

The Sabbath Recorder



REV. ABRAM H. LEWIS, D. D.
Sabbath Writer and Orator
1836-1908

The Board of Directors of the American Sabbath Tract Society is asking the churches of the Seventh Day Baptist Denomination to unite in celebrating the last Sabbath in May of this year by turning all the services of the churches of that week into a grand rally for the Sabbath

May 27, 1916
SABBATH RALLY DAY
for Seventh Day Baptists

The Sabbath merits our earnest and loyal and best support. Let us emphasize its value and its importance to us and to the world by entering enthusiastically into this united effort

Outline programs that can be adapted to each community will soon be published in the Sabbath Recorder. Watch for them. Printed copies in leaflet form will be sent on request to the churches in sufficient quantities to supply each person



REV. WILLARD D. BURDICK
Sabbath Evangelist and Teacher
Present representative of the
American Sabbath Tract Society

The basis of national prosperity comes from farms and factories and comforts and conveniences and houses and ships; but the glory of the nation's life is its character and manhood. And these are spiritual. The only way to develop the civilization on the outside is to develop manhood on the inside. . . . This, then, is our task, the keeping alive in men's minds the sense of the presence of God, the spiritualizing of things that are material, the maintenance of the old convictions of honor and truth and duty and patriotism. . . . It is a little thing that we are increased in goods if our sons decay. It is of small consequence that our towns are crowded with stores, and our stores stuffed with wares, or that our cargoes overtax the ships, if all these things on the outside smother men, and the character within. We do not have to ask the good God for material treasure. He has already granted that in abundance. Rather is it ours to ask Him for strength to dedicate ourselves anew to the work that our fathers began. To care for the American home, and keep its ideals bright; to care for the church, and spread His truth among all peoples. To keep alive in men the sense of God, and His loving providence, of Christ, and His redemptive mercy; the sense of duty, the sense of sin, the sense of sympathy and self-sacrifice, and the hope of immortality.—*Newell Dwight Hillis*

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The Sabbath Recorder

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

VOL. 80, NO. 15

PLAINFIELD, N. J., APRIL 10, 1916

WHOLE NO. 3,710

Eighty Delinquents What Shall We Do?

The chairman of the Committee on Distribution of Literature has just informed me that the names of eighty subscribers have been handed him, every one of whom is more than a year behind in his subscription for the SABBATH RECORDER. The postal laws require us to drop all such names from our mailing list or pay high postage on the papers. Aside from the regular card notices, always sent when subscriptions are due, the following special circular letter with blank for reply was mailed to each one as the time limit drew near, or after it had expired, with wording changed a little to show the fact.

DEAR SUBSCRIBER:

Your subscription to the SABBATH RECORDER is nearly one year in arrears. (See expiration date on your address label.) The Postal Laws and Regulations provide that "copies sent to persons after one year from the date of the expiration of their subscriptions, unless such subscriptions be expressly renewed for a definite time, together with an actual payment of subscription or a bona fide promise of payment, will not be accepted at the pound rate."

Unless we hear from you before the expiration date, we shall be obliged to take your name from the mailing list. This we do not want to do, and we are sure that you do not desire it.

We append the following renewal form for your convenience.

SABBATH RECORDER,
 Plainfield, N. J.

SABBATH RECORDER:

Please renew my subscription for the coming year. Enclosed find \$..... in payment of subscription from, 191.., to, 191.., at \$2.00 per year.

(Signed)

Address

A glance at this list convinces us that some, if not all, of those whose names appear thereon would feel badly to have their paper stopped. Evidently most of these delinquencies are due to negligence on the part of busy men, and we venture to retain

the names on the list while we give this notice.

Now, dear friends, what shall we do? Though you do want the RECORDER to keep coming, yet we must stop it if you are not heard from. Will you *right now* turn this paper over and see what the label on the cover says about your subscription? If it is not convenient to send money now, please drop a card to the SABBATH RECORDER saying you will pay soon. This will satisfy the law, and we can continue to send you our paper. Please do not fail in this.

Open Your Year Book Our attention has been And Make a Correction called to an error in the Year Book which should

be corrected in every copy if possible. Please get your Year Book for 1915 and turn to President Randolph's picture on the first leaf. Then take a pen and blot out the middle name under the picture and write "Charles" in its place. By some unaccountable mishap the wrong name, in part, was given. It should read Rev. Lester Charles Randolph, D. D. Since to these Year Books generations to come will turn for data, this mistake should not be allowed to stand uncorrected. Please, everybody, make this correction now. Even though Brother Randolph does not mind it so far as he is concerned, it is a matter of denominational interest and should not be allowed to remain as it is.

Why Not Full Names? In regard to the names of our leaders as they

appear in our papers and in official connection with our denominational gatherings, it has long seemed to me that it would be far better if writers would give their names in full. It never did seem just the thing for a writer to cut short the distinguishing part of his name by giving only the initials. What are names given us for? If a letter or two will do as well, what is the need of having a name? One has only to glance at the names in the index of any volume having to do with Seventh Day Baptist history to see that many surnames, just alike,

are preceded by similar initials. This sometimes makes it difficult to know which "Davis" or "Randolph" or "Maxson" or "Burdick" is meant when only the initial letters of the Christian name are given. If one's name is long, it may do to spell out only one given name and give one initial; but in most cases, especially with those in official positions, it is much better to give the name in full. How strange it would seem to have Newell Dwight Hillis dub himself N. D. Hillis; or Woodrow Wilson sign his name W. Wilson; or George Adam Smith write G. A. Smith! Who does not like the name Boothe Colwell Davis, for instance, much better than B. C. Davis? And surely D. Burdett Coon sounds and looks better than D. B. Coon.

Not long ago one of the oldest men in our denomination, and one as familiar as most of us with Seventh Day Baptist people, said to me: "Why don't those who write for the RECORDER sign their names in full? Many times I am in doubt as to who the writer is." Will not our people try to get into the habit of writing out in full the names their parents gave them?

**Self-sacrificing
Christian Loyalty
Is It on the Wane?**

We have in Europe today an example of the self-sacrifice and courageous endurance of men who give their lives for their country. Parents give their sons, and sons sacrifice all home comforts and endure the fearful hardships of war, even unto death, to save and build up earthly kingdoms. As Christians, we claim that the most important kingdom is the kingdom of God, and we pray for the day to be hastened when the kingdoms of this world shall be won for Christ. We are called soldiers of the cross, and are urged to fight a good fight. The followers of Satan are strongly arrayed against us, and the kingdom of our God is being assailed on every hand. How does our loyalty and sacrifice compare with the loyalty and sacrifice of soldiers fighting for an earthly king?

If our zeal for the King of kings were half as great as is the zeal of those who fight for an earthly kingdom, do you think the cause of our Master would be unknown in any of the dark places of the earth? Would our boards be crippled for funds and disheartened over accumulating debts

if we cared as much for the cause of Christ as we do for the things of earth?

Never were there more signs of prosperity in all parts of America than we see today. Our own people, as a whole, are living more luxuriously than their fathers lived. We have more amusements, and holidays, and times for recreation than ever before; we can hardly be called poor if our manner of living is any sign of our financial ability. Hence we wonder why it is that so many earnest appeals for our Missionary and Tract societies go month after month unheeded. Is the spirit of sacrifice and loyalty to Christ on the wane among his people?

**President Wilson
On Ministers' Pensions**

In a note to the *Veteran Preacher*, President Wilson writes: "I take pleasure in expressing my very deep interest in the effort which you represent to obtain an endowment which will supply the means of pensioning aged preachers. This is a matter in which I have long had a great interest, for I have seen so many cases which demonstrated the necessity of such action."

More and more is this question coming to the front in several denominations, and good progress is being made toward securing the needed funds. As a people, we are hardly keeping pace with some of our neighbors in the matter of providing for aged and infirm ministers.

Modernism: Its Purpose

The one element in the Roman Catholic Church that promises to be the saving salt in that organization is Modernism. While much is being truthfully said about the baneful influences of the hierarchy at Rome, with its dangerous intrigues for political power and its misleading superstitions, we hear but little regarding the widespread reform movement among Catholics known as Modernism. This is a coined word, used by Rome somewhat as the name Christian was used by the people of Antioch, to show contempt and to bring into ill repute any new movements to which the name might apply. But we may be sure there is something important in Modernism, something for Rome to fear, or the Vatican would not be so stirred by it.

A most encouraging thing for the cause of freedom, one that promises to remove

the Roman menace to republican governments, is the fact that Modernism is gaining ground rapidly. Even in Catholic countries where the Pope has for generations been the power behind the throne, this movement is working wonders by liberating men from the bondage of superstition and from the control of the Roman hierarchy. It goes without saying that Catholicism in America is very different from that of European countries, and Modernism can, therefore, gain footing here more rapidly.

Giovanni Luzzi, D. D., professor in the Waldensian Theological Seminary, Florence, Italy, wrote to three leading Modernists of that country for their views. He told them he was to visit America, and wanted a brief, pointed message from each of them to carry beyond the ocean as an expression of the ideal Modernism aspired to by strong leaders in the land of the Pope. Here is the substance of one of the replies received:

We are Christians, believers in the revelation God has made of himself in several ways, and finally and completely through Christ; we want the inspired document of that revelation, the Bible, to become again the unshaken basis of our belief and of our morals; we want the Church of Rome, which once was Christian and is now the corrupt and worldly church of the Vatican, to become again a true branch of the great Church of Christ. Tell our Christian brethren beyond the ocean that we expect their earnest prayers, their brotherly sympathy.

This message was from a priest in northern Italy. The next reply was from another in central Italy, who wrote as follows:

Tell our American brethren this only, in our name: There are in Italy thousands and thousands of priests, friars, seminarists, in a condition of terrible spiritual bondage. They are longing for freedom, they are fighting to the death for their deliverance. The American brethren who are interested in the establishment of the kingdom of God in Italy, must choose between the oppressors and the oppressed. Is it possible that free America will ever waste her sympathy on our spiritual tyrants?

The third reply was from a "layman of great influence in Modernist circles in southern Italy. He wrote:

We believe in God, in Christ as our Savior and the Savior of humanity, in the omnipotent power of the Holy Spirit. We accept as divine the substance of Christianity as set forth by the gospel and by ancient tradition, and therefore we fight against everything which man has added,

and which is a hindrance to the spiritual progress of humanity. We fight, that is to say, against all errors and abuses of the Church, and, above all, against the sectarian and domineering spirit of the Curia, against the trade in sacred things, the materialization of religion into a form that no longer reaches the soul, no longer educates and sanctifies, but lulls the conscience to sleep in a kind of morbid piety, which reduces it to a most dangerous and false state. . . . Our protest is inspired not by hatred, but by love, and it can not remain unfruitful. . . . Brethren, you who, carrying the banner of freedom and civilization, are in the vanguard in the triumphal march of modern nations, will you not sympathize with us in our great undertaking?

**Shall Churches Help
Nations "Find Their
Lost Way"?**

The recent visit of Dr. Macfarland to representative Protestant leaders of the churches in Europe was for information, and a more perfect understanding of existing conditions, in order that the churches of America may the better co-operate with those of belligerent nations when the work of reconciliation and reconstruction shall begin. His peaceful and distinctly spiritual mission enabled Dr. Macfarland to secure conferences and hearings which he could not have enjoyed had his visit been prompted by any other motive.

Some results of this remarkable visit can be given to the public, while others can not be published at this time. One thing that impressed Dr. Macfarland was the fact that Christian leaders abroad feel "that the churches have failed to rise above the turmoil and distractions of the moment and have not fully realized their spiritual mission to the world." "The churches themselves have been drawn into the vortex of a seething civilization," and those in America have failed to rise to the great occasion and opportunity before them. "The churches of the neutral nations have all assumed an impotent neutrality."

Deeper faith in Christians of all lands, notwithstanding the estrangements that come through misinformation and misunderstanding, and the assurance that, despite all mutterings and complaints, the Christian leaders of Europe are really looking toward America for light and help,—these are some of the experiences of Dr. Macfarland in Europe.

A strong plea is being made to the churches of America to multiply many fold their relief work for the suffering nations. This is not only a duty, but one of the

strongest assets of their moral influence in Europe. The Executive Committee of the Council is called to meet on April 19 to consider the question of co-operation on the part of the churches in view of the great work of reconciliation and reconstruction which must come when the war closes.

**L. S. K's May
Claim It All**

A lone Sabbath-keeper, who, I believe, has never had the privilege

of meeting one of our ministers, and who never attended a Seventh Day Baptist church, after writing good words regarding the helpfulness of the SABBATH RECORDER, goes on to say: "I wonder if you could manage a Lone Sabbath Keepers' department which would do for that class what the Christian Endeavor and the Boy Scout departments are designed to do for those classes? Other denominations are helping these latter departments, but the L. S. K's have to struggle along against much greater odds." Then the writer adds these words: "But perhaps all that the RECORDER has to give is theirs."

This is just the way we would like to have the scattered and lonely ones feel about the SABBATH RECORDER. Get your paper for March 27, and read "Lone Sabbath Keepers and the RECORDER," page 386, and whenever you take up the paper think of that.

We have about all the "departments" the RECORDER will stand now, but with an active and efficient L. S. K. secretary, appointed by the Conference, who is ready with his pen, lone Sabbath-keepers can feel that articles from them and from him are at home on any page, wherever they fit in best. We shall be glad to give our L. S. K. friends the freedom of the paper, and let them write for all departments.

An L. S. K. Printery In the SABBATH RECORDER some time ago our readers were given an interesting account of a family, consisting of a widowed mother with eight children, who embraced the Sabbath in 1901 without knowing any other Sabbath-keepers. Through the Federal Council they learned of Seventh Day Baptists, and correspondence with the editor was begun, resulting in several articles for the RECORDER. This family is deeply interested in the L. S. K. movement.

To help in earning a living, and at the same time to be a help in Christian work, this family has established a printery, and publishes a little paper, the *Commonwealth*. Any L. S. K. or other person wishing Scripture or poem postal cards, including "Eastertide," can procure them at 12 cents a dozen, by addressing the Fay Printing and Publishing Company, Princeton, Mass.

