all RECORDER readers as forcibly as it did the editor; and we would like to know how many in their hearts said, "Yes, that is true." We hear quite a good deal in these years about destructive criticism, and higher criticism, from those who do not know much about either, and who, we fear, could not very well define either kind. But almost every one knows something about destructive criticism of men and methods; and, if we mistake not, most of our readers feel in their heart of hearts that it is the kind which is doing the most damage to the cause of Christ, and that we have had a plenty of it.

We are too small a people, and too sorely pressed by destructive influences that threaten us from without, to be spending our energies and quenching the Spirit wrangling with each other. And we are glad that most of our leaders see the force of such a statement as that from Mr. Van Horn's pen, and are willing to suffer wrong rather than do wrong. If all men were as ready to take up the gauntlet as some are to throw it down, if all who are criticized were inclined to strike back in the same spirit shown by their critics, it would not take long for a small denomination to enact in real life that old fable of the Kilkenny cats. It is a good thing for any people

when most of its leaders, acting on the principle that one man can not fight alone, try to follow the example of him who said: "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." It is not always easy to do so, but whoever would fulfil the law of Christ must overcome self and constantly keep in mind the Bible injunctions: "Be of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."

Much may be gained by a courteous and respectful discussion of questions upon which men differ, if the principals in the case leave out personalities and destructive criticisms of the men, and carefully and plainly consider the merits and demerits of the question under discussion. But it is hard to see how immoderate and bitter attacks upon persons can advance the cause of him who indulges in them. We may well be glad that nearly everybody thinks we have had enough of destructive criticism of men and methods.

Seeing Things Around the Corner A new instrument in the field of optics has come into common use on the submarines and in the trenches of the European War. It is called the periscope. By its use submarines under water obtain a view along the surface of the sea, and men in trenches may, without the exposure necessary to a straight look over the land, obtain a view of the enemy. Of course a vision thus secured by means of reflectors must be somewhat distorted. The observer would see quite a different picture, with a more perfect and complete perspective, if he could take a straight look through ordinary spectacles instead of a look around corners by aid of mirrors.

Our esteemed contemporary, the *Baptist Standard*, in an article on "Periscope Criticism," starts a good article, which we can not quote here, by saying: "Long before periscopes came into general use, the periscope principle was a well-known method of criticism." Men using the peri-

scope do not come out into the open and take in the entire field before forming opinions, so their vision around some corner often misleads them, and false judgments are likely to follow. In forming opinions of men and their beliefs by what they have written, a good pair of eyes taking in the entire book or article is worth more for seeing what the author really says, than any periscopic method applied to a sentence here and there. Scraps taken out for critical use against a writer seldom give a fair understanding of his real beliefs and teachings.

We have seen cases where men were woefully misrepresented by sentences or paragraphs taken from books which they had been kind enough to loan the readers—and that, too, after the owners of the books had carefully explained that they did not accept all that the authors had said upon the point under discussion. Everything about the owners' lives showed the charges to be untrue, but this unfair "seeing around a corner," through some other one's writings, had resulted in their being wholly misjudged. Because they loaned the books they must therefore be guilty of holding any false doctrine found in any sentence therein!

If we could only forget our microscopes when we investigate our fellows, if we could carefully avoid the periscope, and with open face, in brotherly love, look with charity upon our collaborators in the Master's work, then would we see each other in a clear and honest light, and most of our troubles would disappear.

Hobbies

Most great men ride some hobby. The world has been moved many times by men all absorbed in some great thought or in some needed reform to which they have devoted their lives. So no one can object to a man's having his hobby and riding it, in the right spirit, as much as he pleases. It is consistent for one to make prominent the special truth he holds and which he thinks others have overlooked or neglected. All honor to the man who is brave and true and who is willing to be unpopular for the truth as he sees it. If he manifests the Christ-spirit in his work for his favorite theory, people will respect him, even if they can not see as he does.

What most people do object to is the spirit manifested by some who seem to have forgotten the angel song of peace on earth, and who appear to have learned by heart the passage, "Blessed be the Lord who teacheth my hands to war, and my fingers to fight." These ride their hobbies mercilessly, and roughshod, over every one who can not see as they do. There is such a thing as Christian courtesy even for the confirmed hobby-rider. Without this, his brief life will, most likely, be wasted in quarrels that will avail nothing. Bitterness of spirit shown by harsh words is not the key that opens human hearts to accept gospel truths.

The Catholic Problem in a Protestant Republic

We can not avoid noting the difference in tone and spirit of the many denominational papers now speaking out against the movements of the Roman Catholic Church in its effort to push two bills through Congress. The bills are offered to secure legislation that will close United States mails against papers like the *Menace*, which for some time has made itself notorious by its intemperate and extravagant arraignment of the Catholic Church. In most cases the papers are firm and outspoken against this move to secure legislation that, if passed, will seriously interfere with the freedom of the press. They have also spoken from time to time against the evident design of Roman Catholic leaders to secure controlling political power in this country, believing that, for a church given throughout the centuries to the idea of union of church and state, to gain control of our government would jeopardize our free institutions. To both these lines of discussion we would respond with a hearty amen. We would not wish any church, Catholic or Protestant, to secure such power.

The SABBATH RECORDER thinks that in this step the Catholics are making a great mistake, so far as America is concerned; and that, if there is any design to make this country Catholic by securing government control and uniting church and state, they have shown their hand altogether too soon.

Protestants all over the land are urged to write their representatives in Congress urging them to protest against both the

Gallivan bill and the Fitzgerald bill. Of the two the latter is considered the more dangerous, but both are un-American and antagonistic to our free institutions. As we stated last week, the courts of this land afford ample protection in such cases, and this resort to Congress is unprecedented. Let every Protestant protest against it.

One other thing in the published discussions on this subject by denominational papers has especially commended itself to us, namely, the courteous and gentlemanly—to say nothing of Christian—spirit manifested by nearly all writers of whatever creed. This spirit has given their pens power to win.

Another commendable feature is to be found in the fact, that no one of the writers, so far as I have seen, no matter what his denomination, has weakened his case by fighting the yokefellows among his own people. Absolute freedom from objectionable personalities, absence of any spirit of bitterness, and straight clear presentation of the main question, with no slant javelins of sarcasm, have characterized them all. This is the kind of writing that wins; and to such the RECORDER pages are always open.

"Alfred in Olden Times"

On another page will be found an article from our aged friend, Mrs. A. K. Witter, regarding conditions in Alfred in the days when she was a student there. It was suggested by some things that have appeared in the RECORDER upon the question of the dance, and since the article is not offensive, either in spirit or language, we are glad to give it place in the SABBATH RECORDER. Notwithstanding Mrs. Witter's advanced age, nearly ninety years, she retains a deep interest in the young people and is solicitous for their spiritual welfare. It is beautiful to grow old without relaxing one's sympathy and love for the younger generation.

Probably there are but few people who will expect or desire to see exactly the same methods of administration applied to a school like Alfred University today that were applied to the young academy seventy years ago. And only a few can realize the perplexity of those who have to solve the problems confronting Alfred in these

times. We have requested President Davis to give our readers any explanation of the actual situation in Alfred today which may seem to him best. This he gladly consents to do, and next week we hope to have his article on "Facts About Dancing at Alfred."

We trust that a courteous, sympathetic, and brotherly exchange of views will be helpful and profitable to all concerned, and lead to no controversy. We love all our schools, and want to do all we can to help them bear their burdens and solve their problems.

Our Valuable Assets Denominational Papers

In one of the papers of a great denomination we noticed an article entitled, "Papers Published at a Loss," in which it was claimed that denominational papers are the "most valuable assets in promoting the connective life of the denomination."

In this article it was admitted that the papers of that people were published at a great loss, and yet it was deemed worth while to continue them. For though the direct cost to the publishing house was very great, the indirect income to the boards, schools, missions, and other church enterprises, coming through the influence of the denominational paper, is many times larger than the entire cost of publishing.

Then there should be added to this financial benefit the almost invaluable worth of the paper in promoting denominational solidarity and in shaping public sentiment for the enterprises undertaken by the churches, by the schools, and by benevolent societies.

If the denominational paper is so essential to the welfare of the great denominations, it must be much more so to the life and well-being of a small and widely scattered people like ours. Have you stopped to think how it would seem to you to have no denominational paper?

Two Recorders in One Week

Unlooked-for delays in getting the new press and its electric motor ready for use made the last RECORDER three days late. In view of the great work necessary to remove the old press and establish the new, we were fortunate to get off with no more than three days' delay.

scope do not come out into the open and take in the entire field before forming opinions, so their vision around some corner often misleads them, and false judgments are likely to follow. In forming opinions of men and their beliefs by what they have written, a good pair of eyes taking in the entire book or article is worth more for seeing what the author really says, than any periscopic method applied to a sentence here and there. Scraps taken out for critical use against a writer seldom give a fair understanding of his real beliefs and teachings.

We have seen cases where men were woefully misrepresented by sentences or paragraphs taken from books which they had been kind enough to loan the readers—and that, too, after the owners of the books had carefully explained that they did not accept all that the authors had said upon the point under discussion. Everything about the owners' lives showed the charges to be untrue, but this unfair "seeing around a corner," through some other one's writings, had resulted in their being wholly misjudged. Because they loaned the books they must therefore be guilty of holding any false doctrine found in any sentence therein!

If we could only forget our microscopes when we investigate our fellows, if we could carefully avoid the periscope, and with open face, in brotherly love, look with charity upon our collaborators in the Master's work, then would we see each other in a clear and honest light, and most of our troubles would disappear.

Hobbies

Most great men ride some hobby. The world has been moved many times by men all absorbed in some great thought or in some needed reform to which they have devoted their lives. So no one can object to a man's having his hobby and riding it, in the right spirit, as much as he pleases. It is consistent for one to make prominent the special truth he holds and which he thinks others have overlooked or neglected. All honor to the man who is brave and true and who is willing to be unpopular for the truth as he sees it. If he manifests the Christ-spirit in his work for his favorite theory, people will respect him, even if they can not see as he does.

What most people do object to is the spirit manifested by some who seem to have forgotten the angel song of peace on earth, and who appear to have learned by heart the passage, "Blessed be the Lord who teacheth my hands to war, and my fingers to fight." These ride their hobbies mercilessly, and roughshod, over every one who can not see as they do. There is such a thing as Christian courtesy even for the confirmed hobby-rider. Without this, his brief life will, most likely, be wasted in quarrels that will avail nothing. Bitterness of spirit shown by harsh words is not the key that opens human hearts to accept gospel truths.

The Catholic Problem in a Protestant Republic

We can not avoid noting the difference in tone and spirit of the many denominational papers now speaking out against the movements of the Roman Catholic Church in its effort to push two bills through Congress. The bills are offered to secure legislation that will close United States mails against papers like the *Menace*, which for some time has made itself notorious by its intemperate and extravagant arraignment of the Catholic Church. In most cases the papers are firm and outspoken against this move to secure legislation that, if passed, will seriously interfere with the freedom of the press. They have also spoken from time to time against the evident design of Roman Catholic leaders to secure controlling political power in this country, believing that, for a church given throughout the centuries to the idea of union of church and state, to gain control of our government would jeopardize our free institutions. To both these lines of discussion we would respond with a hearty amen. We would not wish any church, Catholic or Protestant, to secure such power.

The SABBATH RECORDER thinks that in this step the Catholics are making a great mistake, so far as America is concerned; and that, if there is any design to make this country Catholic by securing government control and uniting church and state, they have shown their hand altogether too soon.

Protestants all over the land are urged to write their representatives in Congress urging them to protest against both the

Gallivan bill and the Fitzgerald bill. Of the two the latter is considered the more dangerous, but both are un-American and antagonistic to our free institutions. As we stated last week, the courts of this land afford ample protection in such cases, and this resort to Congress is unprecedented. Let every Protestant protest against it.

One other thing in the published discussions on this subject by denominational papers has especially commended itself to us, namely, the courteous and gentlemanly—to say nothing of Christian—spirit manifested by nearly all writers of whatever creed. This spirit has given their pens power to win.

Another commendable feature is to be found in the fact, that no one of the writers, so far as I have seen, no matter what his denomination, has weakened his case by fighting the yokefellows among his own people. Absolute freedom from objectionable personalities, absence of any spirit of bitterness, and straight clear presentation of the main question, with no slant javelins of sarcasm, have characterized them all. This is the kind of writing that wins; and to such the RECORDER pages are always open.

"Alfred in Olden Times"

On another page will be found an article from our aged friend, Mrs. A. K. Witter, regarding conditions in Alfred in the days when she was a student there. It was suggested by some things that have appeared in the RECORDER upon the question of the dance, and since the article is not offensive, either in spirit or language, we are glad to give it place in the SABBATH RECORDER. Notwithstanding Mrs. Witter's advanced age, nearly ninety years, she retains a deep interest in the young people and is solicitous for their spiritual welfare. It is beautiful to grow old without relaxing one's sympathy and love for the younger generation.

Probably there are but few people who will expect or desire to see exactly the same methods of administration applied to a school like Alfred University today that were applied to the young academy seventy years ago. And only a few can realize the perplexity of those who have to solve the problems confronting Alfred in these

times. We have requested President Davis to give our readers any explanation of the actual situation in Alfred today which may seem to him best. This he gladly consents to do, and next week we hope to have his article on "Facts About Dancing at Alfred."

We trust that a courteous, sympathetic, and brotherly exchange of views will be helpful and profitable to all concerned, and lead to no controversy. We love all our schools, and want to do all we can to help them bear their burdens and solve their problems.

Our Valuable Assets Denominational Papers

In one of the papers of a great denomination we noticed an article entitled, "Papers Published at a Loss," in which it was claimed that denominational papers are the "most valuable assets in promoting the connective life of the denomination."

In this article it was admitted that the papers of that people were published at a great loss, and yet it was deemed worth while to continue them. For though the direct cost to the publishing house was very great, the indirect income to the boards, schools, missions, and other church enterprises, coming through the influence of the denominational paper, is many times larger than the entire cost of publishing.

Then there should be added to this financial benefit the almost invaluable worth of the paper in promoting denominational solidarity and in shaping public sentiment for the enterprises undertaken by the churches, by the schools, and by benevolent societies.

