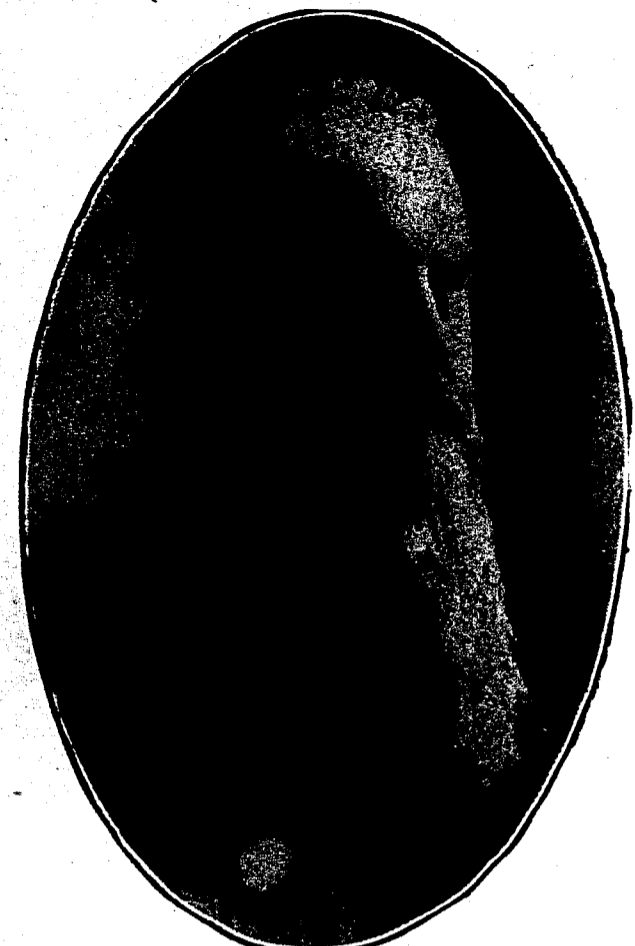


The Sabbath Recorder



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

An outline program was published in the SABBATH RECORDER, April 17, 1916. Copies printed in leaflet form will be furnished free in sufficient quantities to supply each person, *on request*. Pastors and Superintendents please take notice, and write *at once*, stating how many copies are needed.—
American Sabbath Tract Society,
Plainfield, New Jersey.



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

OUR country can never be properly prepared until all the saloons are closed. Drinking in an army and navy makes inefficiency. The day has come when only the efficient nations will survive.

In the last fifty years, the manhood of this country has been undermined by drink. We are headed the same way. We shall rot inside so long as the saloons continue their traffic. We shall not be any more fit to defend ourselves than was Rome.

A crisis has come in the world's history. We are the only great nation not yet immersed in war. Some day we are going to have war. We are not going to make it; it is going to be forced upon us. And we must be ready to meet it. We must be ready with something else beside ships, soldiers, guns. We must be ready with the right kind of men. We are not going to have those men if we as a nation continue our drinking. There is no half-way about it. It is abstinence or drink. When you consider efficiency, there is no such thing as temperate drinking.

The inefficiency due to drink in the living generation is multiplied many times over in loss for our coming offspring. Its continuance hastens general debauchery. That is why nations have perished and left only bleaching bones by the wayside. That is why, if we want to be prepared to face the most efficient of the world, no matter whether that nation be Asiatic or European, we must get down to business, eliminate the drink and give efficiency a chance.

And that is why a vital part of the movement for preparedness sweeping over this country today should be directed against the saloons.—Richard P. Hobson.

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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. 19

PLAINFIELD, N. J., MAY 8, 1916

WHOLE NO. 3,714

Don't Forget Missionary Day

Please do not forget that Sabbath Rally Day, on May 27, is Missionary Day too! Study carefully the message in last RECORDER from the board to the churches and lay your plans to lift all together on Rally Day to clear up the Missionary debt.

Some churches are already talking the matter up and planning for a special offering. Much will depend upon how well we do talk it up. Somehow we feel sure that our people East and West will respond nobly to this call. If we all take hold with a hearty good will, if pulpit and pew unite with enthusiasm to carry out the plan, we have no fears for the result. If the plan fails, it will be from neglect or indifference, and we can not believe our people will be guilty of either. Lone Sabbath-keepers, little churches and large ones, should unite to make this Rally Day one long to be remembered. If we all do our part, there will be no more Missionary debt after May 31.

"Letter From the Front" On another page we give our readers an interesting "Letter From the Front." by Robert West, regarding Salem College. We are all familiar with the fact that, in these war times, when strict censorship forbids the naming of the place, "Somewhere in France," "Somewhere in Russia," "Somewhere" in some other country at war is the nearest we can come to locating the scenes that, by photograph or word picture, reach us from the front.

Salem is certainly at "the front." For years she has been on the fighting line in West Virginia, and we know her struggles are not over yet. She has made a brave fight and "A Letter From the Front" will be appreciated by every one who has had Salem's interest at heart and who has known about her struggles.

The article referred to was sent us by Mrs. Nettie M. West, from Milton, Wis., with the following explanation.

I am sending you a paper for the RECORDER which was written by Robert West, of Salem, for the Young People's Hour of the quarterly meeting of the churches of southern Wisconsin.

It was with the thought of interesting the people of this vicinity in Salem and Salem College that I asked for the preparation of this paper, and now I feel it should have a wider publicity and so I am sending it to you.

I am very anxious for the best interests of Salem College, and am hoping some good may come to this institution from the paper. Then I hope it may awaken an interest in Conference too.

We are glad to learn that Mrs. West has secured some little financial help for the college, and sincerely hope many friends will be found willing to aid in paying the debt on the fine new building that now stands on the site of the dear old college known to the editor so many years and recently destroyed by fire.

Change Hitching Posts In one of Dr. Biedewolf's powerful sermons he told the story of a man who had accepted Christ after years of life as a drunkard, but who in a few months fell back into his old ways again. Being called before the church, he said he was ashamed of his weakness and sorry he had been overcome by his appetite. A remark from his pastor to the effect that it had turned out just as he had expected called forth from the poor man an expression of surprise; for he had supposed his pastor had confidence in him. Upon this the pastor explained that he did have confidence in him when he became a Christian and had had great hopes that he would hold out, until he saw him whenever he came to town hitching his horse at the same old hitching post he had used for years, within fifteen feet of the saloon where he had spent hundreds of dollars and from which many times he had come stupefied with liquor.

There was little chance for that new convert while he used the same old hitching post. What he needed to do was to flee from his old haunts, to keep away from the companions of his sinful years and from the places where every influence

tended to arouse appetite and draw him from Christ.

Mr. Biederwolf thought that old hitching post would explain the difficulty with about nine tenths of the backsliders from the Christian life. We can not be Christians without cutting loose from the old life. We must begin at the point of our besetting sin, which is always our weakest point, and the place where the temptation is sure to be greatest. It is folly to think we can pray, "Lead us not into temptation," and go right where we are sure to meet temptation in the strongest form it can come to us.

We all know what things in our lives are crippling us as Christians. In the case of one it may be strong drink; with another it may be the card table; with another, the dance hall; with another, the scoffing company he keeps; with another, the tendency to an impure life. No matter what it is that smothers spiritual life, troubles conscience, deadens the soul with a blight and keeps one from going forward in the heavenward path, that thing must be given a wide berth; it must be abandoned before perfect peace in Christ Jesus can possess the soul. One of the best things a young Christian can do is to "change his hitching post."

The Wayside Cross Among the precious songs that have stirred the hearts of men in the Biederwolf revival at Plainfield, N. J., none has been more effective than the dear old song entitled, "The Wayside Cross." High over the platform of the great tabernacle hangs a cross arranged with electric bulbs for lighting. When this song was announced the tabernacle lights were turned off, leaving the audience of six or seven thousand people in darkness. Somewhere near the front a single male voice sang:

"Which way shall I take?" shouts a voice in the night,
"I'm a pilgrim awearied, and spent is my light;
And I seek for a palace, that rests on the hill,
But between us, a stream lieth sullen and chill."

As the voice of the singer died away, far back in the rear of the tabernacle the voices of the male quartet took up the chorus:

Near, near thee, my son, is the old wayside cross,
Like a gray friar cowed in lichens and moss;
And its crossbeam will point to the bright golden span
That bridges the waters so safely for man.

As the singers reached the middle line, the cross burst into light and remained lighted until the song was ended. During the singing of the three stanzas, with the chorus between, the audience seemed spell-bound. Never did we witness more effective preaching of the gospel of the cross, and few who heard it can ever forget the message.

The Word of the Cross Paul magnified the **As the Power of God** power of the cross.

"Far be it from me," he said, "to glory, save in the cross of our Lord Jesus Christ." He wrote of the "word of the cross" as the "power of God," and regarded those who walked not according to his teaching as "the enemies of the cross of Christ." He looked upon the gospel as the power that reconciled those who were far off and those who were nigh, making them "one body by the cross"—indeed, the watchword of Paul, more than of any other New Testament writer, was the cross of Christ in which he gloried.

Jesus himself had a good deal to say about the cross. He often referred to his own cross, which he saw with prophetic eye, and used the cross as a symbol of Christian duty and of loyal service. If any one desired to be a true follower of him, he must take up the cross.

Is it any wonder that early in the Christian Church the cross became a helpful symbol of the gospel? When the disciples came to understand more fully the real meaning of the cross on which the Savior died—the cross to which the most important lines of Old Testament teachings converged, they were drawn toward it by ties of loyalty and true devotion until it became the banner under which they marched in the fight with sin. And so, through the ages, Christians of every name have looked upon the cross as the sign of their crucified Redeemer; they have filled their hymns with the gospel of the cross; and they will ever love to sing, "When I survey the wondrous cross," or "In the cross of Christ I glory," or "Jesus, keep me near the cross," or "Jesus, I my cross have taken," even unto the end of the world.

The cross as a symbol of divine love, of sacrificial redemption, and of human duty and loyalty belongs to no one church; it is our heritage from him who said, "And I, if I be lifted up from the earth, will draw all men unto me."

The True Cross

When speaking of the cross borne by Christ and upon which he died, if we think only of the cross on Calvary, we come far short of comprehending the full meaning of the term, "cross of Christ." Before the disciples had come to understand its fuller meaning, they must have looked upon the cross as only an instrument of torture. But by divine help, and by the study of the golden threads in the Old Testament, leading from the promise of the serpent-bruiser to Calvary; by studying the meaning of the lamb of sacrifice on every altar, from Abraham's lamb and the paschal lamb of Moses to the "Lamb of God, slain from the foundation of the world," they were enabled to comprehend something of the real cross their Savior had borne. The words of Jesus to Nicodemus concerning the uplifted serpent and the love of God must have shed, after the Master had gone, a flood of light upon the meaning of the cross.

To understand the full meaning one must look beyond the physical suffering to the agony of soul endured by the pure, the perfect Christ during his years of teaching. When the mob came to capture him in the garden his first words, "Are ye come out as against a robber?" reveal something of this distress of soul, and the very thought of being classed with thieves must have caused keener suffering than the blows received in the judgment hall. That kiss of Judas must have hurt Jesus more than the nails that pierced his hands, and to be regarded as a deceiver, to be scouted as a servant of Beelzebub, to be despised and rejected, with his motives impugned and his words maliciously misconstrued, must have been harder to bear than Calvary's cross.

Some one has painted a picture of Jesus as a boy at work in the shop at Nazareth, who, weary with his sawing, straightens up and stretches out his arms to rest them, whereupon the shining sun casts his shadow on the wall in the form of a cross. To find the true cross we must see the meaning and import of that shadow which was with Christ in all the years of his active life. He saw it all. Time and again he referred to the fearful end. He wrestled with powers of darkness until, in agony, he sweat great drops of blood. Unless we consider all these things, we shall not find the true cross of Christ.

What Are Our Crosses?

Christ told his disciples to take up the cross and follow him, and we sing, "The consecrated cross I'll bear." What do we mean? Let me illustrate. Two sisters are living in the same house. One is an invalid; the other is strong. The latter is offered a voyage of pleasure to the Old World with a company of friends. She has long desired such a trip, and now the door has opened and her expenses are to be paid if she will accept the invitation. But no; as much as she would like to go, she feels that duty calls her to remain at home and care for her sister, and she does so. This woman has taken up her cross.

Two boys are offered equally good opportunities to enter a business which promises great wealth. One, however, feels the call of duty to become a city missionary and spend his days trying to help his less fortunate fellows. To do this he gives up the business offer. That boy has found and taken up his cross. The missionary who leaves native land, home and loved ones to take the gospel to a people in darkness knows what it is to bear the cross for Christ.

But we need not look so far to find crosses, the bearing of which fulfils the command of the Master. Wherever our wills run contrary to God's will, there is our cross. This can be borne, in the gospel sense, only as we make our will conform to God's. A shepherd made this fact clear to his boy by taking two reeds, a long one to represent God's will, and a short one to represent man's will. When he laid the short one on the long one and parallel with it, there was no cross; but when the short one was run across the long one, then a cross was formed. Whenever we find our desires leading us into pleasures we feel that Christ can not approve, whenever we have to argue with conscience and then are forced to set our will against his will in order to carry out our plans, we have a cross to be taken up. We find Christ only by the way of the cross. If we have no crosses, we need to fear that we have no Christ. If we ask for Christ, we are pointed to the cross and there he will be found. "If any man will come after me, let him deny himself, and take up his cross, and follow me." "He that taketh not his cross, and followeth after me, is not worthy of me."

Pastors Changing

Rev. Royal R. Thorngate, of Verona, N. Y., has accepted a call from the Missionary Board to become general missionary in the Central Association, with Scott, N. Y., as headquarters. For five years he has been the faithful and beloved pastor of the First Verona Church, and his people are sorry to have him leave them. He goes to Scott early in this month. A farewell reception was given Brother Thorngate on April 23, at which time a large company of friends met at the parsonage and expressed their love for him by kind words and a gift of money. The *Rome Sentinel* gave an interesting account of this meeting. Addresses were made, reviewing the work of the pastor, and the pastor responded with words of appreciation for the help and sympathy he had received. He spoke of endearing memories that would ever linger with him.

