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**American Sabbath Tract Society**  
(Seventh Day Baptist)

**Plainfield**

**New Jersey**

# The Sabbath Recorder

**R**ELIGION should be a strength, guide, and comfort, not a source of intellectual anxiety or angry argument. To persecute for religion's sake implies belief in a jealous, cruel, and unjust Deity. If we have done our best to arrive at the truth, to torment one's self about the result is to doubt the goodness of God, and, in the words of Bacon, "to bring down the Holy Ghost, instead of in the likeness of a dove, in the shape of a raven." The first duty of religion is to form the highest possible conception of God.

Many men, and, still more women render themselves miserable by theological doubts and difficulties. These have reference, in ninety-nine cases out of a hundred, not to what we should do, but to what we should think. . . . There is very little theology in the Sermon on the Mount, or indeed in any part of the Gospels; and the differences which keep us apart have their origin rather in the study than in the church. Religion was intended to bring peace on earth and good will towards men, and whatever tends to hatred and persecution, however correct in the letter, must be utterly wrong in the spirit.—*Sir John Lubbock.*

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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. 23

PLAINFIELD, N. J., JUNE 5, 1916

WHOLE NO. 3,718

**The Gospel Still** No one could witness  
**The Power of God** the scenes night after night in revivals like

those of Dr. Biederwolf or of Billy Sunday, without being impressed with the thought that the simple, old-fashioned gospel of Christ and him crucified is still the power of God unto salvation. No other theme could draw such multitudes daily for six or eight weeks and hold the people spellbound to listen and to approve. Neither Dr. Biederwolf nor Mr. Sunday, with all their eloquence and power of personal magnetism, could hold from seven thousand to fourteen thousand people day by day for a month by lecturing on science or politics, or delivering polished essays on the most attractive worldly themes. There is something in the gospel that people need, and there is still in the human heart a hungering for the Christ message of salvation.

**Known by Its Fruits** One of our exchanges

tells of a revival recently held in one of the suburban towns of a large city, which set people to paying their debts and mending their ways in many respects. Merchants were called upon to dig up old outlawed bills long considered worthless in order that they might be paid, one man receiving \$50 in cash on such a bill. When a revival of religion is followed by such evidences of genuine reform; when it brings a great increase in bank deposits; when it results in church dues being paid; in a great falling off in the saloon business; in a larger attendance upon religious meetings, and when hundreds pledge themselves to forsake the dance and the card table, no reasonable man can find fault with the work of the evangelist. A good many idiosyncrasies and some crude ways can well be overlooked by the fastidious, when an evangelist can move a community to good works like these.

**Dr. Livermore's Body** It will be remembered  
**Removed to Lebanon** that when Rev. Leander E. Livermore died, in

February, at Kissimmee, Fla., his body was placed in a vault until it could be removed to his northern home. A brief note from Rev. H. A. Campbell, of Lebanon, Conn., asking for the RECORDER containing Brother Livermore's life sketch, says: "Mrs. Livermore has returned this date from Kissimmee, Fla., and on the morrow the body of her late beloved husband is to be put to final rest in the family lot in this place."

Sister Livermore will have the sympathy of all who know of this lonely home-coming, and many will pray that God's grace may be sufficient for her.

**True Consecration** When Paul wrote the  
**Covers the Whole Life** twelfth chapter of Romans, beseeching men

by the mercies of God to present their bodies "a living sacrifice," this being declared by him to be their "reasonable service," he evidently had in mind the practical consecration God requires of his children. It is a consecration that includes every power and activity of the body as well as a devotional attitude of spirit. The whole matter of practical consecration of the right sort must be misunderstood by all too many who say, "I surrender all," and who claim unreserved consecration to Christ, with material possessions and gifts of mind and heart devoted to his service.

We sing and pray and talk, using the formula of consecration until our spirits are aglow with a rapture which we believe results from our surrender to Christ; but, after this is done in all sincerity, we are still painfully aware of failure in fact. Our ideas of consecration have had in them too much of the emotional and we are conscious that our hymn-singing and love-rapture have not resulted in the living sacrifice to which Paul referred. True consecration is indeed the *doorway* to a life of faith, but it is more than that; it must cover a whole *life* of service, in which our



natural endowments of body and mind, our acquired powers, our skill of hand and tongue and voice—all our gifts—are to be used for human betterment. In the hour of our consecration Christ touches these gifts with his benediction and sends us forth to use them for him in bringing joy, comfort, help, and inspiration to those about us. The consecrated soul serves his Master by serving his fellow-men. For this lifelong work of body and soul, we need, not only the consecration that starts us in the walk by faith, but a renewal thereof day by day.