**Convention for the Promotion of
International Friendship, April 25-27**

*Rev. Arthur E. Main,
Alfred, N. Y.*

MY DEAR DR. MAIN:

The World Alliance of the Churches for the Promotion of International Friendship (American Branch) is planning to create a permanent national committee and to hold a national conference to consider the duty of the Church at this time of world crisis.

The Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America has responded to the request of the World Alliance that it cooperate in securing attendance of representative pastors and laymen at this conference.

Your name has been selected by the commission and recommended to the World Alliance as a member of one of the constituent bodies of the Federal Council whose presence would be of service to the conference.

It is earnestly hoped that you may be able to attend this important gathering.

Faithfully yours,

CHARLES S. MACFARLAND,

SIDNEY L. GULICK,

Secretaries.

*Rev. Arthur E. Main,
Alfred, N. Y.*

MY DEAR DR. MAIN:

You will remember that a Conference of Representatives of the Churches of Europe and America was called by the Church Peace Union at Constance a year and a half ago. At that meeting it was unanimously voted to form an alliance of representatives of all the churches both in Europe and America that the churches of the world might together study the great problem of promoting international goodwill, and might use their combined efforts to-

wards substituting judicial methods for war in the settlement of international disputes.

The churches of Europe as well as those of America have responded heartily to this appeal, and we have heard nothing but the sincere desire that the churches might come more closely together in this great work of building up the Kingdom of Justice and Goodwill among nations.

A few days after the meeting at Constance, at an adjourned meeting in London, a Continuation Committee was created consisting of about sixty men, representatives of the various nations and communions. The American group of this Continuation Committee are those whose names are at the head of this paper. So far this group has conducted the work of the alliance in this country. This group, let it be clearly understood, is an independent international organization.

In order that the churches of America may effectively respond to the extraordinary opportunity now confronting them, and may adequately perform their duty to the nation and to the world at this time of its crisis, it is evident that they must come into close and effective co-operation. The American committee above mentioned is, accordingly, taking steps for the establishment of such a representative national committee for the United States, which shall be the American Branch of the World Alliance. After careful consultation with the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America and the headquarters of those communions not represented in the Federal Council, we have selected a list of more than one hundred names whom we are inviting to serve upon this committee, and we earnestly hope that you will consent to be one of that number. You will see what high import such service will carry, for we all feel that in the reconstruction of the world after this great calamity has passed, the Church must take a leading part. It is along these constructive lines that our work is being directed. The enclosed leaflets will show you the platform on which we have so far based our work and the ends which we have in view.

We wish to state clearly that the purpose of this conference is concerned with the fundamental question of the spirit of

international goodwill and of the part the Christian Church should take in promoting it, rather than with the national issues now being discussed.

Arrangements have been made to finance a meeting of this National Committee and other invited guests at a three days' conference at the beautiful Garden City Hotel, which lies just outside of New York City in one of the finest Long Island suburbs, and where many such conferences are held. May we ask you to take all possible pains to reserve these dates, beginning on the evening of Tuesday, April 25, and including the next two days for attendance at this conference.

The delegates at the Garden City Hotel will be the guests of the committee, and in the case of those who live one hundred miles or more from New York transportation also will be provided when desired.

This conference will be of great importance. We hope that those invited will let nothing that is in any way removable stand in the way of attendance. The time will be devoted entirely to the discussion of what the Church can do to substitute among the nations Christian goodwill for the present suspicions and strifes, and to further the establishment of judicial methods as a means of settling the disputes between nations. We want your wisdom.

We believe firmly that in the ideals of Jesus Christ is the only hope of international brotherhood. The demon of national and racial selfishness is one that can never be cast out save by faith and prayer. In this conviction we call this conference.

We earnestly hope that you will accept membership on this National Committee. Kindly state explicitly whether or not you will be able to attend the conference.

May we hear from you as soon as possible?

Yours very sincerely,

SIDNEY L. GULICK,

FREDERICK LYNCH,

Secretaries World Alliance.

March 24, 1916.

"God gives us joy that we may give,
He gives us love that we may share;
Sometimes he gives us loads to lift,
That we may learn to bear.
For life is gladder when we give,
And love is sweeter when we share,
And heavy loads rest lightly, too,
When we have learned to bear."

SABBATH REFORM

Short, But Not Conclusive

A writer in the *Watchman-Examiner*, in a half-column article entitled "A Short Method With Sabbatarians," seems to think he has completely settled the Sabbath question beyond all controversy. We give his statement below and add a few facts which must convince every impartial student of the Bible that this "Short Method" is by no means conclusive. He says:

Admit that Jesus observed the seventh day and that Paul, to reach Jews, visited the synagogues on that day.

Admit that the Roman Church had no authority to change the Sabbath to Sunday, and thus cut off all references to Church Fathers.

Insist that, as the Lord's Day is a Christian institution, it must be established on the New Testament, and thus cut off all references to the Old Testament.

Show that the seventh day, with Jesus in the tomb, was a day of gloom, while the first day, with Jesus risen from the tomb, is a day of gladness.

Show that the Epiphany of the eighth day was on the next Sunday.

Show that the day of Pentecost fell on a Sunday.

Quote Paul's words to the Romans: "Christ is the end of the law," and his words to the Galatians warning them against falling again into bondage to weak and beggarly elements, and what are these? "Ye observe days and months and times and years."

Paul refused to be judged in respect of the Sabbath which is but a shadow, and he ruled that "he that regardeth not the day, to the Lord he doth not regard it."

Call to mind Peter's language at the council: "Why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" The council did not require converts from the heathen to keep Saturday.

Then, positively, refer to the collection for the saints, which Paul ordered to be taken, not only in Corinth, but also in the churches of Galatia, upon the first day of the week. That the first day was observed for the purpose of celebrating the Lord's Supper is made plain by the apostle's waiting seven days in Troas, where, on the first day of the week, the disciples came together to break bread.

Finally, when John received the Revelation from God it was on the Lord's Day.

After admitting that Christ observed the Seventh Day all his life, that Paul preached in the synagogues on the Sabbath, that the Roman Church had no authority to change the Sabbath to Sunday, and that the Church

Fathers should not be referred to for arguments in favor of Sunday, it is hard to see how one could find solid ground for the so-called Christian Sabbath, or Lord's Day.

Yes, "admit that Paul visited the synagogues to reach the Jews," but don't stop there; admit also that after preaching in the synagogues Sabbath after Sabbath for years, without so much as a hint of any new Sabbath, Paul, fourteen years after the resurrection, was requested by the Gentiles to preach the gospel to them on the next Sabbath Day, and he granted their request. So the next Sabbath crowds of Gentiles came to hear him. Had a change from the seventh to the first day of the week been made, what an opportunity Paul would then have had to say to the Gentiles: "Come tomorrow; the Sabbath has been changed in honor of the Lord's resurrection, and the Lord's Day has taken its place." But no, Paul gave no such instruction; and when Luke wrote about the matter some thirty years after the resurrection he, too, gave no hint of any change in the Sabbath. Evidently Luke still, after thirty years, understood, as is shown in his Gospel, chapter 23, verse 56, that the Sabbath was the *day before* the first day of the week. All this must also be admitted by the writer of "A Short Method With Sabbatarians."

To "insist" upon the Lord's Day as a Christian institution, "established on the New Testament," is one thing, but to prove it is quite another thing. The assumption that "Lord's day" in Revelation means Sunday has never yet been proved, and remains only an assumption. Surely the days Christ lay in the tomb must have been gloomy days, and the day he appeared to his disciples must have been one of gladness, but what has this to do with the Sabbath question? He came not to destroy the law, and said not a jot or tittle of it should pass till all was fulfilled; and the facts stated above furnish no ground for believing that these words of his did not hold true after his death. Even if "the Epiphany of the eighth day," and Pentecost did fall on Sunday, as some seem to think, what effect has that upon the matter in question?

Again, the confusing of the ceremonial laws of the Jews with the moral law of God given in the Ten Words at Sinai, has

the effect only of confusing the mind and of drawing conclusions from false premises.

In all these discussions by our Baptist friends, in which such strenuous efforts are made to set aside the plain teachings of the Bible and the example of the Savior regarding the Sabbath, we can not avoid thinking how, as a people, they claim to be a little more loyal to Bible teachings than many other denominations; and the question must come with great force to many readers, "How can one who claims special loyalty to the Bible write such things as appear in the statement quoted above?"

Friendship With the Stars

CORTEZ R. CLAWSON, A. M.

We all prize friendships. Wherever we may travel whether by land or sea a warm greeting awaits the faces of old and familiar friends. To renew acquaintances and to form new friendships are among the pleasures of life. With the desire to make you acquainted with some friends of great worth whom I have found true is the occasion for this paper. One has a fine sense of companionship with the stars when he is able to greet them by name—to watch for them night by night—season by season—as they come and go in the heavens and to speak familiarly of their beauty and attractiveness. Friendly stars first led men around the globe. With these overhead, mariners had courage to penetrate the unknown. The Greek singer, Aratus, expressed this personal acquaintance when he said, "From all quarters heaven speaks to man." This knowledge of the stars preceded the science of astronomy. Stars figured more in ancient than they do in modern literature. This was due perhaps to the fact that men lived more out of doors. The starry wonders became their friends and they spoke of them in familiar terms. As the constellations pass over their prescribed paths evening after evening dancing and twinkling in their orbits from autumn to winter, from spring to summer, each has its own characteristic stars which keep step with the year. The stars, like flowers and the trees, are but a part of the beauty of nature and as such claim our attention especially in the springtime. Once you come to know a star familiarly every recurring starry night you

will eagerly watch for the sparkle of your newly made acquaintance. As you add to your knowledge night by night the heavens will become for you a veritable wonderland of delight.

If the stars that deck an evening sky were to appear only in a hundred years tales of their wonder and beauty would have come down to you from generation to generation and their charm would be reiterated in your ears and you would eagerly wait for the night when they were to appear. If we once accustom ourselves to spend an hour or so every clear night learning more of the wonders of the heavens above us I am confident we will feel well repaid for the effort. To lie on one's back on a clear summer's night on the hillside and watch for the stars to rise and then trace them in their course through the sky is to establish one of the pleasantest and friendliest of relations. It is actually true that there are scores of people today with sound and clear-sighted eyes, past middle life, who do not know or care to know the most familiar stars over their heads, notwithstanding the fact that they appear punctually in the sky in their appointed seasons and run their course across the vault of heaven with the greatest precision.

The planets change their position with reference to the earth constantly because of their revolution about the sun. Those that graced the sky one year ago are not to be seen today. Venus one year ago shone in wondrous beauty as an evening star. Now (1912) Venus is a morning star and heralds the approach of day rather than its close. This is not true with reference to the stars proper. In earlier days it was thought that the stars had no motion independent of their annual revolution with the whole sky about the earth as a center. Now we know that there is not a single really fixed object in the whole celestial sphere. The apparent fixity of the stars is due to their immense distance. They are moving with a speed in comparison with which the planets might almost be said to stand fast in their tracks. The speed of our earth in its orbit is 18 and one half miles per second while some of the "fixed" stars are moving at the rate of 300 miles per second. It seems to me that no more overwhelming impression of the frightful depths of space in which stars are buried can be obtained than by reflecting

upon the fact that a star whose motion across the line of sight amounts to more than 200 miles per second does not change its apparent place in the sky in the course of a thousand years enough to be noticed by a casual observer. While the planets move in one direction about their master, the sun, the stars seem to move in every conceivable direction. Because they shine of their own light the stars twinkle. Some shine with a pure white light, others with a bluish, yellowish, or red light, the color in each instance revealing in some degree the age of the star. The red stars are farther advanced in the evolutionary process, while the white ones are younger. The universe presents all phases of evolution. There are worlds young and worlds old, worlds in process of formation, and worlds in process of disintegration. Comets, shooting stars, falling meteors, and nebulae all testify to the ever changing conditions of the universe. The most fascinating time to greet a star is when it comes above the horizon. It is a pleasure to watch for its shining face from some hillside, or familiar window, as it peeps above the horizon and then to trace its course through the heavens with ever increasing enthusiasm. As one after another appears to take its appointed place the whole heavens will be lighted up with a galaxy of familiar faces.

Among the hundreds and thousands of stars there are just twenty which are so much brighter than any of the others that they are called stars of the first magnitude. These are scattered about the sky. Each season has its own bright stellar setting, and we can always count on their appearing with unchanging beauty and with unerring promptness. One of the great stars of which perhaps we know most is our own sun, the center of the solar system and the source of all life on this planet. This system is moving in a northerly direction in space toward the constellation Hercules at the rate of 375 millions of miles per year. Many thoughts are suggested by this mighty voyage of the solar system. Every year of our lives we travel 375 million miles. We think of the earth's orbit as a well worn path which we traverse many times in a lifetime. In reality the earth never returns to the place in space which it has once quitted. In consequence of the motion of the sun carrying the earth

and the other planets the track pursued is a vast spiral in space. This is a wonderful journey. We may stay at home all our lives and yet be taking a stupendous trip. Space is full of strange things and as we pass through the unknown what experiences may we not have! This fact perhaps solves the riddle of the alternation of the hot and glacial periods through which our earth has already passed. The sun draws water from the ocean and fills the river; it sets in motion the winds; purifies the air; wafts the ships over the seas; gives life to the animals; inspires the song of birds, paints the beauty of the flower, puts the bow in the sky, and ripens the fruit. The sun is 95 millions of miles distant but travel to the sun and then go 200,000 miles further on and it would bring you to the nearest star. Streams of light are traveling toward us this morning at the rate of 186,000 miles a second which set out on their long journey long before the birth of Christ and have not yet reached us. Thousands of stars might be extinguished for centuries and we should still be ignorant of the fact. The light from the faintest telescopic star requires from 3,000 to 4,000 years to reach us. Sound travels 1,090 feet per second. It would take 3,000,000 years for sound to reach us from the nearest "fixed" star. This system is indeed wonderful but what shall we say of that other wonder in the heavens, the milky way? The distance of this wonder is appalling. A conservative estimate would place it 20,000 millions of miles distant. Over such a distance it would require light 4,000 years to travel. It is simply incomprehensible. The mythology of the milky way extends through the literature of all nations. Early nations connected it with the abode of their gods. The American Indian with a delicacy of imagination saw in it the pathway of the spirits to the happy hunting grounds. Every star in its great belt is a sun and in motion at great speed. All space is filled with suns, and cosmic dust. The greatness of space overwhelms the mind. It is not within the power of thought to conceive an end to space, for the instant we think of a terminal point the mind leaps forward to the beyond. Eternity of time, and infinity of space are ideas the intellect can not fully grasp. Figures give us a faint idea of the immensity of space but after all when we say that our

sun is 25 trillions of miles from its nearest neighbor words lose their meaning. Put in another form, an object moving in a straight line at a mile a minute would take 49 millions of years to traverse this distance. This, however, is but a mere yardstick for measuring the distances of suns still more remote. These are bewildering statements yet when we remember that photographs of the celestial vault reveal 100,000,000 suns, what shall we say?