Rev. Herbert C. Van Horn, of Ashaway, R. I., we understand, enters upon his labors as pastor of the church at Dodge Center, Minn., this week. Brother Van Horn has been the efficient pastor of the First Hopkinton Church for several years, and we have noticed that people of other denominations in the vicinity of Ashaway and Westerly have enjoyed his preaching services and called upon him frequently for help. He will be missed, not only by his own people in Rhode Island, but by those to whom he has ministered outside the bounds of his church. He is a Western man and we hope he will enjoy his new field of labor in Minnesota.

**Congratulations for
The New York Tribune**

One entire column of the *New York Tribune*, May 3, is given to brief letters of congratulation for the decision of that paper to close its columns to liquor advertisements. It is a great step forward when a paper like the *Tribune* takes such a stand, and every right-thinking man and woman will rejoice over it. Such action on the part of influential journals will go a long way toward diminishing the curse of the liquor trade. We do not see how any self-respecting newspaper can lend its influence to uphold the most unreasonable, ruinous, indefensible and un-American business in the world. Any paper that becomes an advertising medium for the saloon, thus co-operating with the liquor men

in their efforts to reach the dear ones in our homes, should not be allowed in any Christian family. The advertising paper becomes an ally of the causes it promotes, and if its pages are filled with advertisements of any business that curses the home, then the paper itself becomes a curse rather than a blessing.

**A Letter From the Front—"Somewhere"
in West Virginia**

Every good paper possesses what is known as perspective. In such an essay we look at the subject from a certain angle and from a certain distance. Even as we enjoy a picture of a house that shows only that limited portion of it that is visible from a point, say 300 feet to the east, better than we enjoy the architect's drawings of the same house,—drawings that are made as though the artist could see around corners and through walls, and as though he had looked upon the house from an infinite distance,—even as the former picture is more pleasing than the latter, so a good paper is more pleasing than a poor one in that the former possesses perspective, or a point of view that will bring certain details to the foreground in bold prominence; just as human interest enlarges certain details and relegates to the infinite background certain others.

Salem College is my subject. But I am not trying to describe the school as it is with everything on a proportional scale. To do so would either make this paper tediously long, or it would treat no detail of my subject fully enough to be satisfactory. So I say a good essay is written from a certain point of view. Now I am not saying that this paper is to be worthy of the name of an essay, but I will try to make it so, in so far as my perspective is concerned. And my point of view is that of an earnest desire for the welfare of the school.

From this point of view I see the new \$30,000 building. I think of the careful planning that went into every room of that structure. I think of the two pleasant lyceum rooms, the rooms for the training school, the art and music studios, and the scientific laboratories. I think also of the sacrifice of the men and women who have given their time and money that that structure might be built. And last, I think

of the money that friends of the school will give to finish paying for the building.

I think next of the new gymnasium across the street, a building that the city of Salem has long needed. I think of the large playing floor, and of the spectators' galleries above. I think of the other rooms in the building, all well equipped, the locker rooms, the bathrooms, and the offices. I call to my mind the many enthusiastic games that have been played on that floor this winter by college, high school, and professional teams, before audiences that were equally enthusiastic. I think of the efficient work of the physical director, Mr. O. B. Bond, who has given the gymnasium his careful supervision, and who has in a large measure been responsible for the efficient use to which the building and apparatus has been put. I think of the physical director, I say, and "aye, there is the rub." In other words, there is the perspective.

Mr. Bond, an athlete of no little experience, trained at Battle Creek as a scientific director of body-building and general physical culture, may be obliged to leave Salem College at the end of this year.

For three years he has had charge of the athletics and physical culture, at the same time pursuing studies in the college. But now his course is finished. He will receive his degree in June. The board of trustees of the college are unable to salary a man to give his full time to physical culture work, as the needs of this school would warrant. The board realizes that, without a trained director, the money spent in building the gymnasium is a poor investment, but,—and listen to this,—there are so many other important needs, that the board feels unable this year to finance the directorship.

Dr. Clark has said that undirected inter-collegiate athletics is not physical culture, and may be the exact opposite; and he realizes the danger that obtains in attempting to launch upon the coming year without a physical director aboard the college ship; but, under the present state of finances, the danger seems unavoidable.

It is like buying an expensive automobile and having no money left with which to buy gasoline; and, unless interested friends of the college come to the rescue, the car will stand in the garage to rust and get out of style; or, in other words, the gymnasium will not be efficiently used and will rapidly depreciate in value, for Mr. Bond

will be obliged to accept other offers. And it seems too bad, when we have in our own denomination a trained physical director, a man of strictest morals, when we have so excellent a gymnasium, and when we have the young manhood and young womanhood to train, that necessary arrangements can not be made to bring these elements together. Does it not seem hard to you?

The other interests of the school are especially hopeful. We have had with us this year, among the new teachers, Professor Polan in the department of physics and mathematics. Yes, friends, that is Ray, and he has made good, as you expected him to do, and has won his way to the hearts of the people of Salem. Then there is Mrs. Polan, whom people welcomed back with open arms. She, too, has done good service for the school. Her work is in the training department. Another especially strong teacher is Professor Karickhoff of the department of history and economics. Miss Cornelia Harkness, the head of the music department, has won the loyalty of every one by her untiring and self-sacrificing efforts for the good of the music of the school. Another member of the faculty, in whom you are interested, is Miss West. She, too, is a factor in the building of Salem, for next year she becomes the head of a large practice school organized by joint agreement of city and college boards. All these are hopeful signs of progress, signs that tell me that the year will end with a strong program for commencement week, and that the next session will be even better than this,—but signs, nevertheless, that speak of such progress in nearly all lines of college work, that it forces upon me the perspective that I take when I say that the department of physical culture ought to be as well manned as the others.

Now that you have heard what I have to say on Salem College, let me advise this: that you can get a more accurate and definite picture of conditions in Salem if you will come and see them with your own eyes. In other words, I want you to plan to come to Conference, and, better still,—but I will tell that later. I am leaving my perspective. I must get back to my point of view.

This summer the college is to hold the sixth session of the summer school. There are courses of interest to persons of all

walks of life. Some of the subjects offered are these: philosophy, psychology, child study, rural sociology, school management, sanitary science, agriculture, biology, geology, geometry, algebra, arithmetic, English literature and composition, history, civics, vocal and instrumental music. Besides these, if six or more individuals register for review work in any common branch, preparing for teaching, arrangements will be made for such a course. Special courses in basketry and normal art will also be given.

Then each week there will be with the school a lecturer sent out by the state university and the state department of education. These lecturers will discuss community service. Now, what do you think of that? Could any one select from a more practical and interesting curriculum for summer study?

But best of all is the faculty: Dr. C. B. Clark, president of the college and professor of philosophy and education; Professor S. B. Bond, professor of chemistry and biological science, also the president of Conference; Professor Polan, professor of physics and mathematics; William S. Long, instructor in English and history; and Miss Cornelia Harkness, director of vocal and instrumental music. Besides those are the visiting lecturers; Frank B. Trotter, president of West Virginia University; T. J. Harrigan, state supervisor of rural schools; M. J. Abbey, professor of agriculture; Charles S. Craw, professor of education; Earl W. Sheets, professor of animal husbandry; O. M. Johnson, professor of farm management; and A. J. Dadisman, assistant in farm management, all of the West Virginia University. Is not that an able faculty?

As I was saying when I was interrupted by my perspective, I want you to come to Conference and see the *college*, but better still I want you to come to Salem early enough to attend summer school. This is no idle dream but a suggestion of practical value to any one who wishes to push rapidly on in school work, to one who is required to take professional work in pedagogy, to one who has gotten behind in school work, or to any one old or young who enjoys studying interesting subjects under interesting instructors. Come to Salem and get acquainted with Salem College. See whether or not I have given

you an accurate picture of this splendid school. The summer term opens June 13 and closes August 11, thus completing nine weeks, doing a semester's work in each subject. So write at once to Dr. Clark or Professor Bond, asking them about the pre-Conference course in Salem College. You will then be prepared to pass judgment upon my perspective.

ROBERT WEST.

April 7, 1916.

"The Truth About Kansas"

REV. G. M. COTTRELL

This "Truth" is asked for. If all of the Kansas truth were told, not this RECORDER, nor many volumes of it, could contain the record. The question primarily refers to the *prohibition truth*, and is a hint that somebody has been lying. Not necessarily. Many criticisms can be made of as great and good a State as Kansas, and truthful ones too.

Enactment of a state-wide prohibition law does not over night convert everybody into temperance saints. The temperate drinker and the drunkard still love their drink and will try to get it. The law has not changed their appetites. Nor does the law reach every possible source where the liquid refreshment can be obtained. If near the state border the citizen can step over the state line and buy in Missouri all he wants. The interstate law allows shipments into the State of all the liquor individuals care to order for their own use, but a record of these has to be reported by the railroads to the county clerks. Bootlegging, too, can be carried on, and usually is, just as far as the bootlegger cares to run the risk of arrest, prosecution and fines. And then there are local communities and cities, in mining towns and border towns, where the local sentiment for the state law is not strong. Here officers are often elected that are very slack in enforcing the law, and in such cases plenty of violations can be found.

Other laws are broken even in Kansas, and the worst of crimes are sometimes committed. Our own beautiful capital of this splendid State has just witnessed such a horrible occasion this week. Yesterday was buried a beautiful little girl of nine years of age, outraged and murdered, and the building set on fire, all in broad day-

light (100 feet from a Christian church—S. D. A.), by a human moral pervert. But the moral sentiment of the people toward such things was better shown by the mob that pressed the jail doors demanding the suspect, and chased the officers that conveyed him to Lawrence; and when he was spirited away to the state prison at Lansing, it was more than the prisoners could stand and they nearly mobbed him. I am not advocating this mob rule but refer to it to show the strength of the moral sentiment against such crimes.

In an anti-temperance publication by the saloon interests, I find this statement: "They often refer to Kansas as the model State. Why, Carrie Nation got her reputation smashing saloons in Topeka, Kansas." Correct. I was here at the time; saw the broken windows and the splintered glass on the sidewalks; saw the little hatchet that did the business; sometimes sat at the same table with this Christian soldier and intrepid pioneer in the work of cleaning up Kansas.

Carrie got her reputation, if you please, in smashing saloons in Topeka, and *Topeka* has got *her* reputation in *keeping* them smashed. *Topeka* is surely a *saloonless* city now, as *Kansas* is *mainly* a *saloonless* State. Properly speaking, there is but one opinion on this question in Kansas today. It would be no more possible for our State to vote to go back to the old ways than it would for the United States to go back to slavery. Statistics are abundant, but they're tiresome and all too common.

Frances E. Willard said that "Kansas is away out on the picket line of progress, where mortal commonwealth has never gone before. It may be called with entire propriety the State of First Things,—the pleasant garden spot on which God tries experiments with humanity, to see how large and free we are capable of growing."

Governor W. R. Stubbs, in 1910, said: "Prohibition serves the child as well as the man. It is for the wife as well as the husband. It is for society as well as the individual. It is for the government as well as for the governed. In Kansas it pays the doctor his bills, the lawyer his fees, the pastor his salary. It helps the milkman, the farmer, the baker, the butcher, the grocer, the newsboy, the dentist, the bookstore, the photographer, the tailor, the

dressmaker, the merchant and the manufacturer. This is why the people of our State are so thoroughly committed to its support. Opposition to it has practically ceased in every quarter. Every political party in the State has publicly declared for the strict enforcement of the law. I want to tell you the truth about Kansas.

"First, I assert that drunkenness in Kansas has been reduced to such a point that I have not seen a drunken man in the city of Topeka, with 50,000 population, during the last twelve months; that I do not have any recollection of having seen a drunken man in my home city of Lawrence, a place of 15,000 people, for several years, that in making a campaign throughout the entire State and delivering public addresses in 92 counties, I do not recall seeing a drunken man through the year. So long as our sister State, Missouri, has saloons in St. Joseph and Kansas City, right on our border, there will probably be drunkenness in the cities immediately across the line, with nothing but a street to mark the difference between prohibition and open saloons; and so long as the federal government regards shipments of liquor as interstate commerce and permits wagonloads of beer to be peddled in the streets of Leavenworth, Kansas City, Kan., Atchison, Pittsburg and other cities along our border line, there will be more or less drunkenness in these cities.

"Second, I assert that, in the 105 counties of Kansas, I do not know of a conviction for perjury growing out of the prohibitory law.

"Third, I assert that the prohibitory law is now as easily enforced as any other law on the statute books."

Kansas, the saloonless, the slumless and snobless,—Kansas, the progressive, the enfranchised, is attracting the attention and admiration of the best from many quarters.

In the Ladies' Flying Squadron that recently visited Topeka, two or three of the prominent women from the East, including the daughter of Elizabeth Cady Stanton, declared their intention of becoming citizens of this glorious State of Kansas.

This week Mr. and Mrs. William Tilton were here from the East. They are on a trip of investigation and gathering material for special articles in a social survey magazine of New York. "I agree with Professor Carl Becker," said Mrs. Tilton,

"that Kansas is not so much a geographical expression as it is a state of mind. I have never been in a State where two notes seem to be so predominant—a desire for education and the belief that if a thing is right it can be put through. It is more New England than New England. I think it has achieved this by prohibition, that the saloon is ousted and the wages are really going into productive industries. I think you feel everywhere the general uplift that this gives. No one can enter the State without feeling great faith in the Kansas people. I am going to ask at the National Conference of Charities that each associated charity ask its chamber of commerce to investigate prohibition in Kansas. I think the East needs the Kansas spirit and its prohibition state of mind.

Mr. Tilton said: "Kansas is to us a perfectly marvelous place—a place where the wages of the workingmen seem to go to buy groceries and shoes instead of to the saloon. Kansas doesn't have the big problem of the East. Here you have public opinion with you, no corrupted courts, the economic value of prohibition right before you. Prohibition in Kansas is a great success even though you drink a little more than you should here individually. We have been calling what we find here, 'The Kansas State of Mind.' In the East we have the slums to deal with; many good people there of course, but the influence is bad. And then there is the great conservative class, which dislike to be disturbed by reforms. The slums drag you down; the conservatives hold you back, and there you are. Be thankful for a slumless and snobless Kansas."