If the denominational paper is so essential to the welfare of the great denominations, it must be much more so to the life and well-being of a small and widely scattered people like ours. Have you stopped to think how it would seem to you to have no denominational paper?

Unlooked-for delays Two Recorders in One Week

in getting the new press and its electric motor ready for use made the last RECORDER three days late. In view of the great work necessary to remove the old press and establish the new, we were fortunate to get off with no more than three days' delay.

EDITORIAL NEWS NOTES

Boy Scout Courses in Columbia

Columbia University has instituted two courses in Scoutcraft, which will provide practical training for Scoutmasters and executives in a nation-wide organization. The courses include studies that will give an understanding in biologic, psychologic, and sociologic problems pertaining to adolescence. Columbia University evidently believes in the educational value of the Boy Scout movement. Thirteen other colleges and universities have also provided instruction for workers among Boy Scouts.

President Wilson received the National Council of Boy Scouts in the East Room of the White House, and among other things he said: "From all I have been able to observe, this is an admirable organization, devoted to objects I thoroughly believe in." He spoke of the Scouts as recruits in the ranks in which we all stand, responsible to the people who live around us, and under obligation to help in maintaining the standard of order and fidelity upon which the community depends.

At least eighteen state governors sent telegrams to the National Council of Boy Scouts assembled in Washington, D. C., congratulating the boys upon their excellent work. The burden of some of these messages was that the discipline in the Scout movement makes better citizens. Everything in the programs of the organization tends to develop many characters in the boys.

After five years of the Boy Scout movement, the interest in it keeps increasing. The National Council showed great progress. There have been enrolled, as leaders of the boys, 25,800 men. They serve voluntarily as Scoutmasters, assistants, commissioners, and members of committees. The securing of proper adult leaders has been a great problem, as special gifts are required for this work. There are 9,000,000 boys in the United States between the ages of ten and twenty years. From October 1, 1914, to February 5, 1915, 45,390 of these boys were enrolled as Boy Scouts. Hence the demand for adult lead-

ers is rapidly increasing. Of this great brotherhood of volunteers the report of the Chief Scout Librarian in America says:

Some day there will arise among us one gifted in song. Then will be adequately told what we all feel and know: that the Boy Scout movement is made possible, not only because it provides a program whereby the adolescent boy may completely express himself, but also because here and there and everywhere there are men, strong-minded, big-hearted, of true faith and willing hands, a brotherhood of volunteers, who, without thought of praise, in self-denying service lay down their lives for the uplifting of our country's boyhood.

The Moody Institute of Chicago, Ill., has secured the services of Rev. Robert Mc-Watty Russell, late president of Westminster College, who goes there as a teacher of "Doctrines and Homiletics." He will also assist in editing the *Christian Workers Magazine*. Dr. Russell is a Pennsylvanian by birth, has been a successful educator and pastor for more than thirty years, and is regarded as a preacher and Bible teacher of exceptional ability.

The Holland-American steamer *Rotterdam* arrived in New York, on February 22, with her name painted in large white letters in six different places on her sides. About fifty feet above the water line, on the windows screening the promenade deck, the name "Rotterdam" was displayed on the glass and illumined with electric lights. The letters in one place on her side were eight feet high, making the name legible from a great distance. Bunch lights were arranged so as to illuminate these names, enabling them to be read in the night. The *Rotterdam* was taking no chances of being mistaken for a contraband of war.

Ex-President Taft, on Washington's birthday, in an address before the Washington Association of New Jersey, referred to the danger of a serious invasion, by European submarines and mines, of our rights as a neutral nation in the commerce of the world, and strongly upheld President Wilson's neutrality policy, saying that no jingo spirit should be allowed to prevail. While his sympathies were stirred over the sufferings of Belgium, still he approved the President's course in taking no action. While he urged people to pray that the stern necessity for action with its direful

consequences to 90,000,000 people may be avoided, still he insists that—

We must allow no jingo spirit to prevail. We must abide in the judgment of those to whom we have intrusted the authority, and when the President shall act we must stand by him to the end. In this determination we may be sure that all will join, no matter what their previous views, no matter what their European origin. All will forget their differences in self-sacrificing loyalty to our common flag and our common country.

At a banquet of 600 members of St. Andrew's Society in New York, on Washington's birthday, Bishop Greer said:

It is not necessary for me to repeat what so many people are saying at this time, that we are nearing a great crisis in the history of this world. The policy that might make right is breaking down with a tremendous crash, and the hour has come for the Christian Church to exert the great moral force in her possession.

On February 22, one thousand newsboys were the guests of Mr. and Mrs. Randolph Guggenheimer, in Brace Memorial Hall, New York City. Many who attended this annual dinner were men grown, but who a few years ago were selling papers on the streets. They are prosperous now, and the boys received much encouragement from them.

The Society of Cincinnati, of the State of Pennsylvania, which for nearly 130 years has held annual sessions in honor of our French allies of the Revolution, decided to omit its annual banquet on Washington's birthday, and instead of spending money for the dinner, sent \$400 to relieve wounded and disabled French soldiers in the European War.

The Legislature of New York State has passed a suffrage bill referring the question of votes for women to the voters of the State at the next election. Much interest was shown in the signing of the bill by the Secretary of State in the presence of a distinguished gathering of suffragists from all parts of the State.

Two quills were used, one purple and the other yellow, each bearing the colors of one of the women's organizations represented in the gatherings. These were taken as souvenirs of the event. The women express confidence that they will win in the election.

When Daniel Webster dedicated the Bunker Hill Monument, he expressed the hope that the column might be the last object seen by him who sails away from the American shores, and the first to greet the vision of him who should approach the land at Boston Harbor. Things are changed. Instead of Bunker Hill being the landmark for mariners today, it is hidden behind sky-scrapers and grain elevators along the waterfront. The custom house tower rears its head far above all others today.

Investigation of Rural Conditions

At recent Country Church institutes held at Saratoga, N. Y., and at Olean, N. Y., in which representatives of different denominations participated, the following resolution was adopted:

Voted, that the persons named below, representing the state and national home mission administration of their respective denominations, be asked to act as a committee to develop and promote a plan by which there may be a state-wide investigation of rural conditions, and by which constructive inspirations may be carried directly to the rural communities of the state for the vitalizing and enlargement of the community service of the church; and that this committee be asked, if they shall find it wise, to provide for the organization of a Country Church Council for the state of New York, to be affiliated with the national Home Missions Council.

Baptist—Rev. Dr. L. C. Barnes, 23 East 26th St., New York City; Rev. Dr. W. A. Granger, 23 East 26th St., New York City.

Seventh Day Baptist—President Boothe C. Davis, Alfred University, Alfred, N. Y.

Congregational—Rev. Dr. C. E. Burton, 287 Fourth Ave., New York City; Rev. Dr. C. W. Shelton, 287 Fourth Ave., New York City.

Methodist—Rev. Dr. Ward Platt, 1026 Arch St., Philadelphia, Pa. (Another to be named.)

Presbyterian—Rev. Dr. Warren H. Wilson, 156 Fifth Ave., New York City; Rev. Dr. U. L. Mackey, 156 Fifth Ave., New York City.

Reformed—Mr. W. T. Demarest, 25 East 22d St., New York City; Rev. John H. Brandow, Albany, N. Y.

At Large—Professor F. A. Starratt, Hamilton, N. Y.; Rev. Joseph B. Clark, 80 Howard St., Albany, N. Y.

The first meeting of this committee has been called for March second at the board rooms of the Congregational Home Mission Society, 287 Fourth Ave., New York City.

An injury done to character is so great that it can not possibly be estimated.—*Livy*.

SABBATH REFORM

"Prevalent Mistakes Corrected"

In the last issue of the *Defender* we find the abstract of an address by David J. Burrell, D. D., in which the speaker, after introductory remarks, proceeds to "correct some prevalent mistakes" upon the question of the Sunday, or as he calls it, the Sabbath question. The address was the principle one at the twentieth anniversary session of the Lord's Day League held in Boston. The speaker said:

First. "It is founded on the fourth commandment." This is not true. It was founded long before the fourth commandment and put into the nature and constitution of man. The experiment which was made in France at the time of the revolution to keep every tenth day rather than every seventh day was an ignominious failure, because it was against the physical needs and demands of human nature.

Second. "Christ abrogated the fourth commandment." Another mistake. He could not have done so and would not if he could. He abrogated certain ceremonial laws, of which the fourth commandment is not one. He fulfilled them and nailed them to his cross. Narrow ceremonial requirements, foolish and preposterous rules were scraped off like barnacles from a ship, by its divine Captain.

Third. "Christ modified and weakened the Sabbath law." Not so. He emphasized and magnified it. He showed that it was a day "made for man," for the whole man, the moral and spiritual man, as well as for the physical and mental man.

Fourth. "The Sabbath is a holiday." This is an utter perversion of the divine thought concerning it. It should be "hallowed" and "sanctified." Man is called upon to "remember" this fact constantly.

Fifth. "The change from the Seventh Day to the First Day was a great change." There is no evidence whatever that this is true. One seventh of time was to be observed of old, as it is to-day, and the special day is not important. In fact, no one is able to put his finger on the identical twenty-four hours of the first Sabbath. Aeroplanes going east and west, around the world, would return home, and the occupants of one would be keeping Saturday, and of the other, Monday, for the Sabbath.

Sixth. "We should let things drift, as we are not able to preserve the Lord's Day." This is a most pernicious doctrine, and would be fatal to our best institutions. Those who come to America should accept her valued institutions rather than attempt to substitute others for them. This interferes with no one's rights. There is no such thing as individual freedom in a republic. Individual rights must yield to civic and social rights of others. The motto of a republic should

be "the greatest good to the greatest number." The Sabbath is the very corner-stone of Christian civilization, and it should be maintained at all costs. Every Christian and every patriot should assist the league in its vital work.

"THE SPECIAL DAY IS NOT IMPORTANT"

Our readers will be impressed with Dr. Burrell's fidelity to Bible teaching regarding the Sabbath in his first four points. No Seventh Day Baptist could improve upon his statements regarding the origin, the non-abrogation, and the purpose of the Bible Sabbath. But every one who thinks a little will be surprised, after what the speaker has already said, to hear him add, "The special day is not important."

The institution and the day of the Sabbath are inseparable. There was no such thing as an institution called the Sabbath until the day itself was made holy. It was the only thing called Sabbath by Jehovah. When the first Sabbath Day began, then and not till then the institution began. When applied to another day, the law has no meaning. It was the *day* of the Sabbath that Jehovah blessed and made his representative in time.

Would Jehovah have called the seventh day or last day of the week his Sabbath, making the observance of that particular day a test of loyalty to him, and making it a perpetual memorial of his great work, if the special day were not important? Would he have sent his people into captivity for Sabbath-breaking and kept them there until they manifested their loyalty by returning to his Sabbath, if the day were not important? Would he have chastised them for desecrating any other day than the seventh? Is it likely that the Creator would have given his children a Sabbath to which so much importance was attached, without carefully safeguarding its boundaries? Yes, the day is all important if we are to obey God. This is why Jesus kept it all his life. This is why the New Testament is silent about any change, and speaks time and again of the Sabbath as the day before the first day of the week.

Three hundred persons perished in Peking, China, during a recent cold snap, said to be the coldest known to the oldest foreign inhabitants. Soldiers on duty perished, and officials in the various ministries shivered, though clothed in several suits.

An Opportunity

W. K. DAVIS

A Janesville merchant recently asked, "Well, Davis, how are those Seventh Day Baptists at Milton?" I told him they were gaining a little. "Well," he said, "I have known those people forty years and have always found them honorable, upright, law-abiding people." I told him he was right; my only criticism was that they were too conservative. "Yes," he said, "they are conservative and close." I believe that history shows his estimate of our people to be correct.

We claim that Seventh Day Baptist doctrines are more nearly in harmony with divine truth than those of other denominations. That being true, it should follow that Seventh Day Baptists are better Christians, better farmers, better business and professional men, better housekeepers, mothers, nurses, and cooks, better citizens along all lines. Are we? If not, we are not true to our profession, for we claim that we have more truth than other Christians.

A farmer's wagon was stalled in the road. Priests and Levites (commonly called his neighbors) hurried past, all too busy to help. Then a good Samaritan appeared. The pull of another team relieved the situation. And the good Samaritan was a Seventh Day Baptist. How many knew about it? Possibly two or three families. That helpful spirit should be typical of Seventh Day Baptists. I met a traveling man who told me of doing business with a man who said that he was a Seventh Day Baptist, and the traveler said that if that man was a representative of our people he did not care for any. How many will know of that incident? Probably hundreds, for traveling men talk.

It is said that in numbers our denomination is losing. If we have more truth, if we are better people all along the line, we should hold our own people and attract outsiders. That we are losing ground is evidence of a lack of spirituality and of practical everyday Christian living. If we were all true to our profession, our denomination would grow by leaps and bounds.

Let us analyze a few reasons for failure. I suppose my grandfather thought he was spreading the truth when he moved with a

large family to a frontier region in Kansas and was a charter member of the Dow Creek Church. My father was of age, and when the family "went West," from Jackson Center, Ohio, he went to Alfred to school. And today he and his descendants are the only offspring of my grandfather who keep the Sabbath. The total number of my grandfather's descendants, is now over one hundred. This is not an isolated case. Everywhere among our people you can learn of families lost to us in similar ways. There are instances of Lone Sabbath Keepers who have made good. Usually Seventh Day Baptists are human and are influenced by the same tendencies as other people. Of course it is argued that by becoming Lone Sabbath Keepers these people can improve their financial condition and spread the truth. The theory sounds all right but it frequently fails to work.

After twenty-five years of life in the family of a Seventh Day Baptist clergyman, after having been a resident in seven Seventh Day Baptist communities and with experience in isolated western churches and in Alfred and Milton, and having been a Lone Sabbath Keeper, I am thoroughly convinced that our future success must be based, not on scatteration, but on concentration. Space forbids analyzing arguments in favor of scatteration. But I must emphasize the value of concentration. No matter how strong the character, as a rule the Lone Sabbath Keeper in two generations has been lost to our people, while a man of less spirituality stands a greater chance in a good Seventh Day Baptist community of propagating a family of Sabbath-keepers. There are exceptions to all rules but the influence of environment usually wins. This is a law of nature which our people have tried in vain to override. We must recognize and use this law if we grow in numbers and power as we should. While I have no figures to prove the contention, I believe it is true that the average Seventh Day Baptist living in one of our communities is better off financially than the average Lone Sabbath Keeper; and even if one does win riches or fame and loses his soul or the souls of his family, what is the gain? This is not an attempt to disparage Lone Sabbath Keepers. Some of the best and most loyal and most prosperous Seventh Day Baptists are out-

side of our churches. All honor to them! They deserve God's richest blessings. But the stories of those who have failed are sad.