Most glorious of all the heavenly bodies is the moon, the wonderland of the telescope. Sir John Herschel and his assistants had views of the moon that no human being had ever had before and wonderful scenery was beheld,—forests of green, and evidences of habitation. One night the observers were electrified to find something moving on the moon. On closer inspection what first appeared like birds were found to be much like monkeys gifted with intelligence. Their chief occupation seemed to have been eating large yellow fruit. Such an account appeared in the *New York Sun* 75 years ago. It is now known as the "Moon hoax." The moon has no man, but I am glad to say, and there are those who will corroborate my statement, that the moon does have the face of a beautiful woman. Possibly this accounts for the fact that the moon has in all ages been the inspiration of poet and seer. Her silvery rays have ever had their magic charm over the human heart. Young men and maidens under her poetic spell have committed themselves to promises of love and devotion. Under her benign influence what romances have not been interwoven with her silvery threads and what songs of love and adventure have not been sung to this goddess of the skies!

"Prattling poets say
That sweetest is the lovers' walk,
And tenderest is their murmured talk,
Beneath its gentle ray."

May I now introduce you to a few of the constellations that may be seen this month and give a passing word or two about some of the more noticeable of the stars. The winter constellations are disappearing and the summer ones are taking their places. After the chilling blasts of March before the trees and birds have announced springtime one sees a light bluish light just pushing itself above the eastern horizon and knows that Vega has come to

grace the skies. It may be seen in the northeast. This is the chief star in the constellation known as the Lyre once fancied to be the magic lyre from which Orpheus' hands gave forth music that tamed the wild beasts. During the most of May Vega rises as the sun sets and will be the most attractive star in the evening skies during the summer months.

The star about which all others rotate is the north star or Polaris. It is due north from every point and is the only star in the heavens that does not change its apparent position. There is a circle of stars about the pole star which are always visible to us. They complete their round in 24 hours, but they never rise nor set. Within this circle are the stars of the great dipper or Great Bear. This constellation consists of seven stars all bright. A straight line run through these will intersect the pole or north star. The distance between these pointers is five degrees. If an observer keeps this in mind it will aid him in locating other stars in the heavens. It is well to keep this figure in mind as so many of the constellations can easily be located from the pointers of the dipper.

"Pacing forever on his polar round
The Great Bear watches the celestial play,
Unconscious that his plodding feet are bound,
By an attraction he must obey."

"So we, firm-planted on our rolling star,
Heed not the subtle change of time and place,
Unmindful, while we gaze on worlds afar,
That we, with them, are wanderers in space."

"But this we know: that though the heavens fall,
By power Omnipotent our way is spanned;
That Creative Love doth hold us all
Secure within the hollow of his hand."

This is the season when one will naturally associate the first warble of the bluebird with the splendor of Arcturus. One may revel in a garden of flowers but his heart leaps forth with joy when he beholds some favorite blossom. So it is with the stars. A starry night is beautiful. We may enjoy the stately procession of our twinkling friends but how our attention is attracted when we see a familiar twinkle and call it by name. It separates itself at once from its surroundings and becomes individual. If we enlarge our acquaintance with the skies the whole aspect of the heavens will be changed for us. Such will be the impression made by the coming forth of the stately star of the shepherds. Be-

gin at the end of the handle of the big dipper and follow a graceful curve and you will come to Arcturus, the very star whose bright beams flowed down more than 2,600 years ago on patient Job. The star is in the constellation Boötes. One of the delights of an amateur early in the spring is to sit up until 10.30 on a clear night and be rewarded by a first glimpse of Arcturus as he rises in this latitude over the eastern horizon. It is now well up in the sky and by the middle of May will be found almost directly overhead. Arcturus is yellow in color. If our sun were as far away as this star it would be entirely invisible. It is 100 light years distant, or in other words if Arcturus began its existence today as a star we would need to live 100 years longer in order to catch the first glimpse of its light.

* Prolong the line which connects the upper front stars of the dipper and it will bring you to one of the most brilliant stars in the heavens—Capella. It is so far north that it is above the horizon more than 20 hours out of every twenty-four and can be seen sometime in the night every month in the year. When the birds begin to gather for their fall migration watch for Capella in the northeastern sky in the evening. During the spring months it is hurrying on toward the northwest but still bright and fair and filling its own place among the stars of spring. Its distance is so great that its light requires 40 years to reach the earth. It is so far away that if Capella were inhabited our sun would appear to its people as a very faint star. While astronomers tell us that Capella is receding from us at the rate of 1,000,000 miles a day it will be hundreds of years before any appreciable change will be seen in her brightness.

Orion, the mighty hunter, and Sirius, are still conspicuous figures in the western evening sky, following hard after their neighbors the Pleiades. Soon they will all disappear below the western horizon to be seen no more until the frosty nights of October herald winter's approach.

Of all the stars in the heavens there are none perhaps that have excited such universal interest as the Pleiades. The magic of their quivering light has made a strong appeal to the imagination. Poets from Homer to Tennyson have sung their praises. The principal stars form a dipper and some

have taken this group for the little dipper but it is in an entirely different portion of the sky. We see six stars but in reality there are 3,000 in the group. Light comes to us in about 8 minutes but to travel from one pleiad to another requires 4 years. Many solar systems such as our own could be placed between any two stars of the group, such is the immensity of space. Ursa Minor, the lesser bear, is a polar constellation. The north star represents the end of the tail by which it swings about the axis of the sky. It is often called the little dipper. It will be noticed that the bear has a very long tail formed by the handle of the dipper. The end of the tail is fixed and the bear having been swung around polaris daily for thousands of years may account for the long drawn out tail.

If the line is prolonged which connects the two front bottom stars of the dipper it will run into Castor and Pollux—the heavenly twins. These two stars stand with their feet bathed in the milky way. The two heroes are among the most interesting figures in Greek mythology and they so fascinated the Romans that they were chosen as the celestial leaders of their conquering armies. They are called sailors' stars. We are reminded of this in the story of St. Paul's shipwreck. The narrative says, "An Alexandrian ship whose name is Castor and Pollux bore us to Rome." To the Jews they were Simon and Levi. It is not the sailor alone whose fancy is pleased by their kindly vigil but dwellers on land and especially those on higher altitudes may have pleasanter dreams if before retiring for the night they peep out of the western window and exchange friendly greetings with them. They are in the constellation Gemini. In Elizabethan literature we not infrequently find the expression "O Gemini" which, by a modern corruption, has become "By Jiminy."

Again if we prolong the line connecting the bottom stars of the dipper under the handle it will intersect Regulus, a brilliant star in the handle of the sickle, in the constellation Leo. This month Regulus may be seen traveling toward the western horizon during the first half of the night. This is one of the greatest suns of the universe emitting 1,000 times more light than our own sun.

A small constellation is Virgo which con-

tains one of the most beautiful of all the stars of the first magnitude, namely, Spica. It is always associated with spring. It may be found by prolonging the handle of the dipper past Arcturus to about the same distance that Arcturus makes with the end of the handle. It can not be easily mistaken because there is no other star of equal brilliancy within 30 degrees of it. On any clear night one may discover Spica shining with a bright white light in the eastern horizon.

Again taking the great dipper as our starting point, directly opposite the open bowl will be found the northern cross. Deneb is at the head of the upright of the cross. While often spoken of as the northern cross it is really a part of a larger constellation known as Cygnus, or the swan. Watch for it just after the setting of the sun about the middle of next month.

I would like to call your attention to one other constellation. If the handle of the dipper were straightened it would point directly to the northern crown. This is one of the figures in the sky that bears a resemblance to the object for which it was named. The circle of stars is not complete but the whole outline is suggested. No one can see it for the first time without an admiring exclamation.

The names of the constellations captivate the mind. Who can look unmoved on Andromeda chained, and Perseus with diamond sword, speeding to her rescue; or upon Orion, the mighty hunter lifting his starry club to meet the bull, who at this season when the trees feel the sap and the atmosphere is laden with the aroma of awakening earth is a dethroned monarch. The charm does not cease. As the earth puts on its verdure Virgo appears in the east and silve— Spica beams in rivalry with the orange radiance of Arcturus. It is a pleasure to know Sirius, the brightest star in the heavens, the star that awed the land of the Nile at his rising and in whose honors the oldest temples were erected; or Arcturus whose beauty inspired the poet Job; Capella shining with a creamy white light is represented as a mighty man seated on the crest of the milky way. Vega, a diamond in the sky, younger than her neighbors, in this season appears to be climbing skyward to keep pace with the year. With his feet toward the pole kneels giant Hercules to pay obeisance in his polar rounds.

The great dipper with its seven bright stars stands ever ready to direct one's gaze to the northern cross and then to the northern crown decked with gems of rare beauty. In another direction the heavenly twins, Castor and Pollux, stand guard over the Pleiades and Regulus with extended sickle threatens any intruder that might disturb the tranquillity of the heavens.

Marvelous things are revealed by the present largest telescope in existence—the 60-inch one on Mt. Wilson, California. Under the manipulation of the skilled director hundreds of thousands of stars are brought within the field of vision for study and examination. It pictures the sun with its vast flames shooting outward from its surface thousands of miles and reveals much in reference to the spots on its surface. It fascinates the observer as he views the moon with its craters and extinct volcanoes. With these marvels what may we expect when the new 100-inch telescope, which is now nearing completion, is mounted on Mt. Wilson, to displace the 60-inch one now in use! This 100-inch lens weighs four and one half tons and cost \$45,000. This new telescope will be able to pick out stars situated at a distance so great that it would take 150,000 years for their light to reach the earth. This with the spectroscope, that other wonderful instrument that has revolutionized astronomy and ascertains the distance of the fixed stars, the drift of the solar system, the speed, direction, and composition of the stars and planets, will add a new chapter to this most wonderful of sciences.

Alfred, N. Y.,
April, 1912.

No man would last twenty-four hours in the mission field who sees only with the eyes of flesh. The horizon is banked with difficulties. Everywhere obstacles are sky-high. All around are hate, ignorance, sin and sensualism. To one who stops with the sight, this is discouraging. He must look beyond and catch the vision of the chariots of Jehovah. Then victory is sure.—J. J. Vance.

Be courageous. Be independent. Only remember where true courage and independence come from.—Phillips Brooks.

MISSIONS

Letter From the Secretary

DEAR RECORDER READERS:

I am on my way home from a five weeks' trip among some of our churches. With my other work, I have been trying to assist in the Forward Movement, and have found that there are many encouraging things being done.

After seeing the chairman of the Missionary Committee, my first visit was made in the Western Association. Sabbath Day was spent with the Hebron (Pa.) churches. When I reached there Friday the sleighing was fine, but on Sabbath morning it snowed, filling the track. About twenty people came to the First church. The morning hour was devoted to talking of the work which the Missionary Society is trying to do, especially among the churches. A voluntary offering was made the board. At present this is one of our pastorless churches. The morning service and the Sabbath school are continued regularly. These people have established the habit of churchgoing. Of course the storms have interfered greatly with all our work during the past quarter.

After meeting, Sister Burdick gave me a "quick lunch" (but not a *small* one), and Brother Roy Kenyon dressed me up in a sheepskin-lined coat and drove me more than seven miles through the driving snow to the Second church, where a few of our people had closed the Sabbath school, and kindly awaited my coming. They showed a good interest while I again presented the cause of missions. I remained here for a Sunday-night service. The drifts were so deep that we did not call at the homes as we had intended. Pastor Fisk and myself did find a large saw and succeeded in preparing a log for the stove, which greatly improved the temperature of the evening meeting, though I hardly think it rose to the height that it did while we were sawing. Be it understood that Brother Fisk and I volunteered to do this work from the fact that the saw was too dull and rusty for laymen to use with safety. Quite a few friends came out through the drifts to the evening meeting, and manifested an in-

terest in both the praise service and the message.

Monday morning I went to Richburg, N. Y., where I saw Pastor Kenyon. It now seems best and agreeable to all, that our evangelists should soon commence work in this locality, probably at Richburg.

With this letter, I am sending one from Boulder, Colo., which gives an account of the fine work accomplished in that church.

E. B. SAUNDERS.

Letter From Boulder

DEAR BROTHER SAUNDERS:

I think when I wrote you last I promised to write you again soon as to how we were progressing in the Forward Movement. So briefly just a few items this morning.

Early in the year two of our high-school girls offered themselves for baptism and church membership. Before this was carried out we had decided to observe Decision Day, so baptism was deferred.

Decision Day was observed Sabbath Day, February 12, at the regular morning service, making free use of the decision cards prepared by the Young People's Board. The results were gratifying indeed. Aside from enrolling a large number in the Quiet Hour, Tenth Legion, and Personal Workers, thirty-three pledged themselves to abstain from alcoholic liquors and tobacco. Two additional decisions were made to accept Christ as their Savior.

Last Sabbath Day, February 19, was a happy day with us. Four young people, and a woman past middle life, publicly put on Christ by baptism and were received into church-membership. Four others joined the church by letter.

As we have found it difficult to keep up a church prayer meeting, because we *think* we are too badly scattered, we are trying to get our membership, young and old, to observe the Quiet Hour. We now have thirty-four enrolled as Comrades of the Quiet Hour. I am not sure but that, for us, this may be a more real help than a poorly attended church prayer meeting. Certainly we have enlisted more in this movement than we have ever been able to reach through the prayer meeting. We have also enrolled sixteen members of the Tenth Legion. I wish our enrolment were 100 per cent as tithers; it ought to be. But—this is a start, about one sixth of our

church membership. Is there a church with a better showing than this? I hope so. No more for the present.