#### An Illustration

Years ago I knew a man, always active in prayer meetings, who seldom bore testimony without exhorting his hearers to seek the complete consecration which was so precious to him. His face would shine from inner ecstasy of soul as he rubbed his hands together, telling the people of his joy in the "higher life" and exhorting them to a complete consecration. He and his wife really thought that their perfect trust in God had, in time of severe drought, secured for them plenty of water in their cistern when all their neighbors' cisterns had gone dry. They claimed—this was their actual testimony—to have "walked by faith" during the entire drought, not daring to even look into their cistern for fear that would show a distrust of God, but going to the pump day by day in perfect confidence that they would always find water. Many of God's children almost envied this brother and his wife their apparent nearness to God, and longed for the consecration that gave them such certainty of acceptance with him.

One day a man, an unbeliever, met with a very serious accident in the shop where this brother worked, and a subscription paper was circulated for the relief of the injured one. And this Christian who laid such claims to complete consecration was the only one in the shop who refused point-blank to give when asked to do so, saying, "I have no money for that wicked man!"

Now it must be that this brother had a wrong conception of consecration to Christ. He must have lived too much in the theoretical or emotional realm of religion and not enough in the practical. He must have failed to grasp the far-reach-

ing content of the term "consecration," and accepted the theory that psalm-singing and prayers and exhortation comprise the main consecrating service. He must have misinterpreted the words: "Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me."

#### Oh, to Comprehend Its Full Meaning

It is a blessed experience to enter the life of faith by the door of consecration. Many have started in the new life during recent revivals, and happy are they who secure at the very start right conceptions of a consecrated life. If, under the power of spiritual uplift prevailing when the people are aroused and enthusiasm runs high, one comes to regard emotional experience as the principal element of the consecrated life, and the art of self-surrender as the main thing, he is doomed to disappointment; for when this blossom of a Christian life drops off, as it is sure to do, he will think all is gone and lose his hope. Fruit is the outgrowth of the blossom days in nature, and the matured fruit of Christian living should result from the emotional blossom days of consecration.

Here is a man whose ambition to become rich shapes his entire life. He lives for money, spends every energy in seeking and storing up worldly treasure. He longs for the day when he can feel that he has "much goods laid up for many years," and so can fold his hands and take his ease. Here is a woman whose ideal is to be a leader in fashionable society. She lives for pleasure, is ambitious to have the finest home filled with beautiful things, and longs for jewels and fine apparel. These two have lived for money and worldly pleasure until they have come to feel that there is nothing else worth while. But there is something more. Under the influence of a great revival in which the public conscience is awakened, their feelings are deeply stirred, and the Lord puts into their worldly hearts a desire for better and nobler things. They kneel at the altar and consecrate their lives to his service.

Everything now depends upon their understanding of what that means. They have done the right thing so far, and an unspeakable peace has come to their hearts. Does this act end the work of consecration,

and is this peace the only outcome? Nay; in all probability the consecration, if genuine, will oblige them to cease adding to their hoard of riches, to cease living to outshine their neighbors, to give up many worldly pleasures and live for the good of others. The words, "I consecrate my life to Christ," mean a good deal. As has been said before, they call us to present our bodies as well as our souls a living sacrifice in "reasonable service."

Happy is the one who at conversion sees and understands the far-reaching meaning of a consecrated life. If such a one can say with Frances Havergal, "Take my life, my lips, my feet, my hands, my moments, my will, my intellect, my voice, my heart, my silver, my gold, myself, and I will be ever, only, all for thee," he will then make this living sacrifice, and to him will come the peace of which the men of the world can know nothing.

#### Billy Sunday On the Sabbath

Two persons have sent to the SABBATH RECORDER the same clipping from Billy Sunday's sermon on "The Decalogue the Only Code," published in Kansas City papers. Mr. Sunday is reported as saying: "I stand here and am ready to believe God Almighty wrote the Ten Commandments. . . . Any citizen in this audience or in this city or in this State that is not ready to live by them ought to be in the penitentiary. . . . There can be no good citizenship where the Ten Commandments are broken, or infringed. . . . If you don't obey them you'll be damned just as sure as you live and breathe."