We are, and can say amen to all the compliments they pay us, and then add: Great is Kansas, her people, her spirit; her laws, her liberties; her schools, her harvests, her soil, her climate; and long may she wave, until her free spirit is wafted on her breeze o'er all the land till all the States are like her.

Topeka, Kan.,
April 29, 1916.

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 nations. Isa. 61: 11.

To L. S. K's Wanting Homes Among Sabbath Keepers

DEAR EDITOR SABBATH RECORDER:

In your editorials of April 24 we note that there are many L. S. K's who would be glad to find homes and employment among Sabbath-keeping people. We have been intending to write the RECORDER for some time about this very matter but have neglected it.

Some time ago a Seventh Day Baptist Brotherhood was organized here and one of its objects is to help locate Sabbath-keepers in and about Battle Creek. The Sanitarium offers opportunities for *real* Sabbath-keepers but—to the shame of the church I say it—those who use tobacco in any way need not apply for positions there.

It seems to me there are splendid openings for some of our people to engage in truck farming near the city, where there is always a good market, and close to a church of our faith. If any of our L. S. K's are interested we should like to hear from *them*, but do not care to take any one away from his home church unless he contemplates making a move anyway. Too many of our people have been "rolling stones" or have not had the backbone to stand up for what is right. They are the kind we do not want. We are pretty sure we can find work for those who mean business and who are anxious to stay by their job.

There is a splendid opportunity here also for our young ladies to take a nurses' training course and we are satisfied that the course is good for our young people.

If any one wishes to write us concerning these matters we will do the best we can to answer all inquiries, especially if a stamp is inclosed.

Sincerely,
F. E. TAPPEN.

Battle Creek, Mich.,
April 30, 1916.

There is much benevolence that stays at home and does not get acquainted with its neighbors. The man who thus lives for himself has the privilege of being his own lone mourner when he dies.—*Beecher*.

The tree will not only lie as it falls, but it will fall as it leans. What is the inclination of my soul?—*J. J. Gurney*.

WOMAN'S WORK

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

Afterwhile

Afterwhile we have in view
The old home to journey to;
Where the Mother is, and where
Her sweet welcome waits us there.
How we'll click the latch that locks
In the pinks and hollyhocks,
And leap up the path once more
Where she waits us at the door;
How we'll greet the dear old smile
And the warm tears, afterwhile.

—James Whitcomb Riley.

Everyday Problems

MRS. J. B. MORTON

Paper prepared for the program of the Woman's
Village Improvement Club of Milton, Wis.,
April 14, 1916

The problems that come to us are so manifold it is hard to decide where to begin. It is also impossible to do much in the way of solving all that is presented to the mind, but no doubt it is well to consider how many of these problems should be worked out for the good of society.

Since the home is the center around which all problems revolve, we take that as a starting-point. When establishing a home, the first thing to be considered will naturally be, How shall the income meet all the outgoes? This important point may help to decide how the home should be furnished, so as to be comfortable and pleasing and at the same time how the inmates may keep to the plain and useful things until, little by little, new things can be added to brighten their surroundings and bring them new joy.

How can these homes be made sanitary by admitting the pure air of heaven and the cleansing light of the sun without bad effects?

Cleanliness is another thing that comes up for consideration. But how can this be attended to without the constant strain and worry, lest some one should fail to be on guard at all times and a footprint be left on the polished floor or some particle of dust be admitted through an open door or window? How shall some freedom

of action be allowed to each member of the household, without which no harmony can exist?

The preparation and buying of foods is of great importance. Does the best physical, mental and moral development depend upon the amount of luxuries consumed, or do the plain, inexpensive articles of diet tend to the best good?

The home is the place where aspirations for better things are fostered. How can the influences surrounding the home develop these aspirations?

Much depends upon the associations. We can but observe how soon the child begins to pattern after his playmates, and the youth to take on the habits and the thoughts of his companions. The problem here is, How can they be taught to follow the good examples and to reject the bad ones. The winning of true friendship is a valuable asset in the formation of character. An eminent writer once said when writing to young people: "Make a point of having friends among your elders. Friendship between those of the same age is sweet, but friendship with elders is more useful. They supplement each other. One is the wine of life, the other is its food." It is one of the divinest features of human life that in this way there can be no such thing as solitary youth or solitary age. Youth may get the value, if not the reality, of the wisdom of age, and age keep forever young.

The amusements that are new, multiplying on every hand, call for much thought as to the *kind* and the *amount* of amusements that should be encouraged. Is there not danger that an *over* indulgence in the things that *excite* and amuse for the moment rob the young of the pleasure there is in the simple life and create a desire for the "joy rides" that are so often attended by bad influences.

The accounts that come to us from the cities are appalling, and the subjects of these degenerate lives are not all supplied from the cities but the country towns furnish a multitude of those who have yielded to the desire for a more exciting life.

We are in favor of the people being as free from legal restraint as is consistent with good morals and the public welfare, but there should be efforts made by those who are interested in social welfare to put a check on all questionable places of amuse-

ments. How this can best be done is a question that confronts us all.

The rural communities are being better equipped and have many of the comforts of the urban homes. The children are often sent to the schools for better training. This is as it should be, but what of the future lives of these pupils? Can they be induced to stay on the farm where they can enjoy the pure and happy life—where they can see and learn more of nature's ever-changing scenes than elsewhere? It is here they can enjoy the wonders of the sky, the soil, the stones, and the flowers of the field, the wooded groves and open plains, all of which cultivate taste and inspire better thoughts.

Another thought of importance is the inter-relations of the home and the school. The efforts now being made in some of the cities are commendable. A Parent-Teacher Association has been organized, the object being to encourage the parents to get nearer to the teachers and to try to learn more of the needs of the school and of the problems the teachers have presented to them, as well as to show to the pupils that they are co-operating with the teachers for the pupils' best good. How can we of the country and small towns carry out this plan of helpfulness?

Another question to be worked out in the homes is, What shall the children do to help in the home work? As wealth increases and society becomes cultured, the tendency is to shield the child from any work or care. Surely, this is a mistake. The mother who toils on or intrusts her work to servants that her daughter may be free from care is dwarfing a mind and laying the foundation for a selfish and weakened life. Some systematic, useful employment will do more to energize the slumbering faculties than some so-called adornments.

The father who neglects to instruct his boy in business ways by allowing him to share in his responsibilities is depriving him of all inducement to plan and calculate for himself.

What shall we read? The universal distribution of books has given rise to a desire for intellectuality. Books furnish intelligent thought but an important question is, What books shall we read? It does not seem to be a difficult problem like that of amusements. It is too easy to admit

of much discussion. One writer said: "It is as though we stood in an orchard laden with fruit; it is not a matter of choice but of using the best and rejecting the bad." This author says: "Read no books but the best." This rule covers a vast field. The bad or indifferent books are more than the good ones.

We all need at times something to please and divert the mind from business cares. The first requisite of such a book should be that it is true to life. Nothing but truth can please or feed a healthy mind. Many books are made to sell. They pander to the masses. When the author abdicates in favor of the reader, there is an end of good literature.

There are many books of fiction that are pure in tone and elevating in character and may inspire to nobler living; but what of the average novel? Are many of these true to nature and the reality of things? Do they inspire to noble living? Many of these books of the day yield before this criticism. Many treat evil as the law of society. The plot often turns on the violation of marriage, with suggestions of evil passions, and the hero or the heroine is brought out as a noble character.

We are advised by some of our best thinkers to read few novels and at decided intervals of time. Two objects of such reading should be recreation and knowledge of life.

It is not enough that we love and help our own, we must take an interest in the affairs of society in general. And here arise many problems for women to consider. How far shall we have intercourse with those about us?

It is well to have a code of manners that will take us into any circle where culture and good taste prevail over the coarser influences; but it is not right to think only of our own good. There should be a desire on the part of all to help better the conditions of the masses; to help lift up the fallen; to cheer and comfort the needy and afflicted at all times.

In these days of multiplied organizations it is well to consider how many of these we can profitably to ourselves and to others enter into. How far is it best to take part in the affairs of the state and the nation? Shall we as women engage actively in political strife and seek official positions, or can greater good be done through the

quieter influences of home, where can be taught obedience to law, devotion to principle, and where truth and honesty can be inculcated in the human heart? These are mighty questions coming to us for solution.

So many thoughts confront us as we consider the problems of our day, we are led to say, Who are able for these things?

Faith in every effort for good; in every act done in the great work of humanity; in every act which tends to annihilate error,—this faith has been expressed thus:

"So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, Thou must,
The youth replies, I can."

We can truly say:

The problems of life are many;
Every day presents them to view.
It is only by thinking, watching and praying
Light comes to the hearts that are true.

Worker's Exchange

Albion, Wis.

Some time ago we were asked for some items from the Willing Workers Society of Albion.

We have been very much interested in reading the reports from other societies, and thought perhaps others might like to know of our work.

Our society is rather small, numbering only eighteen members. We meet once in two weeks with one of our number, for either work or lunch.

Last year, among other things, we held an apron sale and cafeteria supper, from which we realized quite a sum of money. This year, in place of the sale and supper, we decided to earn fifty cents per member in some unusual way.

After this money was earned we held a social at which our husbands were honored guests. Each lady related in original verse her method of earning this money, which caused much merriment. Music, readings, and original stunts added interest to the program. Among them were some verses composed by two of the members, and set to ladies' quartet music. The first verse is as follows:

"The Workers Willing are here tonight—
Maybe it's very rash—
After working a month or more,
To earn a little cash.

But our hearts are light, and our heads as well,
As maybe you can tell;
But keep in mind 'tis your cash we want,
Our treasury to swell."

The gentlemen were taxed ten cents each for enjoying the program and the dainty lunch, which consisted of rosettes and coffee.

To add a little novelty, instead of all the ladies furnishing refreshments, two ladies served, the remainder of the society not knowing what their menu was to be.

At a paper bag social we added over four dollars to our treasury. Each member was asked to bring a paper bag with ten articles wrapped separately which were eatable, also to invite one or two guests to accompany them. Each lady had the privilege of drawing one article from five different sacks until all were served. The hostess for the afternoon added salad, pickles and coffee.

We are looking forward to an occasional missionary program the coming year, hoping it will awaken a deeper interest in our foreign mission work.

The following are some of the ways in which we are trying to help in our Master's work: Ministerial Relief Fund, \$10.00; for those in need, \$25.00; dictionary for Fouke School, \$5.00; Missionary Society, \$5.00; repairs on parsonage, \$16.00; flowers, \$2.12; sundry expenses, \$21.00.

A MEMBER.

Pastors' Conference

The Eastern Association begins on Thursday evening, June 1, at Plainfield. The pastors of the association will meet in an informal conference at New Market, forenoon and afternoon of the same day, Thursday. We may not get together very early, coming from so far, but be sure to reach the church by noon, for the ladies are to provide a lunch for us. Delegates from other associations and representatives of the societies and boards are cordially invited. We will set the time of the forenoon session at ten-thirty, and then plan to arrive as soon after as possible.

EDWIN SHAW.

There is nothing like suffering to enlighten the giddy brain, widen the narrow mind, improve the trivial heart.—Charles Reade.

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

REV. HERMAN D. CLARKE

(Continued)

CHAPTER XV

John Selover read his daughter's letter and her account of the convention with mingled sorrow and indignation. Why *did* they consent for Lorna to go to that fool affair anyway? And now what better will she be with Montrose Ellington as a helper in her investigation? If school were not so nearly out for the year he would be tempted to at once call her home and then put her in a seminary for females with strict censorship over her. Why is she all the time trying to pry into theological matters too deep for a young mind like hers? Even a Catholic school would be better for her than the present nonsense. Many Protestants do send their girls to Catholic schools, thinking the discipline is better, but the medicine is worse than the disease. That very thing is a breaking down of Protestantism and a strengthening of Protestants' enemies.

If she persists in this running after "strange gods" he will be obliged to place her in a seclusive seminary where the students will not be permitted to run wild in everything that comes along. When she reports that Sabbatarian Williams' address she will doubtless put it in glowing colors. He has bewitched her by baptizing her. This thing must stop now.

"Not too severe, John," said his wife. "You know that Lorna, while obedient all these years and humble, has a strong will and convictions and she will not be driven by a severe hand now that she is of age. I know her too well. There must be some way out of all this. Perhaps the summer vacation you planned will help her and take her mind away from all this theology."

"Well, wife, we will try that and if it does not work I will try something harder or withdraw my support for her schooling. How would she feel to be obliged to go out to work at dishwashing to earn her living and get her education?"

"Such things have been done, John. I had a cousin who did that very thing in her determination to get an education and now she is a prominent teacher in the college where she graduated," said Mrs. Selover.

"I have thought that if Mr. Ellington means business, as it now looks, and he has decided upon the Presbyterian ministry, and she engages herself to him, that will decide her. I had hoped for a career of honor and usefulness in our Methodist schools or schools somewhere among our people and had dedicated thousands of dollars to that hope. But being a Presbyterian is far better than being among that Baptist sect and infinitely better than being among Dr. Williams' little speck of a flock. Yes, that seems to be our hope now; that engagement with Ellington will save her," said Mr. Selover.

"I fear not, John. It may be the other way; she may lead him. She is a beautiful girl and beauty will lead a man away from God and truth and every aspiration except to get the girl."

"Possibly, but I have heard lately that a large share of the Seventh Day Baptists leave their Sabbath for marriage or business. That shows how much their boasted truth has to do with their lives when once they want to make a little money or get into society. Bosh! They are a nice set to get all this nonsense afloat in the country. But for that Dr. Williams, this might not have happened."

"Very true, my husband, but he was not responsible for that convention nor for Professor Barton's talk, nor did he start the discussion with Lorna over baptism. That came from her witnessing a ducking the Baptist minister gave some of his young folks. I am disgusted with it."

"Has Ellington opened up any discussion with her since the convention?" asked Mr. Selover.

"Not that I know of, but they have promised to write about it to each other and compare views," replied his wife.

"Well, that is bad. No matter how you fix it, the mere discussion will breed trouble and keep her stirred up all the time. Tell her to drop the matter or drop the man."