But how shall we concentrate? Here was a young man with a family at Milton. He must have work. There was little here to afford employment. He felt that he was forced out. He and his family became Lone Sabbath Keepers or no-day keepers. They are lost to our people. What of our children's future? Brother, those of us who can help to furnish employment and fail to do so are not building up Christ's kingdom as we might. We are violating what should be a cardinal principle of Seventh Day Baptists.

I believe that before our people make normal progress we must recognize that the best field for our people is agriculture. No other line of activity offers greater advantages for the average man, be he a student or a plodder. The day when anybody can farm successfully is past. If Seventh Day Baptists are superior in character, in education, in practical things—as they should be—then they will be better farmers than their neighbors. The world brings fewer temptations to farmers and to people in rural communities than to almost any other class. And as we pray, "Lead us not into temptation," we should seriously consider agriculture. This farming should, in my opinion, be in close proximity to a strong Seventh Day Baptist church. But many of our people are unable to get a foothold in such communities, or rather are unwilling to accept the conditions. This produces many Lone Sabbath Keepers. I am not a doctor with a remedy for all Seventh Day Baptist ailments and at this time I shall make no suggestions, but this matter deserves attention.

Perhaps no line of effort promises greater financial rewards to the person of ordinary ability than farming—if the ability is adequately trained, intelligently directed, and dominated by a willingness to work. This line of endeavor should be particularly fostered by Seventh Day Baptists, as farming has practically no handicap for our people. We have always been largely agricultural. Many of our Lone Sabbath Keepers are such because they chose farming and felt that high-priced land among our people made it advisable to seek new locations where prices were

lower. The inclination is natural, and has developed some strong churches like North Loup, Nortonville and others. Forgetting the past with its successes or failures, we must face the future. What has it in store for the agriculturally inclined? My belief is that intensive diversified farming in the vicinity of Milton can be made worth while. It will require work, wit and wisdom. Mere muscle may produce a living on almost any farm, but fortune reserves her higher rewards for people with high ideals and with ambition to do the out-of-the-ordinary thing. One man wrapped tomatoes in paper, put them in the cellar till Christmas and sold them at high prices. Another by intelligent effort makes about \$600 a year from honey as a side line. Another sells pasteurized bottled milk put up under most favorable conditions and gets 17 cents a quart, selling two carloads a day. Other items could be mentioned. The field is almost unlimited. The accomplishments just mentioned did not take place here but might have. The opportunity is here. Will our people improve it?

Not every Seventh Day Baptist wants to be or is fitted to be a farmer. God did not plan for all men to follow the same vocation. Many of our people have made good in the business world, but our denomination offers few opportunities in this line. And here is another avenue which has resulted in serious losses. We need business enterprises in Seventh Day Baptist communities to hold our own people and to provide for those whom we should convert to our faith.

Certainly it is true that many young people, brought up in our homes and churches, yield to the temptations of the world and leave the Sabbath. My suggestion of furnishing employment to foster soul-saving and denominational growth is not a cure for all denominational desertions. Yet furnishing employment will help. At the same time the local churches are awaking to the needs and opportunities of the times. The pastors and lay workers are active, alert and aggressive. They are strengthening weak places. Sabbath schools are conducted along modern lines, well calculated to hold children and young people and to train them for Christian service, as they were never trained before. The re-

ligious, educational and social life of our people in this community is far superior to that enjoyed by most people. And with the awakening of denominational conscience to the necessity of careful instruction in the fundamentals of practical, every-day Christian living we may confidently expect that denominational losses through disaffection will decrease in a marked degree.

We have at Milton and Milton Junction a large number of people fitted by nature and training for carrying forward Christian work in the Sabbath school, the Y. P. S. C. E., the Ladies' Aid societies, the Men's Brotherhood, quartet work and other lines. The location, the equipment, the personnel—all are ripe for a healthy forward movement of our people.

While conditions do not warrant the conclusion that the future of Milton offers wealth to those who come here, it is safe to say that it does offer what is probably one of the best opportunities in the world to develop high types of Christian manhood and womanhood. This is of paramount importance and should be given first consideration by our people. Nevertheless, I believe Seventh Day Baptists should be successful in business. We should not forget the relation of the rich man to the camel; but we should aim to make money to be used for the glory of God and the forwarding of his kingdom on earth. The right-minded man with means can accomplish wonders in promoting Christian living. One reason our denomination has not grown has been a shortage of finances. Few of our members are wealthy, though many are well-to-do. But we have failed to consecrate our possessions. If every member of our denomination tithed we could accomplish much more than we ever have. One of our prime needs is a consecration of pocketbooks. At the same time we need the development of greater business sagacity; not for the satisfying of personal aims but for the promotion of Christ's kingdom. Doubtless large numbers of Lone Sabbath Keepers have become such, believing in that way they could better their financial condition. That spirit is commendable and I have great admiration for those of our faith who have the courage and strength to take this step. Yet, if we consider educational de-

velopment, spiritual growth and financial gain, I believe relatively few Lone Sabbath Keepers make good.

Farmers have learned that the most successful livestock feeding depends upon a balanced ration. Christian people also must learn that the "balanced ration" of a society such as we have at Milton, with its Christian activities, its educational advantages, and the business opportunities it should have, will ordinarily produce a high type of Christian citizenship. I do not mean that Milton is a safe retreat from temptations. But we have no saloons or dives of any kind. Due largely to the influence of the college the average citizen here is better than in most towns. Yet we have no hothouse growth in spiritual matters. Neither are we free from evil tendencies. But environment here is favorable for Christian development.

Milton, centrally located, is a logical center from which Seventh Day Baptist influence should radiate. To fill that place it must not only offer advantages already here, but it must offer opportunities for profitable employment; and not merely employment as laborers, mechanics and artisans, but as engineers and other technically trained men. We must offer our young men chances to win enviable places in the business world without compelling them to rear their families away from Sabbath influences. To accomplish these things more capital must be invested here and business must be given a prominent place in denominational deliberations. If 500 more live Seventh Day Baptist men could be employed in Milton at an average salary of \$75 a month, and 50 per cent of these men tithed, there would be an income of \$22,500 a year for religious purposes. It will not be easy to accomplish that but it can be done. We should certainly try along such lines. Hitching your wagon to a star may not lead you to sail over the moon; but if you aim high you are much more likely to get big game than if you shoot into the mud at your feet. If Seventh Day Baptists will get busy and get together in sound business enterprises, cutting out speculations in distant places, we can surprise ourselves, startle the world and glorify God in a manner our people have scarcely dreamed of.

Milton, Wis.,
December, 1914.

THOUGHTS FROM THE FIELD

DEAR SABBATH RECORDER:

Not as an invited guest do I come, but will you kindly give me a little corner in one of your many good departments, and let me tell you, in a rambling way, some of my thoughts. We are warned that—

"Thoughts shut up want air,
And spoil, like bales unopen'd to the sun."

And while mine are neither the "long, long thoughts" of youth, nor the deep thoughts of the sage, yet they may be worth something—I do not know. Lowell says—

"All thoughts that mold the age begin
Deep down within the primitive soul."

If so, may not we humbler ones, who more nearly approximate to those "primitive souls," have still some germ of right reasoning?

* * * *

It is a good thing when a man is dissatisfied with his attainments to the extent that he goes on to still greater achievements. He who climbs a mountain for the mountain-top view may not, at any stage of his upward progress, be satisfied to sit down and go no farther. The man drilling for oil will not stop a few feet below the surface. The runner in the race must never give up short of the goal. Who sows his seed dallies not, talking in the market place. The woman who builds a little fire to keep, through the long cold night, the leaven working in her bread, is not satisfied to let the fire go out when the mixture has risen a little way.

But there is another side, and one might ask: What good to the mountain-climber to be continually worried and wearied over the small distance he has been able to put behind him? The driller who keeps on steadily drilling, the runner with face toward the goal, the sower still patiently treading his field, the housewife who keeps the little fire going and the little leaven working,—what comfort or strength will come to their heart or hand through continued belittling of themselves and their work?

Worse still if the belittling comes from outside. You have heard what men said

in the public place—the market. You have seen their wise nods, their ominous head-shaking, their portentous frowns, the lifting of the eyes, the shrug of the shoulders, and you have listened to the woe in their voices: That man will never reach the top of the mountain if he takes the new road. The driller will strike no oil on that side of the divide. The runner has too many encumbrances. The farmer sows seed too old. The fire is too low for the leaven to work.

And when one raises the disparaging, discouraging cry, how it echoes and re-echoes from many tongues. We, the people in the mass, are still like sheep that surge this way or that, half blindly following first one lead and then another. It may be to upper, better pastures, or it may be into some deep, unlighted pit.

Sometimes an earnest soul among us gets started on some particular phase of our denominational shortcomings (for, as you may have guessed, I am thinking particularly of our own people) and, either for his own good or the general good of the cause, he positively can not or will not get off. I remember when, years ago, in going up the steep grade and around the sharp curves of the Elk Mountains of West Virginia, the engine drawing our train slowed down, and, finding ourselves almost stopping at times, we passengers looked out of the windows to discover, if possible, the cause. On one of the short curves I could just see, ahead of the engine, three or four sheep. The engineer tooted, and the train moved more and more slowly. The passengers were being delayed and much power was being wasted. But the sheep kept right on. Tired, eyes bloodshot, almost overcome by heat, they still held doggedly, their course, and the train had to come to a dead standstill, and the trainmen were compelled to get down and drive those sheep off the track before we could go on.

You can each, if you like, make your own application. I made mine not so long ago—not, however, for the first time and doubtless not for the last time. Surely the picture must recur to me whenever I see our denominational engine, trying to make the steep grade, hindering or brought to a standstill by unnecessary obstacles.

* * * *

How easy it is for a church or denomination to speak of its loss of spirituality, as of something previously had in full measure. How easy it is to ascribe this "loss" to any one of several things, according to the individual viewpoint. But *have* Seventh Day Baptists *lost* spirituality? Are we, as we grow older, blinding our eyes to the shortcomings of the past—*our* past—and discouraging our young people with unjust comparisons? My own life has touched the two ends of a half-century, and truly never before have I felt the Christ-life so permeating the life of his church and people as I have felt it in these later years. Oh, we are far from the mountain top and, doubtless, we could all make better progress, but why try so hard to discourage us, and why say things about ourselves and our efforts that must to the on-looking, listening, unbelieving world seem to give the very lie to the works we do and the beliefs we hold.

* * * *

We use that word "spirituality" so indefinitely. In many a recent article have I found myself pondering over the real meaning intended by the author. You who are wiser in all these things will, no doubt, feel some pity for me when I say that I do not know, half the time, what you mean by the word. It is not hard to understand Paul's words when he says the fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; or that twenty-fifth chapter of Matthew where Christ, picturing the final judgment, and showing the test whereby the worthy are to be separated from the unworthy, makes the King say:

I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

In this wonderful testing of the King it was not asked: Which of you spoke loudest in the prayer meeting? Which of you excelled in pious exhortation? Which was most constant in attendance on religious services? Which gave most money for the decoration of your house of wor-

ship? Which of you preachers drew the largest audiences? Which moved your people most mightily? Blessed are all these things when done in His name, but you must see that not these were put as the final, supreme test.

Now, to show the fruits of the Spirit, as given by Paul, and to live, day by day, in the service described by Christ,—must not this be the meaning of spirituality? Did the church of our earlier days excel the church of today in all these things? Did the members show more love, more temperance? Did they look after the sick, feed the hungry, clothe the naked, visit those in prison more than do the brothers and sisters of today? Be honest and face the facts.

Do you say we are not spiritual or we would grow more? Shall we never lay claim to spirituality until, looming big in our own eyes and in the eyes of the world, we can hug ourselves in excess of pleasure and pride and cry, "Watch us and see us grow"? Did you, actually, ever judge of the worth or earnestness of any little circumscribed, struggling people by their decrease or increase, by their loss or gain in followers? Maybe we are not small enough, not sifted enough for this truth we hold. Well, if God is sifting us, testing us, will he not use the same methods used by Jesus and Paul—the ones written of above?

Why, my brother, stand haranguing in the market place? If the mountain-climber seems to lag, he may be widening the path, or removing obstacles for those who come after. If the driller doesn't yet strike oil, he may be seeking a richer vein, in a deeper sand. If the bread rises slowly, it may not sour so soon.

And don't give vent to bitterness and abuse. A friend of mine had a beautiful, never-failing spring of water. In his absence a well-meaning but unwise workman exploded in it a stick of dynamite. He hoped to make the spring larger and deeper. Of course you know he did neither, but cracked the rock, and the water was lost. Don't ruin for any weak soul among us the spring of divine love and joy and faith by the blast of denunciation.

* * * *

Would we have more spirituality if we had less education? We all believe there

is such a thing as over-refinement, over-culture. My mother used to say of a neighbor whose plants always looked spindling and sickly, "She works over them too much; she spoils them by too much cultivation." But such effects do not grow out of schools or from the influence of school men. They are made possible in worldly, luxurious homes where education for itself is almost invariably discounted.

We have much to say, in these days, against Romanism. Follow the Roman Catholic Church into the least enlightened parts of Italy and South America and see where the chains of Popery are most hopelessly welded. Is our religion no better than the religion of Rome that it can not bear the light of the fullest study and investigation? Is the theological student to be restrained in his researches by a Protestant Popery? Against every skeptic made in this or any other day by a two broad and liberal education, I believe two or more could be placed who have become so under the influence of a too narrow, too conservative dogmatism.