Mr. Sunday makes strong points on most of the commandments, but when he comes to the Sabbath commandment he falls below his own standard of obedience. Himself a Sabbath-breaker every week, he makes severe strictures on the man who thus breaks God's law. We will let Mr. Sunday speak for himself:

"Remember the sabbath day to keep it holy." How much Sabbath-breaking we have in this country! I tell you, whenever a city turns its theaters loose on Sunday and has its baseball parks open, it is putting the red flag down the tracks. You put a red flag down a railroad track and let the train come thundering along and that engineer will shut off steam, put on the air, throw that engine into the reverse, pull the throttle open, he will burst the boiler and

flatten every wheel on that train before he will run past that flag. He will put her in the ditch before he will go by.

Yet God has put the red flag out and we are running past it like stampeded cattle. "Remember the sabbath day to keep it holy!" To the Jews the Sabbath Day was the seventh day, commemorating the Lord's creation, and to the Christian it is the first day, commemorating the resurrection of Jesus Christ; and the fact that we keep the first day of the week is one of the strongest arguments in favor of the resurrection that you can find. There must have been some tremendous event that would cause Jews like Jesus and Peter and John—something of tremendous importance to happen—to cause them to change to keeping the first day and to change without authority. And from the day that Jesus Christ got out of the sepulcher until today we have kept that day holy. And he blesses the people that do it.

You show me a man that breaks the Sabbath and I will show you a man that will break every other day. You show me a man that has no respect for the Sabbath and I will show you a man that has no respect for any other day. Show me a man that will break the Sabbath and I will show you one that will break man's law. The best Christian will be the best citizen. The man that has the most respect for God's law will have the most respect for man's law, and the man that has the least respect for man's law will break God's law. "Remember the sabbath day to keep it holy."

Mr. Sunday is right in his assertion that the "tremendous" change from Sabbath to Sunday was "without authority;" but you are surprised at his statement concerning "Jews like Jesus and Peter and John" keeping Sunday. This statement is also "without authority" from the Bible.

Should you desire an appropriate commentary on this clipping, you have only to read again in the first paragraph of this article a quotation from the same sermon. Somehow it is hard to reconcile such contradictory statements. The more one thinks of them and tries to harmonize them, the more they become a stumbling block to faith.

**Methodists Hold to Their Amusement Rule** At the Methodist Conference in Saratoga, N. Y., after a spirited debate upon the amusement question, in which the lines were closely drawn between the liberal and the conservative elements, it was voted, 434 to 360, to retain the rules against dancing, card playing, circuses, and racing. There was a vigorous effort made to modify the old rules, which provide for the expulsion of those



who violate them, and which are no longer enforced.

The Methodists have raised their endowment fund for superannuated and worn-out ministers to over \$7,000,000; and \$1,200,000 was paid to such ministers and their wives during the last year.

The Temperance Committee of the Saratoga Conference reported a resolution declaring the habitual use of tobacco to be out of harmony with the best Christian life, and urging the ministers of that denomination to abstain from the use of cigarettes and of tobacco in all other forms.

It is too bad that any Christian denomination striving to save young men from evil habits should be obliged to urge its ministers to give up tobacco. The smoking and chewing preacher can do but little in influencing his young people to shun these habits that war against the soul.

**What About  
"The Pulpit?"  
Shall it Live or Die?**

It may be that some of our readers do not know that *The Pulpit* is now on trial for its life.

The people are both jury and judge, and the destiny of that attractive little magazine is now absolutely in their hands.

The following letter from the publishing committee will make the matter clear:

DEAR FRIEND:

You are a subscriber to the little monthly magazine called *The Pulpit*. If you did not pay the subscription yourself, then a friend paid it that you might have the opportunity to become acquainted with the magazine. In either case, how do you like it? Neat and attractive, isn't it? Good reading, too. A sermon for every Sabbath in the year, with pictures of the writers or of places with each sermon. All for fifty cents. It ought to be a dollar, but the price is to remain the same next year, fifty cents.

Will you renew your subscription when it expires? Most of the subscriptions expire with the July, 1916, number. The label on the address of this envelope indicates when your subscription expires. The publishers wish to know what support can be counted on for next year. No matter when your subscription expires, will you please sign the enclosed post card, no stamp is needed, and mail it at once?

Sincerely yours,

PUBLISHING COMMITTEE OF "THE PULPIT."

May 22, 1916.