"I tell you, John, that you are going to stir her up more by threats and interference with love affairs than Mr. Ellington can in his letters on the subject. Wait and see what Ellington has to say. Once he decides his future life work, and you can not turn him away from it,—that is, if he is the man I think he is, from all appearances. I will trust more now to that than anything else in Lorna's case. Love is blind any-

way, they say, and if she loves him she will be held by him. Wait, John."

And so the matter was left that way. Otherwise Montrose might have had some opposition from Lorna's father.

Mr. Selover went to his store to find a drummer waiting to sell him some goods.

"Good morning, Mr. Selover, this is my first trip here and I am introducing a new article that bids fair to sell fast, an article that every home needs and will soon have," said the drummer.

"That remains to be seen. Let me see it or your samples. Your card? Oh, yes, from Milton. Your name, please?"

"Welton, James Welton complete. My father gave me no middle name, so that when I married I could add my wife's maiden name to it! Why not? Time the fashion was changed. I met a man yesterday selling lace, and he had names enough to kill him. Thomas Jefferson Amos Lincoln Spaulding. His parents wanted him to be a Democrat or Republican probably according to the winning side! I'm a 'mugwump.'"

"I see. Well, are you one of those Sabbatarians that float about Milton? I never was there but it has a sound of unpleasantness," remarked Mr. Selover.

"I once was. My mother was a member of the Seventh Day church and my father was an Adventist. They seemed to mix well as they always agreed to disagree when it came to questions of prophecy. But when it came to me, they did not agree that I was to be a minister in either denomination, just a common loyal everyday plodder. That, they said, was the most honorable calling these days of trial. Mother said the trying time was nigh at hand and father said it had passed; and so, undecided, I went my way at last and that was selling goods. No, I don't keep it now."

"And may I be inquisitive enough to ask you why you left?" asked Mr. Selover, wanting a new thought for Lorna.

"To tell you the truth, sir, I left it because I thought I could not get a living and keep it. I could not be a telegraph operator or a railroad man or a hotel keeper or a motorman or a city mayor or an alderman or a general in the army!" he jokingly replied.

"But I thought your people were ready to be martyrs and die at the stake rather than give up your Saturday," said Mr. Selover, rather sarcastically.

"Some of them are, sir, and they are grand men and women. My mother was that sort. But I drifted. If you want to know how I feel about it, I will say that I have never been satisfied with my way of acting about it. One brought up a Sabbath-keeper seldom ever believes any other way. He may go to perdition but he knows what the Bible teaches. A few try to bluff the Lord and men, and say they have experienced a change of belief, but when you get down to the bottom of their lives you plainly see that they want some of the mighty dollars that they think they can not get any other way. Or else one meets a handsome woman who has more strength of will than he has and who wants to be popular with the crowd so the weak-kneed fellow succumbs. Then she persuades him to join the Baptist or Methodist church to be somebody in town and there you are. Any religion about that?" said the drummer.

"I think that the woman has a little sense to see that he has no prospect if he keeps Saturday."

"Well, sense or no sense, religion and business ought to mix, but men seem to think they can cheat the Almighty and take his day for money making or pleasure. Say, Mr. Selover, I am doing wrong and I know it and so does every renegade Sabbatarian, and what is the use of being a hypocrite about it? I often think that, when I get back from the last trip, I'll get down to business and go back to my mother's God and religion, not simply because it is mother's and father's, but because there is no other in the Bible. Let me give you a tract. Read it. I am not a colporteur but I found it on the seat in the car and read it. It's truth boiled down. Read it. It won't hurt you. Maybe you'll see a little different afterwards. But let's get to business."

Mr. Selover bought some goods and took the tract. He would have thrown it in the fire had a colporteur given it, or had it been sent in the mails, but here was a drummer as frank and honest with himself as could be and it made an impression on his mind. He had hoped to hear the man tell of new light and some convictions for a change of belief, but while practice had changed, belief had not. How could that be? Would not such a man be glad to find a little Scripture for his change? Surely. Now he must read this tract.

"Bible Reading on Sabbath and Sunday." Yes, Jesus and Paul kept or observed the old Seventh Day Sabbath, but that was to get a hearing among the Jews. "Oh, well, I have not time now to study all that," he said to himself and let it go indefinitely. "Have not all our great and worthy divines kept Sunday and gone to heaven? What's the use of changing back to the old Sabbath now?" Thus he reasoned.

But thus did *not* Lorna reason. She was a humble disciple, willing and anxious to know the Father's will. "And if any man will do his will, he shall know the teaching." In class one day she asked the Adventist girl to come to her room with her, and the invitation was accepted. Lucy Stevens was her name.

"Miss Stevens, I want to know about your people and what they believe and why they believe it. Have you time to tell me?" asked Lorna.

"I always *take time* when it comes to that," replied Miss Stevens. "Where shall I begin?"

"Oh, who was your father and mother and how did they come to keep Saturday and why are they Adventists? And who are Adventists anyway and when did they have a beginning?" replied Lorna.

"My father was once a Baptist and came to the Seventh Day Adventist faith when a young man, through the preaching of one who held meetings in a tent in his town. My mother was originally a Methodist and a strict one, too. Her father thought all wisdom would live and die in Methodism. My father never rails at Methodists for he says they are a good people, but Wesley did not go far enough and find the Sabbath truth. My father speaks well of the Baptists and says they have stood for religious liberty for centuries and many other good things, though some are anxious for Sunday laws now to save the decaying Sunday Sabbath. Mother saw the Sabbath truth about the same as father did, only to her it was a fearful struggle. She came near not marrying father on account of his belief. But when she made a thorough investigation it came to her as plain as God can make it and that is very plain. Then she accepted it and she says she never experienced such peace at her first conversion as then.

"The Seventh Day Adventists sprang from the Seventh Day Baptists in part, as

two sisters of that faith went to a New England town and were among the so-called Millerites or First Day Adventists, looking for the soon coming of our Lord. They were disappointed then and soon found that the event that took place was another concerning the sanctuary in heaven. The church there, through their influence and teaching, accepted the Sabbath and the two women accepted the Adventist faith. That was the first of our churches. They have increased and we have missionaries almost all over the known world. We had a prophetess, Mrs. Ellen G. White, who has given us Testimonies. Some had thought that she would be either translated or Jesus would come before she died but that was one vagary of ours. Our church government is different from yours. We have no real pastors, but elders elected statedly and the ministers go out and preach the Word in every possible place. That in brief is our practice. Why do you ask? Are you interested in the Sabbath?" asked Miss Stevens.

"Yes, I am greatly interested in it. I went to a great convention recently to get information and got instead confusion. Do you find it difficult to keep Saturday?" asked Lorna.

"I do not call it Saturday. That is the heathen name. The Bible knows no such names for God's days of the week. No, I do not find it difficult to keep the Sabbath. Not even here in a Methodist school. But that is because my parents live here and I can be with them. If I were away from home I might have some difficulty, I presume. But when you have made up your mind that you will serve God and not tradition and have settled it well and intelligently and conscientiously, the difficulties vanish mostly. Satan tries to make us believe that we can't get along in this world and obey God, but he is a liar, and the father of it. Of course we can not do certain things and we do not have to do them. The trouble with many who know the truth is that they have fixed it in their minds that they simply *must* be engineers or merchants or something, and must do a certain work and get a certain price for it or they will starve. They do not accept the promises of God that he will care for them. The seed of the righteous do not go about begging for bread. They sometimes have a hard time and that turns to

their good in the end. My parents at times did not know where the next meal was to come from, but they got it and have a home and live so happily and peacefully. I am sorry for unbelievers." And the dear girl's face shone with peace and faith.

"Oh, I wish I knew—I wish I knew," said Lorna.

"You may know, if you have surrendered all to God," said Miss Stevens.

"I thought I had fully surrendered," replied Lorna. "But I have such a struggle. I do not believe you know a thing about temptation and trial in search for truth, as you have been brought up and have a home in harmony with your faith. That is not my case. My parents are against it and most bitterly. My church put every stumbling-block in my way when I asked the way and the truth. My father is wealthy, and should I leave his faith and go with a despised people, he would almost if not quite disinherit me. You know nothing of all that. I had a struggle over baptism, as you have heard, and you saw me baptized; and indeed I had peace then, but this Sabbath question is different. It means a greater surrender. This is the greatest test I ever knew or heard of. Yes, I am convinced and see no authority in God's Word yet for Sunday observance, and what I have heard from Sunday men in the convention only confirms me in the belief that Sunday has no foundation, unless it be the foundation of an apostate church. I wanted some little comfort and thought that you could give it and you have, but—how can I meet the test? Come again, Miss Stevens, I must go off and have a good cry."

"Poor girl," thought Lucy. "Indeed I must, if possible, help her."

The mail brought her a letter and Lorna hastened to read it.

"Meadville, May 20.

"DEAR MISS LORNA: The first time I have addressed you thus. It makes me happy. I hope you are well and as happy as I am. ("Oh, how can he be happy and I miserable," thought Lorna, "when such a great question is before us unsettled.") I went to a great lecture last evening. It was full of 'New Thought' philosophy, and I can not tell what. It told us how unnecessary it was to get unsettled over religious matters. There was no such thing as trouble or worry or sin or disease and all

that. That was a state of mind from which we can be free. The speaker said that he was not really a Christian Scientist, so-called, but that he had reached these conclusions through struggles with questions of duty that at one time almost drove him crazy. But I could not quite agree with him, though there may have been a grain of truth in some of his theories. Anyway I thought I'd mention it to you and see if you could not get away from the distraction you got at the convention. I have nothing new to offer just now but I am still inclined to the old Presbyterian orthodox position. It would seem that such a universal practice of Sunday-keeping indicates that the Holy Spirit led the church to it, and when I see how blessed the church has been I can not see how God can be displeased with our practice and permit almost the whole Christian world to do as it does. See how the greatest and best of men have taught this for ages. See the revivals of religion that have swept over the world among us. See the Spurgeons and Moodys and Sundays and many, many others of world fame, all keeping Sunday. We do not have to admit the boasting claims of the Catholic Church. We need not be disturbed because different scholars see the same thing from different standpoints. They all keep the day, loosely of course in many instances. And so God blesses them. I am encouraged with this thought and hope to encourage you.

"I have some new music that we must try sometime. I have a pretty new painting that I want you to see.

"I have an offer to travel two months this vacation on the Pacific Coast visiting the great parks and other attractions in connection with the work I am asked to do. The work is nothing to speak of, just the vagaries of a man of great wealth who wants me to be with him and simply look out for his baggage and hotels and him, as he is an invalid somewhat. I am inclined to accept it as it will give me great experience in other ways and add to my store of knowledge for the ministry.

"I was reading the other day of the pioneer days when oxen were used so much and then it came to me as never before how appreciative we ought to be that we live in this way and age with all the increased facilities of travel. Travel in

those days was a word most suggestive—'travail'—excessive labor. But I observe that some people rush through the world and see nothing. That is no fault of steamers and railways. One day I saw a man passing through the most beautiful scenery and he never saw it. He was a stock buyer and all he saw were pigs and steers. Another also never noticed the beautiful lakes and hills and valleys. He was a poultry dealer and he was constantly pointing out some hens and roosters. A woman was on the train and she never saw it. She was a woman of fashion and she talked bonnet and shirt waists as she commented on the looks of her fellow travelers.

"When I travel I want to be like Tennyson. He said, 'I am a part of all that I have seen.' Another said, 'The world belongs to him who has seen it.' Seneca said, 'He that would make travels delightful must first make himself delightful.' If I go I shall so delight in the smiling fields and rich woods. The very mountains shall tell of peace, and the rivers speak of joy. *Come with me.* More anon.

"Sincerely,

"MONTROSE."

In a couple of weeks Lorna answered, though the impulse was to sit right down and answer it! She wanted to say "Montrose" at once but she could hardly do so from native modesty. Then, too, if a girl really wants to encourage a man's attentions, she must keep him for quite a time at arm's length. She must seem in no hurry and assume some indifference. But Lorna was in no way affected. Of this she had not a thought. She was frank, but not given to impulsive ways nor sentimental talk.

"Kingsbury, June 4.

"DEAR MR. ELLINGTON: Yours of the 20th ult. was received and with pleasure, save that your arguments for freedom from anxiety in search for truth did not appeal to me at all. That is too loose a way to treat great questions of duty and of divine law. Pardon me! I was not reflecting upon your honesty, but you had just been to hear that flippant lecturer who used philosophical dust to throw into people's eyes and the vagaries of Mrs. Eddy and some eastern sects—were they Hindoes or Buddhists? No one need tell me that sin and

trouble are all mental illusions. If so, God had a lot of it to deal with from Eve and Adam down. Strange that the whole human race to the present time has been afflicted with just this mental delusion and has never found out that sin is unreal. What did Jesus die for anyway? Why were Peter and Paul imprisoned and put to death? Why have millions of martyrs laid down their lives, if sin is an illusion? Why did God give his law on Sinai? Stuff. I am sick of it. The most real thing in all the world is *sin*; and the wages of it is death. 'Sin is the transgression of the law.' Preach from that when you get into your first pastorate. What law? of the Medes and Persians? laws of the Vatican? edicts of the Pope? Nay, verily. God's law. And in the heart of that law is the Sabbath, the only one that tells who the true God is; a definite statement of what his people are to do. The first four commandments are duties toward God. The last six show relations with men. The fourth is positive; the most of the others are negative. 'Let God be true and every man a liar.' No, Mr. Ellington, we have a great question to settle and settle right. Majorities do not make truth. The whole world doing a thing does not make that thing right. The divine Word settles that. A whole world lies in wickedness,—does that make wickedness right? The vast majority of people are yet heathen. Let's be heathen therefore! 'Universal practice' never yet settled the matter of right and wrong. If it did, sin in all its sinfulness would be right. The 'greatest and best men' have been in error. Is error right? Prejudices, preconceived notions, environment have led men of greatest scholarship to have wrong opinions. Honestly, if you want it so. Catholics have persecuted and put to death Protestants, and Protestants have persecuted and imprisoned fellow Protestants for having differences of opinion. I have known men in my own church that wanted to imprison Seventh Day Baptists and Adventists for following their convictions. They were wrongly educated. 'Seeing things from different standpoints by men of learning' does not make a common error right. Let us get our understanding of things from the Word direct.