Nor do I think the European War proves the failure of either education or the religion of Christ. The crime lies with the few. The mass of the people are fighting in good faith, for what they deem a just cause—for home, fatherland, national integrity, final good. It is the night of terrible mistakes, the fierce rush of pent-up waters set free. But why, while we so deprecate this terrible war and all wars, do we still on festal days sing with so much relish the song that perpetuates a hard necessity of what, not so long ago, was a terrible war of our own—that song, "Marching Through Georgia"? More education, more enlightenment may bring in the day when Christians will forbear to laud, even in song, the cruel things that belong to all war, however seemingly just.

* * * * *
May God, who, seeing the deep-lying motives of our actions, alone can judge us, give us the fruits of the Spirit—meekness, temperance, joy, peace; and may we never turn from the divinely appointed service emphasized by Christ, to bring discouragement or reproach upon one of these our brethren.

LAITY.

Let Us See Ourselves as Others See Us

An elderly gentleman, although a babe in Christ, having entered the church family only a few months before, was on a journey, and being in a city on the Sabbath where he knew there was a Seventh Day Baptist church, for he takes the RECORDER and is a lone Sabbath-keeper, he decided to attend the services. He went early to the house of worship, and introduced himself to the janitor and some others as they came in. No one introduced him to the pastor or gave him any further attention. At the close of the services he went out a disappointed, chilled guest, though, we are happy to say, not frozen out of his trust in Christ.

One must be in similar circumstances in order fully to appreciate this man's feelings. He had been reared by godly parents, in a home where all breathed a Christian atmosphere; yet the serpent's taint was there, and although the gospel seed was sown and took root, weeds from the seeds of evil grew rank and choked down the growth of the good in that precious soul. He became a most efficient promoter of worldly business. This crowded out the appeals of the Holy Spirit for him to dedicate his splendid abilities to the service of God, until the infirmities of age compelled him to lay aside life's sterner activities and gave him leisure for thought. He then saw life from a different angle and found peace in accepting the Savior. On his seventieth birthday he put on Christ in baptism and was enrolled as a non-resident member of one of our older churches, within the boundaries of which he had spent his boyhood days, and where his mother and sisters, when living, had been members.

On the day he attended church in the city, he was hungry for brotherly recognition, as he had not attended a Seventh Day Baptist church since 1875. Can we understand something of his disappointment? Are we always as ready as we should be to entertain strangers? "Be not forgetful to entertain strangers, for some have thereby entertained angels unawares."

AN AGED FRIEND.

"The art of saying appropriate words in a kindly way is one that never goes out of fashion."

MISSIONS

Co-operation in Education on the Foreign Field

On January 13, 1915, there was organized at Garden City the American Section of the Board of Governors of a Christian College for Women, to be located at Madras, India. Interdenominational co-operation in educational institutions is no novelty on the foreign field, but some of the details of this particular union are of interest.

Nearly four years ago one of the missions working at Madras suggested the co-operation of others in a Christian college for Indian women. It was found that a few Indian women had become so desirous for higher education that they were willing to attend the colleges for men in Madras. Whatever may be said for co-education in America, the arguments against it in India are exceedingly strong. It was felt not only that the women who had already come forward should have more satisfactory provision for their needs, but that such provision would encourage a much larger number to present themselves. As the possibilities became clearer, the missions on the field approached the British Section of the Committee on Christian Education in the Mission Field, which had been organized by the Continuation Committee of the Edinburgh World Missionary Conference. The British Section corresponded with missionary societies in Great Britain, and in October, 1913, arranged for a meeting, as a result of which proposals were drafted as a basis for discussion. Meanwhile, the co-operation of American societies having educational work in the territory in question was invited. In May, 1914, a meeting of the representatives was held in New York under the auspices of the American Section of the same Committee on Education, and several societies signified their willingness to enter the combination. The last steps leading to organization were taken when the British Board of Governors was formally constituted in December, 1914, and the American Board in January, 1915.

In all, six British societies, representing the Church of Scotland and the United

Free Church of Scotland, the Church Missionary Society, the London Missionary Society, the Wesleyan Missionary Society, the Church of England Zenana Missionary Society, and five American societies, the American Board, the American Baptist Foreign Missionary Society, the Women's Board of the Methodist Episcopal Church, the Reform Church in America (Dutch), and the Canadian Presbyterian Church, have agreed to contribute \$1,000 per annum each. The sum thus made available will be used, not only for running expenses, but to purchase land and buildings on an instalment plan whereby the property will become the joint possession of the societies at the end of ten years. It is expected that the government will make a grant to cover a considerable portion of the initial cost. Each co-operating society has appointed two members of the Board of Governors of its respective country, which boards have ultimate control of the college. The administration on the field is, as is usual, in the hands of a council composed of representatives of the missions.

Miss Eleanor McDougall, late principal of Westfield College, which is affiliated with London University, was unanimously elected principal of the Madras College, and has been spending part of January and February in America to become acquainted with the American boards, study American education, and select American members of the college staff.

No educational institution on the foreign field has as yet secured so large and evenly distributed co-operation of missionary societies on both sides of the Atlantic. It seems probable that other societies will also join. The case is full of interest as the best example of the creation of a college by joint effort instead of the union of existing institutions. We are rapidly entering the period of united planning for the strategic educational occupation of the non-Christian world.

Financial Report of Milton Quartets

DEAR BROTHER GARDINER:

At the quarterly meeting held at Milton, January 29-31, it was voted that I prepare and send to the SABBATH RECORDER, with a request for publication, the report given below, being the final report of committee of the quarterly meeting, which was ap-

pointed to assist the Missionary Committee of the Northwestern Association in financing the student-quartet work during the summer of 1914.

Sincerely yours,
D. N. INGLIS.

To the Quarterly Meeting of the Southern Wisconsin and Chicago Churches:

Your committee appointed to assist the Missionary Committee of the Northwestern Association in financing the student quartet campaign during the summer of 1914 would submit the following report:

Dr.	
Treasurer of the quarterly meeting.....	\$110 00
Missionary Society	125 00
Young People's Board	100 00
Individuals, churches, Sabbath schools....	466 91
Collections on the field by Quartet No. 2..	154 25
	\$936 16
Cr.	
Quartet No. 1, salaries	\$300 00
Quartet No. 1, expenses	64 46
Quartet No. 2, salaries	300 00
Quartet No. 2, expenses	128 93
Rev. C. S. Sayre, salary and expenses..	57 01
Freight on organ to Exeland, Wis.....	4 45
Postage and printing for the committee..	5 19
	\$860 04
Balance in hands of committee.....	76 12
	\$936 16

In raising the funds, the committee wrote letters to all pastors in the Northwestern Association, requesting them to bring the work of the quartets before their congregations; then pledge cards were furnished each church with the request that the funds subscribed be paid to the treasurer by the first of July. The committee decided at the start that as soon as the funds were gone the quartets should be called off the field. This did not have to be done, for there was always money in the treasury to meet the bills as they came due. Each quartet was on the field seven and one-half weeks. Quartet No. 1 worked in northern Wisconsin and their efforts resulted in the formation of a church at Exeland, Wis. Twenty people were baptized, nineteen of whom were converts to the Sabbath.

Quartet No. 2 worked in southern Illinois and Iowa. The results of their work can not be measured in numbers converted and baptized, but the work that they did was of great encouragement to the churches with whom they labored. Reports come to us that men are coming into the fold now as the results of their work last summer.

Respectfully submitted,
D. N. INGLIS,
H. N. JORDAN,
A. S. MAXSON,
Committee.

Letter From Lieu-oo

Mrs. Babcock, of Nortonville, Kan., sends this letter, written to her, thinking RECORDER readers will enjoy it as much as she did.

Mrs. S. E. R. Babcock,

DEAR FRIEND:

It is a rainy day, our patients are gone early, and I am going to write you a little letter. You will probably be surprised to hear from me, as I have not written for so long. I wrote last, or at least if any letter has been sent me since I wrote, it has never reached me. But I feel that, even so, I ought to write again, as you must find it very inconvenient to get writing done for you.

Last fall I was looking over a lot of old letters I had kept, and burning up many; but there were many I did not want to burn up, among them some of yours. As I read those letters of yours of years ago, it gave me a new realization of your lively interest in all the Master's work, and I determined I would write to you again, if only to help brighten your day a little with the thought that I do appreciate your consecration, and do sympathize with you in your affliction. It will be the first letter written in this year, for America.

Just here I turned the page to see if I had written the year right and, sure enough, I had written 1914! Indeed, 1914 was all too short and it seems as if one ought to be allowed to write it for some time yet.

What a year it has been for the world! I hope 1915 will be one of better things,—the ending of this dreadful war in Europe for one thing. But my faith about that is not equal to my hope. It would not surprise me if it brought on a war of Japan with China, or even the involvement of America in the European broil. I wish it might bring the return of our Lord, and his rule on earth. I wish, too, it may make Christian people more wholly Christian in their lives, seeking the kingdom of God and his righteousness rather than the pleasure of the world.

Fourteen years ago today I was taking ship on my return to China after my first furlough. How plainly the day stands out in my mind! Dr. and Mrs. Fryer went with me to the ship, and before it sailed, their son-in-law, Mr. Threlkeld, came and

brought me some beautiful flowers. When I arrived in China, I immediately began work in Lieu-oo, so it is almost fourteen years since I came here. It seems to me I have done very little in those years, and I do want to do more and better work in the year to come.

Just lately we have been having fewer patients than usual for some reason, though the number is picking up a little the last few days. One of the girls has just come, saying there is a poor child down in the dispensary now to be seen, so I will go down.

Later. When I got through with the child, I went and fed some alfalfa to the goats; and as it is my month for house-keeping, I got supper started, and while it is cooking, I will finish this.

You may not know that we have a flock of four goats for milking purposes. Goat's milk is so much better than tinned milk, and we can get no cow's milk. Dr. Crandall's health has been much better since she has this milk, especially in the spring and summer, when she has it at noon, with bread, instead of the Chinese dinner we usually have. Miss West was here this summer, and for a while we had enough, so we all ate bread and milk at noon. Miss West's health seems to have been much benefited by her quiet summer in Lieu-oo.

We find it as comfortable here in summer as anywhere, so we have not been away at that time for three years. We keep right on seeing patients, but our school work is closed. The pupils would not come anyway when it gets hot, for the sun is so hot to walk in.

We have rented a house in the town for a girls' day school. It has two stories, and the schoolroom is up-stairs. Lately we have had thirty benches made (paid for by the little Lieu-oo Church) and put in the room below, and twice a week we have held evening meetings there. Our evangelist is a very good speaker and we have had the room full every time, sometimes as many as eighty present I am sure, though many of them have been children. We are planning to have evening classes to teach the folks to read—those who wish it—and have a chance to instruct them in Christianity as well.

At Christmas we had a little service here, the day before. The room (the waiting-room in the dispensary) was decorated with

the American and the Chinese Republic flags, and a few evergreens with the red heavenly bamboo berries, which look a little like holly berries.

The service consisted of music, preaching and prayer, songs, and a dialogue about Christmas, by three of the schoolgirls, written by myself. Then we gave out bags to all, of peanuts, walnuts, oranges and candy, which were the gift of Dr. Crandall and myself. There were about one hundred and twenty present.

Anna and Burdet Crofoot have been out with us to spend some of the Christmas holidays. They went back yesterday. They seem to much enjoy getting out here in the country—I think, on account of the goats, our big dog (who is very affectionate with "foreigners," i. e., white folks) and our cat, as much as on our account! At present they have neither cat nor dog at their house, and they love them. Burdet says he is going to be a missionary like his father.

Well, I will close with love to you and yours,

ROSA PALMBORG.

Alfred in Olden Times

BROTHER GARDINER:

A responsive fire was kindled when reading Rev. E. B. Saunders' letter in the RECORDER of December 4, burning with slow tenacity; flaming up enthusiastically when fanned by Rev. H. D. Clarke's vigorous yet truthful and timely presentation of "Our Offering to Our Children"; but bursting forth into joyously bounding pulsations when Grant Davis' representation of the healthful influence of a gospel sermon which must have been uttered under and with the fire of the Holy Spirit was read; insomuch that my voice rang out with Amen! Amen! Thank God for the Nehemiahs of the younger generations,—Mr. Clarke standing as one of the youngest in the one in which he was born; Mr. Saunders, an older one of the then incoming generation; and Mr. Davis, of the next younger, each having knowledge of, and interest in, uplifting activities of life, and taking up a strand in the cord by which we are drawn Christward, and held by grace, if we accept the drawing influence and "abide in Him."

Your scribe poses as one of the earlier generations—having entered the institution at Alfred in 1847—and wishes to give an illustrative incident. The gist of Mr. Davis' letter was related at our dinner table and a gentleman present, who was familiar with Alfred affairs thirty years ago, remarked: "There is no dancing allowed in Alfred, or was not when I knew about it."

A lady replied: "Yes, there is, but President Davis says it is against his principles and wishes, but he has been obliged to submit."

Another lady, who was living there at the time the question of dancing came up for discussion in the school, said: "Yes, there were several families living there to have their children in school, and several professors who were in favor of dancing parties; and a proposition was made for pupils to secure their parents' opinions. So many favorable responses came that a compromise followed, and dancing was allowed under conditions."

The gentleman quickly remarked, "I would like to have seen President Allen in such a case. He would have said, 'There is our code of rules for this institution; you live by them or you leave. There is no compromise.'"

The scribe said, "True, and President Kenyon's action, when the girls in South Hall, in the autumn of 1851, being shut in three weeks by inclement weather, took to dancing for exercise at noon and evening recess under the advice of our preceptress, Sarah E. Vincent, who played the piano for us, shows his principles and his stick-to-it pertinacity and obedience to law; for, as soon as he learned of it, he provided heavy and light ropes for jumping, battledore and shuttlecock, grace hoops and rubber balls at his expense, and had the benches moved for us to exercise in the chapel at recess hours, saying: "Dancing and religious revivals can not live in the same atmosphere, and a term without a soul's being born into the kingdom would be a lost term to me."

Again, in 1852, some of the Seniors were called before the faculty for playing cards in their room. Three denied the accusation, one only owning up. This one, believing it was his right to play cards if he wished, refused to promise to do so no more while there, and forfeited his diploma, though it was the only case of dere-

liction during his college course and he was a first-class student. But it caused an arrest of thought which brought him to discipleship in Jesus, and he lived an honorable public life.