Please don't forget that the responses we receive from this circular letter which has been mailed to all who are on *The Pulpit* list, with a return postal card directed

to the publishing house, will settle the question as to whether the Tract Board will continue to publish *The Pulpit* or not. If there are not enough favorable answers received it will have to die. You don't want this to happen. Perhaps it might be well for readers of the SABBATH RECORDER who do not take *The Pulpit* to drop a card to Secretary Shaw in case they are willing to pay fifty cents a year to save its life. We consider *The Pulpit* a splendid little missionary to lone Sabbath-keepers, shut-ins, and churches that have no pastor. Good friends of the RECORDER family, what say you?

### Senior Class Dinner, Salem College

ROBERT WEST

When the present Senior class, the class of 1916, passes from the halls of Salem College they will look back upon many pleasant events and among the brightest of all will be the class dinner, given by the President and Mrs. C. B. Clark at their home on High Street, on the evening of Thursday, May 25.

The guests arrived at six o'clock; besides the class were Miss Harkness, the college musical director, Professor Karickhoff, the head of the department of history and economics, and Miss Saunders, instructor in Salem High School. Dr. Xenia Bond, the patron of the class, had been invited, but she was obliged to be elsewhere, and her absence was much regretted by all present.

The guests were soon seated around the table tastefully decorated in the class colors and with the class flower, the carnation. Artistic souvenir menu booklets were found at the places, in which the following promising menu was written. As the dinner proceeded, the guests found that it even surpassed the promises.

	Fruit Relish	
Wafers	Cheese Straws	
Chicken Pie	Browned Potatoes	
	Hot Rolls and Butter	
	Cottage Cheese	
	Jelly	
Pickles	Olives	
Tomato Salad	Graham Sandwiches	
	Ice Cream with Fruit and Nuts	
Cake	Coffee	
	Fruit Juice and Bonbons	

After the dinner those at the table passed their booklets around the board for the signatures of the class, the host and hostess, and the special guests of the evening. This done the class broke out spontaneously in the singing of the Alma Mater. The president of the class, Mr. K. A. Maxwell, then announced the program of toasts. J. E. Campbell spoke eloquently on "The Retrospect;" Mr. O. B. Bond fittingly toasted the "Prospect;" Miss Eva Seager paid a tribute to the "Alma Mater;" Mr. Glen L. Ford to the "Faculty;" Mr. C. V. Davis to the "Guests;" Miss Lucile Davis then toasted the "Host" and presented him with a booklet containing the pictures of the members of the class; Robert West addressed the "Class" with words of compliment and advice; then Doctor Clark said "Just a Word to You," and a touching and inspiring word it was. After the toasts the guests of the evening made kind and encouraging remarks, as each was called for by the class. Mrs. Clark also spoke a few fitting words.

The evening closed by the singing of a class song written especially for the occasion by the hostess. The guests departed feeling that the occasion would long be remembered as one of the most pleasant and helpful experiences of college life.

### The Greatest Theme

C. H. WETHERBE

There are many great religious themes. They are worthy of attention. There are also many purely Christian themes; but the greatest of them is Christ, the world's only true Savior. If all references in the Bible pertaining to him were to be taken out of it, it would be reduced to comparatively small proportions. He occupies the largest place in the entire Bible. And this honor is not conferred upon him as a mere man; above all else it concerns his office and work as a divine Redeemer. He is presented as a crucified Lord, the Lamb of God slain for a world of sinners.

Rev. Dr. A. S. Hobart says: "It is generally acknowledged that in China the great changes that are now taking place are due to fifty years of preaching of the unsearchable riches of Christ by missionaries. It

has been like leaven in meal. Henry Ward Beecher used to say that, after he once caught a glimpse of the real Jesus, he could not preach anything else. Men used to say of him: 'Why go to hear him? He is a smart young man, but he has but one chord, and he plays that all of the time. All that he has got to say is about Christ.' But Mr. Beecher was a great contributor to the uplift of the morals of this country."

There is a wealth of meaning in those words. The morals of any community are pure, strong, and prevailing in proportion to the place that is given, in the preaching, to Christ crucified. Men may confine themselves to the preaching of good morals, but it never will produce Christian morals in any person or any community. O preacher, hold up the divine Christ as the greatest of themes!