"Surely you will accept the offer to travel. How I'd enjoy it. I always

wanted to make a tour of Uncle Sam's territory. Scenery enough here without going to the Rhine or Volga to see it. You'll tell me all about the trip. I need not tell you that 'The fool wanders, the wise man travels,' as the proverb says. I suppose much depends upon the time at our disposal and the object with which we travel. What I want travel for is rest and health; fresh air and exercise rather than study; and yet in that may be study that does not weary. We can lay in a stock of new ideas as well as a store of health. After reading of the places we are about to visit, the reality will burst upon us like a great revelation. I want a kodak when I travel. That will reveal still more of what we have seen. It occurs to me that if you are to preach about heaven sometime, you need to see more of this world. I believe heaven will be more real in thought to him who loves and appreciates the works of God seen below. I want to be a botanist, an astronomer, and other things that tell so much of God the Creator. To contemplate the omnipotence of God in the immensity of creation, leads to humility. David learned this lesson of self-abasement as he surveyed the nocturnal heavens. He beheld the moon walking in brightness and the host of stars and he was overpowered with a sense of his own insignificance. 'O Lord! what is man, that thou art mindful of him, or the son of man, that thou shouldst visit him!'

"I wish you the best of health and joy when your summer work begins. I wonder what I will be doing. Father gave a hint that if I were a good girl he was going to give me something new for a vacation. I can not guess what it is.

"I have an appointment now. Good-by.
"LORNA."

What a woman! and what a companion she would be for a pastor of a church! What a help in planning a sermon. He must win her without fail. But that "Saturday business." How could he satisfy her? And so the days went on and vacation came. Lorna was again at home.

(To be continued)

Help thou thy brother's boat across, and lo, thine own has reached the shore.—
Persian Proverb.

Quarterly Meeting at Milton Junction

The quarterly meeting of the southern Wisconsin and Chicago churches met with the Milton Junction Church, April 21-23.

The general theme of the meeting was "The Life More Abundant," and it was carried out in a program made up of five sermons, a conference meeting, and programs arranged by the Sabbath School Board, the Woman's Board, and the Young People's Board.

Friday evening Pastor C. B. Loofbourrow preached on "The Excellent Exchange," the sermon being followed by a conference meeting.

On Sabbath morning Pastor L. C. Randolph's topic was "The Conquering Christ," and in the evening Elder George W. Burdick spoke on "The Spirit that Quickeneth." The theme of the sermon by Pastor Charles S. Sayre, on Sunday morning, was "Glorying in the Cross," and the program closed on Sunday evening with a sermon by President W. C. Daland on "The Life More Abundant."

In the program given by the Sabbath School Board on Sabbath afternoon, Allen B. West gave an address which showed the vital relation between the church and the Sabbath school, Dr. A. L. Burdick discussed the recent survey of the Sabbath schools, and Pastor L. C. Randolph gave some of the results of the survey. Representatives of the four schools,—Albion, Milton, Walworth, and Milton Junction,—gave a résumé of the best work of their schools during this conference year. These included workers' meetings, teacher-training classes, contests between Intermediate classes, a 10 per cent increase in attendance, the making out of expense budgets and putting the school on a better financial basis, increasing attendance, and gain in home-department interest, and additions to churches from the schools. The Efficiency contest for the month of May was announced for all schools of the denomination, so arranged that the small school will stand as good a chance to first rank as a large school. Mention was made during the meeting of the small Seventh Day Baptist school of Petrolia, near Wellsville, N. Y., that had ranked second of the schools of all denominations in the United States in efficiency. An open parliament at which time answers were given to ques-

tions that were handed in for discussion. Some of the questions discussed brought out talks on the following preparation of teachers; the part the teacher should play in the class; how to interest pupils in the "teen" age; how to use the International lessons so as to study the whole Bible; should special assignments be made for home study.

During this program the children of the Junior and Intermediate ages met in classes in the Primary room in regular Sabbath-school study.

The program arranged by the Woman's Board consisted of a talk, "Glimpses from the Southern Field," by Rev. W. D. Burdick, who has recently returned to his home in Milton from a trip through Kentucky, Alabama, Louisiana, and Florida, where he has been visiting scattered Sabbath-keepers. As Mr. Burdick has been employed by the Tract Board to do this work and as the Woman's Board has been placing special emphasis this year on Tract Board work, they were fortunate in having this opportunity to use Rev. Mr. Burdick on their program.

The Young People's meeting came on Sunday afternoon, and represented a variety of interests.

The needs of the Fouke School were presented by Miss Carrie Nelson, who stated briefly the fact that Rev. G. H. F. Randolph has resigned as principal and that the school will need next year not only two teachers but a principal as well. The interests of Salem College and Salem Conference were presented in a paper written by Robert West and read by his brother, Carroll West.

A talk on "Daily Worship in the Church" was given by Miss Verna Foster, one on "Appreciation of Others," by Stephanie Daland, and one on "Some Dangers to Our Spiritual Life," by C. F. Gesler.

On the Sabbath previous to the quarterly meeting, visitors had been sent to four different Christian Endeavor prayer meetings with a view to giving a report of these meetings at the Young People's hour of the quarterly meeting. As the societies were unaware of this plan, they made no special preparation for these visitors but conducted their meetings in their ordinary manner. The four visitors reported at the Young People's hour, giving in a helpful way both criticism and commendation of

the meetings without naming the ones visited.

The meeting closed with prayer that all suggestions for good might be carried out by the young people in their future work.

Excellent music was a feature of each session, the congregational singing under various leaders being heartily entered into. On Friday evening a male quartet from the college led in a song service. The Milton Junction choir furnished music on Sabbath Day and the Milton Junction Christian Endeavor orchestra played on Sunday. There were solos by Miss Ann Post and Professor Leman H. Stringer, and a ladies' quartet sang on Sunday afternoon. Earnest prayers characterized each meeting.

A brief business session was held on Sunday morning and a Missionary Committee for work in Wisconsin was appointed to co-operate with the Missionary Committee of the Northwestern Association. A vote was taken to recommend to the Northwestern Association Committee that the tent owned by them be put into use during the coming summer wherever most needed.

The need of the Exeland Church for a church building was presented and a collection of \$41.50 was taken to help it supply that need.

The attendance and spirit was good throughout the meetings.

H. E. W.

Milton Junction, Wis.

Leonardsville, West Edmeston and Brookfield Tri-annual Meeting

May 19 and 20, 1916

Program

- Sabbath Eve
- 7.30 Sermon and Testimony Meeting—Pastor A. G. Crofoot
- Sabbath Day
- 11.00 Worship and Tri-annual Sermon—Pastor J. T. Davis
- 12.15 Bible School, conducted by Mr. C. M. Todd, Superintendent Brookfield School
- 1.00 Social Hour and Luncheon
- 2.30 Symposium—The Bible School and Its Task:
1. The Bible School and the Child—Mrs. Ruby Todd
 2. The Bible School and the "Teen Age"—Miss Ethlyn Davis
 3. The Bible School and the Adult—Mrs. A. G. Crofoot
- Discussion, led by Mr. L. P. Curtis.

Though the past is irrevocable, it is not irreparable.—F. B. Meyer.

YOUNG PEOPLE'S WORK

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

President's Letter

DEAR ENDEAVORERS:

Two events this year have called for, or I will make an appeal for, especial thought and effort on your part. The first was Christian Endeavor Week with its distinct features of *personal consecration* and *personal soul-winning*. A few of the societies reported the plans and results of that week which closed with decisions. I wish every one of the societies had written your corresponding secretary, Miss Zinn, of your experiences of that week.

The other event *will be* staged during the week which closes with May 27. The board asks you to set apart this time for self-denial and prayer. Did you read the secretary's announcement in the RECORDER? Note the time and suggestions as to its observance. Catch the spirit of the intention of the board. This is to be made no formal innovation; we feel that it is *vital* to your spiritual life. Pledge yourself to get into the spirit of the event, that you may realize the joy of prayer and sacrifice. Self-centered people are always miserable and uncomfortable associates to themselves and to others. The content of Christian Endeavor aim is "out of self into Christ." Those who plan and work "in His Name" are happy people and winners.

Four months and then comes Conference! This will be the time for casting up of accounts. How do you stand individually as regards the work we mapped out for the year? What will be the record of your society? The Conference will be the time when plans will be made for the enlargement of activities of the young people; for the increase of the interest and usefulness in the church and to your daily associates. Will you be at Conference with your enthusiasm, your counsel, your optimism and your willingness "to get in" on everything that opportunity affords? You will? That's good!

Some of you have been anxious to know of some helpful book which would aid you in your devotional moments of the Quiet Hour. I have recently found such a book,

inexpensive from a financial standpoint, invaluable from its inherent spirit. The book is by H. E. Fosdick and is entitled, "The Meaning of Prayer." It with your Bible will make for you an atmosphere intense, vibrant with the Spirit's presence. You can secure it, the book, from the *Christian Endeavor World*, price fifty cents post-paid. It will help you to know the fullness, deeper meaning and the richness of the prayer experience.

Cordially yours,

HENRY N. JORDAN.

Blessings of Peace

MABEL E. JORDAN

Christian Endeavor Topic for Sabbath Day,
May 20, 1916

Daily Readings

Sunday—Peace with God (Rom. 5: 1-10)
Monday—Peace of God (Phil. 4: 6-7)
Tuesday—Peace with men (Heb. 12: 14)
Wednesday—Peace and prosperity (Isa. 11: 1-10)
Thursday—War and waste (Joel 2: 1-14)
Friday—Unselfishness the way (Matt. 20: 25-28)
Sabbath Day—The blessings of peace and how to get them (John 14: 27)

SOME BIBLE HINTS

The peace that Christ leaves with men is his peace, sprung from him, in his control, at his disposal.

Christ leaves his peace with his people; no one else would understand it or value it. Christ gives his peace; it is not bought or earned; it is too precious to be measured by anything human.

Christ's peace is not like the world's. Sometimes it comes with a sword. Sometimes it exists in turmoil. It is the inner peace which in time becomes the outer peace.

SUGGESTIVE THOUGHTS

No one understands the blessings of peace unless he has been in the midst of the curses of war. We, as Christian Endeavorers, should do all that we can by prayer, words and deeds to keep our country at peace with other nations. We should pray, not alone for our own country, but for those countries that are engaged in the great world war. We should pray that peace will come, and that the people will come to know the only true and living God.

Peace means prosperity and progress; all civilization and happiness are based

upon peace. Christ is the Prince of Peace, and there is no way to peace except the road that enters his kingdom.

FOR ANSWER IN THE MEETING

- How can we get Christ's peace?
- What are the blessings of peace?
- How may we advance international peace?
- What kinds of peace are not worth having?
- What hinders peace on earth?

QUOTATIONS

No world peace can come by warfare, for it can come only by and through the Prince of Peace. I believe, in the providence of God, it is for the young manhood and womanhood in this great Christian Endeavor host to lead the armies of peace into this great world peace.—*Rev. John W. Day.*

Desire only the will of God. Seek him alone, and you will find peace.—*Fenelon.*

If it be wrong for me as an individual to steal, to shoot and kill and prey upon the weaker neighbor, it is equally wrong for nations to violate the Ten Commandments.—*Norman Angell.*

O Father! from the curse of war
We pray thee give release,
And speed, oh, speed the blessed day
Of justice, love and peace.
—*John Haynes Holmes.*

Christian Endeavor Peace Union Members

At Conference time, among the ten definite things which the young people of our denomination pledged themselves to work for was the securing of 1,000 peace advocates, or members of the Christian Endeavor Peace Union. The object of this movement is to promote international peace, and the members of the union are pledged to work for this end, as set forth in the pledge which they are asked to sign. The pledge is as follows:

As a follower of the Prince of Peace, I will seek to promote good will among men and peace on earth; I will work as I have opportunity toward the abolition of war, and will endeavor to cement the fellowship of people of all nations and denominations throughout the world.

A superintendent was early appointed by the Young People's Board for this department. The one named was Cortland V. Davis, of Salem, W. Va. The superin-

tendent has recently sent a list giving the number of members by churches. By this list it will be seen that only 251 members of the 1,000 pledged to be secured have been obtained. And if the memory of the editor of this department serves him right, the greater number of these 251 members were secured at Conference time. If the 1,000 members are enrolled before Conference meets at Salem this year, it looks as though there would have to be considerable activity on the part of the various societies, in order to secure them.

The list which the superintendent has sent for publication is as follows:

Adams Center, N. Y.	1
Albion, Wis.	5
Alfred, N. Y.	23
Alfred Station, N. Y.	25
Andover, N. Y.	2
Ashaway, R. I.	2
Battle Creek, Mich.	17
Blandville, W. Va.	1
Boulder, Colo.	2
Bridgeton, N. J.	2
Dodge Center, Minn.	2
Farina, Ill.	6
Fouke, Ark.	1
Garwin, Ia.	1
Gentry, Ark.	2
Grand Marsh, Wis.	1
Hammond, La.	5
Leonardsville, N. Y.	1
Lost Creek, W. Va.	1
Milton, Wis.	35
Milton Junction, Wis.	19
New Auburn, Wis.	2
New Market, N. J.	17
New York, N. Y.	1
North Loup, Neb.	13
Nile, N. Y.	1
Nortonville, Kan.	11
Plainfield, N. J.	2
Salem, W. Va.	7
Shiloh, N. J.	1
Stone Fort, Ill.	1
Verona, N. Y.	2
Walworth, Wis.	3
Welton, Ia.	1
Miscellaneous (L. S. K's, etc.) ..	35

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Juniors and Bible Verses

Many good methods are used in teaching Bible verses to the Juniors. Here are a few that have been tried. You have tried other methods and found them successful. Tell us about them, as frequent change is necessary to keep up interest.

Sometimes it is well to ask the Juniors to respond to the roll call by giving verses, but this method used in the same way every week would become monotonous.

Occasionally call for all the verses they can repeat containing some particular word, as "faith," or "praise," or "love." This may be varied by asking them to commit some verse about flowers, or one mentioning some animal, or bird.