The Christward culture took the lead at all times. "Get a hold on God's rule and stick to it under all circumstances, and so insure a clean life," was an every-day maxim with President Kenyon, and no less so with President Allen.

The climax came when we read in the *Alfred Sun*, issued January 20, the object of the Press Club Medal to be awarded in June to Alfred Press Club students, and the requirements as a basis for the contestants. Ostensibly the effort is to get Alfred University advertised as widely as possible through metropolitan, city, and rural papers. The requirements are: (1) The copy must pertain strictly to student activities; (2 and 3) to the numbers reached by the periodicals; (4) *Copy that appears on the sporting page of any paper shall be given the greatest preference in awarding the medal.*

There is a Y. M. C. A. and a Y. W. C. A. always represented in the college and local papers, but the difference in interest therein apparent between them and athletics is wide, and does not this proposition bear the handmark of notoriety in secular rather than Christian characteristics, for which latter the institution was founded.

We have high regard for, and confidence in, President Davis; also unperishable reverence for the former presidents; and we trust that their teaching and example of "stick to Bible grounds" will not be cultured down to "adhesive compromise"—that our University's ideal will be to present its graduates as perfect men and women through sanctification by Jesus Christ, rather than polished adherents of social activities.

Professor Paul E. Titsworth's address before the assembly has the ring of the true metal and brings cheer to hearts longing for true culture. Will we be led into the life which alone can bring peace, happiness, and prosperity?

A. K. WITTER.

No fountain is so small but that heaven may be imaged in its bosom.—*Nathaniel Hawthorne.*

WOMAN'S WORK

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

All the Way

When you come to a wearisome bit of the road,
Where the stones are thick and the path is steep,
And the back is bowed with the heft of the load,
As the narrowing way is hard to keep,
Don't stop just then for a wasteful sigh,
But challenge the worst with steadfast cheer;
If nowhere else, there is help on high—
Go on with never a doubt or fear.

When you reach a lonesome bit of the road,
Curtained about with mist and murk,
And you hear faint sounds from the dread above,
Where shivering, grim hobgoblins lurk,
Just laugh to scorn their doleful cries—
This is the place to whistle and sing;
Brush the fog from your fearless eyes,
And close to the faith of your fathers cling.

When you stand at a sorrowful bit of the road
And a hand you loved has loosed its clasp;
When streams are dry that in sweetness flowed,
And flowers drop from your listless grasp;
E'en now take heart, for further on
There are hope and joy and the dawn of day,
You shall find again what you thought was gone;
'Tis the merry heart goes all the way.

—M. E. Sangster.

Our Mission, as Sabbath Keepers, to Other Denominations

MAMIE SEVERANCE

Written for *Woman's Hour, Pacific Coast
Association, January 3, 1915*

Religion is one of the irrefutable facts of life, and is therefore a proper object of study and investigation. For more than eighteen hundred years the gospel of Jesus Christ has been preached, and what is known as Christianity has permeated all departments of business, and social, private and public life; and yet, when we think how few there are who are keeping the true Sabbath, we are reminded of Christ's words when he said, concerning the true way, "Few there are that find it."

We believe we have the true Sabbath, that those who do not observe our Sabbath are making a serious mistake. Then what is our mission to these, as we believe, misguided people? What can we, as women, do to lighten the way and bring to them the Sabbath truth? Perhaps to some of us this seems a hard question; there seems

to be so small a chance to help, that we fail even to make the attempt. Though we may not be permitted to see the results of our efforts, let us not be discouraged but pray for more wisdom and strength to do the will of our Master.

I wonder if we do not sometimes lessen our chance of bringing to others the truth by our aloofness or by our seeming indifference to their plans of work? It certainly seems to me that we have a much better chance to present our views if we enter heartily into their work and so become acquainted with them and win their confidence and esteem.

Surely we can be coworkers together in Bible-school and Christian Endeavor unions, and in the work of the Young Women's Christian Association and the W. C. T. U., or another organization in which we are working together for the conversion of souls and the betterment of mankind.

Then I believe we should be very careful how we, ourselves, observe the Sabbath, and not only that but as to how we live our religion. But let me call to your mind the fact that there is a great deal in this world passing under the name of religion that falls far below the standard our Savior has set for us.

And I believe it is possible for one to so keep the Sabbath that the most observant of critics could not justly reproach her, and yet she not be truly religious. That being my opinion, must I not also admit that one may be truly religious and still not keep the Sabbath? Now please do not misunderstand me; I did not say you and I could do that. In fact I should not consider my religion amounted to much if I failed to keep God's holy Sabbath. Why? Because it has been brought forcibly before my mind, and clearly proved to me, that it is the true and only Sabbath, and that the Bible gives me no other.

But if those of other denominations have not had this light on the subject, are you and I to say they are not truly religious? Are we justified in refusing to work with them? If we fail to co-operate with them in their religious endeavors, are we not failing to grasp a splendid opportunity for Christian service and the privilege of bringing to them the Sabbath truth, or at least of encouraging them to study the Sabbath question?

And while I believe we should engage in all lines of Christian activity when it is possible for us to do so without compromising our own principles, I think we should be very careful to remember at all times that we are Seventh Day Baptists. Let us not be ashamed to speak of our religion and our Sabbath; let us be ready always to pray, "O Lord, open thou my lips, and my mouth shall show forth thy praise."

Riverside, Cal.

Worker's Exchange

North Loup, Neb.

The Woman's Missionary Society has been busy, even if nothing has been heard from them. Since the burning of our church our efforts have been along lines to help build a new one. In September we served meals on the annual pop-corn days, the most of the provisions being donated. We cleared about \$160. Since then we have been unusually busy. We took a vacation in August, but since resuming our meetings in September we have had work at all but two meetings. We have had three all-day meetings in that time. We have tied comforts, quilted, made clothing or anything our energetic Work Committee could find for us to do. We also held a chain luncheon which added forty dollars to the treasury, besides the social times our members enjoyed.

At our last meeting we decided to separate into twelve divisions, one for each month of the year, each division doing something, or planning something for the society to do, for one month. We hope, in this way, to get all interested.

It has been necessary to make some changes in the officers. Our secretary was unable, on account of poor health, to act, so Mrs. Esther Babcock was elected to fill the vacancy. Our corresponding secretary felt that she could not longer look after her duties, so a new one had to be elected. Our president is away at present, but our efficient vice-president is taking her place.

B. B.

February 10, 1915.

"The worm that is caught by the early bird is usually caught napping."

Business in Religion

REV. G. M. COTTRELL

It is all too common to think of business and religion as being divorced. The conception that "business is business, and religion is religion" is not confined to those of any particular race or creed. The prevalence of this idea has been a hindrance to the larger and richer development of religion in the world. We surely are not to lay aside our intelligence, when working in things of the kingdom. Sound business methods are right and proper in religion, and who shall say that we are not to practice our religion in our business?

The boy Jesus said he must be about his Father's business. The same one said the children of this world are wiser in their generation than the children of light. The early church proceeded in an orderly business way to provide for a social and financial or industrial necessity when they appointed deacons to attend to the daily ministrations for the needy. Paul gave directions for systematic laying aside for the needy saints at Jerusalem, to save time and avoid confusion when he came.

There should be no objections to the use of the wisest schemes, the most systematic methods of handling the machinery of the church of God, to attain the majestic ends of saving and glorifying men and honoring God. Let the most effective methods of handling her finances be adopted. Let her best business brains be utilized in her service. Let her minister be fully supported and given a full chance to do his best service. Let neither *over*-organization nor *under*-organization be allowed to stand in the way of her highest efficiency. The divinely conceived church was a glorious thing, and her untrammelled ministers are they of whom it was said, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

A fine speech along these lines was made a week ago before the Rotarian Club, by Rev. Roy B. Guild, successor to Rev. Charles M. Sheldon as pastor of the Central Congregational Church. I am sure you will enjoy reading his words below.

Hardly a minister whom I know can manage his work as a business man does. This is because people do not consider it a business. Ninety-nine ministers out of a hundred can never do

their best work because they "must," as a big layman once expressed to me, "be carrying water for the elephants. They do not have time to get into the big three-ring circus." Take for instance the largest church in Topeka, the First Methodist. When there was a membership of three hundred they considered the minister had all one man could do. That church has increased fivefold and there is still one preacher with a small allowance for clerk hire. There is not a business institution in town that would follow that plan.

If you men wish to have strong young men go into the ministry, give them the vision of their task, which I believe is fundamental to all other tasks, then so manage your churches that they will feel there is the same business sense displayed in managing them that there is in the Santa Fe offices. "The average trustee of a church locks up his business sense"—I am quoting—"when he goes to a church meeting." I believe the cause of this is not understood. Ministers have had to look after all these things because business men think they have nothing to do.

I wish my predecessor could successfully establish his ministers' union concerning which he fancifully wrote. Then the ministers of Topeka and of America, instead of being harassed about finances, pestered about the little details of church management, worn out by watching and oiling the machinery so that a petty church quarrel will not be like a handful of sand in the gear box, could, like the prophets of old, know men as they are and have time to be with them and be their personal friends; know social conditions by personal study, and, with energies not burned out in minor labor, proclaim the wrong and the right with a passion that would prevail.

THE GREATEST BUSINESS

With all its difficulties, with all its humiliating phases, with all of the world's misunderstanding of it, it is the greatest business on earth and in some form, God willing, I shall be in it until I die.

I am a Rotarian preacher because of that motto that is fundamental to all I have said: "He who serves best, profits most." Thus we will right the wrongs of human relationships and re-establish the home.

The business of the preacher of the twentieth century is the same as the business of the preacher of the tenth century before Christ. David coveted the beautiful wife of Uriah. Therefore he sent Uriah off to the battle, giving Joab orders to send him to a place of great danger, then to withdraw that he might be killed. His plan worked and after the time of mourning was over David married the widow. Nathan was the court preacher and he preached a sermon to one man, the king.

BUSINESS OF THE PREACHER

The business of the preacher Nathan, thirty millenniums ago, was to make men repent of the sins they committed against their fellow men and to prevail upon them to sin no more. The business of the preacher was, is, and will continue to be, to establish right relations between all men. The prophets of old had the help of God's

spirit enlightening their conscience to see what was right, and strengthening their wills to declare what was right. The modern preacher has the same help, with the additional help of the example in preaching given by the Carpenter of Nazareth.

The books of prophecy of the Old Testament have of recent years become most interesting to people who thus read them. A great many think that the only use of these books was to trace out the messianic or some other prophecy. Now we know that they are great sermons like those preached by Savonarola in Florence, or Beecher in Brooklyn, or Parkhurst in New York City, or Jane Addams in Chicago. They denounced the sins of the men of their day.

Jane Addams has come out of the ranks of womanhood as the Shepherd of Tekoa, Amos, came wandering in from the sheepfold. This great layman cried out as did Lord Ashley, the seventh earl of Shaftsbury.

MUST KNOW CONDITIONS

The twentieth-century preacher must know what present-day conditions are. The day is past when he must separate himself from the madding world so that his meditations will not be disturbed. Undisturbed, his fancy may paint beautiful pictures of a heaven hereafter, but he will not know much how to establish heaven here. Jesus did not pray, "Thy kingdom come hereafter," but "Thy kingdom come. Thy will be done on earth, as it is in heaven." You can not improve the earth until you know its condition.

There are two fields of study. Individuals fashion society, society molds individuals. We must know men as they are in their individual life and as they are in their social life.

Medicine Trees Disappearing

The woodsman's ax has been clearing our forests so rapidly as to work great injury to the farming interests of the country and to the wealth of the nation. The trees so necessary to the retention of moisture for the soil and a supply for the rivers have been ruthlessly cut down. The trees from which medicines are derived are rapidly disappearing with the rest. The wild cherry, besides having the ax as an enemy, has been cut down by the tiny teeth of insects. Its bark contains hydrocyanic acid, and is a popular tonic. The witch-hazel, known as a remedy by the Indians, is being destroyed. The bark of the slippery elm tree is wonderfully healing to wounds and inflammations. The butter-nut as a mild cathartic, the white ash as an astringent, the white pine and spruce for the respiratory organs, the tamarack, the white willow and the birch as tonics, and other trees with health-giving properties are rapidly fading away.—*Selected.*

YOUNG PEOPLE'S WORK

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

Testing My Christianity

ETHLYN M. DAVIS

Christian Endeavor Topic for March 13,
1915

Daily Readings

Sunday—By temptation (Matt. 4: 1-11)
Monday—By failure (Luke 22: 54-62)
Tuesday—By success (Acts 14: 8-18)
Wednesday—By martyrdom (Rev. 2: 8-11)
Thursday—By daily life (1 Tim. 6: 1-8)
Friday—By Christ's example (Phil. 2: 4-16)
Sabbath Day—Tests of my Christianity (Matt. 10: 16-31. (An honorary members' meeting.)

THOUGHTS ON THE LESSON

That trial through which you have just passed was the hardest ever? You are quite sure no one was ever put to a harder test! Wait.

Picture yourself being sent out "as sheep among wolves" to labor among people who would threaten your life and in every way possible persecute you to the death. Talk about trials! And yet Christ sent his apostles out under just such conditions, and more than that, they were not to carry extra clothing or money, which fact required an added amount of faith. Besides, they were not to worry or fret about what they should say if brought to judgment, for—now comes the good part of it—"it shall be given you in that same hour what ye shall speak." Amos R. Wells says that we are given what we shall say, only when emergency gives us no time for thought of what we shall say. This is no promise for a lazy Endeavorer and his prayer meeting.

Christ knew and warned his dear ones of what they must endure for his sake, but followed with the promise that "he that endureth to the end shall be saved"—"not always from bodily harm or mental agony, but ever from the real harm, which is God's disapproval."

Those who are able to kill the body are not to be feared nearly so much as those who destroy the soul. Can pleasures destroy our souls? Without doubt. Therefore, are not pleasures tests of our religion? "Are you willing to forego those

that are associated with evil, and harmful to most, if not all?" You may say, "It never does me any harm. I go to church just the same and to prayer meeting as much as I ever did." But wait! Do you *love* to go to church and prayer meeting just as much, and are your testimonies, if you give any, as full of warmth of love for God and a yearning for lost souls? More than that, what about that friend you coaxed to lay aside all scruples and go with you to the dance, card party, or whatsoever—maybe pool room? Does he love Christ and the church now as he did before? What about those onlookers who are standing outside the church portals because some of Christ's professed followers and Christian Endeavor workers live the worldly life? They can not see any difference between their way of living and yours. Here is a great test. What if we are ridiculed for being prudish and old-fashioned? Who cares, when we have Christ as our friend and helper!