### A Blow at Gossips

"Thou shalt not bear false witness." I know some of you don't like what I am saying, but it doesn't make any difference, for I am preaching the truth. "Thou shalt not bear false witness against thy neighbor." You hear something derogatory about your neighbor. You don't stop to find out whether or not it is the truth, but you peddle it up and down the neighborhood, and by the time it has reached the end of the block it is a slander. "Thou shalt not bear false witness."

You run into your neighbor's in the early morning. You have a fascinator on, your hair is in curl papers and your hands are covered with dough. You say: "Good morning, Mrs. J., have you heard the latest about Mrs. S.? I feel so sorry for the family." You are a miserable old liar, for if you felt sorry you would keep your mouth shut.—*Billy Sunday*.

When there are empty chairs around the table and newly made graves in the family lot; when the death dew gathers on the brow, and the death rattle is in the throat, and the lurid lights of the farther shore are in the face of your loved ones, then it is that the hearts of men yearn for the consolation of the old-time religion. There is nothing on earth that can help you like the gospel of Jesus Christ.—*Billy Sunday*.



## SABBATH REFORM

### Facts About the First Day of the Week\*

ARTHUR L. MANOUS

The first day of creation week is:

1. "The first day" of the world. Gen. 1: 1-5.
2. The first of "the six working days." Gen. 1; Exod. 20: 8-11; Ezek. 46: 1; Luke 13: 14.
3. The first day after "the end of the sabbath," when it is "past." Matt. 28: 1; Mark 16: 1-2.
4. Jesus' resurrection day: "He rose to life early on the first day of the week." Mark 16: 9—*Weymouth's Translation*. Also others.
5. The day on which, after having "rested the sabbath day," the women visited the sepulchre. Luke 23: 54-56; 24: 1; John 20: 1.
6. The day on which Jesus walked eight miles to Emmaus, arriving at sunset. Luke 24: 1, 13-29.
7. The day (Roman time) on which Jesus, with two disciples, meets the eleven. Luke 24: 30-36; John 20: 19. But "the evening [night] of the next day," Bible time. Compare John 20: 19 with 1 Sam. 30: 17; Mark 1: 32.
8. The day on which Paul held (in the night) one meeting, walking nineteen miles in the light part. Acts 20: 7-13.
9. One of "the six working days" in which to transact business. Ezek. 46: 1; 1 Cor. 16: 2.

Dr. Schaff says of the word "Sunday," "It does not occur in the Bible, but is now in common use for the first day of the week."—*Schaff's "Bible Dictionary," 5th edition, art. "Sunday."*

FACTS ALSO ABOUT THE SEVENTH DAY OF THE WEEK

The seventh day of creation week is:

1. God's Rest Day. Gen. 2: 2; Exod. 20: 11; Heb. 4: 4.
2. God's Blessed Day. Gen. 2: 3; Exod. 20: 11.
3. God's Sanctified Day. Gen. 2: 3; Deut. 5: 12.

\*These "Facts," printed on either side of a small card, may be obtained from the author at 25 cents per 100, postpaid.

4. God's Hallowed Day. Gen. 2: 3 (R. V.); Exod. 20: 11; Jer. 17: 22; Ezek. 20: 20.

5. God's Holy Day. Exod. 20: 8; 31: 14; Isa. 58: 13.

6. God's Sabbath Day. Exod. 20: 10; 31: 16; Deut. 5: 14; Matt. 12: 8; Mark 2: 28.

7. The Lord's Day. Rev. 1: 10; Mark 2: 28; Isa. 58: 13; Exod. 20: 10; Gen. 2: 1-3.

8. In God's Perpetual Covenant. Exod. 31: 16; 34: 28; Ps. 89: 34; Isa. 66: 23; Heb. 4: 9 (R. V.).

9. God's Sign or Seal. Exod. 31: 13, 17; Ezek. 20: 12, 20; Rev. 7: 2. "Seal" in Rev. 7: 2 is rendered "sign" in Wycliffe's Translation 1380, and Douay Version 1609. See also use of "sign" and "seal" in Rom. 4: 11.

"The Sabbath was made a seal of God's covenant with Israel . . . a seal of God's covenant of mercy to all those who show their love to him by keeping it holy."—*The Sabbath, by W. W. Everts, D. D., Baptist, pp. 34-35. E. B. Treat, N. Y., 1885.* The seventh day of creation week is the time from sunset Friday till sunset Saturday. Luke 23: 54-56; Exod. 20: 8-11; Gen. 2: 1-3; Lev. 23: 32; Luke 13: 14; Mark 1: 32.