Fraternally yours,

A. L. DAVIS.

Boulder, Colo. Feb. 25, 1916.

The Great Test, or the Struggles and Triumph of Lorna Selover

REV. HERMAN D. CLARKE

(Continued)

CHAPTER XI

In about two weeks Lorna received this from Mr. Ellington:

"Meadville College,

"December 3.

"DEAR MISS SELOVER: I hardly know how to express the thoughts I have at this time, but your kind permission for me to write to you gives me courage to have a frank understanding between us and I will tell you all that is in my heart and take the consequences. I am most sincere in my approach to you and will say, that from the first day I met you, I have had a growing respect and admiration for you and now I can not hide from you the fact that admiration has grown into more than strongest friendship. I saw, first, your talents for future usefulness both in the church and society and your superior qualifications for some day making a model home. I next observed your devotion to what you felt was truth and your great moral courage to do the right even if it cost you your life. That and your winning ways and honest and frank statements have led me to already love you. Pardon me if I seem presumptuous or hasty. It is nearly a year since I made your acquaintance and I am sure you will know that I am not a flirt. I have never yet kept the company of a woman, having devoted myself to study and preparation for whatever might be my chosen work. As to myself I make no claims, leaving all that to your observation and conclusion. I have fully decided to enter the ministry and had chosen the Presbyterian, once your mother's choice, in church relations. Of late I have, from your changes of opinion and brave acts in connection therewith, had some misgivings as to what really is the truth in the matter of baptism, and what it may lead to by

any more thorough investigation. We hardly know how great a cross we might be able to bear and what sacrifices we might have to make, but I can assure you that I want honestly to know all the revealed will of God and boldly proclaim it as opportunity is given. Somehow I have flattered myself that you have given me more than a welcome to your home in the past and that there may be some inclination on your part to see in me more than a common friend. Possibly I may be pained to find such not to be the case. But if you can respect me now after this frank statement and can consent to a better acquaintance you will make me happy and I will try to be worthy of such confidence.

"The contest I arranged will take place (D. V.) the 18th inst. I hope to see you at that time; and before then to receive some words from you, if you think wise to write before I come to Kingsbury.

"With sincerest regards and in hope,
"ELLINGTON."

Lorna concluded that she would not write to Mr. Ellington before the contest of colleges, but write to her mother in confidence and ask her advice. Secretly she knew that she did like Mr. Ellington and saw in him a clean man and one worthy of respect at least. He was a man of great prominence and her father had said as much without thinking probably of any intimate relation between him and his daughter. She wrote to her mother what Mr. Ellington had told her and reminded her of what she and father had said in her home concerning him and his prospects. She added that she still regarded her parents' advice as most worthy of heeding and seeking in such matters.

By return mail she received this from her mother:

"DEAREST DAUGHTER: Your letter received and your loving confidence appreciated. Many daughters never think of mother's wishes or experience when such matters come up, but hastily and blindly rush into relations that often bring sorrow instead of happiness. Your school days are not yet over. You will have at least three years in college with the course you have taken, and possibly four. It is not usually well to make haste in matters of engagement or love during that time. I admire the young man and his spirit and aims, which are high. I do not hold from

you the fact that I hope sometime to see you the wife of a good man and the "Mistress of the Manse," and I am sure that it is lawful for a girl of your age to have ambitions along that line. Take this to God in secret prayer always and if you can restrain yourself and hold the gentleman off and not hastily entangle yourself, you will be the better prepared to continue your course in college and better prove his fidelity and worth to you. There is not, in my opinion, enough difference between Methodists and Presbyterians to separate a man and wife or to cause a young woman to refuse a good offer in marriage. My only fear would be that you make further mistakes in religious matters and doctrines and thus unsettle yourself for life's great work.

"All are well at home. Harold is taking examinations and bids fair to reach high marks. Father is away just now on business; was called to the city where he buys goods.

Affectionately,

"MOTHER."

"Dearest old mother," said Lorna to herself. How glad she was to have such a letter and it was so good in advice. Surely she would heed it and do her best to be wise and discreet in matters that related to all her future. Had not her cousin made shipwreck by a hasty engagement and marriage and had she not seen some of her schoolmates already live to regret what they had so hastily done without consulting parents? God had blessed her with good parents and she had been wise in always consulting a wise mother in all matters requiring confidential relations.

The day for the great intercollegiate contests came. The little city was all alive for the occasion. There were banners and bunting and house decorations. The college contestants and their friends who could come with them arrived on the same train; the city band welcomed them with patriotic airs, and the committee on local arrangements met them at the station. They were a jolly and clean-looking bunch of young men and women. College yells rent the air and all were in the best of spirits. Ellington, from Meadville, seemed a leader among those representatives. Among the Milton fellows, as a visitor, was Dr. Williams; and though some past middle life, he was a sympathetic and popular man among "his boys and girls." The Milton crowd had its double quartet along

and they sang to the great delight of the people, first on one corner and then another of the crowded streets and at the hotel where they were assigned as guests of the college. They "got off a few innocent stunts" and at once they were among the most popular of the students present.

The judges for the contest were selected from the State University, men who once had been students in small denominational colleges and in hearty sympathy with such institutions.

Mr. Ellington had met Miss Lorna that afternoon and secured for her a prominent place, with a good view, in the large and beautifully decorated college hall. Dr. Williams had met him and greeted him pleasantly and introduced him to the students from Milton. The debates were to be held that evening and the games the next day. It was ideal weather, unusual for winter. Never had a game of football been played there in December, but the indications had been so favorable that they had ventured to arrange it, with the understanding that if the weather changed so as to make the game impossible they would have basket ball in the gymnasium.

After a few preliminary remarks by the president of Kingsbury and explanations as to the rules of debate, the young men and women (for both had been selected from each college) were all invited to the platform with its staging in accord with the scenery.

Introductory to the debate was held a short but most interesting parliamentary practice in which the students showed excellent drill. This was led by a Mr. Thorngate, of Milton. In this practice he introduced especially the use of privileged motions and the previous question.

Then came the debate. It had been agreed that he who won should have a beautiful pennant presented to his college to decorate the chapel, and \$100 for any most needed fund of that special college.

We can not go into details of the debate. It was a most exciting contest and every one did his or her best and in the best of spirit. Cheers were constant as each one made his point, and the college yell seemed to come from a thousand throats as each college had its part. At the close of the debate it was announced that, while the judges were consulting as to the decision, Miss Selover, representing Kingsbury, and Mr. Ellington, Meadville, would entertain

the audience with piano and violin duets and songs. This had been previously arranged through the influence of a professor who knew their talents and was in sympathy with Miss Selover's struggles, that had been so prominent of late and had lost her so much of the social and religious prominence she had first enjoyed. This was quite a surprise to the musical people of Kingsbury and there were some jealous ones present as they viewed Miss Lorna and saw her dignified and unaffected manner on the stage and heard music that Kingsbury had not dreamed was in her. "What a voice!" said some Milton representatives. "How I wish we had her in our college," said one. "Who is that Ellington?" asked another. "He is really a master of that violin," said Dr. Williams to one of his boys.

At last the judges came to the stage and all was silence. A pin could have been heard all over the house if dropped. The spokesman stepped to the front and said:

"Ladies and gentlemen, the decisions we give tonight are not the easiest to make. The speaking tonight has been of an unusually high standard every way. Every college has done much better than we expected. After the most careful markings and unprejudiced decision we award to Milton College the highest honors."

What a demonstration, into which the people of all the towns present entered, in honor of the winning team. In behalf of Milton, Dr. Williams arose and thanked the judges and all the people for the grand spirit manifested and commended all the speakers for the most excellent preparation they had made and the manner in which they had presented their arguments.

Mr. Ellington accompanied Lorna to her room and was welcomed for an hour's visit with the approval of the lady of the house who was duly introduced and who had been especially pleased with the music they had given at the college hall.

"I am so grateful to you, Miss Selover, for the privilege of appearing in public with you tonight, and you won high honors, I am sure, from remarks I overheard. One of the teachers remarked also that he wished we could be secured to give a 'benefit' in music hall for their pipe organ fund sometime after the holidays. What do you say to that?" said Mr. Ellington.

"O Mr. Ellington, you surely flatter me. I

did not know that I created any special enthusiasm, only as always is the case they give applause. I was thinking all the time I was playing with you about the possible grand concerts that will be given in heaven. Don't you think there will be music there beyond all our present imagination?" asked Lorna.

"I certainly believe there will. We know that heaven will resound with songs and why may there not be instrumental music with them? I am a firm believer in that. But I have not time this evening to talk over everything of interest connected with this occasion. I wanted to commend the manner and spirit of that Milton bunch. They are certainly grand boys and girls and manifested no apparent concern as to the results, but cheered with the rest for the other colleges. I could not help but think of their religion and that they stand out from the popular world in convictions and practices, especially as to Sabbath observance—that is, if they are as exemplary in the observance of their Sabbath as they were in conduct tonight. I want to study up their peculiarities so as to be able to meet the people in my future pastorate when they ask me questions about this and that doctrine," said Ellington.

"Tomorrow more than tonight will tell the stuff they are made of. Football has made many a roudy show his true nature and many a man has suffered from it. If they are as manly and as cheerful as they were tonight they will merit more than usual esteem," said Lorna.

"After the game I will have to go with my colleagues back on the evening train to Meadville. You received my letter, did you not?"

Lorna blushed a little but with frankness and without apparent uneasiness she said, "Yes, and I referred it to my wise mother for advice."

"And what did that wise mother suggest?" asked Ellington. Lorna told him frankly.

"I have not asked you, Miss Selover, to make any hasty decisions nor to write me any effusive letters. I frankly ask for a correspondence for better acquaintance and mutual improvement in many ways. I want to get the benefit of your religious studies and convictions and I want to win you if I can. I feel that with your great devotion to truth you will be seeking yet greater light on some questions. I do not

know what, but there will be sure to come up, now, something that will test you more than baptism has. The great majority of Christian people are just contented to live any old way their fathers and grandfathers did or not as well and to accept with no investigation whatever the faith held by the church of their choice. If there is ever Christian union in the church of Jesus Christ it must come about by an honest search for truth at any cost and a more thorough one than is now given by the so-called common people. We have already together had some search and most profitable discussions. I want to continue them with the other thought also in view if you can see light in that direction; but we can arrange that in some way agreeable to us both, and if you can give me no hope, I shall not cease to respect you and will have to abide your decisions. May I write to you again?"

"I thank you, Mr. Ellington, for your frankness and candor and your high opinion of me, which may not be well sustained later on with better acquaintance. You may write, but if my dear parents seem at all grieved I must cease the letters. With that present understanding I will consent to a correspondence," said Lorna.

"That is all I may hope for at present, and that will give me greatest pleasure. I must now go. Will see you just a moment, no doubt, tomorrow. Good night."

The morning dawned bright and almost warm for a December day. Not a particle of wind and the sun shone as on a September day. The game was to commence at ten o'clock in the morning. The grand stand was full, automobiles from all over the country contained interested spectators, and townsmen stood thick everywhere. The game was called promptly and the college boys were dressed cleanly and plainly but with distinctive marks for each college. Ben Hur's chariot race could not have been more interesting. They all shook hands around and smiled in cordial recognition of the rights of each and with the determination to make this a game that the "world's people" could not point to as brutal or in any way manifesting an unchristian spirit. A large banner with these words was at one side: "We will all rejoice with the winners."

The Milton coach stepped out and said to his boys: "Three cheers for our manly

adversaries." And such a cheer! The Meadville coach stepped out and said, "Three yells for our impartial visitors," and all the college representatives gave such a lusty yell as nearly shook the campus. But were there any impartial ones present? Very doubtful. College spirit and loyalty run high and each one has his favorite.

All football "fans" will at once imagine the game better than it can be described in this story. No one will doubt the excitement. Flags and hats waved. Yells louder than Indians'. One man was trying to bet on the results when the president of Kingsbury stopped it. Several young men appeared with cigarettes when the Milton leader went and politely requested them to throw them away. College athletes have no use for tobacco or narcotics of any kind and they are learning to hate the sight of them wherever seen—that is, Christian athletes are.

Kingsbury was victorious over Meadville. Kingsbury was cheered by Milton and Meadville. All went to dinner.

In the afternoon Milton was victorious over Meadville. Now was to come the great contest between Kingsbury and Milton. The band played a few selections before the last game was called. The two college teams shook hands and cheered each other. The game was called and such playing! The writer of this story is not competent to describe it or give the details.

Milton won out with a score of 10 to 6. Handkerchiefs and flags waved. There were cheers and yells, and a "three time three" was given by the defeated colleges. It was a half-hour to train time and all rushed away. It was a great day for Kingsbury and a greater day for Milton. "The boys" were importuned to pose for a photograph and the papers had them the next day, and all the girls wore badges a week in honor of Milton. Very few knew or thought of them as different from others religiously. But it was soon noised abroad that they were "Sabbatarians" of the strictest type, and "kept Saturday for Sunday."

Mr. Ellington saw Lorna a few moments and talked of Milton, and thus was introduced to them the kind of stuff that a Seventh Day Baptist college sends out.

At Milton, the inhabitants, having received by wire the result, turned out in mass and met the victors at the station, and marched to the college chapel, the fac-

ulty heading the procession, where they had speeches and songs and in the late evening a great supper. The *College Review* was in great demand to send to friends all over the country as it contained a full page of the great contest and Milton's victory both in debate and in the game.