Did you ever read a more precious promise than that contained in verses 29-31? God will care for the upright in heart, therefore we are to work fearlessly. But the fact that we do not put a stop to evil doings we see around us is no sign that we should not like to. Some things are impossible with men, but all things are possible with God. So let us keep up our courage, live pure, strong, Christlike lives, praying constantly for victory over sin, and Christ will bring it to pass. Has he not promised? This is a good test of our faith.

If we do not always succeed in our efforts for Christ and the church, let us take that as a test and remember that that may be a lesson he wishes to teach us.

Maybe we sometimes grow tired in the battle for the right, wishing we might go to some place where we need not worry over the saving of the lost. Shame! Would we have Christ grow tired of us and cease showering his love and forgiving mercy on us when we are weak and err? Another test.

ILLUSTRATIONS

Pure gold is rubbed upon the black touchstone, and the streak is compared with that of the gold to be tested. The character of Christ is the pure gold with which we are to compare ourselves.

The strongest wings would fall in a vac-

uum." The opposition of the air is necessary to flight, and thus opposition is necessary if souls would rise.

If the pupil can not stand the examination of his teacher, he can not stand the examination of the world. No worker can avoid the testing.

Our tests are not once for all, but they are all the time, as car wheels must be hammered after every trip.

TO THINK ABOUT

Why should we rejoice when our character is tested?

How can we prepare to meet the tests of our religion?

What tests does our Christian Endeavor pledge furnish?

—Endeavorer's Companion.

SOME QUOTATIONS

Temptations are a file which rubs off much of the rust of self-confidence.—*Fénelon.*

It is the bright day that brings forth the adder, and that craves wary walking.—*Shakespeare.*

There are times when it would seem as if God fished with a line and the devil with a net.—*Madame Sivetchine.*

Without constancy there is neither love, friendship, nor virtue in the world.—*Adison.*

SUGGESTED HMYNS

The Inner Circle.
Never Lose Sight of Jesus.
Anywhere with Jesus.
Sweeter than All.
Lord, it is I?
Yield Not to Temptation.
'I Surrender All.

The Dance

REV. ERLO E. SUTTON

Sermon at Little Genesee, N. Y., January 17, 1915, requested by a number for publication in the SABBATH RECORDER.

Her feet go down to death; her steps take hold on hell.—Proverbs 5: 5.

Keep thyself pure.—1 Timothy 5: 22.

Wisdom is concerned, as we shall see by a study of the book of Proverbs, with the whole universe of fact, with the whole range of thought. But while she is occupied with these high things, she is also attentive to the affairs of human life, and

her delight is to order human conduct, not despising even the smallest detail of that which is done by men. As the great authority on conduct, Wisdom is pictured as standing in the places where men congregate, where the busy hum of human voices and the rush of hurried feet make it necessary for her to lift up her voice in order to be heard. With words of winsome wooing she tries to win us, while we are yet in youth, to her paths of righteousness and her ways of peace. Her object is to deliver from the evil man, or from the evil woman, or in the most comprehensive way to deliver us from evil.

Let us spend a few moments in noting the particular temptations to which men were exposed when these chapters were written. There was the temptation to join bands of robbers and to obtain a living by acts of highway robbery which would frequently result in murder; and there was the temptation to the sin which we call "impurity," a temptation which arose not so much from the existence of a special class of fallen women, as from the shocking looseness and voluptuousness of married women in well-to-do circumstances. The temptation of that day is described in our book with remarkable clearness, and there is no false shame in exposing the paths of death into which it leads. The subject is treated in the plainest way: "Her latter end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on Sheol." The thought is taken up again in these words: "Can a man take fire in his bosom, and his clothes not be burned? Or can one walk upon hot coals, and his feet not be scorched?"

While the words, "Her feet go down to death; her steps take hold on hell," were spoken concerning an unholy woman, I wish this morning to apply them to another unholy thing, the dance.

Upon the form of amusement about which I wish to speak at this time, I might be silent and be more popular. But the dance of this day is so common a form of pastime that it can not be left untouched. It is not by chance that the dance and the brothel have become linked. They were born twins, and as such have thrived. The daughter of fashion as she goes forth to the "Charity Ball," and the daughter of the factory as she apes her richer sister

and dresses for the dance, may not realize the paths to which they commit their feet. Nothing but plainness of speech will tell the story, no matter what the cost to personal feeling or delicacy. If you want to know the dance as it really is, go to the physician, the police court or the judge and they will tell you, in terms that I dare not use in this desk, the outcome of the dance.

But some will say, "There is a time to dance." Certainly. It is not a question of propriety but of necessity. God is in the world, and where he is there is happiness, and happiness must often express itself in capers. I, like many of you here today, have some well-laid plans which, should they succeed, would fill me with joy, and I might feel compelled to jump up in the air, touch my heels together in glee, and perhaps dance a joy reel before I could work off my blissful feeling. But to dance thus I would not feel impelled to throw my arms about some other man's wife or sweetheart in a way that would be unbecoming in her parlor and fold her to my bosom as though she were the cause of my joy; neither would I hire a fiddler or a waxed floor for my dance. It would be all over before I could think of such things. There is a time to dance the joy dance, but it needs no partners, it is not dependent upon white-kid slippers, swallow-tailed coats or lascivious attitudes.

You will understand, friends, that I do not combat joy. I have no word to speak against steps timed to music. If men will hire halls and dance with men, or girls go and spend hours in each other's embrace, or husbands and wives whirl each other through the maze of the dizzy waltz throughout the hours of a night, I will hold my peace, not even chiding them for their foolishness. But when I see the dance as it is, and the baneful results it brings, and that to take sex out of it would be to rob it of its fascination, I must cry unholy and unclean.

Well may every institution, our churches, schools, and every man and woman that is in love with purity and righteousness, set their faces against this unholy thing. It is just this license by which the dance thrives that feeds impurity in our fair land. The foundation for the vast amount of domestic crime, which startles us often in its outcroppings, was laid when parents

allowed their daughters to attend the dance.

Where did the street-walker and the women who now lives in shameful vice take her first step in the downward way. With eight out of ten it was when the music of the dance rang in their ears. Of two hundred brothel inmates to whom a certain vice investigator talked, and who were frank enough to answer his questions as to the direct cause of their shame, seven said poverty and abuse; ten, wilful choice; twenty, drink given them by parents; *one hundred and sixty-three*, dancing-schools and ballrooms. A former chief of police of New York City declares that "three fourths of the abandoned girls of this city were ruined by dancing," and a Roman Catholic priest clinches this with the statement that "the confessional reveals the fact that nineteen out of every twenty women who fall can trace the beginning of their sad state to the modern dance." The vice investigation in Chicago two or three years ago, and the work now being done in New York City confirm these statements.

This is terrible evidence, but it is evidence that can not be impeached. Listen for a moment, if you will, to the testimony of a physician: "The dance of fashionable society can not be participated in, in the heat and glare of the ballroom, with the accessories of music and motion, with the close physical contact and the hot breaths on each other's cheek, without intoxicating the brain and setting the passion of the participants on fire. It is physiologically impossible—deny it who will! I do not say that the participants know or are always conscious of the secret cause of their pleasurable excitement; but the fact remains the same." This man is not speaking here of the disease caused, but of the moral effect.

What I am saying is but the wail of a preacher, some one may say; no, friends, it is but the echo of the dying wail of thousands who have waltzed to shame and sunk unsaved into an early grave. It is not by chance that the dance fosters vice. It does so because that is just its mission in society. It constantly increases in boldness and more daringly sneers at modesty. The result of the dance is seen in those who follow it; you can not gather forty dancers for a ball from either high or low society without finding the libertine and unchaste among them. They are always there, and what must be the result to the pure who as-

sociate with them? "But," you say, "these consequences do not always follow. To the pure all things are pure." Not so fast, please; the pure do not always remain pure, and it is the business of the dance to strike the noble blush of purity from the cheek of the best girl of the community. "But," another says, "all who dance are not of low morals." Perhaps not, but you show me one who follows dancing that has remained pure, and I can show you two who dance, and whose morals will not stand comparison with the morals of those who do not dance, but whose character is founded on the Rock of Ages.

Although it is a terrible thing to say, yet the facts warrant the utterance, that for a man or woman, knowing the trend of the dance, as every dancer who has followed the music for a year must know it, to continue such devotion, is to advertise themselves to the world as candidates for immorality. And upon the dance we may well pass this terrible indictment: It lays its filthy hand upon the fair character of innocence, and converts it into a putrid, corrupting thing. It enters the domains of virtue, and with silent, steady blows takes the foundation from underneath the pedestal on which it is enthroned. It lifts the gate, and lets in a flood of vice and impurity that sweeps away modesty, chastity, and all sense of shame. It keeps company with the low, the degraded, the vile. It feeds upon the passions it inflames, and fattens on the holiest sentiments, turned by its touch to filth and rottenness. It loves the haunts of vice, and is at home in company of the earth's vilest.

Christian people are lifting their hands against the monster, intemperance. Here is another evil against which we must set our faces. You perhaps noticed in the RECORDER of January 12, 1914, an article entitled "National Perils." In this article the author sets intemperance side by side with dancing. I think that they should be thus placed.

I am sure that you are keen-witted enough to have noticed that my thought seems to be, down with the dance to save the young people. Such is the truth we wish to drive home. The dance is the generator of destroying lust. Very few men follow the dance for its own sake; charity kindly grants to the woman that she does, although charity has very often

sad cause to change its opinion. It is because the dance is all that I have claimed for it and more, that the church has so rigorously set her face against this unholy thing. I would not take time to repeat a single word of the rebuke of religion to this vice were there not those in every community who lift their noses at any one who dares raise his voice in opposition to it, and who say that such preaching is too strict. Let all choose deliberately whom they will serve; and if salvation is worth striving for, let them be persuaded to a sober life, to self-denial, and to the pure and innocent enjoyment which the gospel not only permits, but which it only can create. I want to warn our people against those amusements which may easily become to them an occasion to sin, and especially against the fashionable dances which, as at present carried on, are revolting to every feeling of delicacy and propriety, and are fraught with the greatest danger to morals.

If you have winced at the plainness of my speech, I beg to tell you that it has cost me sincere pangs in resolving to use it. But I have written under the voice of a conscience that did not suffer me to shrink. When I was called to preach, it was not to preach fine-spun theories but the truth. The engineering skill of the devil has defended the dance with a masterly hand until there is but two alternatives left, to deal with the dance as a thing to be tolerated, or to deal with it as a vice which must be put from our midst. The first would be easy, but I have deliberately chosen the latter knowing that it may bring the look or word of scorn or of indignation. It is no wonder that many pastors break down nervously or physically, not from overwork, although they work hard, but from agony of soul and mind over the slippery path placed before their young people and in which the feet of many are going. Where the dance thrives, religion dies. And when religion dies, the best thing in the community is gone.

In almost every church and community there are two very distinct classes. The one is composed of those who may be called the very life of the church, and who seem to be necessary, not only to its progress, but to its very existence. They are always found in their places in the church, they teach in the Bible school, they keep up

the prayer meetings, they visit the sick and sorrowing, they are actively engaged in the work to which the Master has called them. The other class is composed of those who have made a profession of religion, and this is the most that can be said of them and for them. If the prosperity of the church depended upon their interest to its welfare, it would soon perish from the face of the earth. You no more expect to see them in the prayer meeting, or engaged in any personal efforts for the advancement of the cause of Christ, than you expect the man of the world to be laboring for Jesus.

Now, I affirm, without fear of successful contradiction, that, as a rule, the members of the church who defend the practice of dancing belong to the latter class, and members of the church who oppose it and are grieved by it belong to the former class. I do not believe it possible for a member of the church to engage in it without a manifest loss of spirituality, of delight in the services of the sanctuary and of concern for divine things. If you are in doubt concerning the truth of these statements consult any experienced pastor or evangelist and you will soon learn that they are fully confirmed by the observation of others. In this connection I would like to quote from the great evangelist, William E. Biederwolf. He says: "In my work as an evangelist I have had scores and scores say to me, 'If I must quit dancing I will not become a Christian,' and this is usually said when not a word had been said about the dance. It must be the prompting of a guilty conscience. If the fascination of the dance is so terrible as to cause you to choose it in preference to Christ and the church, that alone ought to stamp it as a great enemy to moral and spiritual beauty. For every professing Christian who has anything to say in defense of the dance there can be found an unconverted person who will say that if they become a Christian they would expect to give up this form of indulgence. I wonder why this is? . . . I wonder if it is possible that people who can make no pretense at being religious can see ruin and moral putrefaction where God's own professed children can see nothing but innocent and harmless pleasure? Or I wonder if these people of the world are more honest than some of us who will not admit the truth because forsooth it

would rob us of an excitement that appeals to our poor sensual natures?

"If there is any truth at all in what has been suggested, the chief indictment of the dance is at once before us. It has been maintained by others that, unlike the card game and the theater, the dance is immoral in itself, on the ground that the assumption of any improper attitude between the sexes tends to immorality, whether it be behind the curtains of a dimly lighted parlor or on the dancing-floor. Think as you please about that; my concern is about getting you to see something else, namely, *that the dance has its basis in the passions of human nature.*

"The mingling of the sexes in dancing originated in Greece among men of contaminated morals and women of loose, questionable character. There are no square dances in the brothels, and what is done there with the avowed and expressed purpose of exciting the sensual nature, do you think you can indulge without any tendency whatever in that direction?"

The chief indictment, then, that I would bring against the dance, is, that in its nature, in its tendency and in its results it is dangerous to social purity, and that it leads away from Christian service. Because these things are true could any one be surprised if it should be said that this form of indulgence is inconsistent with the Christian's vow, "I take the word of God as my rule of faith and practice." For certainly we are told in the Bible to avoid all appearances of evil. Should we ourselves be strong enough to withstand the temptations of the dance and keep ourselves pure, we should remember the example of Paul and see to it that we cause not our brother to stumble. Because the Christian vow is what it is and the dance is what it is, could any one be surprised to learn that the church stands against the unholy thing?