2123 24th Ave. North,  
Nashville, Tenn.

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

REV. HERMAN D. CLARKE

(Continued)

CHAPTER XIX

Reaching home about August first, there was something like a month before returning to college. The account of Lorna's part in the great convention, her singing, and what had been printed in the Los Angeles daily had been spread abroad among her acquaintances. It was also known that she had commenced to "keep Saturday" and had been to the Seventh Day Baptist church in the city. The home Epworth League had arranged to have a party on her return in honor of the two delegates from Plattville, and then on Sunday afternoon these were to give their report. This party was to be held on

Sabbath evening (called Friday evening). Lorna was notified and requested to be there without fail. There were to be "games and refreshments and a good time." What should she do? Her mother said, "Of course you will go."

"But, mother, I just can not go to parties and have worldly amusements on the Sabbath," said Lorna.

"But they have honored you with the delegation and have made great arrangements in your behalf. What will they think of you if you refuse to come? You must go."

"No, mother, I can not, as much as I want to please you and them, and as much as I appreciate the honor paid me in sending me to the convention. I must tell them why. I am sorry, but I simply must honor my Savior and my conscience."

It is unnecessary to give all the discussion that arose from this incident. Lorna sent a note to the president of the league, expressed great appreciation of their kindness, but told them she had accepted the Bible Sabbath and could not desecrate it by attending parties on that day.

There was much disgust among the "leaguers," and the pastor came the next day to see Lorna and her parents.

"I am so sorry, Miss Lorna," said Pastor Dudley, "that you have thrown your promising life away and have chased after those deluded people. What can you expect to do now to help on the great work of your church? Why can you not see the delusion and the mistake and again take your place as an honored and very helpful member of the church of your parents and the society about you?"

"Pastor Dudley," replied Lorna with feeling, "I can not discuss the matter with you now. I did at the first and asked you to show Scripture for our practices and you were utterly unable to do it. You made assumptions and you tried to appeal more to my worldly ambitions, resorting to such means to keep me from following my convictions. I have counted the cost. I do not consider a life or influence thrown away by obedience to God. What is in the future I know not, but I have the promises of my God and Savior and I am not fearful of the results. Let me ask you a question or two: I have accepted what to me is very plain truth now. I

must 'contend for this faith' and let my light shine. Will our church fellowship me now and will it let me speak wherever I feel that I must, as tactfully as possible, but nevertheless speak of this Sabbath truth? Will I be permitted to remain a member in good standing and do this?"

"How can you think there would be harmony and peace in your church if you were permitted as a good member to be all the time harping on Saturday as the Sabbath? Possibly we might think best, in these days of great liberty of action to continue you as a member of our church, but certainly not to talk that heresy in meetings, and all about, to unsettle the minds of others," replied Pastor Dudley.

"Then I must be silent and smother my convictions if I am a member of the Plattville or any other Methodist church. You can not know how it grieves me to come to this. I love the church. I know it has pious men and women who as yet have not seen the light I now have. I revere you, my pastor, and am grateful to you for your spiritual sermons and your watchcare in the past. I still love the Methodist Church, but as I can not speak the truth and be a member, you may take my name from your list." And Lorna wept with grief.

"O my daughter, be not so rash as that. Think it over a little longer. Pastor Dudley, I am not in sympathy with my daughter's course on the questions of baptism and the Sabbath, but I can not help feeling that you, our pastor, have failed, sadly failed, to give the light that she needed and that you promised to give. Even our son now declares his intention to follow his sister in this and is stubborn about it. We can do nothing with him now. I fear this promises to spread in our church or at least cause great discussion and weakness in the church." And Mrs. Selover spoke with a tone of great disappointment.

"Sister Selover, your daughter has been sadly led away by these heresy advocates and you ought to have seen the result in time to exercise more authority over her than you have. I feel that the real blame is in the home, where she ought to have been taught better concerning the kingdom of God."

"Pastor Dudley, I can not let you speak thus of my mother and father. I have



been independent in my search and it is because they and you have taught me to first obey God and to obey my parents 'in the Lord.' You can attach no blame to them. They have been model parents and our home has been one of prayer and Bible study from my babyhood. It is because of this that I have a conscience to follow the light as fast as it comes. I see that it is needless to discuss this further. My decision is made. Kindly take my name from the list of members." And weeping she hastily left the room.