Sometimes give a reference and ask them to repeat the verse. Vary this by giving verses and letting the Juniors tell where they are found.

One superintendent writes of this method, of which she says: "It is a good plan to use for a time. Choose one verse for all to learn during the week and have a folder in which the verse is written. Write in a new one each week. Repeat the verses from the beginning each week, adding the new one learned, and giving the reference with the verses."

A plan used by another to teach parts of chapters or a psalm, is to give out one verse each week to be learned. Then during the Junior meeting write the first words of each verse on the blackboard as a key to the verse. With the help of these words the verses are soon connected and the chapter learned.

Learning verses to fit the various experiences of life is also interesting and useful. Ask them to select and learn a verse which they would feel like repeating, and which would be helpful, when they were glad, or when sad, or tired, or sick, or afraid.

After verses are once learned they should be made use of often and in this way firmly fixed in the mind.

MRS. W. D. BURDICK,
Junior Superintendent.

A Good Showing

SALEM, W. VA.—The Clarksburg District Christian Endeavor Convention was held at Weston, March 21 and 22. The Salem Seventh Day Baptist Christian Endeavor Society was represented by a larger delegation than any other society in attendance. Ernest R. Sutton, our Quiet Hour superintendent, gave the response to the welcome address. Courtland V. Davis, treasurer of our society, was re-elected president of the district.

The Christian Endeavorers will for the next few weeks assist Pastor Bond in the Friday night prayer meetings by giving sketches of the lives of some of the deceased Seventh Day Baptist leaders as their

pictures are thrown upon the screen. In this way we hope to become more familiar with, and appreciative of, the lives and works of those who have done so much to maintain the high standards of our denomination.

PRESS COMMITTEE.

A Republic Without a President—An Emperor Without an Empire

REV. J. W. CROFOOT

It is no new thing that in the Far East the infant mortality resulting from an unfavorable environment is very great. The latest and most conspicuous example is the late infant Republic of China. To be sure he never was a very lusty youngster, and there have not been wanting prophets who predicted his early dissolution. But for all that, the hopes of many were centered in this infant and his passing deserves a mention.

This it deserves although the Chinese officials and educated men are loth to mention the subject and are apt to try to avoid it when it is brought up by others. For the most part they only shake their heads and perhaps sigh, but sometimes one is found who will speak fully and freely, while others will say, "Not to speak, is to speak." That is to say, the fact that one keeps entirely silent about the political situation shows his opinion of it.

Some months ago it was quite noticeable that when educated young Chinese mention this "administrative entity" (to use the expression coined by the late John Hay to include both China and half-Japaned Manchuria) they were careful always to say, "The Republic of China," rather than to call it simply "China." Now there are not lacking those who speak of the new reign behind their hands and say, "Perhaps it will be short-lived."

In short, the attitude of those who have any interest at all in the government or in politics, and the number is probably greater than ever before, seems to be everywhere the same. The best short statement of what that attitude is, was made recently by a man of more than thirty years' residence in China, who lived for many years in Peking, but whose work now takes him to nearly all parts of the country. "Sullen resentment" were the words he used, and he gave instances of that attitude from

widely separated provinces, north and south. Others who have recently come from Szechuen and Yunnan, as well as recent events in those western provinces, tell the same story.

It is reported on pretty good authority that Feng Kuo Chang, the military governor of this province, Kiangsu, was, at one time recently, on the point of declaring independence of the central government, and that Chekiang Province was just waiting for Kiangsu to move. Feng Kuo Chang has now been called to Peking to become "chief of staff," whatever that may mean. Apropos it may be mentioned that "Vice President," Li Yuen Hung after twice refusing the title of "Prince" was warned by "Presidential Mandate" that he should not do so again, and of course he didn't. A Peking official said to me not long ago: "If Li Yuen Hung were a clever man, Yuan Shih Kai would have had him put out of the way long ago."

Whatever else may be said of the President-Emperor, he is certainly a clever politician. The result of the ballot on the question of Monarchy or Republic, with its unanimous decision shows that, and seems to indicate that Yuan could teach tricks even to Tammany. Just how it was done of course we do not know, but we do know that some officials who signed petitions asking Yuan to ascend the throne speak in a way that reminds us of the story of the South American general who wrote to his superior officer: "I send you herewith twenty-five volunteers. Please send back the ropes." One of the noticeable points of the election was the fact that only officials and those of a large property qualification were allowed to vote. As to the former, they evidently could easily be told how they were expected to act; and as to the latter, most successful business men are too astute and too afraid of forced "contributions" to the national exchequer to be keen to announce themselves as owners of ten thousand dollars' worth of property.

The steps of Yuan (or the Monarchist party) to introduce the new régime are interesting to watch. When the order came that newspapers bearing the date "Fifth Year of the Republic" would not be allowed the use of the mails, the Shanghai papers still persisted in refusing to use the date "First Year of Hung Hsien" (the title of the new reign). Most of them substi-

tuted "Western Calendar, 1916" with the additional designation of the serial number of the Chinese sixty-year cycle. Now that the new style of date is absolutely required it is put last and in much smaller type than the other style dates. One can not help wondering how soon the word "Imperial" will again appear on the postage stamps and postoffices from which it was so carefully taken off four years ago. It has already appeared on some of the soldiers' caps and on postoffice dating-stamps, replacing the word "people" or "republican," but the five-barred republican flag has not yet given way to the new one which has not yet been seen enough to become known.

Of course in such circumstances many rumors are afloat, but no one can tell with how good a foundation. Two perhaps deserve mention. One is that Yuan has been deceived by the Monarchial party and that he really believes the country prefers that form of government. Another is that it is a case of "the cow licks the calf" as the Chinese proverb says. The interpretation of this is that while Yuan Shih Kai is not ambitious for himself he wishes to found a dynasty, and that his son, Yuan Ko Ting, is the chief instigator of the monarchist movement.

But will there be another rebellion or trouble of some sort? As there is so much sullen resentment everywhere will it not burst out in open conflagration somewhere? Probably it would in spite of the fact that the Southern provinces are filled with Northern soldiers but for one thing—the Chinese' distrust of each other. There may be no truth in the report that Sun Yat Sen received a million dollars in 1912 to retire from the presidency in favor of Yuan Shih Kai, but the fact that many people say he did is illustrative of the fact that the Chinese believe that Chinese are not to be trusted. Thousands of men would be ready to rise against Yuan tomorrow if they were not afraid that their leaders, great or small, would "sell them out." The copy of the *Independent* containing Yuan's article beginning, "The republic has not been a failure. It is absolutely certain to continue," had not reached Shanghai before the sound of cannon was in our ears. To be sure the outbreak against the monarchy here at the arsenal in December was sporadic, but had it

been successful it would have spread like wildfire. And there is apt to be trouble yet in other places besides Yunnan unless Yuan is astute enough to bend to the popular will. The fact that Dr. Morrison, political advisor to the Peking Government, has recently been touring some of the provinces may indicate that Yuan "has his ear to the ground" and will go slowly enough to avert serious uprisings. Perhaps after all it will be another instance, illustrating what Dr. Arthur Smith says in one of his books, to the effect that China is like a cube and no matter how many times it is overturned it will still be as right side up and as stable as before.

Any discussion of the political status of China would be incomplete without some statement about the attitude of Japan. We had hardly read the telegram of Count Okama to the *Independent* saying definitely that Tsingtao would be returned to China, when it was officially said in the Japanese Diet that no promise to that effect had been made to any government. Most residents of the Far East expect the return to be made at the Greek Kalends. And why in time of peace and between two friendly nations such preposterous demands should be made of one nation by another as were made by the Japanese of the Chinese last autumn is incomprehensible except on the theory that Japan wishes to keep China weak. The Japanese with their wonderful system of obtaining information—not to call it by a harsher name—must know that they are exceedingly unpopular in China, yet they continue to interfere in the internal affairs of the country. The latest instance is in the "Joint Note" in which at the instigation of Japan the allied powers of Europe advised the postponement of the establishment of the monarchy. However wise the advice may be, international courtesy should have prevented Japan from making the suggestion, as it kept the United States from joining in it. Some skilled observers believe that while Japan would allow the old monarchy to be restored she will not allow Yuan to really become Emperor.

Shanghai, China.

It is the practice of the multitude to bark at eminent men, as little dogs do at strangers.—*Seneca*.

Tap on the Window

Tap on the window, mother;
Your boy is going astray;
Look! Don't you see him wand'ring far,
Afar from the narrow way?
Oh, beckon the poor boy homeward!
Why should he longer roam?
Perhaps a tap on the windowpane
May bring the wanderer home.

Oh, tap on the window, mother!
He's going down the street;
Mayhap your boy may even now
Some dire temptation meet;
For the world is full of evil,
And the future who can tell?
Ah, the path to heaven lies very close
To the pathway down to hell.

Then tap on the window, mother;
Your boy may hear the sound—
May see your fingers beckoning him
Away from enchanted ground.
When he heedeth not your weeping,
Though tears may fall like rain,
Though his ears are deaf to the voice of prayer,
Still tap on the windowpane.

Yes, tap on the window, mother;
How can you give him up?
How can you yield your darling boy
To the snares of the drunkard's cup?
Perhaps he may heed your signal,
When tears are all in vain;
Then add to the voice of your earnest prayer
A tap on the windowpane.

—Mrs. L. D. Avery-Stuttle.

Nothing ever frightens God. Nothing ever worries him, or perplexes him, or makes him anxious or uncertain as to the outcome. He deals with problems so great that we would not even dare to think of them; but he sees the triumphant ending from the beginning. Why not remember this the next time we are confronted with some situation that we think is too great to bear? "Do not look at God through your difficulties, but look at your difficulties through God." For he is your God, and has pledged himself to meet all your needs. Make God the lens—the eyeglass—through which to view your difficulties; and he will enable you to see them as he sees them. You may not know, as he knows, how the difficulty is going to be vanquished; but that is not necessary. You can have the mind of Christ in the matter, the undisturbed assurance of God himself, that this thing is omnipotently provided for. Then the word "difficulty" will always and only mean your fresh triumph.—*Sunday School Times*.

CHILDREN'S PAGE

Sailing

We built a ship upon the stairs,
All made of the back-bedroom chairs,
And filled it full of sofa pillows,
To go a-sailing on the billows.
We took a saw and several nails,
And water in the nursery pails;
And Tom said, "Let us also take
An apple and a slice of cake"—
Which was enough for Tom and me
To go a-sailing on, till tea.
We sailed along for days and days,
And had the very best of plays;
But Tom fell out, and hurt his knee,
So there was no one left but me.

—Robert Louis Stevenson.

Kindness to Animals

An Address to Children

I gave a promise some weeks ago to speak to you this morning on kindness to animals. I am keeping my promise not only because I thoroughly believe in the great and good work done by the society which desired me thus to speak, but because I want all our boys and girls to belong to that goodly and ever-growing company who are concerned to put down all forms of cruelty to God's dumb creatures, and to promote that kindly treatment of them that God approves. I am going to give you several reasons why we should be kind to animals.

In the first place, we should be kind because unkindness even to dumb creatures has an evil effect upon ourselves. I never like to see a boy or a girl ill-treat the lowliest creature, because I know that the habit of cruelty once formed will grow, and those who begin by being cruel to the animal tribe will finish by being cruel to the tribe of human flesh and blood. Who has not heard the dark story of Nero, the Roman Emperor, who found fiendish pleasure in flinging Christian men and women to the lions? Now, in all probability that would never have been had not Nero, when a youth, been given to torturing dogs and cats. You see, brutality in the one instance paved the way and prepared him for brutality in the other. Yes, cruelty hardens and degrades those who practice it.

In the second place, we should be kind to animals because kindness, even to the frail-

est, has a good effect upon us. I was reading, a while ago, the story of a wicked man, a Dartmoor convict, who spent forty years in prison, and who was so hard, revengeful and disobedient, that he was the terror and despair of his warders. All their efforts to do him good were met by cold contempt and wicked outbreaks, and they came to believe he was past redemption. But one day a little mouse found its way into his cell, weak, terrified and hunted, like himself. Now what do you think the man did? No—he did not kill it, but instead became its friend and protector. He put it into an old boot that happened to be in the cell, and, when served with his own meals, gave something to his little captive, and, day by day, he fed and fondled and loved it, with this result—the scowl died out of his face, the gruffness out of his speech, and the anger out of his heart—indeed, his features became transformed, his once dark countenance began to light up with smiles. The warders could not make it out—here was the worst man in prison wonderfully changed for the better, and the secret was only discovered when the man left the prison, taking boot and mouse with him. Now, wasn't that fine? You see, kindness to a little mouse converted a bad character into a good one. Yes, and the rule always holds. When I see young girls fondling kittens and puppies and birds, I know that later in life they will be good to the babies they have to nurse.

But, thirdly, we ought to be kind to animals because such kindness makes us like God. Is God kind to animals? Certainly. Why, even a sparrow can not fall to the ground unnoticed by him. There are two Old Testament stories which illustrate God's kindness. In the story of the flood, God told Noah to take into the ark beasts, clean and unclean, and the fowls of the air; and in the story of Nineveh, God told a sulky prophet that he had in that city not only many souls, but *much cattle*, and for that reason gladly ought the prophet to have gone there when told to go. God's mindfulness of the cattle was the outcome of God's kindness. So, we are like our heavenly Father when we are kind. This truth is touchingly taught in a legend which relates that a calf, which was about to be sacrificed in the Temple, ran to an old rabbi, and thrust its head between his

knees, as if to ask to be spared. But the rabbi heartlessly pushed the calf away, and so it was slain. The angels, looking down, said: "The rabbi is pitiless, let him suffer"; and he was smitten with sickness. Some time later, a servant of his, in cleaning out a room, found a family of kittens, and was about to destroy them, when the rabbi cried: "Let them alone, disturb them not, for it is written, 'His tender mercies are over all his works.'" The angels, again looking on, found he had learned pity, and said: "Let his sufferings cease," and at once his affliction was healed. I am sure you will not miss the lesson of the legend. God and his angels practice, appreciate and reward kindness to animals. —Rev. Joseph Pearce, in *Our Dumb Animals*.