Do not let out of mind the cause for our study of this corrupting thing. We ought to know how to keep a sound body and soul. This is one of the destroyers and we are compelled to consider it. There is not greater folly than that which cries: "Let him alone, he'll be all right by and by. Every one must sow a few wild oats." It is a lie from beginning to end. No one need sow wild oats; it is never right to sow them, and the crop from sowing

wild oats must be a shameful one. If you must sow wild oats, you must reap wild oats; and the young person who is sowing the ballroom has no stones to throw at the one who is sowing the saloon or supporting the brothel. The seeds of each are alike from hell and must produce a like infernal crop. There is no chemistry that can change the harvest from bad to good. You may repent of your sins, obtain forgiveness of God, enjoy the blessings of salvation; but grace can not eradicate the diseases of the flesh that your wild-oat sowing has brought on. Men and women reclaimed by the wondrous grace of God have yet died from the physical consequences of their transgressions, though the newly learned songs of redemption were on their lips. And they have died, too, when life was just opening in usefulness before them, because the flesh reaps what and all it sows.

Take, then, your physical body and your spiritual life and make of them all that is possible in strength and beauty, knowing that only thus can you lay the foundation for an eternal character that shall match in any wise the character of Him who knew no sin. Or in other words, heed the words of Paul to the young man he loved as he would his own son, "Keep thyself pure." To do so, tread not the floor of the dance hall.

News Notes

MIDDLE ISLAND, W. VA.—Rev. L. D. Seager, of Farina, Ill., was called here to conduct the funeral of Dea. J. J. Lowther, and is staying a few days to assist Pastor Wilburt Davis in some extra meetings. Pastor Davis is giving us some splendid sermons, for which we are thankful.

BROOKFIELD, N. Y.—This is the dull season for old Brookfield, so far as the Seventh Day Baptists are concerned. Of course there are many activities in the town, in which we always participate, but, as a church, our young people are scattered at this season, some away for teaching, others in college, while our elderly people—a few of them—are getting to be quite migratory. They find spending a few months with friends a pleasant way to pass a long cold winter.

The friends of Pastor W. L. Davis, consisting of Baptists, Methodists, Episcopal-

ians and Seventh Day Baptists, gave him and his good wife a surprise (?) a short time ago. Light refreshments were served to over a hundred people and, as a token of love and appreciation, each guest left a mysterious-looking package. These packages (some contained money), together with a well-filled envelope at Christmas time, tend to give an upward tilt to the angles of the pastor's mouth.

Our annual church dinner and business meeting were held at Odd Fellows' Hall on Sunday, February 7. A large amount of business was transacted and, as usual, nearly the whole church enjoyed the dinner. This yearly gathering is an inspiration, not only to the pastor and officers of the church, but also to every member who can participate.

NEW MARKET, N. J.—A recent Christian Endeavor social at the church parlors, with a voluntary offering, progressive games, refreshments, etc, afforded a good time for all. Some thirty-five persons were present. Another pleasant occasion was a twenty-fifth anniversary surprise for Mr. and Mrs. Walter G. Dunn, at their home some three miles in the country. The company went in straw loads. A complete surprise was the result. Fifty people enjoyed the event.

RICHBURG, N. Y.—During the past week, the people of Richburg have had the privilege of hearing the noted evangelist and Bible teacher, John A. Davis, founder of the Practical Bible Training School, at Bible School Park, N. Y. Though coming by request of the First Day Baptist church, our people have been urged to unite in attending and sharing the benefits, of the meetings, which many have done.

By request of our pastor, Mr. Davis occupied the pulpit on Sabbath, February 13. The afternoon Bible studies have been especially interesting and helpful, and the plain talks and denouncement of present-day evils ought to result in a blessing to the entire community.

Mr. Davis is accompanied by Mr. Browning, a singer of fine ability. He not only trains and leads a helpful choir, but also brings, in a voice of strength and sweetness, such messages in song as can not fail to draw the listeners nearer the divine Master.

Another rare treat for our little village was the opportunity of hearing the noted preacher and lecturer, L. B. Wickersham, who filled a place on the lecture course program last Sabbath night. He also spoke again the next morning in the Baptist church, and in the evening at the Methodist church of Bolivar, where a large number from this village attended. His messages touch the hearts and lives of his hearers, and are truly an inspiration.

Boulder, Colo., as a Farming Community

P. H. HUMMEL

Because of the fact that Boulder is nestled close to the foot of the Rocky Mountains, probably most people think of her only as a mining town and do not realize that lying east of the mountains, right at the door of the city, is as good farming land as is to be found anywhere. The mineral products of Boulder County, for 1914, were about \$3,000,000. But the combined products of the farm, dairy, live stock, etc., aggregated more than that.

The following information will prove interesting, I am sure, as it throws light upon the size and value of last year's crops:

Crop	Av. Per Acre	Total for County	Est. Value
Wheat	32 bush.	1,200,000 bush.	\$963,000
Barley	30 bush.	210,000 bush.	123,000
Other grains	35 bush.	100,000 bush.	90,000
Alfalfa	3.5 tons	12,000 tons	857,000
Sugar beets	12 tons	72,000 tons	342,000
Berries and small fruits			50,000
Live stock			400,000
Dairy products			300,000
Poultry			60,000
Bee industry			50,000

There is considerable dry farming done in the county, and the average per acre yield, of grains, includes the yield from the dry farms as well as irrigated farms. Irrigated lands are always more productive than the dry lands. Wheat on irrigated lands often yields as high as 50 bushels an acre.

Now as to the practical side of this question. What can Seventh Day Baptists do in Boulder? I know of no place where farming, dairying, stock-raising, truck-gardening, poultry industry, offer better inducements to Seventh Day Baptists than they do in Boulder. Of course good land is expensive, but no more so here than im-

proved lands in other western States. The acreage yield is high, and with water for irrigation, crops are reasonably sure. A good living may be made by "trucking" on from 3 to 5 acres of land.

This article is not written to influence any one now located in a Seventh Day Baptist community to leave, or become dissatisfied. But if any one contemplates a change, or if some lone Sabbath-keeper desires a church home, it will pay him to look Boulder over. For a good farming community, with a healthful climate, good markets, beautiful scenery, and splendid educational advantages, Boulder is unsurpassed.

Boulder, Colo.,
February 19, 1915.

Home News

WESTERLY, R. I.—On January 26 the ladies of the Second Westerly Church, under the leadership of Dr. Anne L. Waite, met at the home of Mr. and Mrs. A. B. Larkin and organized the Ladies' Auxiliary Society with eleven members: president, Mrs. Spencer Newton; vice-presidents, Mrs. Ruth F. Larkin and Mrs. Harriet Crandall; secretary, Miss Eveline Newton; treasurer, Mrs. A. B. Larkin.

Dr. Waite gave a very helpful and interesting talk on what our missionary sisters are doing in China, especially Dr. Palmberg in her hospital work, and of the urgent need of a hospital and equipment to care for the sick as they come to her for help. A basket lunch was served by the ladies at the noon hour, when the meeting closed. The day was too short as the time passed too quickly by.

On February 9 the society met at the home of Mrs. Harriet Crandall, with eight members present. One new member was added at this meeting. May there be much good done through this society.

(MRS.) ELIZA S. LARKIN.

Bradford, R. I., R. F. D. 1.

It is a little thing that we are increased in goods if our sons decay.—*Newell Dwight Hillis.*

We are coming to realize that an unworthy citizen can not be a good Christian.—*Faunce.*

CHILDREN'S PAGE

The Lemonade Stand

"How's business today?" Uncle Jack asked, as he stopped in front of the lemonade stand under the big maple tree on the Blake lawn.

"Not a bit good," replied Bobby, with a hasty glance at the row of clean glasses. "Not one single person has wanted to buy lemonade this morning."

"Guess we won't earn money enough to go camping with the Boy Scouts, if we stay here till Thanksgiving," added Billy with a sigh. But don't you want to try our lemonade, Uncle Jack? It's good, and there's a cookie to go with every glass."

"Of course I'll try it," was Uncle Jack's hearty reply. "And don't you boys get discouraged yet, for somebody'll be sure to stop here before noon. This is first-rate stuff, and the cookies are all right. Here's a nickel—" But Uncle Jack didn't finish, for Bobby was saying gravely, "No, Uncle Jack, we don't want any pay. Business is business, you know, and we're to furnish you with all the lemonade you want and run all your errands for you in return for the lemons and sugar that come from your store. That's our bargain."

"All right then," Uncle Jack said as he turned to leave. There'll be some errands to do tonight. Good luck to you both, and I reckon you'll need some more lemons before tomorrow."

It was very cool and comfortable there under the big maple tree on the front lawn. Tony, the scissors-grinder, thought so as he came slowly down the street. And he wished that he might put down his machine and the little bundle of old umbrellas and rest a while. But he couldn't afford to buy cookies and lemonade today, for his father was sick, and there were little brothers and sisters at home who needed shoes and stockings, to say nothing of bread. So he only looked longingly across the street as he stopped to rest a minute. Some boys seemed to have everything while he had very little except brothers and sisters.

"There's the scissors-grinder's boy," whispered Billy to Bobby. "And my, but doesn't he look tired and warm!"

"Why can't he buy some lemonade then?" asked Bobby in a low tone. "Guess

his father must be sick, or else he wouldn't be around alone with that heavy machine. Maybe he can't afford to buy. Say, Billy, let's—"

"Say, Bobby, let's treat him." Billy and Bobby spoke almost at the same time, while Bobby added, "We won't get much money that way, but sometimes there are things better than money, mother says."

So Tony Turrano, the scissors-grinder's boy, soon found himself seated in the lawn swing while Bobby and Billy stood close by offering him glasses of ice-cold lemonade and big sugary cookies. A half-hour later he was trudging along the street and whistling as he went. And he was thinking, "What a good world this is, after all!"

Billy and Bobby watched him until he turned the corner. Then they washed the glass he had used and replenished the plate of cookies.

"Look quick, Billy!" Bobby cried, when they had begun to feel completely discouraged. "Who are all those folks coming now? Why, the road seems full of them. And Billy Blake, they're every one of them looking this way. Just suppose they should come here! Wouldn't it be great?"

Bobby didn't expect Billy to answer, for the big boys and little boys were soon crowding around the lemonade stand, and all were demanding cookies and lemonade. "Whew!" said Billy, when the last cookie had been eaten, and the last boy had gone hurrying away.

"Just look at that pile of pennies and nickels and dimes," said Bobby. "Now we'll have to run down to the store for more lemons. That was the Rixville Baseball Nine and all the fans, but how did they ever think to come this way? Why, they always go round the other road. You don't suppose Tony told them, do you?"

"Perhaps he's brought us luck at last," Billy suggested as he looked at the row of empty glasses. "Anyway, I guess we can go camping after all, if business keeps up like this. Then Billy began to whistle for the first time that day."

And the whistle grew louder and louder each morning during the warm summer week, for business was good. Not every one who drank the ice-cold lemonade and ate the sugary cookies added to the pile of nickels and pennies, for there was Joe, the lame peanut man, who trundled his heavy cart up and down the street and tried to support his big family of children; he

wasn't asked to pay. Neither was the little old lady who sold buttons and needles, nor several other people who passed by. Still the little pile of money grew larger and larger, until Bobby and Billy felt very sure of the camping trip.

"But money isn't everything, is it?" asked Billy, as they counted the week's earnings.

"Sure not," replied Bobby. "There's all the fun we had too, and the new friends we made, and the folks that didn't look so tired after they'd tasted our lemonade. Let's do it again."

"Yes, let's," agreed Billy.

And they did.—*Alice Annette Larkin, in Sunday School Times.*

Ashaway, R. I.

The Richmond Meeting, Again

My time and mind have been unusually full of work and cares; and it may be that pardon will be granted for the delay in keeping my promise to supplement the report made by Brother Edwin Shaw. The question as to what should be our action with reference to the report of the Commission on Sunday Observance to the Executive Committee of the Federal Council of Churches was very carefully considered by the three Seventh Day Baptists who remained after Mr. Shaw left for his home; and we agreed that, on the whole, it would be better to let it pass without opposition. Our reasons were: (1) In any event we did not believe the report was likely to do us any harm or the cause of its advocates any good. (2) Members of the commission who were largely in sympathy with us preferred, from their own point of view, to let the extreme legalists have their way in the matter of the report, rather than to discuss its weak features publicly. (3) We had good reason to believe, and more reason now than then, that a majority of the Executive Committee was really on our side, but that they, too, thought that the formal adoption or rejection of the report was a question of no great moment. (4) Perhaps the most important feature of the report was a proposition to have a bill presented to Congress relating to the Sunday law problem, the form and wording of which were to be left to a committee of nine, to include the writer of this article. This bill is of far

greater account than anything presented at Richmond.

In view of the facts that the commission was controlled by several secretaries of Sunday law societies, and that their ideas were absolutely opposed to expressed convictions of Brother Shaw and myself, it is but fair to make mention of their courtesy towards us. And we fully believe that nothing is ever gained by unnecessary or useless opposition among those who differ.

A. E. MAIN.

*Alfred Theological Seminary,
Alfred, New York,
February 22, 1915.*

Wanted

A copy of *History of Sabbatarian Churches*. By Mrs. Tamar Davis. Philadelphia, 1851.

Any one willing to dispose of a copy of the above named book for a reasonable price, will please address, stating condition of book, and price,

THE SABBATH RECORDER,
Plainfield, N. J.

The Ladies' Home Journal

The woman's magazine by which all others are measured. Monthly circulation, 1,800,000.

The Saturday Evening Post

The great American weekly for men and women everywhere. Weekly circulation, over 2,000,000.

The Country Gentleman

The oldest and best farm journal in existence. Weekly circulation, over 300,000.

\$1.50 each; \$3.00 for any two.

Send your orders to

SABBATH RECORDER

Plainfield, N. J.