Lorna wrote to her mother the next day:

"DEAREST MOTHER: Has father returned home? I wanted a few words at least from him. I am studying well and in the best of health. Standings good, and I seem to be having a new lease of peaceful life. My schoolmates are a little more cordial since yesterday's affair as I have met them today at school and on the street. I must tell you all about the contest between the colleges. I am sorry to say that our teams were defeated but they bore the defeat nobly. Both Kingsbury and Milton were victorious over Meadville, though Meadville had a fine lot of boys and girls here. Mr. Ellington seemed very popular with his college mates and won for himself here considerable fame. And say—he and I played duets and sang while the audience was waiting the decision of the judges in the evening. Mr. Ellington outdid himself. As for me I will try to keep humble in saying that I had many compliments that appeared to be sincere. Of course Mr. Ellington had praise for me! He is a modest and very companionable fellow. I have agreed to correspond with him on affairs religious and literary with your consent, and I hope you will see no inconsistency in it and give your consent. I promise you that I will be wise and discreet and not permit myself to be swept off my feet. I must tell you that Milton won in each contest, and they are fine debaters and fine players and manly fellows. Of course we would be most glad to say that our college won, but the Christian way is to rejoice with those that rejoice. Dr. Williams was here but I saw him only a few moments. He certainly is a gentleman and a scholar.

"I had my attention called to the matter of the Sabbath by a fellow-student who knew some of the Milton students and she told me that they had a large church there of their faith though there were other churches in the town and that students from different denominations were welcomed and graduated. She spoke well of them and of the harmonious relations of all the students as a rule and the har-

monious workings of the citizens to better the town. There has never been a saloon there and I understood that they have no pool rooms. There is another town a mile off where they have another church of their faith. One of their presidents has been State Superintendent of Public Instruction, and at the State University they stand well, as one of the judges said.

"I wish you would tell me what is their reason for keeping Saturday. I thought only Jews did that and some Adventists.

"I will be home the 23d and I hope to have a most happy holiday vacation.

"Love and kisses. Your daughter,
"LORNA."

The next Sunday the chorister came to Lorna a few minutes before service and said: "I have been talking with our pastor and we have decided that we were a little hasty in letting you leave the choir and the class. We thought your act reflected upon the denomination that has been your choice and upon our orthodoxy, but we feel sure that you did not intend any such thing. The Sunday-school class has been given to another and we can hardly ask her to resign now. The superintendent would gladly have you back, but that is now out of the question; however, if there is a vacancy, you shall have it. Come back into the choir today. Miss DeLancy says she shall leave if you are thrust out and Mr. Ford also begins to rebel. We want the best choir in the city and with you retained we can keep up our high standard."

Lorna consented, though she was not very anxious to return under the circumstances. She knew it would greatly please her parents and allay some of their fears for the future. A rumor had come to the pastor and others, without any foundation however, that Miss Selover was about deciding to go to the Baptist church. They did not tell her so and the fact was that she had not yet had a thought of so doing. She was yet loyal to the Methodist church. They were a good people and had done much for the betterment of the world. She only felt that they had greatly erred in the matter of admitting sprinkling into the church as a form of baptism, and also, as she had since fully concluded, in adopting the method of taking in converts on probation unscripturally. Otherwise she saw nothing to disturb her relations with the church.

(To be continued)

WOMAN'S WORK

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

A Basketful

Into the basket of thy day
Put each thing good and each thing gay
That thou canst find along thy way.

Neglect no joy however small,
And it shall verily befall
Thy day can scarcely hold them all.

Within the basket of thy day
Let nothing evil find its way,
And let no frets and worries stay.

So shall each day be brave and fair,
Holding of joy its happy share
And finding blessings everywhere.

—Priscilla Leonard.

The Mission of an Ash Tray

(A True Story)

"They are untidy things, but John just will smoke!" laughed little Mrs. Mason, as she emptied the soft gray ashes from a shining tray and put it back upon the big library table in the cozy office of "The Elms." "I'd rather have the ash on a tray than scattered over the carpet. Smoking is a bad habit, but John is the 'bestest' fellow in the world and I can't bear to say anything against it when he gets so much pleasure from the weed. I suppose now that we're open for boarders we will have smoke morning, noon, and night."

Mrs. Mason, Senior, nodded. "I'm going to tell all the men that their tobacco must go tonight. Mr. Johnson, one of our missionaries, is to speak at the church and will be our guest over Sunday. Won't it be a privilege to listen to a man who has suffered so much for Christ and done so much for the heathen?"

John's mother nodded again rather impatiently. She did not believe in foreign missions or any other kind. She thought her son John the most noble, long-suffering man of her acquaintance and the pretty, little college girl daughter-in-law the most frivolous. She had never contraried the girl in any way, but today the thread of patience, which she considered long-suffering, snapped.

"If we take care of the heathen in our

own town we'll do well!" she replied, "and so far as women throwing away their husbands' hard-earned money is concerned, I think it's a sin and a shame. For my part I say women who earn nothing should spend nothing."

Young Mrs. Mason paled, then flushed to a vivid scarlet. She looked as if she were going to cry. To this girl, the only child of a minister, who had been raised in an atmosphere of helpfulness and tender love for the ones across the sea, the mother-in-law's speech seemed little short of sacrilegious. The bold reference to her uselessness, Alice Mason felt she could not allow to go unanswered. She looked thoughtfully about the house which had been furnished by her earnings and kept neat and tidy by her careful hand.

"When a woman does the work of the home, she does her part!" she said, with a pretty dignity. "John might easily get some one to do his cooking. He could not hire a home-maker."

"The idea of a man paying his own wife for keeping the house!" hooted Mrs. Mason, Senior; "that's the reason they get married,—to have some one to take care of them and their belongings."

"I must correct you there again, mother!" gently expostulated Alice. "True love is the only reason for marriage. Boarding houses may be had at all prices. Homes are neither bought nor sold. As to missions, we give the Lord, at most, only a portion of what is his. We would not have even that if he did not send it."

Mrs. Mason, Senior, said no more. Mrs. Mason, Junior, tied on her dainty apron and ran to the door. "He's coming!" she announced, gleefully.

The day of Mr. Johnson's lecture and the evening of the visit passed so pleasantly and profitably, the Masons could scarcely realize that it had gone. Mrs. Mason, Senior, learned many things and among them was that she owed a sacred duty to the women across the sea.

Mr. Johnson wrote a letter on the morning of his departure and came to the door with it in his hand. "Has any one a postage stamp?" he inquired. Mrs. Mason found one quickly, but refused to take the proffered coin. The missionary slyly slipped the pennies into the ash tray. The two women found them there the next morning when cleaning the room.

"They don't belong to me!" declared little Mrs. Mason.

"Nor me!" echoed the mother-in-law. There were many coming and going at "The Elms." Almost every one who sat down by the library table noticed the pennies and inquired. "I'll tell you what we'll do," suggested a young man who visited the Masons one day, as he laid a quarter on the tray with the two lonely pennies; "let's make them the nucleus for a mission fund. I'll start the ball rolling."

"All right!" cried young Mrs. Mason, delightedly.

"I'll fix a notice," proposed the young man, taking a piece of cardboard and beginning to letter it just as Mrs. Mason, Senior, came in.

"What now?" demanded the old lady, who watched until the card was finished. Contrary to her daughter-in-law's expectations, she neither sneered nor complained. She opened her purse and took out a half-dollar. "It's a good idea," she said; "I'll help it along all I can."

In the same hour the "Missionary Fund" card was fastened to the newly consecrated ash tray; coins of all denominations rained down upon the first contribution. When John Mason came home and saw it he laughed loudly.

"You need a bigger vessel. I'll just run down street and get one as my share," he proposed. In the hardware store where he bought a dainty nickled teakettle, he told the story. "Pass round the kettle!" roared a bystander when he had finished. When he marched back home, a half-hour later, with the jingling pot, a party of lumbermen, who had gathered for a committee meeting, loafed in the office. The story was told again as card and coin were transferred from the ash tray to the kettle. The leader of the lumbermen listened attentively.

When Mr. Mason was done, the man rose to his feet and pulled a silver dollar from his pocket. There was a twinkle in his eyes as he said: "I usually spend more than that in one evening on foolishness. I'm pretty good at pitching horseshoes. Tonight I'm going to pitch money into the missionary pot. If she catches the dollar, here she goes."

The rough men fairly held their breath, mentally deciding that if their leader's money reached the spot, theirs should fol-

low. A clatter of coin upon the metal bottom of the kettle was greeted by a cheer. Simultaneously every man thrust his hand into his pocket and brought out a coin which otherwise would have gone to John Barleycorn. With just one exception, every coin reached the missionary's till.

Days of happiness, of jest, of sorrow, went by. The little kettle overflowed to the bank and was filled again and again.

Little Mrs. Mason, who had been appointed treasurer of the fund, chuckled every time she made a trip to the bank. When County Fair time came the kettle was filled and emptied three times in one day. When the Christian Endeavor Convention met, and the eager young people finished the palatable meals which Mrs. Mason served, even bills tumbled into the little kettle's sides. When, on the last day of the year, the narrow gauge road was changed to a broad gauge and the town was filled with workers, the largest amount of the year was gathered in without a request.

Next night, in answer to Mrs. Mason's call, the citizens gathered upon the porch of "The Elms." Mrs. Mason stood on a chair that all might see and hear as she held the little bank book in her hands.

"Our year closed yesterday," she announced; "what shall we do with our money?"

"How much have we?" demanded the lumberman who had pitched the first dollar.

"Eight hundred twenty-five dollars and seventy-five cents." A murmur of surprise went up.

"No, no!" cried several voices. Without a word the little woman passed the book. "What shall we do?" she repeated.

"What would you do?" demanded the lumberman, pointedly.

Mrs. Mason blushed a little and stammered when she saw her mother-in-law's eyes upon her. "I wouldn't want to dictate," she began, "but you know, we have money enough to support a missionary for a whole year and to support three dear little girls besides. We could educate them so they would be fitted to teach and preach in their own land. Native missionaries are so successful. It would be a wonderful thing for us to have four representatives in a foreign land!"

Little Mrs. Mason's hands were clasped, her lips parted and her eyes so appealing

that her listeners were eager, anxious to do her will. "I would like to see Cynthiana a Living Link," she added, prayerfully.

"I move she be made a Living Link!" called the lumberman.

"I second the motion!" piped a third.

"All in favor signify by rising to your feet!" Every person rose. "And what shall we do with our missionary kettle?" queried Mrs. Mason when the other question was settled.

"Put it back where it belongs and let us take another shot at it!" commanded the lumberman.

And do you know that the little mountain town, whose missionaries had been saloon keepers and whose one church had been so poorly supported,—this same town became a great power. The first letter from the missionary with pictures, went into so many hands that it was worn to tatters. The pictures became but shadows. When the second letter came, the interest was so intense that a meeting was announced for the church. The people became interested even in the land where these folks lived.

A lumberman flung himself disgustedly out of the church that night. "I don't know a thing about them towns!" he declared. "I didn't know I was so 'dumbed' ignorant. If I had a chance, as old as I am, I'd go to work and study up."

The preacher, walking just behind, heard and slipped up to the young man's side and familiarly took his arm. "Let's organize a men's club," he suggested. The lumberman stepped back resentfully.

"I didn't mean no church business," he said, insolently.

"Neither did I. If you can get together some of the fellows and will let me know, I'll help you all I can."

"It's a go!" declared the man, gripping the minister's hand. "I'll get right at it." That was five years ago, but Cynthiana is a different place. A stream of interest sprung up between the two countries. Contributors wanted to know something of the people and the place. The stories of kind deeds and changed lives and schools established reflected upon the givers. One by one, the promoters of the men's club and the sewing society and the advanced geography class, came into the church. On the sixth anniversary of the beginning of the missionary fund, the last saloon keeper folded his tent and drove away.

"Yoh can't do nothin' in that mishnary town!" he grumbled; there're mishnary mad."

But the mothers who now had food and clothing and the children whose burden of sorrow had gone with the rum and the dealers, who walked through the clean streets to their business, which they were carrying on in a prosperous city, smiled contentedly as the moving wagon rumbled away.

Little Mrs. Mason behind her closed blinds and Mrs. Mason, Senior, who had not believed in foreign missions, clapped their hands softly, for to them came an inkling of the preciousness of the life which had come to them with the consecration of the price of a postage stamp.—*Grace Boteler Sanders, in Missionary Tidings.*

Open Letter to Dean Main

MY DEAR BROTHER MAIN:

I had the pleasure the other day of hearing my sister Adeline read six long letters that came to her husband in one of those "circle letters," you know what I mean. A few years ago these six men with their wives were living in Alfred, and were studying with you in the Seminary. Now they are scattered, Leslie at Farina, Ira at Alfred Station, Clyde at Adams Center, Will at Nile, Erlo at Shiloh, and Herbert at New Market.

What I want to tell you is this. I was delighted and encouraged by the spirit shown in all these letters. There was a feeling of fellowship, of hope, of good will, of Christian faith, of patient enthusiasm, of denominational loyalty, that was most encouraging. There was a happy absence of any spirit of censure or criticism or unkindness, direct or indirect, anywhere in any of the letters.

Now of course I can not attribute all of these qualities, which were so pleasing to me, wholly to your influence. But I am convinced that these men did imbibe at the Seminary a large measure of the spirit of Christian charity that is making their work valuable. And whether they know it or not, I could feel in those letters sentiments and life purposes which at least have been deepened and made stronger by their contact with their teachers at the Seminary.

I am sincerely yours,

EDWIN SHAW.

YOUNG PEOPLE'S WORK

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

Lessons of Our Immortality

MABEL E. JORDAN

*Christian Endeavor Topic for Sabbath Day,
April 22, 1916*

Daily Readings

Sunday—Life a pilgrimage (Heb. 11: 8-10, 14-16).

Monday—Life a preparation (1 Pet. 1: 13-25).

Tuesday—Life a growth (2 Cor. 3: 18).

Wednesday—Life a responsibility (2 Cor. 5: 5-10).

Thursday—Death a doorway (Phil. 1: 15-26).

Friday—Hope breeds patience (2 Cor. 4: 14-18).

Sabbath Day—The lessons of our immortality (Romans 6: 1-23). (Easter meeting.)

When we are going on a journey it matters not to us if the station is cold and ill lighted; it matters not where we have to change cars; or whether the car itself is cold; for we know that at the end of the journey we shall meet loving friends and be welcomed into a home of warmth and light. It is just the same with our journey through life. Oftentimes we meet with sorrows and discouragements, the world seems cold and dreary, but we know that at the end of our earthly journey we are to be welcomed home by a loving heavenly Father who loves us more than any earthly parent or friend.