The Evening: A Sermon for Boys and Girls

REV. WILLIAM M. SIMPSON

It is pleasant to sit on a west doorstep on a summer evening, and watch the sun go down. There are the "yellow, red, and purple skies." Soon the sun seems to be lodged in the top of the old oak tree on yonder hill; but he doesn't hang there. Down, down, down he goes until he rests just on the horizon. Then he sinks down behind the hill, and all the time the sky has been changing colors so rapidly that no artist could keep his picture of the sunset up to the minute. Even after the sun is out of sight, the daylight fades so slowly that one might think that the sun had done such a big day's work that he could hardly go to rest for the night.

Then the evening star appears, the flowers close their eyes in sleep, and the mother-birds sing good-night songs to the birdlings in the nests, and softly carol their evening praise to the heavenly Father who cares for all little birds and for all little children.

Soon the boys and girls will be getting ready for their good-nights, too,—listening to the bedtime stories, and saying their evening prayers.

The first evening prayer that I learned was this:

"Now I lay me down to sleep;
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take."

And I remember just as well as if it were last night, about thirty years ago one cold winter night for some reason I got into bed without saying my prayer. I did not go to sleep immediately; perhaps the covers were not properly tucked in. Anyhow, mamma had gone out of the room, and there I lay awake. After a long time I got up and said my prayer, got back into bed all myself, and that is about all I can remember about that story.

When I was old enough to read, I learned a prayer that was in script in my school reader; and for a good many evenings I said that prayer.

It might be easy to forget that our heavenly Father gives all the good things of nature, if he did not hide so many of them from us in the darkness every evening. So the evening is the time to say "Thank you, heavenly Father, for the love you have shown us all day; please guard us through the night." The Psalmist wrote:

It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O Most High:

To show forth thy lovingkindness in the morning,
And thy faithfulness every night.

Psalm 92: 1.

And in another place in the Psalms we read:

Evening and morning, and at noon, will I pray,
and cry aloud:
And he shall hear my voice.

The World Alliance for the Promotion of International Friendship Through the Churches

REV. WILLIAM L. BURDICK

The sentiment that war is an awful crime against both man and God and that the leading nations of America, Europe and Asia are far enough out of barbarism to establish world-wide peace based on the principle of the brotherhood of all men has been growing for a century. As a result of this many peace organizations have been formed in our country as well as elsewhere (some one has said that there are sixty in this land alone), and prominent among these has been the Church Peace Union.

This organization, with the co-operation of the peace societies in the various countries of Europe, brought together about one hundred of the church leaders at Constance

the first week in August, 1914, for the purpose of preparing for a World Peace Congress. The war broke out on the day the conference convened, and after two meetings the members of the conference were obliged to leave the city. They adjourned to meet in London a few days later. At the meeting in London arrangements were made for the organization of a World Alliance of the Churches for the Promotion of International Friendship. Officers were elected and it was arranged that the World Alliance should be composed of branch councils in the various nations; this plan has been carried out, and today there are ten national councils, the American, the British, the French, the German, the Danish, the Dutch, the Italian, the Norwegian, the Swedish and the Swiss. Last year as many as possible of these national groups met in Berne, Switzerland, and "it is the first meeting that has been held since the war broke out in which the representatives of the belligerent countries have come together." The name of this world alliance has been changed to "The World Alliance for the Promotion of International Friendship through the Churches."

The American Council of the World Alliance held its first national conference in Garden City, L. I., April 25-27, 1916. About one hundred sixty members and invited guests from all parts of the United States were in attendance. The American National Council was enlarged till it now numbers two hundred and fifty members, representing forty denominations with twenty-three million communicants. Upon the invitation of the national officers, Dean A. E. Main and Pastor William L. Burdick attended the meetings and upon the invitation of these same officers became members of the National Council, representing Seventh Day Baptists.

The conference at Garden City continued through five sessions and it is confidently believed that its influence will be far-reaching. It is impossible in this brief article to give any adequate conception of the conference, but when it is stated that the subjects of the five sessions were respectively, "The Church and the New Internationalism," "The World Task of the Church: A Practical Program," "The Church and the Oriental Problem," "The Church and International Government," and "The Spirit of Jesus in International Relations," and

that these topics were discussed by some of the leading men of the country, one can form something of an idea of the trend of the conference. Every action taken, as well as nearly everything said, was based on a thorough knowledge of the situation and Christian statesmanship; the sentiment that we must put peace above righteousness and love was not present.

The object of the World Alliance, as well as that of the national councils composing it, is to unite the churches of the world in the propagation of the principle that "nations should apply the Golden Rule in international relations"; and chief in its program is, "International action establishing (1) an International League of Peace, and (2) a World Supreme Court, requiring (3) the submission of all international disputes to the World Supreme Court, or to Boards of Conciliation, before resort to war."

Congregations may join the World Alliance by indorsing the principles and the program, and by appointing a Peace Committee for carrying on the local work. Individuals may join the movement as regular members by indorsing the principles and program, and the payment of \$1.00. It is desired that Peace committees be appointed in all the churches in our land, and said committees are expected to labor to spread the principle that the same law of good will and helpfulness should govern the relations between nations, great and small, that governs the relations between decent and well-bred individuals. The World Alliance proposes to be on hand at the close of the war to insist that the terms of peace shall be on the basis of justice to all nations, and such as shall make war impossible in all future time.

Five million men, the flower of Europe, have already perished, and this is only a small part of the woe. Is it not time the united churches of the world assert themselves and insist that international relations shall be conducted on the principles of brotherhood—the principles of Jesus?

*Alfred, N. Y.,
May 1, 1916.*

O for less of an abstract, controversial Christianity, and more of a living, loving, personal Christ.—*Richard Fuller.*

SABBATH SCHOOL

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

Skim the Cream for This Page

Whenever you have a quarterly meeting, association, yearly meeting or Sabbath-school institute, or whenever you attend some Sabbath-school convention, jot down the good points and let the rest of us share in them. If you hear a bright, interesting talk, get the speaker to write it out, and see that the copy gets to the man whose name appears at the head of this column.

As an illustration of this principle, I have asked the four Sabbath-school superintendents who gave us splendid talks at the recent quarterly meeting at Milton Junction, to furnish them to me on paper. One of these follows below.

Some of the Best Things Our School Has Done This Year

MRS. CHARLES S. SAYRE

We have a good Sabbath school at Albion and I will tell you why. Professor West said in his paper that no matter what the qualifications of the superintendent, no school could succeed without an earnest, sympathetic and helpful church membership. Those are the qualifications of a large number of the members of our Sabbath school, and that is why our school has done as well as it has.

It is rather hard to tell just what is the best thing done in our school this past year, but I believe it is the addition of 13 of the members of the Sabbath school to the church.

I am not disparaging the revival meetings of last fall in the least when I say that this was largely the result of the faithful work done by the Sabbath-school teachers and in the homes in the past, and that the meetings furnished the opportunity to make a public profession. Others were converted during those meetings who were not in the Sabbath school and could perhaps have been reached in no other way, but the larg-

est proportion of the additions to our churches come from the ranks of the Sabbath school.

Our Home Department has done splendid work the past year. Its membership has been about 48. About half the membership were star members each quarter, that is, they had studied every lesson the required time. During 1915, 14 were star members every quarter of the year and 10 more for three quarters. Our Rhinelander members are always star members.

We have in our school two banners, one for attendance and one for offerings. These are awarded at the close of each quarter and held by the class during the next quarter. The Intermediate boys captured both these banners last quarter and hope to hold them against all competition. The Intermediate girls challenged these Intermediate boys awhile ago to a contest to last a certain number of weeks, at the end of which time the losing class will banquet the winning class.

The Young Men's class and the Teacher Training class are engaged in a similar contest. Each pupil in the contest can win five points each week, one for church attendance, one for attendance at Sabbath school, one for having his Bible with him, one for a prepared lesson, and one for an offering.

The contest between the Intermediate classes is sharp and I don't know which class will win.

Our Teacher Training class numbers about a dozen, and half of this number are working for the diploma given by the State S. S. Association. They have taken four examinations and the one who has marked their papers has each time commended their work.

One of the good things done has been in separating the Juniors, Primary Department and Beginners from the main school except for some brief closing exercises. They have always had a separate classroom but now they go to the prayer meeting room of the church directly after church service and have their own opening exercises, songs, and Bible test questions, as well as their own lessons. They use the graded lessons. Mrs. C. M. Sheldon is superintendent of the department and, together with the other efficient teachers, is doing splendid work. A few weeks ago the Junior Department stood during the clos-

ing exercises of the Sabbath school and repeated the names of the Bible books in concert from Genesis to Revelation. They have been learning to spell them, too, and at a social gathering of the children and their mothers a short time ago they had a spelling match, using the names of the books of the Bible. One little girl remained standing and finished the spelling of the books perfectly.

The children are much interested, and I believe being by themselves for their own opening exercises is a great help.

In the main body of the school we are using a series of Bible test questions, devoting a few minutes each week to the drill. ("A Supplemental Bible Question Course," by John B. Smith, obtained from the Sunday School Times Co., Philadelphia, 50 cents, is excellent in most respects, although it needs a little adapting to Seventh Day Baptist schools.) This drill I think will prove very helpful.

Attendance at Sabbath school has been excellent. During the fourth quarter last year the average attendance was 96 or 97. The membership was 104. The average included visitors, however. Sickness and bad weather have made it impossible to have as good a record so far this year.

Albion, Wis.

Lesson VIII.—May 20, 1916

THE CRIPPLE OF LYSTRA.—Acts 14

Golden Text.—"He giveth power to the faint; and to him that hath no might he increaseth strength." Isa. 40: 29.

DAILY READINGS

- May 14—Acts 14: 1-7. Persecution for Gospel's Sake
 May 15—Acts 14: 8-20. The Cripple of Lystra
 May 16—Acts 14: 21-28. Perseverance in the Gospel
 May 17—Mark 2: 1-12. A Paralyzed Man
 May 18—Mark 3: 20-30. A Mistaken Identity
 May 19—Psa. 50: 7-15. Needless Sacrifice
 May 20—Rom. 1: 18-25. God's Witness of Himself

(For Lesson Notes, see *Helping Hand*)

Half-hearted trust in God, which is sincere as far as it goes, but does not go quite so far as to cut free from the world and give up all thought of keeping open lines of retreat, is not the sort that gives settled joy and peace, but rather draws . . . into turmoil and unrest.—*L. W. Bacon.*

Albert Wesley Kelley, Ph. D., M. D.

Albert Wesley Kelley was born in Attica, Ohio, January 8, 1852, and died in Milton, Wis., April 18, 1916.

Since 1908, Dr. Kelley has been professor of chemistry in Milton College. In 1906-07 he was professor of natural science and agriculture in Alfred University. Other places he has filled are: professor of natural science at Fostoria College, 1879-86; of chemistry and biology at Battle Creek College, 1886-99, and at Union College for two years following; dean and professor of chemistry in Adrian College, 1901-06; special lecturer in medical chemistry and bacteriology in College of Medicine and Surgery, 1893-1907. He left the impress of his personality upon hundreds of young people who have thus come under his influence. Many of them have regarded him with great gratitude and affection during all their after lives.

His associations were by no means confined to the educational world. He was democratic in spirit and the friend of all sorts and conditions of men. Although he received the degree of B. S. from Union College in 1876, and Ph. D. at Otterbein University in 1892, and M. D. from the College of Medicine and Surgery in 1896, and later the honorary degree of Sc. D., he had a catholicity of interest which was much appreciated by many who never saw the inside of a college or high school. It was not the label that interested him but the man. He was quick to see the good in others. Any advance toward friendship was met with that genial smile which melted away all doubt as to one's welcome. He has held the most important positions of honor in the local lodge of Odd Fellows. For many years he has been their beloved chaplain, acting as a kind of pastor to the men.

There can be no fruit without the root back of it. There can be no true brotherhood of man except through a common Father. Professor Kelley had a deep religious faith. From the time that he joined the church as a boy and played the organ in religious meetings, he has been active in working for the incoming of the kingdom of God. For several years he was a member of the Seventh Day Adventist Church. For the past eight years he has been in the fellowship of the Milton Seventh Day Baptist Church. He has been a loyal mem-

ber of the Brotherhood. More than one plan for community improvement originated in his suggestion.

He had a deep interest in the scattered Sabbath-keepers who have no church affiliation and kept in loving touch with many of them. Most of the visits he had with his pastor were regarding plans to help somebody.

Funeral services were conducted on April 20. Nearly the entire main body of the church was occupied by faculty, trustees and students and by the delegations of Odd Fellows and Rebekahs. The college quartet sang two of his favorite hymns. Professor A. E. Whitford sang "Face to Face." Pastor Randolph's text was Matthew 22: 39. President Daland offered prayer and gave a brief tribute in behalf of Milton College. Beautiful floral offerings expressed the sympathy that could not be put into words.

Mr. Kelley was married July 29, 1877, to Miss Hattie E. McCulloch. To them were born four children: Rena, now Mrs. Schroeder, of Lincoln, Neb.; Virgil E., of Chicago; Cornelia, now Mrs. Lester Hull, of Chicago; Albert L., who is still at home. These and one little grandson, Kieth Schroeder, are left to mourn the loss of one who was always kind and loving.

L. C. R.

An Appreciation

PRESIDENT WILLIAM C. DALAND

Doctor Kelley in his life at Milton College left certain strong impressions upon faculty and students alike. Many other qualities might be mentioned, but these seem so prominent that they deserve special mention in our tribute of love that we pay to our beloved friend. The first is the remarkable impression made by the wonderful and varied information possessed by him, and the numerous fields of his activity. It was not long after he came among us when any one who wished to know anything that he could not readily discover was told to "ask Professor Kelley," or if anything very odd or novel was to be done, the suggestion came spontaneously, "Perhaps Professor Kelley can do it." His students found him a never-failing source of knowledge, an ever-ready helper in any unexpected emergency. His acquaintance with rare fields, his mechan-

ical, scientific, and artistic skill were always an inexhaustible fund, upon which we all learned to draw in time of need.