SABBATH SCHOOL

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

A New Bible School

Six miles north of Rhinelander, Wis., two Seventh Day Baptist families had settled—in the country of pine stumps and crystal lakes and potatoes and clover blossoms and spruce and tamarack. The pine stumps are disappearing. The spruce is being hauled to the paper mill and sold for \$7 a cord. The potatoes are bringing ready money to the farmer's pocket and the clover blossoms grow apace. It will be a great country some of these times, and the times are not far away. It is lonely sometimes. More than one family of settlers, overcome by the heartbreak for old associations, have gone back. Our pioneers are made of stronger stuff. "Ever homesick?" I asked one of them. "Never homesick. Lonesome sometimes."

I was the first Seventh Day Baptist preacher to visit them. In the cozy log house that night the chairs of fourteen of us were drawn sociably together. We had song and good fellowship. I told them about the Holy Land. The two Seventh Day Baptist families lingered longest that night, and I said: "Now you have been intending for some time to start a Sabbath school. Why not make the plans right here? I hereby appoint Mrs. Davis to find a sermon to read from the RECORDER. Mr. Stone shall be the first teacher. Mrs. Stone will have charge of the music." "And what shall Albino do?" "He will be usher and general manager." So the Seventh Day Baptist Sabbath school of Rhinelander had its initial start with four of its eight members holding office.

Wherever there is a lone Sabbath-keeping home, there is the nucleus for a Bible school. I should like to have reports from all such schools; for I am sure there is no group of Bible students more earnest and appreciative than are these out upon the frontier, the outposts of civilization.

These friends are members of that splendid Home Department of the Albion Sabbath School. They are following the daily readings. Their hearts were cheered and uplifted by a Christmas box that came

from the loving people back in the home church. Oh, I like to see such things! How they deepen and strengthen the "tie that binds our hearts in Christian love."

LOWER LIGHTS BURNING

I find among the lone Sabbath-keepers an intense interest in the Lone Sabbath Keepers' Association of which Brother G. M. Cottrell is the bishop. (A bishop is an overseer, you know.) The lone Sabbath-keepers read the RECORDER through from cover to cover. They know what is going on in the denomination. They know their Bibles, too, and they know their Lord. The outside props are taken away—the religious services and advantages and associations that mean so much to most of us, are mostly absent from them. Let your light shine brightly and bravely, friends.

"Let the lower lights be burning,
Send a gleam across the wave;
Some poor, fainting, struggling seaman
You may rescue, you may save."

Lesson XI.—March 13, 1915

SAUL GAINS HIS KINGDOM.—I Sam. II: 1-15
Golden Text.—"He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Prov. 16: 32.

DAILY READINGS

First-day, Gen. 14: 1-24

Second-day, I Sam. 30: 1-15

Third-day, I Sam. 30: 16-31

Fourth-day, I Kings 20: 1-15

Fifth-day, I Kings 20: 16-30

Sixth-day, 2 Kings 19: 25-37

Sabbath Day, I Sam. II: 1-15

(For Lesson Notes, see *Helping Hand*)

"Great things come naturally to him who has done small things well."

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.

MARRIAGES

MOREHOUSE-ODELL.—At Alfred Station, N. Y., February 3, 1915, by Pastor Ira Lee Cottrell, Mr. Fred Harold Morehouse, of Alfred, N. Y., and Miss Faith Odell, of Alfred Station, N. Y.

EMERSON-WHITFORD.—On the evening of February 20, 1915, at 8 o'clock, at the parsonage of the First Baptist church, Hornell, N. Y., Mr. Thomas W. Emerson, of Almond, and Miss Agnes E. Whitford, of Alfred Station, were united in marriage by Rev. Stewart Bates Crandell.

DEATHS

AYARS.—Gilbert Austin Ayars was born in Salem County, N. J., September 9, 1838, and died in Rosenhayn, N. J., January 30, 1915, aged 76 years, 4 months and 21 days.

Mr. Ayars was the son of Job and Eliza (West) Ayars. He was married to Miss Melissa Noble March 13, 1861, who survives. He is also survived by one brother, Uz Ayars, of Bridgeton, N. J.

Many years ago he professed faith in Jesus Christ, was baptized and united with the Marlboro (N. J.) Seventh Day Baptist Church, of which he was a member at the time of his death. For a long time he had been a great sufferer from cancer of the face, which caused his death. During his last sickness he was tenderly cared for by his adopted daughter, Mrs. Margaret D. Williams.

Burial services were conducted at Shiloh, Tuesday afternoon, February 2, by Pastor Erlo E. Sutton, and the body was laid to rest in the Shiloh Cemetery. E. E. S.

ROE.—Mrs. Elizabeth Nash Roe, last remaining child of Jonathan and Sally Gavitt Nash, was born in the town of Preston, near Norwich, Conn., January 6, 1842, and died Dec. 9, 1914, in the hospital at Ventura, Cal.

Her husband, Charles Roe, had been in the hospital for more than a year, in failing health and with a very serious eye trouble. Mrs. Roe remained near, spending some hours daily in reading to him and walking with him for needed exercise. On advice of her physician she, too, entered the hospital for medical treatment late in the summer, where she passed away as recorded above.

Mrs. Roe lived for several years at Milton, Wis., her sister, Mrs. Harriet Davis, with her family, residing there at the same time. Here she made many friends and was highly respected by all who knew her for her sterling Christian character and her undaunted courage in facing difficulties. Finally she rejoined her husband, who had gone through varied experiences in prospecting, mining, etc., and together they settled upon

an extensive sugar-beet ranch near Oxnard, Cal., of which he was the manager. Failing sight caused the relinquishing of this position and the past few years have been spent in the vain attempt to recover sight and health. Faithfully Mrs. Roe assisted in the effort, but was finally first called home. She was especially staunch and loyal to the truth and observance of the Bible Sabbath—was a member of the Seventh Day Baptist Church at Milton, from which she took a letter to unite with the church of like faith at Riverside, Cal.

Brief services were held in the undertaking chapel at Ventura and her remains were taken by her nephew, Evan Davis, to Los Angeles for incineration—in accordance with her request—her ashes to be laid beside loved ones in the family burial lot at Poquetannock, Conn. E. T. P.

BOND.—Mrs. Fanny N. Bond was born in Pennsylvania, near Morgantown, about the year 1837 (I have no record), and died in Lockwood Hospital, Petoskey, Mich., February 7, 1915, from a stroke of paralysis.

Mrs. Bond was the daughter of Franklin Bond and Fanny Nickolson Bond, and the widow of Arthur Bond, son of Elder Richard Bond. After her mother's death, when she was five years old, she was sent to her mother's relatives in New York City, where she lived till grown to womanhood. She then came to Milton, Wis., where her father then lived. After her marriage, much of her life was spent in Chicago and vicinity, where she was engaged in art work. For some years after her husband's death she had a summer home in Bay View, Mich., and some winters have been spent in Florida. Her only family relative is a half-brother, Mr. V. C. Bond, of Dodge Center, Minn.

In her last illness she was cared for and laid to rest by stranger hands far from her family friends. J. N. M.

BASSETT.—Elizabeth Reading Bassett was born March 19, 1832, and died at her home at Andover, N. Y., January 26, 1915, after a brief illness of about sixteen hours.

On September 30, 1850, she was married to John C. Bassett, of Independence. Here they lived for many years on the old "Bassett Homestead," and reared their family. In 1882 they moved to Alfred in order that their children might have the advantages of better school privileges. In 1892 they moved to the village of Andover, where they lived the remainder of their years.

She leaves to mourn her loss four children: Henry K. Bassett, who lives on the old homestead at Independence; T. Eugene, of Oswego, N. Y.; Thomas R., of Andover, N. Y., and Mrs. Elizabeth B. Carpenter, of Georgetown, S. C.; one brother, John Reading, of Ringoes, N. J.; a sister, Mrs. Mary Green Bassett, of West Union, N. Y.; a half-sister, Mrs. G. W. Probasco, of Fleming, N. J., and several grandchildren. Her husband passed on about six years ago.

At an early age she united with the Seventh Day Baptist Church, of Independence, where she remained a member until her death. The end came as a peaceful sleep, a parting that seemed so fitted for such a noble life. To know her was

to love her. And she came as an inspiration to all her acquaintances. The beautifying influences of a pure religion were spread over her life at all times. She was a true Christian under all conditions. Her faith and belief in her Master were grounded in every act that she did, and her hands were always finding something to do for others. And her whole life seemed to say, How blessed it is to live for Christ, and what a privilege it is to work for him.

Funeral services were held at her home in Andover, conducted by her pastor, after which she was taken to Independence and laid to rest by the side of her husband. A. C. E.

RANDALL.—Catherine Hiscox Randall was born in the town of Westerly, April 23, 1837, and died in the same town, February 12, 1915.

She was the daughter of John and Mary Saunders Hiscox and was one of a family of ten children, all but two of whom are now deceased. She married William Randall, October 15, 1859, who died in January, 1882. She professed faith in Jesus Christ at the age of thirteen and was baptized by Rev. A. B. Burdick (who also officiated at her marriage) and united with the Pawcatuck Seventh Day Baptist Church, of which she remained a loyal member all these years. Mrs. Randall was a quiet, unassuming woman, a lover of her home. At the same time she was faithful to her Lord and church and her friends. She was interested in the work of her people and tried to do her part in that work. She leaves one brother, John M. Hiscox, and one sister, Celia Hiscox, both of Westerly, R. I., the latter having lived with her these many years.

The funeral service was held from the home on Granite Street, Monday, February 15, 1915, and was conducted by the pastor. C. A. B.

LIVINGSTON.—Mary Louise Livingston was the daughter of Amos H. and Sarah Babcock Dickens, and was born February 14, 1867, and died January 21, 1915.

Mrs. Livingston was born on the Pawcatuck side of the river, across from Avondale in Westerly. She was educated in the public schools of Westerly and was married here, January 30, 1886, to William B. Livingston. Her death, which was very sudden, was a shock to the community, happening on the same day of the month on which her only brother died years before. She was a

member of the Pawcatuck Seventh Day Baptist Church and an earnest worker in the Ladies' Society of that body.

A very large number of friends attended the funeral service, held at the home on Elm Street, Sunday, January 24, 1915. She leaves to mourn her, beside her husband and aged parents, one son, Harold B. Livingston, of Westerly. C. A. B.

LOOMIS.—George E. Loomis was born in the town of Westmoreland, Oneida Co., N. Y., in 1845, and died in Westerly, R. I., January 27, 1915.

His parents died when he was very young and he was taken into the home of a farmer in that section of New York where he was born. He removed to Westerly in 1878. He was early converted, but went astray for some time, but was brought back into the way over twenty years ago in the Westerly Mission. He united with the Pawtucket Seventh Day Baptist Church, and from that time lived a devoted and faithful life. Many people confessed to the helpfulness of his changed life upon them. He was a great lover of the Bible and carried it with him everywhere. In his dying moments he said that he could remember no other name but that of Jesus. He leaves a wife and three children: William H. Loomis, of New York City; George E. Loomis, Jr., of New London, Conn., and Mrs. James F. Chadwick, of Westerly.

The funeral service was from the home on Main Street, January 29, 1915. C. A. B.

Queer Facts About Days

January always begins on the same day of the week as October. The same is true in respect to April and July, September and December. Again, February, March and November also begin on the same day of the week. This, however, is only true in normal years of three hundred and sixty-five days, and not in leap years. A century can never begin on Wednesday, Friday or Saturday. Furthermore, the ordinary year ends on the same day of the week as that on which it begins.—*Youth's Companion.*

EARS

"Having ears they hear not." In our favored land over 1,000,000 are

DEAF

Many who are thus afflicted now

HEAR

using the latest, loudest and best aid to hearing.

"THE 9 TONE LITTLE GEM EAR PHONE"

For further information and prices write to
REV. F. ST. JOHN FITCH, 908 Park Avenue,

PLAINFIELD, N. J.

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.

For whatever be the criticism brought by the unintelligent against the pulpit, charging it with neglecting religion to concern itself with non-churchly matters, the true priest today recognizes that religion is more than dogma, more than a round of prayer and praise; that unless business and politics are based thereon neither they nor it are what they should be.—Charles Sprague Smith.

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor

L. A. Worden, Business Manager

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

TERMS OF SUBSCRIPTION

Per year \$2.00

Per copy05

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

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

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

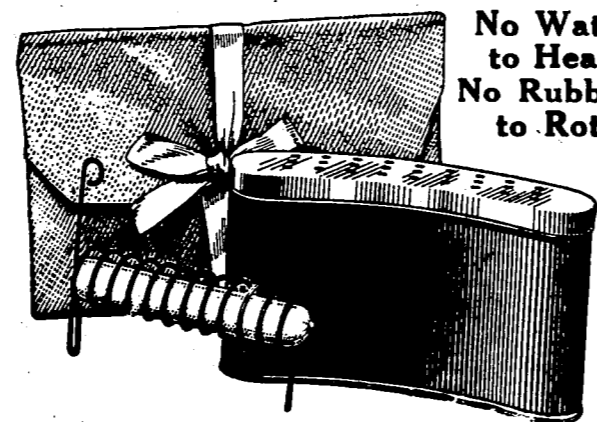
Advertising rates furnished on request.

A Hard Nut to Crack

Galicia bends around Hungary to the south in bow-shaped fashion. Some one has compared Hungary to the kernel and Galicia to the shell of the nut, which is not a bad comparison, except that the shell does not go entirely around the kernel. If we carry the comparison further, we might say that Russia has found it a very hard nut to crack and that, in the process, the poor shell has been pounded and cracked and broken into many fragments.—*The Christian Herald.*

THE WELKOM WARMER

Endorsed by the medical profession and hospital authorities as the only modern and sensible substitute for the Hot-water Bottle.



No Water
to Heat
No Rubber
to Rot

THE WELKOM WARMER OUTFIT

It is made of metal, and is heated within one minute by the lighting and insertion of tube containing a *blazeless, smokeless and odorless* fuel, generating a heat of uniform temperature which lasts two hours, at a cost of less than one cent.

As a *pain-killer* the WELCOME WARMER has no equal as it can be *put into instant action*, thus avoiding heating water and waiting for the kettle to boil.

Complete outfit, including Warmer, bag, belt, box and 10 tubes of fuel, \$1.00.

Write today for descriptive folder.

WELKOM WARMER MFG. CO.

Dept. S. R. 108 Fulton St., New York.