QUOTATIONS

A fable states that fifteen hundred years after the death of Tullia, Cicero's daughter, her tomb, which was accidentally opened, was found illuminated by a lamp. But the light that Christ sheds upon the grave is better than the light of this fabled lamp, for it reveals through the grave the vision of our immortality.—*Sunday School Times.*

It makes great demands on life, this immortality as Christ teaches it.—*Wilfred T. Grenfell.*

I feel my immortality o'ersweep
All pains, all tears, all time, all fears.
—Byron.

Thy treasures up in heaven laid
Await thy sure ascending soul
Life after life—be not afraid!

—Joaquin Miller.

TO THINK ABOUT

How can we keep our immortality in mind?

What is the bearing of our immortality on our earthly life?

How can we prepare for ourselves a blessed eternity?

BIBLE REFERENCES

Titus 3: 7-8; Eph. 2: 12; Heb. 6: 18-19; Rom. 8: 25; 1 Peter. 1: 13; John 3: 15; 17: 3; 1 Tim. 6: 12-19.

Immortality

It is the same everywhere; unlock the mysterious cuneiform reading on the clay tablets of Assyria, Babylon, and Chaldea, and there is practically only one message—life beyond the grave.

Is there anything to match this? Tell me this instinct for immortality is a nightmare, an excrescence bred of ignorance. I reply that here is a greater miracle than the one you displace. The law of correspondence is broken. No; when I find a fossil, and on it I find fossil fins, I rightly infer that the fossil was once a fish, and there must have been water to match it, correspond with it. The eye, with its coats, humors, lens, and retina, is impossible without light to match it; the bird, with its wings beautifully formed, must have air with buoyancy to match it. So when I find this instinct for immortality as universal as language, as old as human thought, as real as consciousness, as deep as human needs, and as high as human aspiration, I reply it seems to me it must have life beyond to match it, to equalize it, to make the music plain, and fill the earth with law, and the universe with justice.—*Rev. A. J. Waldron.*

A Conference on Young People's Work

REV. JESSE E. HUTCHINS

At the invitation of the Sabbath School Board I was in attendance at this conference, which was held in Philadelphia March 14-15. The conference was composed of delegates from all the evangelical denominations in the United States with a few representatives from Canada. The meeting was called for the purpose of trying to find some common ground of activities for

the young people, in order that there might not be so much confliction and overlapping of energy.

Within recent years the revival of work in the Bible schools throughout the land, due to the organized classes, has in a measure supplanted the work which the young people's societies have been doing, so that there has not seemed to be the place for them which there was when this work was begun and which was continued in the wide-sweeping work of the young people. Feeling that there was such a waning interest in the Christian Endeavor and kindred societies, this meeting was called to see what could be accomplished. On the part of some of the delegates, there was put forth an effort to practically do away with the societies. There also came before the convention statements from the Federation of Churches with this purpose in view. These ideas were not gladly received. And it was the consensus of opinion that there is still a work for the young people to do apart from the work of the Sabbath school. Each one has its place in the development of the Christian.

It was brought out in the conference that there is the need of instruction in all lines of Christian work and also the need of giving expression to this instruction. It is the work of the Sabbath school to impart this knowledge; but because of the limited time in most schools and the crowded conditions and the general confusion and in so many places a lack of order, it is impossible to find a place for expression and cultivation of the devotional part of Christian training. It is possible to accomplish this with the organized class under a wise and careful teacher. But more often it is impossible to give a place in the Sabbath schools for such a devotional atmosphere, hence the need of a special service which has this as its object. This is a work which the young people's societies have been doing and which they can better do than any other organization of the church.

During the first forenoon several addresses were given on well-defined subjects. A committee was appointed to bring to the afternoon session a synopsis of these addresses, which was open for discussion by the delegates. The final suggestive plan which was developed was as follows. However, there is nothing official in this report, but only suggestive.

I. What are the religious needs of young people?

1. Life committal.
2. Instruction. (a) Bible. (b) Missions, etc.
3. Training of the devotional life. (a) Prayer. (b) Testimony, etc.
4. Recreation and social life.
5. Training in service.
6. Training for leadership.
7. Relation to the church.
8. Relation to the kingdom.

II. How does the Sabbath school meet these needs?

III. How does the young people's society meet these needs?

IV. What is needed, correlation or unification?

We can see as we look this outline over that it is an exceptional school which can meet all these demands. Some other work apart from this is necessary, to give an opportunity for the cultivation of the devotional life which is so often neglected. Also there is the cultivation in leadership for which an opportunity is given. It is easier to get a person to lead a meeting than it is to get him to teach a class. One of the speakers brought out these points: We have a too confused program of our work in regard to the young people. We should consider what we need to do for the individual more than we should consider the organization. We should recognize the unity of the person. We should not seek so much to impart information to him as to develop a personality through expression. We should be more concerned with his recreational life, also with the training of his devotional life, providing ways and means for these natural dispositions.

Another speaker brought out the thought that organization enables a person to better fit into a later adjustment of life. And yet something deeper than training through habits is needed. The pupil must be led to an apprehension of God through the living vital personality of the teacher who himself knows God. Such a training will enable one to meet the doubts and discouragement which will later arise, in a way that will not decrease his faith in God.

YOUNG PEOPLE'S WORK

The second day was given to a program on the Relation Between Denominational

and Interdenominational Young People's Society Work. There were some excellent addresses given but they did not come very close to the subject. There were many things helpful to the young people's society, so I will give the outlines of the addresses as well as I could take them.

I. Topics and Study Course. W. E. Chalmers, D. D.

1. Should be topics close to young people's minds. With variety.
2. Should invoke thought on the part of the leader, if not compel.
3. Should cultivate Christian experience.
4. Should make the Bible attractive. Bible is too much a closed book—uninviting.
5. Should cause young people to accept Christ's standards, in comparison with Old Testament standards.

II. Age Limit. Frank W. Lore Jr.

A very indefinite proposition.

1. An age limit is necessary. If none, the Christian Endeavor will be run by older minds.
2. If too limited, we lose the influence of older minds.

The second is likely to be the more common.

III. Local Federations. Dr. Landrith.

We find federation in all things except religion. Not so much to encourage as to give opportunity for coming in contact with others for the sake of learning new and more efficient ways.

IV. Reform Movements. Rev. Daniel A. Poling.

1. Constructive reforms. Study classes. Citizens in training. Community surveys. Coffee houses. Comfort stations. Peace programs.
2. Destructive campaigns. Against the saloon and immorality.

V. Loyalty to the Church. R. W. Veach, D. D.

Loyalty develops courage, devotion, leadership.

1. Loyalty to Christ.
2. Loyalty to a conception of the Christian Church as the body of Christ. Such a conception helps to hold in time of outside destroying influence.

3. Loyalty to a denominational consciousness. Missionary program. Loyalty is a most normal condition, not something artificial. If this is not guided in the church, it will find expression elsewhere. School, class, lodge, etc.

VI. Unreached Young People and Evangelistic Campaigns. W. F. Sheridan, D. D.

There are the different classes in the community which must be recognized.

1. Unconverted.
2. Those converted, with other, distant, church affiliation.
3. No church connection. Very few are willing to confess no connection.
4. There should be a constituency roll along with membership roll.
5. Community canvass. Young people should follow the moving wagon. Business men are ever alert for new customers. The speaker told of a time when he moved to a new place. A man met his wife at the station and asked if she was Mrs. Sheridan who was to move into number —. She said yes, and then he took her grips and showed her to the right number. As she turned to thank him, he said he was the milkman and would like to deliver milk to them. He got the job.

6. Evangelistic Campaigns.

- (a) Visiting before the campaign.
- (b) Following up the interests.
- (c) Gospel team work. Witnessing for Christ.

VII. Efficiency Standards.

All standards must be such as will get results.

1. Standards must include plans for the development of deeper spiritual life. (1) Prayer. (2) Testimony. (3) Quiet Hour.
2. Educational. Start where the person is found. Begin with a leaflet but keep advancing.
3. Training. Make the weakest strong.
4. Service.

Here a suggestion was made in regard to the age limit. A Christian Endeavor coach could be used to advantage.

VIII. Life Work Decisions. Rev. O. T. Deever. him the success he will surely earn.—
Brookfield Courier.

1. Magnifies the ministry. Stop talking about hardships.
2. Special service.
3. Encourages parents to dedicate children to a definite work.
4. Makes ready for a response to a call for unselfish service.

On the last day of the conference the delegates were guests to luncheon of the National Temperance Union under the direction of the Federal Council. During luncheon we were addressed by Dr. Rufus W. Miller and Mr. Albert R. Rogers. They told us something of the great work they are attempting to do in the way of temperance exhibits at expositions and great gatherings of all kinds, also of the work of demonstration of the evils of drink in some of the great manufacturing plants of the country. They are also planning for an Educational Temperance study which has been specially prepared for use in young people's meetings, Bible classes, etc. Such booklets will be furnished to those who wish to take up this study. Those who wish this literature can obtain it by addressing Albert R. Rogers, Stock Exchange Building, 1411 Walnut St., Philadelphia, Pa.

*Bridgeton N. J.,
March 21, 1916.*

Mr. Worden in Brookfield

On April 1 the proprietorship of the *Courier* changes from Stillman & Spooner to Lynn A. Worden. Early in the winter an understanding was arrived at between Mr. Worden and the present publishers for the transfer to him on that date of the building and printing plant, subscription list and good will of the business. . . . Mr. Worden, our successor, has spent several years of his life as a resident of this community. He knows its people and is acquainted with its needs. He is a graduate of this office and a first-class printer. As editor and publisher of two country papers and as foreman and manager in two city publishing concerns he has gained a valuable experience which fits him well for the work he is to undertake here. His energy and capabilities will be manifest in the conduct of his business and we bespeak for

When men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are very little ones.—
F. W. Faber.

Mr. Burch in Plainfield

Lucius P. Burch, who has been foreman in the office of the *Westerly Sun* for several years past, has accepted the position of manager in the office of the American Sabbath Tract Society, publishers of the *SABBATH RECORDER*, at Plainfield, N. J. He succeeds L. A. Worden, who resigned to become the publisher of this paper. Like Mr. Worden, Mr. Burch is a graduate of the *Courier* office and with a number of others we might mention has made good, in which fact we take pride. Mr. Burch is in every way capable and we feel sure he will fill the place most satisfactorily.—
Brookfield Courier.

Quarterly Meeting

The quarterly meeting of the churches of southern Wisconsin and Chicago will convene with the Milton Junction Church, April 21-23, 1916. General theme: The Life More Abundant.

Program

- Sabbath Eve
- 7.30 Song Service, led by Male Quartet
Sermon and Conference Meeting—Pastor C. B. Loofbourrow. Theme: The Excellent Exchange (Phil. 3: 7-9)
- Sabbath Morning
- 10.30 Sermon—Pastor L. C. Randolph. Theme: The Conquering Christ
- Sabbath Afternoon
- 2.30 Program arranged by the Sabbath School Board
Juniors and Intermediates in Sabbath-school study in church parlor
- Sabbath Night
- 7.30 Program arranged by the Woman's Board
8.15 Sermon—Rev. George W. Burdick. Theme: The Spirit that Quickeneth
- Sunday Morning
- 10.30 Business
11.00 Sermon—Pastor C. S. Sayre. Theme: Glorifying in the Cross (Gal. 6: 14)
- Sunday Afternoon
- 2.30 Program arranged by Carroll West, representative of the Young People's Board
- Sunday Night
- 7.30 Sermon—President W. C. Daland. Theme: The Life More Abundant
O. S. Mills,
Secretary.

CHILDREN'S PAGE

Clean Hands

Mother's checked kitchen apron reached from Phoebe's chin to her toes, and she stood on a wooden stool as she washed the dishes. But even though she was such a little girl, her hands worked so quickly in the warm suds, and the dishes were so clean as she placed them in the rinsing pan, that any one would have said, "Ah, this is not the first time that Phoebe has washed dishes. She has learned how by doing it very often." And as Phoebe worked she sang so merrily that any one would say: "Phoebe likes to help her mother, even though the work is dish-washing."

While she was singing the door opened and Mabel peeped in. Mabel was Aunt Mabel's little daughter and Phoebe's cousin.

"Oh, how can you sing when you wash that greasy pan? Ugh, the thought of how your hands feel makes me creep," and Mabel looked at her own pretty hands. "I will not wash dishes."

"But it is the last of the week, and Nora can not do more than the baking. It is mother's busy day, and she needs help." Phoebe polished till the pan shone.

"Well, I wouldn't do it," Mabel cried and ran away.

When the dishes were all put away on the pantry shelf, the small hands did look a little red, but do you think Phoebe cared for that when mother called: "Thank you, Phoebe dear. You have made the whole morning easier"? She did not take the checked apron off, for she knew that mother was hurrying to find time to polish the silver. It was a slow, tedious task, but mother had said, "I must try to do it."

Phoebe knew why. Uncle Matthew was coming to spend a whole week with mother. Uncle Matthew was the brother mother loved so dearly and had not seen since he went away to a far country to be a missionary. Phoebe was such a tiny little girl that she could not remember the day at all, but mother often told her the story.

In a short time the silver knives and folks and spoons were spread on the kitchen table, and how they began to shine! First, a dab of powder on the soft chamois cloth, then round and round went Phoebe's fin-

gers; not a dark stain escaped her notice. Suddenly the door opened. "Look at your hands. They're as black as a piece of coal." Mabel had come in. As she spoke she rolled her own dimpled hands in her white apron.

"It'll all come off," laughed Phoebe. "Well, I wouldn't do that. I thought you'd be ready to come out by this time."

It did take a good deal of scouring to take the stains away from the fingers when the bright silver was laid away in its place, but do you think Phoebe cared after she heard mother say to Nora, "See what the child has done! She is a little treasure"?

The clock on the kitchen mantel warned Nora that dinner time was coming, and she cried: "What shall I do! The vegetables are not ready. The baking and the extra work have made me late."

"I'll peel the potatoes, Nora. Let me." It was little Phoebe who spoke.

"You, child! They'll stain your hands again."

"Oh, the stain will all come off." Soon Phoebe was seated on the low kitchen stool, with a pan in her lap almost as big as herself, peeling potatoes, so that father's dinner should be ready on time.