The second strong impression was that made by his kindly and sympathetic nature. He could at once get the point of view of any one, teacher or student, and never showed toward that point of view an interest other than sympathetic. "The kindest man I ever knew," has been the word spoken by more than one who has felt his kindness and been the recipient of his help. He knew how to "show mercy with cheerfulness."

The third quality in his life was rather a flavor than a characteristic. This was his reverence for what is true, beautiful, and good, his reverence for Nature and the God of Nature. This religious feeling was not an obtrusive quality but a subtle and all-pervasive influence, which every one felt more and more as acquaintance with Dr. Kelley grew deeper and more intimate.

The final impression is one made especially during the last year of his life, and it is that of his heroic fortitude, his brave fight for life, his unabated loyalty to the college, to his department, and to his classes, that made him, in spite of pain and weakness, undertake to perform his tasks as lecturer and teacher when the labor was such as to require from him a superhuman effort.

These impressions will remain with us all. They are marks of qualities that make the genuine scholar, the inspiring teacher, and the successful and worthy student. Happy will he be who in these respects imitates his departed teacher who "though dead, yet speaketh."

We believe in free speech, but we doubt exceedingly the propriety and wisdom of our newspapers in giving publicity to vulgar and brutal utterances of demagogues who question the motives and besmirch the character of the Chief Executive of our country. Mr. Wilson is the President of the United States. When leaders, so-called, forget this fact, they deserve the contempt of all thinking men, and, broadly speaking, they will get what they deserve.—*Watchman-Examiner.*

WANTED—Young man to learn printers' trade. Davis Printing Co., Milton, Wis.

HOME NEWS

JACKSON CENTER, OHIO.—It may seem strange to the Missionary Board and Brethren Coon and Nelson that no report has been made of the evangelistic meetings held here in February and March. But the serious illness of Mrs. Lewis at the parsonage has greatly interrupted the pastor's work and made it next to impossible to write more than brief letters to relatives and anxious friends. But a slight improvement in her case has made it possible for us now to say that the four weeks' services conducted by the above brethren were not only greatly enjoyed by the church, but also many of our First-day friends came in, and from time to time gave strong testimonies, both public and private, of help received from the intensely practical sermons given by Brother Coon. And while we can not report a long list of converts, this much should be said. First, that many church members whose voices have not been heard for months in public testimony were brought to see their true relation to God and the church and are still giving evidence of their new interest in the Master's kingdom. None can say but that the meetings were worth much more than the financial cost, even from this single viewpoint.

And second, it should also be stated in justice to all, that most of the children and young people of sufficient age are already members of the church. There were however a few from the Junior Christian Endeavor society that expressed a desire near the close of the meetings to consecrate their lives to the Lord's service, and we trust that in the near future they will present themselves for baptism and church membership.

Secretary Saunders was with us two evenings, and gave one stirring discourse on self-denial and cross-bearing as evidence of true conversion. Pray that the good work may still bear greater fruitage.

April 27, 1916.

G. W. L.

HAMMOND, LA.—Last Sabbath, April 22, was one of our red-letter days, as all Sabbaths should be. Spring has come in all of the glory of our Southern land. After

a few months' rest, roses have returned in their full loveliness of color and fragrance. It is the time of the orange blossoms and magnolias. On the farm of one of our brethren flowers in great variety are raised. Our church is sure to get the benefit of these on almost any Sabbath. Quite recently the room was filled with the odor of orange blossoms.

Two of our young people have been waiting for baptism. On last Sabbath, at the morning service, another presented herself. The reception of these young people gave occasions of very tender feeling.

The baptism occurred in the afternoon in the Tangipahoa River, five miles distant. All things conspired to make it a most beautiful scene, the spot, the glorious spring day (it was Easter Sabbath) the full flowing river, the exuberance of green, and, above all, the consciousness that God was there, honoring his divinely appointed ordinance. Nearly all of our congregation went out.

On February 26 Rev. Willard D. Burdick began a series of evangelistic services with us. They continued a little more than two weeks and were fully appreciated. It is so seldom that any of our ministers come this way that his coming was greatly appreciated socially as well as religiously;—so many things to be said about mutual friends in many places. But the meetings did us all good spiritually; and that was the principal benefit. The strong preaching of the truth of the gospel and the sweet singing of the gospel were the sowing of precious seed.

"Cast thy bread upon the waters,
Waft it on with praying breath;
In some distant, doubtful moment
It may save a soul from death.

"When you sleep in solemn silence
'Neath the morn and evening dew,
Stranger hands which you have strengthened
May strew lilies over you."

We are all very grateful to the Tract Society for sending Brother Burdick to us. We were quite pleased to see his picture appear so quickly in the RECORDER, on the last page of the cover, which Brother R. J. Mills, our Hammond photographer, took. Brother Mills has been so well pleased with Brother George Shaw's postal card, "The Sabbath," that he has made a really elegant production of it by camera. It strikes us that this card, which the Tract Society is furnishing, offers a very fine missionary opportunity for us all.

One very necessary thing accomplished by Brother Burdick's coming was the ordination of Brother Ellis Thompson to the office of deacon. The examination of the candidate was on the evening after the Sabbath, February 26, and the ordination took place on Sabbath morning, March 4. At the former all were pleased with the high ideal which Brother Thompson holds of the office. Rev. W. D. Burdick preached the ordination sermon. This was followed by the laying on of hands by Brother Burdick and the pastor. The pastor offered the prayer and delivered the charge to the newly made deacon, while Brother Burdick delivered the charge to the church.

S. S. P.

NORTH LOUP, NEB.—Workmen have repaired the radiators which were frozen last winter.

The young women cleared about \$50 at their apron sale and cafeteria supper last week.

All our Sabbath-school classes have thoroughly competent teachers. We can find a place for more scholars and can provide more teachers. Come.

In the death of Mrs. East and Deacon Crandall the church lost its oldest members. We think we are correct in saying Uncle Henry Thorngate is now the oldest member. A year ago our mother, the oldest member, died, leaving Mrs. East the oldest member and then for a few hours the honor was Deacon Crandall's. There have been but five deaths in the congregation in four years, all old people. The pastor says the average age of those who have died in the past ten years—during his pastorate—is about 70 years.—*The Loyalist*.

Deaths

EAST.—At her home in North Loup, Neb., on April 22, 1916, Mrs. H. T. East, in the ninetieth year of her age.

Elizabeth Ann Presnell was born near Wilkesboro, N. C., on October 5, 1826. When but a child she removed with her father's family to southern Indiana, where she grew to womanhood.

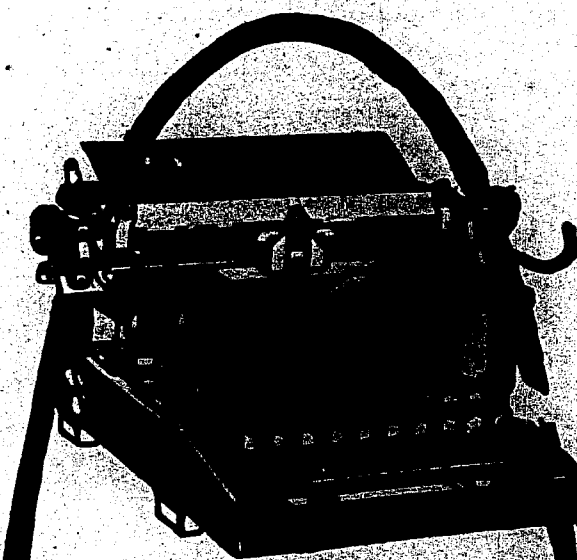
In 1849 she was married at Vincennes, Ind., to Henry T. East. This family removed from Berlin, Wis., to Nebraska when the first settlement was made at North Loup.

She was converted during a revival conducted by Rev. Charles M. Lewis and was baptized by him in 1879, since which time she has been a faithful member of the North Loup Seventh Day

Baptist Church. Mrs. East is survived by a sister, Mrs. Rosanna Turner, of Vincennes, Ind., and three sons and one daughter.

At the time of her death she was the oldest member of the North Loup Church. G. B. S.

(Continued on page 608)



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

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Deaths (Continued)

CRANDALL.—At the home of his grandsons, George and Esle Maxson, in North Loup, Neb., on April 23, 1916, Maxson Crandall, in the eighty-ninth year of his age.

Maxson Crandall was the son of Isiah Crandall who was also the son of Isiah Crandall, a soldier of the War for Independence. His mother was Martha Saunders, who lived at Berlin, N. Y. The Crandall family lived at Petersburg, N. Y.

Maxson was the tenth of a family of twelve children. He had eight sisters and three brothers. When Maxson was born the family was living in the town of Almond, Allegany Co., N. Y. He went to school at Bakers Bridge, now Alfred Station, and when about sixteen years old he joined the First Alfred Church. Isiah Crandall was a tanner by trade and had a tannery at his home on the valley road between Alfred and Almond.

In 1846 Maxson Crandall was married to Elizabeth Lilly, of Hartsville. They were married at Angelica. In 1850 these young people removed to Wisconsin and were located for a time in Dodge County. They lived for a time near the Utica Seventh Day Baptist church in Dane County, and then removed to Albion in the same county.

In 1861 Mr. and Mrs. Crandall removed to Freeborn County, Minn., and probably were charter members of the Trenton Seventh Day Baptist Church, where Maxson's brother, Elder Phineas Crandall, was pastor or supply, and where Maxson Crandall was chosen deacon. Soon after being ordained deacon he removed to Alden, also in Freeborn County, and united with the church there. In 1879, together with many others from Alden and Carlston, the family removed to North Loup, Neb., where they have since lived.

Mrs. Crandall died in 1905. His daughter, Mrs. Florene Maxson, died in 1912, since which time he has lived with his grandsons.

He is survived by two sons, Silas, of Wahkon, Minn., and George, of Austin, Minn. There are also grandchildren and great-grandchildren. Deacon Crandall had been a Christian for seventy-two years, humble and earnest and faithful.

He was for one day the oldest member of the North Loup Church. His grandsons, George

and Esle Maxson, will have the satisfaction of remembering that they have provided every needed comfort for their grandfather in the last years of his long life.

The statements of facts in this notice were given by Deacon Crandall to the writer and written out by him some years ago. Any reader who is sure that a misstatement of importance has been made will confer a favor by informing the writer of this article.

G. B. S.

KELLEY.—Albert Wesley Kelley was born in Attica, Ohio, January 8, 1852, and died in Milton, Wis., April 18, 1916. Obituary on another page.

SPECIAL NOTICES

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

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

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

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

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

Persons spending the Sabbath in Long Beach are cordially invited to attend the regular church services at the home of Glen E. Osborn, 2077 American Ave. Sermon at 10.30, by Rev. Geo. W. Hills. and Sabbath school at 11.30. Any Los Angeles car stops at Hill St., one block north of the Osborn home or any Willowville car from down town brings you almost to the door.

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

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

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

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

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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June, in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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

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

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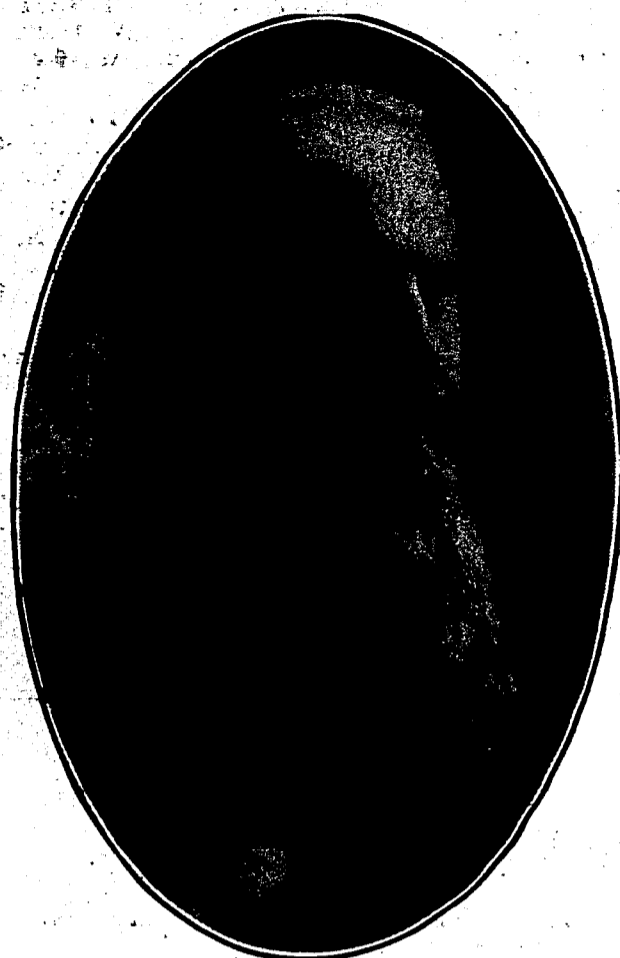
The Sabbath Recorder

We are coming to realize that an unworthy citizen can not be a good Christian. When Nero is on the throne, Christian co-operation with the powers that be is indeed difficult. But living as we do, in a Christian nation, whose chief magistrates have almost without exception confessed the Christian faith, we must make for civic duty a large place in the Christian life. Long enough has the inactivity of the best meant the opportunity of the worst men. Long enough have Christian men without protest submitted to the irresponsible political dictator, who degrades men to the level of his purposes, but will not lift them to the level of his opportunities. No minister need attack any political candidate of any party. Every minister must attack steadily and persistently every form of graft and chicanery, and steadily and persistently exalt the idea of public office as a public trust. . . . Our good men must be good for something. Our saints are not to be statues awaiting translation to some divine art gallery, but soldiers of the common good. The separation of church and state, which we all believe in, necessitates the closest possible union of citizenship with religious principles.

—Pres. William H. P. Faunce.

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

On Sabbath morning of Rally Day we are asked to make a FREEWILL offering to the Missionary Society to liquidate the debt of \$4000.00. Unless this matter is *talked* up and *worked* up and *prayed* up by somebody beforehand, the amount will be small that is thus contributed. "We are well able to overcome it." Let us all lift together, and the burden for each one will not be great.

May 27, 1916
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for Seventh Day Baptists

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Sabbath Evangelist and Teacher
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