Again Mabel popped her head through the kitchen doorway. "Well, you're the queerest girl!" she called.

"Queer girl, indeed!" snorted Nora. "Never a wee bit of help have ye given your mother and she as busy as Phoebe's. Ye ought to be full of shame when you look at your lazy, white hands."

Uncle Matthew came, and Phoebe soon found him to be as dear an uncle as mother had said. He had the strangest way of looking at one. Phoebe said to herself: "I believe he can almost see what I think." Of course this was not quite true, but certainly Uncle Matthew was very wise. He was so wise that it was not long before he understood just why Phoebe's mother was so gay and happy and rested, and why Mabel's mother sometimes seemed almost too tired to smile.

Both little cousins wondered when, the day before he went away, he caught their two small hands in his big one; side by side they rested; Mabel's soft, dimpled, white ones, and Phoebe's, roughened and red, with here and there a stain. Slowly he said:

"Beautiful hands are those that do Work that is earnest, and brave, and true. Moment by moment the long day through."

"It's a big mistake to think that loving work makes them ugly, my dears."

The next day, when Uncle Matthew kissed Phoebe good-by, he pinned a beautiful gold and pearl pin under her chin as he whispered, "A badge of honor for the little maiden whose hands and heart are pure and clean and good and beautiful, because they are ready to give loving service."
—*The Canadian Baptist.*

Letters to the Smiths

To Tom Shirley-Smith.

MY DEAR PROSPECTIVE NEPHEW: I received your pleasant letter in due time, and will undertake to answer it in the same frank spirit with which it was written. I may not, however, get around to all your interrogation points.

You speak as if you and Kate have got so far along that your plans for the future are pretty well settled. I am truly glad that you are anxious to put yourself into harmony with her religious convictions. Your sincere desire to be *honest* means a great deal.

Let me assure you that it is no light matter for two young people not in religious harmony to set up a home, especially if one has, like Kate, positive religious convictions, while the other is not very particular. It is, of course, worse when both have positively opposite convictions. In such case they are almost sure of unhappiness. They would much better be true to a sense of duty, and remain apart.

As I understand it, while Kate is a loyal Seventh Day Baptist you are—neutral. If so, you can not, as a good man, ask her to become neutral, too. I mean that if you truly love her you will not ask her, just to please you, to violate her conscience. I am of the opinion that one good reason for your loving Kate—the principal reason, perhaps—may be found in the very fact of her conscientious devotion to principle. Not at all, then, could you wish her to give up that in her character for which you not only love but admire her. Should she thus violate her conscience she would by so doing put herself into an attitude whereby she might yield in other matters of right and wrong—to lesser devotion to duty; and you know she would not then be the true woman she is now.

I know Katie, and I love the girl for her

settled purpose to do what she believes is right. I have seen her grow up from innocent, teachable childhood into noble young womanhood; and I hope she will become yet stronger and truer as the years go by. I do not wish you, Tom Shirley, to trifle with her convictions of duty. If you two are to marry, your religious life should be in as nearly perfect harmony as possible. Your home should be such that the children who may come to bless you will become just as loyal, just as strong of conviction, as Kate is now. This they will not do if you and she are not in religious harmony. If Kate keeps the Sabbath and you do not, there will be no real Sabbath in your home. Under such conditions a woman like Kate could not be happy. The chances are that she would be very unhappy, however much she might try to hide the fact from you. And a hidden unhappiness is, I think, worst of all.

Now see here, Tom Shirley, as you are a true man do not trifle with this matter. If you truly desire to make Kate happy—I presume you have told her more than once that you would die for her happiness—you'd better undertake to *live* for that worthy purpose. You would better either help her in her devotion to duty—or not marry her.

You seem to have an honest heart—open to conviction. I am sure that you have no settled conviction that Sunday is the Sabbath. Even though you have been brought up to observe it as such, you do not now have much conscience in the matter. You are pretty well convinced that Kate is keeping the Sabbath, and that to continue to do so is quite necessary for her religious enjoyment. Then if you and she are to live together in a home of your own, you'd better keep it yourself, and keep it just as faithfully as she does, and go to church with her. Before you marry her pledge yourself to her that you will stand by her in her strong religious convictions and devotion to duty. If you are not yet able to have such convictions of your own, and it must fall to her to maintain home worship and teach your children the way of life, do you be loyal to her; and do you pray every day that you, too, may come into a conscientious, religious life. And now—before you marry—is a good time to begin thus to pray.

REASON OR EXCUSE, WHICH?

I may have met you, Tom, at the Conference at Milton last summer, yet without knowing you. I think, however, that you mean to be a sensible fellow. I think, too, that you ought to be too much of a man to excuse yourself for your so-called skepticism just because all preachers do not agree upon the interpretation of some Bible passages. Learned men in all the centuries since the Holy Scriptures were given to man have disagreed somewhat in their interpretation of prophecy, and they will continue to do so. Yet with reference to the noble spirit and divine teachings of the Good Book there is little difference of opinion. In these essentials the Bible is about as plain as the Third Reader—so plain that "wayfaring men, though fools, shall not err therein."

I beg of you, Tom, not to be easily led astray because of the varying opinions of men about just what is figurative and what is literal, what is allegory and what is history. The Good Book tells us that "holy men of old spoke as they were moved by the Holy Ghost," yet they used every man his own mode of expression. Your faith and mine in the Bible should not be disturbed in the least because Brother Edwin Shaw looks upon the Book of Daniel as he does. What difference need that make to us? How need it to affect our Christian life? In my childhood days I heard a preacher explain from charts every detail of the prophecies of Daniel. He told us that it was very plain to him that our world was to come to an end in a few years. Being a boy, and thinking from his way of talking that he must know all about it, I was badly scared. That good man went to heaven years ago, and the world still moves on in good order. I am glad now not to be disturbed by varying views of what the prophets intended to teach. I do not mean thereby to be made skeptical concerning the fundamentals of either the Old or the New Testament.

BELIEVE ON THE LORD JESUS CHRIST

Thomas, the Good Book says to you and to me, "Believe on the Lord Jesus Christ"—living in the meantime according to the Sermon on the Mount—"and thou shalt be saved." It does not say that in order to salvation we must believe literally in the stories of Nebuchadnezzar's dream, Jonah

and the great fish, and the serpent in the garden; that at Joshua's command the sun stood still, or that this world of ours—with plants, animals and our first parents—was created in six literal 24-hour days. Both learned and unlearned men—and women—have differed, do differ, and will continue to differ about, and discuss, the interpretation of these things; yet that should not make a skeptic of a bright, intelligent young man like you.

There are some very plain statements in God's word to men—"Remember the sabbath day to keep it holy." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." "Fear God and keep his commandments, for this is the whole duty of man." These words seem very plain, yet well-meaning people will differ in regard to their application to present-day Christianity. But for all this I can see no reason why you and I should discard Christianity. We have minds of our own to use to a purpose.

THAT SMILE

I suspect, Tom, that the perennial smile upon the face of the president of the Milton Conference is the lively, visible token of a soul with settled convictions with reference to his relations to God and humanity, and the fundamentals of the Christian religion. I have known him from his boyhood. In his early days he honored his father and mother by accepting joyfully the truths their Christian faith and example taught him; and he cultivated earnestly what has developed into a broad human sympathy. He might have narrowed down into a critical nature, and, because the preachers he heard from time to time—he was a churchgoing boy—disagreed somewhat, become skeptical of his good mother's faith and hope; but he chose not to do so. Now, in his mature manhood, he is too busy preaching from the pulpit, the platform, and in his daily walk and conversation, the great truths of Christianity to magnify differences of opinion. He is happy in harmonizing the great truths of the law and the gospel, and cheerfully inspiring both young and old with high ideals of Christian thought, purpose and service. Tom Shirley, do you wonder that he smiles? Suppose you and I smile with him.

Cordially yours,

UNCLE OLIVER.

SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,
MILTON, WIS.
Contributing Editor

Minutes of the Sabbath School Board

The regular meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, March 19, 1916, at two o'clock, President A. E. Whitford presiding.

Prayer was offered by Pastor L. C. Randolph. The following Trustees were present: A. E. Whitford, L. C. Randolph, A. B. West, W. H. Greenman, D. N. Inglis, Mrs. J. H. Babcock, G. W. Davis and A. L. Burdick.

The minutes of the last regular meeting and of a special meeting were read.

The Secretary reported that notices of this meeting had been regularly sent to all members of the Board.

The Committee on Publications reported that the matter of our publications and their relation to the Publishing House, as indicated in the resolutions passed at the special meeting of the Board held January 23, 1916, had been taken up with the Corresponding Secretary of the American Sabbath Tract Society, and a letter from the Rev. Edwin Shaw, Corresponding Secretary, indicating the action of the Tract Society was presented. Upon motion the report was accepted and the letter was ordered placed on file.

The Committee on Field Work reported on work that had been done since the last meeting, and supplemental reports were made by the superintendents of the Home, Adult, and Teacher Training Departments. The Subcommittee on Score Cards also made a report of progress. Upon motion these reports were all accepted.

The Treasurer, W. H. Greenman, presented his quarterly report, which, upon motion, was adopted as follows:

Treasurer's Report	
From December 19, 1915, to March 19, 1916	
General Fund	
Dr.	
1915	
Dec. 19, Balance on hand	\$310 42
Dec. 27, Eda R. Coon, Leonardsville, N. Y., S. S.	5 00
Dec. 27, G. M. Cottrell, Topeka, Kan., L. S. K.	5 00
Dec. 27, Mabel E. Jordan, Nile, N. Y., Church	2 45

Dec. 29, E. E. Whitford, New York, N. Y., Church	16 43
Dec. 30, Irving A. Hunting, Plainfield, N. J., S. S.	3 67
Dec. 30, Robert Van Horn, Farnam, Neb., Church	1 12
Dec. 30, Mrs. Eva L. Greene, Berlin, N. Y., S. S.	2 75
1916	
Jan. 2, B. I. Jeffrey, Milton, Wis., Church	13 00
Jan. 2, Mrs. D. J. Frair, Brookfield, N. Y., S. S.	6 64
Jan. 2, Mary S. Andrews, Farina, Ill., Church	2 64
Jan. 2, Mrs. A. M. Coon, Leonardsville, N. Y., Church	1 12
Jan. 2, Mrs. Amy K. Crandall, Little Genesee, N. Y., Church	1 60
Jan. 3, Allen B. West, Milton Junction, Wis., Church	4 85
Jan. 3, Geo. E. Murphy, Ashaway, R. I. Church	2 30
Jan. 6, Wm. M. Stillman, Plainfield, N. J., Church	19 18
Jan. 6, S. V. Davis, Shiloh, N. J., Church	9 40
Jan. 6, Höcker Fund, interest	20 00
Jan. 7, Leslie B. Tomlinson, Marlboro, N. J., S. S.	6 35
Jan. 7, Leslie B. Tomlinson, Marlboro, N. J., Church	2 40
Jan. 7, A. S. Childers, Salem, W. Va., Church	4 55
Jan. 10, P. B. Hurley, Riverside, Cal., Church	1 55
Jan. 10, J. B. Walker, Riverside, Cal., S. S.	2 41
Jan. 10, C. A. Emerson, Milton, Wis., S. S.	3 27
Jan. 17, N. C. Clarke, Farina, Ill., S. S.	3 56
Feb. 1, Mrs. Paul Johnson, Clarkston, Wash.	1 00
Feb. 1, Mrs. W. W. Clarke, Milton, Wis.	2 50
Feb. 9, Frank C. Burdick, Rockville, R. I., Church	68
Feb. 18, Mrs. E. W. Vars, Bradford, R. I.	2 28
Feb. 18, J. M. Maxson, Chicago, Ill., Church	6 38
Feb. 28, Phillip Andrews, Boulder, Colo., S. S.	5 25
Mch. 1, Curtis F. Randolph, Alfred, N. Y., Church	5 76
Mch. 6, Mrs. C. C. Van Horn, Gentry, Ark., S. S.	5 50
Mch. 16, Irving A. Hunting, Plainfield, N. J., S. S.	3 08
Mch. 17, Mrs. Martha Greene, Wellsville, N. Y.	1 00
	<u>\$485 09</u>

Cr.	
1916	
Feb. 24, A. B. West, Milton Junction, Wis., share in mimeograph	\$ 12 50
Mch. 6, Mrs. C. M. Burdick, Long Island, editing Visitor Jan., Feb., Mch., 1916	30 00
Mch. 6, Junior Quarterly Fund, editing Quarterly	17 50
Mch. 18, Dr. A. L. Burdick, Janesville, postage	1 00
Mch. 18, W. H. Greenman, Milton Junction, postage	1 00
	<u>\$ 62 00</u>
Balance on hand March 19, 1916	423 09
	<u>\$485 09</u>

Junior Quarterly Fund	
Dr.	
1915	
Dec. 19, Balance on hand	\$ 3 50
1916	
Jan. 6, Junior Quarterly receipts	73 64
Mch. 6, General Fund, for editing Junior Quarterly, 1st qr., 1916	17 50
Mch. 9, L. A. Worden, Plainfield, N. J., Junior Quarterly receipts	20 10
	<u>\$114 74</u>

	Cr.	\$114 74
1916		
Jan. 6, L. A. Worden, Pub. House, balance on 4th qr., 1915		\$ 40 55
	To apply on 1st qr., 1916	36 59
Mch. 10, L. A. Worden, Pub. House, to apply on 1st qr., 1916		20 10
Mch. 6, Mrs. T. J. Van Horn, Gentry, Ark., editing 2d qr., 1916, Junior Quarterly		17 50
		<u>\$114 74</u>
Mch. 19, Balance due on 1st qr.		\$ 36 19
	Höcker Permanent Fund	
	Dr.	
1915		
Dec. 19, Balance on hand		\$ 12 27
Dec. 29, New York Church		6 61
1916		
Jan. 6, Interest from Permanent Fund from Bank of Evansville, Wis.		20 00
		<u>\$ 38 88</u>
	Cr.	
1915		
Dec. 29, Bank of Evansville, Wis., certificate of deposit		\$ 18 88
1916		
Jan. 6, General Fund		20 00
		<u>\$ 38 88</u>

It was moved and carried that the Treasurer be instructed to loan from the General Fund to the Junior Quarterly Fund \$100 to be used in meeting the bills from the Publishing House for printing the *Junior Quarterly*.

Correspondence was read from the Rev. J. E. Hutchins and Ethel C. Rogers and others. It was voted that the expenses of Mr. Hutchins in attending the Conference on Young People's Work, in Philadelphia, as a delegate from this Board, be paid by the Sabbath School Board.

A bill for \$1.70 for Home Department cards and postage in favor of Mrs. J. H. Babcock was, upon motion, allowed and ordered paid. It was voted that the matter of investing the funds of the Board be referred to the Committee on Finance, with power.

The minutes were read and approved.
Adjourned.

A. L. BURDICK.

Lesson IV.—April 22, 1916

THE GOSPEL FOR THE GENTILES.—Acts 10: 24-48
Golden Text.—"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." Acts 10: 34, 35.

DAILY READINGS

Apr. 16—Acts 10: 24-33. The Responsive Heart
Apr. 17—Acts 10: 34-48. Gentiles Received
Apr. 18—Acts 11: 1-18. Peter's Report
Apr. 19—Ps. 72: 1-10. The Universal Kingdom

Apr. 20—Ps. 72: 11-19. The Righteous King
Apr. 21—Zech. 8: 18-23. Flocking to Jehovah
Apr. 22—Jonah 4: 1-11. Universality of Divine Love

(For Lesson Notes, see *Helping Hand*)

Home News

LOST CREEK, W. VA.—If the editor can use some words from our corner at this time when he is not loaded with papers from Conference, or the associations, it is a privilege to offer a few thoughts for our denominational forum—the RECORDER.

It must certainly be a person very disinterested in our cause as a people that can not find much excellent thought in the RECORDER relating to our great, human, Seventh Day Baptist family. Please indulge me the above use of the word great in this connection for such reason as we find for saying that the length of a man's life is not best measured by the almanac, but by his good deeds. Just so, we do well not to harp on our littleness or bigness by the arithmetic, but greatness of our cause. We have been told that the best people read the Psalms often. Let me add—and the RECORDER.

At our March quarterly meeting at the Lost Creek Seventh Day Baptist church we had a very happy experience. We have had many, but none just like this one. It is not often that a brother will come along with so good a confession of his past failings and turn into the service and fellowship so nobly, and it was most heartily received by the audience which at once gave the glad hand of welcome. He had been moved toward this experience for many months, then at our village meetings among the many friends and neighbors who were on the move for spiritual growth in the revival services, he found courage for this new decision. He had long felt the force of the fact and conviction that he was away from the Father's service, feeding his soul on husks rather than true spiritual food for life and service.

Our Lost Creek High School is making a good beginning this year. You might well suspect it if you know that the moderator of our church is a prominent member of the Board of Education, and that he has a young brother at the head of the faculty of Alfred University. The course of study will be advanced next year and there will be more teachers.

As to roads, we have them, but we have yet only the one mile of pavement, and the hauling of much iron over our roads this soft winter has moved deeply toward the heart of Mother Earth. Hence we are no more sure than we were six years ago of having good roads for association by the first of May. The Salem College faculty is no more willing to have it amid the rush of its usual closing of the school year. Therefore, in 1917, we are appointed to go up into Penn's Woods the second week of September and hold our session. The Eastern, Central, and Western will probably connect up. All ye other good folks will please fall in where it suits you best. Our delegate will be there if invited.

M. G. STILLMAN.

CHICAGO, ILL.—The Seventh Day Baptist church and society held a poverty social Wednesday evening, March 22, at the home of Mr. and Mrs. J. M. Maxson. About fifty people were present, a number looking quite poverty-stricken as to attire. Supper was served and every one enjoyed the musical program composed of violin, piano and vocal selections.

Rev. L. C. Randolph was calling on Chicago friends during last week and attended the church social.—*Journal-Telephone*.

ALBION, WIS.—The hard times social, which was held last Thursday night, was a great success. A short program was rendered by members of the society, and the Young People's orchestra played a number of selections. Mrs. Martin Gunderson took the prize for representing hard times the best. Lunch was served to about one hundred ten. A good time was reported by all present.—*Journal-Telephone*.

PLAINFIELD, N. J.—The seventy-eighth annual meeting of the Seventh Day Baptist Church of Christ at Plainfield, N. J., was attended in the afternoon by 100 persons and in the evening by 175. Theodore G. Davis was moderator and Asa F. Randolph clerk. After a song service, led by Roy Titsworth, and devotional services by Pastor Edwin Shaw, the congregation listened to the annual reports of the trustees and treasurer, from which we learned that the expenses of the church and parsonage for the year amounted to about \$4,200, and the total net receipts from all sources and for all purposes, to \$5,436.69. The latter

included a loan of \$800, rents, and gifts from the people. The net income from invested funds was \$1,303.81.

The church gave to the Missionary Society, this year, \$275.50, to the Tract Society \$260.96, to the Sabbath School Board \$103.50, to the Theological Seminary \$114.09, and to the Y. M. C. A. and other local missions \$100.34.

The Woman's Society for Christian Work raised during the year \$347.30, of which all but \$41 was used for benevolent purposes. The trustees' budget for church expenses in the coming year, amounting to \$3,900, was adopted, and the church learned with regret that it had a debt of \$500. A committee to raise this money was immediately appointed, with instructions to report at the evening session. When, two hours later, this report was called for, the committee reported pledges enough to pay all the deficit and that more than half the money had been already paid over. This was good news and we all rejoiced.

The social hour between sessions was spent in visiting and in partaking of luncheon prepared by the ladies. Some forty non-resident members reported by letters, which were read aloud and enjoyed by all. The meeting closed with the song, "Blest be the tie that binds."

Dr. Edwin H. Lewis' Book

"Those About Trench," by Edwin Herbert Lewis, is an unusual novel of American life that is decidedly brilliant in spots. It is the story of Dr. Isham Trench, of Halsted Street, Chicago, and of various human beings whose influence had part in shaping his life and opinions. Lovers, strange Orientals, odd Americans, factory girls, are thrown together in a jumble that nearly strangles the story, but nevertheless the book is interesting and gives promise by its strong, vivid style.—*American Review of Reviews*.

The desire to look back over the past is a sign of age and weakness; we need to look forward, and develop into what we are capable of becoming. What heights are we now striving to occupy?—*E. J. Dinsmore*.

DEATHS

WARNER.—William Wallace Warner, son of Amos and Polly Warner, was born in the town of Verona, near Higginsville, Oneida Co., N. Y., June 8, 1831, and died February 5, 1916.

His entire lifetime was lived in or near the community where he was born, and all his life he had been an active, hard-working man. He was the second of a family of ten children, two sisters only of which survive him—Mrs. Eliza Burdick and Mrs. Maria Rathbun, both of Utica, N. Y.

He was married to Angeline Williams, January 2, 1851. She died March 29, 1907. There are four children of this union who are left to cherish the memory of a kind-hearted father. They are Mrs. Ida Thayer, Mrs. Zilla Showdy, and Henry B. Warner, of Higginsville, N. Y.; and Albert W. Warner, of Brooklyn, N. Y.

During the later years of his life he had not only been afflicted with extreme deafness, but for the past two years of his life he suffered total blindness. He had been faithfully cared for in the home of his son, Henry.

Funeral services, held at the home, took place February 8, 1916, and interment was made in the Higginsville Cemetery.

R. R. T.

CRANDALL.—Near Alfred, N. Y., March 4, 1916, Charles H. Crandall, aged 77 years, 10 months and 8 days.

Mr. Crandall was the son of Rogers and Hannah McDougal Crandall and was born in Alfred, N. Y. With the exception of two years spent in the Federal Army during the Civil War his life was spent in Alfred and vicinity. He was mustered into the service of the United States, May 16, 1861, and served till the expiration of his term of enlistment, May 22, 1863. He was in many battles, among which were Antietam, Fredericksburg and Chancellorsville. Since returning from the service of his country he has followed farming. He is survived by two sisters—Mrs. Lucy Chadwick, of Grand Rapids, Mich., and Miss Mary A. Crandall, of Alfred, who kept his home and fitted her life into his needs.

Funeral services were conducted by Pastor William L. Burdick, March 7, at the home of Mrs. James R. Crandall, in Alfred, N. Y., and burial took place in Alfred Rural Cemetery.

WM. L. B.

MAXON.—Fred J. Maxon, son of Mr. and Mrs. Henry Maxon, was born at Walworth, Wis., January 22, 1862, and died March 4, 1916.

He attended the old district school at Walworth and the Big Foot Academy. About thirty years ago he went to Chicago. He was in the service of the street railways for some time. He held a responsible position in the safety deposit vaults of the Central Trust Bank until the close confinement and poor ventilation brought on severe attacks of rheumatism. He has recently been Pullman car conductor on the C. M. and St. P.'s finest trans-continental train. His

death was due to sickness caused by exposure in a severe storm on the Pacific Coast.

Mr. Maxon was a genial, likable man, faithful to any trust committed to him. He had many friends.

Funeral services were held in Chicago at Covenant Presbyterian church, of which he was a member. Brief services were also held at Christ Lutheran church, Sharon, Wis., attended by his widow and adopted daughter, his three brothers and three sisters, and others. These services were conducted by his boyhood friend and schoolmate, Rev. L. C. Randolph.

L. C. R.

DAVIS.—Charles Grandison Davis was born in January, 1822, on Big Flint, Doddridge County, W. Va., about four miles from Salem, and died March 8, 1916, near the place of his birth, having passed by two months his ninety-fourth year.

Brother Davis was married to Miss Amanda M. F. Harper, January 29, 1846. His first wife having died, he was married May 2, 1867, to Mrs. Elizabeth Randolph Sutton. He was the father of twelve children by his first wife, and to the second union nine children were born. He is survived by his wife, who is in her eightieth year, by ten children, eighty grandchildren, more than a hundred great-grandchildren, and lived to see members of the fifth generation.

Mr. Davis was one of the early pioneers. He was native born, but his father came from the East with the first settlers of Salem and vicinity, and blazed the trail through unbroken forest to the Big Flint country, where he built his cabin and established a home. Here the subject of our sketch was born and grew up, helping to conquer the forest and subdue the soil. Here he in turn founded a home, reared his children, and gained considerable competence, for his generation. For seventy-one years he was a member of the Salem Seventh Day Baptist Church, and a consistent and generous supporter. Although living at a considerable distance, until too feeble to make the journey he was regular in attendance upon its services. He was a good neighbor and a reliable citizen—one of those honorable, upright men to whom this generation owes so much.

Funeral services were held at the church of which he was a member, and were conducted by his pastor, Rev. A. J. C. Bond, who came from Louisville, Ky., to render this last service, and the body that has held his spirit for almost a century was laid away in the cemetery by the church. In his last illness he was tenderly cared for by his children, and the body was borne to the grave by six grandsons. To all of these he left the heritage of a good name. A. J. C. B.

CRANDALL.—In Westerly, R. I., March 11, 1916, Benedict Crandall, in the eighty-eighth year of his age.

He was the son of Thier J. and Lucy Nye Crandall and was born in the town of Westerly, July 6, 1828. In early life he professed faith in Jesus Christ as his Savior and witnessed the same before the world by being baptized and uniting with the First Westerly Seventh Day

(Continued on next page)

The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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

Terms of Subscription

Per year\$2.00
Per copy05

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

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.

Advertising rates furnished on request.

(Continued from preceding page)

Baptist Church, at Dunn's Corners, R. I. This was on January 10, 1847. In 1867, he was married to Ruby Wilcox, who passed beyond many years ago. One daughter was born from the union, Miss Harriet Crandall, of Westerly.

Our brother was a quiet man, a man who loved his garden and his home and rarely, of later years, went far from them. Beside the daughter already mentioned, who has been a faithful companion to her father, he leaves one sister, Mrs. Abbie Langworthy, now in her ninety-seventh year. The funeral was held from the home on Beach St., Westerly, R. I., March 13, 1916.

C. A. B.

WILSON.—Marion Frances Wilson, the only daughter of Mr. and Mrs. J. Alfred Wilson, was born at New Brunswick, N. J., June 30, 1902, and died at Dunellen, N. J., March 26, 1916, being in her fourteenth year.

Farewell services were held at the home, conducted by the pastor, Rev. H. L. Polan, of the Seventh Day Baptist Church of New Market, N. J.

The floral tributes were beautiful and abundant and bore evidence of the esteem in which Marion was held by loving relatives, neighbors and friends, and by her schoolmates and teachers. Her sweet and patient disposition and conscientious spirit endeared her to many hearts. Marion's greatest interests in life were her day school, her Sabbath school and Junior Christian Endeavor society, and her home, in all of which her sincerity and devotion were most deeply felt.

About a year ago she expressed a desire to be baptized and join the church, but owing to her condition of health, being a frail child, it was thought best to postpone it. Her faith in her Savior and her desire to do his will were striking characteristics of her short life.

She leaves to mourn her loss, father, mother, an only brother Austin, aged eleven, her two grandfathers, and many other relatives and friends. Burial was made in the Hillside Cemetery at Plainfield.

H. L. P.

I have taken my good deeds and bad deeds, and thrown them together into a heap, and fled from them both to Christ, and in him I have peace.—David Dickson.

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The Sabbath Recorder

For, lo, the winter is past, the rain is over and gone: the flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.
—Canticles 2: 11-13.

Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness.—Psalm 65: 9-11.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.—Isaiah 61: 11.

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REV. ABRAM H. LEWIS, D. D.
Sabbath Writer and Orator
1836-1908

The Board of Directors of the American Sabbath Tract Society is asking the churches of the Seventh Day Baptist Denomination to unite in celebrating the last Sabbath in May of this year by turning all the services of the churches of that week into a grand rally for the Sabbath

May 27, 1916
SABBATH RALLY DAY
for Seventh Day Baptists

The Sabbath merits our earnest and loyal and best support. Let us emphasize its value and its importance to us and to the world by entering enthusiastically into this united effort

Outline programs that can be adapted to each community will soon be published in the Sabbath Recorder. Watch for them. Printed copies in leaflet form will be sent on request to the churches in sufficient quantities to supply each person



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