"Oh, this is so unfortunate, pastor. It is too late now. She is a girl of strong mind and determination and she is past age. She must make her own decisions. As much as I regret this, I am powerless now to change it. Possibly her engagement to Mr. Ellington will have something to do with a change later on. I hope so," said Mrs. Selover.

"And he a Presbyterian candidate for the ministry. I have grave doubts about that. She is stronger than he. I expect your coming from the Presbyterians has influenced her to cast her lot with them, but she will not be permitted to talk Saturday even among Presbyterians nor will Mr. Ellington succeed in any pastorate with a Sabbatarian wife to oppose his efforts."

"I have feared it myself," replied Mrs. Selover. "But that is a matter they will now have to fight out between them; we can't."

The pastor's visit was a failure and he went back to his study saddened and disgusted. He must have her name taken at once from the list of members or she would soon create division.

Lorna did not attend the party and on Sunday she attended church as usual; but somehow she felt that she was a stranger and an outcast. At the league meeting the other delegate was asked to give a complete report and Lorna was not called upon.

Where should she now go? What church would receive her? But God would lead her, and she prayed the more earnestly for grace and help to honor God in her course.

As for her father, somehow he kept silent and would not talk of the matter yet. He was struggling as to what he would do

to compel if possible his daughter to renounce her heresy.

She wrote to Montrose what the church had done. She asked him if a Presbyterian church would accept her with her purpose to spread the truth by all lawful means.

In his reply, after writing of the great time he had had with her on the late trip and his desire for the coming year in arranging some definite plans for their future, he said: "As to membership in our church, I have been talking with my pastor and have written to some eminent men with whom I am well acquainted, and they all say that it would be most inconsistent to admit you if you are determined to talk upon the subject wherever you feel you ought, in the church and out. This has been a great grief to me. What, dear girl, can we do? I have also been seriously thinking of the prospect when I may be in a pastorate. Will a church call or keep me if my wife is of another faith, especially a faith so contradictory to the church I might serve? I frankly say that I fear I can not succeed with you as you now are. Shall I give up the ministry? If so, take to law as I once was inclined? But I think God has called me to the ministry. O Lorna, I can not endure it. You are all to me and yet this is the real situation. Is there a way out of our difficulty?"

Lorna spent sleepless nights until her parents saw her troubled condition and were alarmed at it. She had told her mother all about it. But it was in vain for her mother or father to tell her to give up the Sabbath and go on to a successful ministry with Montrose. She could not leave the Sabbath now without evidences of Scriptural authority for Sunday observance and that was not given by any one. Every conceivable argument was presented to her: "One day in seven"; "Change of Sabbath from Seventh Day to First Day"; "Sunday the original Seventh Day" theory; "Don't make any difference" theory; "The law of the land" idea; "The gradual growth of the observance of Sunday in the Christian Church by the direction of the Holy Spirit"; "The authority of the Church to substitute days." All these and many more met with Scriptural evi-

dences against such perversions of the plain statements of the Word.

At last, worn with the anxiety of it and the approaching college year, she wrote to Mr. Ellington:

"DEAR MONTROSE: My heart has been breaking. I can stand this but little longer. Either I must give up my college course, or something must be done to settle this. I have asked you to show me the Bible for your Sunday observance. You have failed and even have hardly tried to give any. And still you keep Sunday with no Scriptural foundation for it. You hint failure in your ministry with me, as your wife, keeping the Sabbath. I see no other course now to pursue but to release you from our engagement. This will nearly kill me, but God's will be done. It is probably best. If you can conscientiously see the Sabbath of Jehovah as it is in the Word and can keep it with me I shall be so happy, and God will open the way for us somehow though we just now can not see what it is. Think it over carefully and let me know. I will be at Kingsbury next week unless father changes his mind, for I see he is almost inclined to refuse me funds for any farther course while I cling, as he says, to such a heresy. If that results, I shall go to teaching or engage as stenographer where I can keep the Sabbath and work my way through somehow. Oh, why has it come to this? Why did you win me and then we have this suffering?"

"Affectionately,

"LORNA."

Mr. and Mrs. Selover concluded that they would try Lorna another year in college, hoping that some event would turn her from this purpose, and then if she gave no signs of complying with their wishes, they would not go farther, and she must finish her course as best she could. They gave her to understand this at once. She was almost inclined to refuse further aid from her father, as she felt that nothing now would change her position on the Sabbath question and the church that might after this be her home. However, she concluded to try the year and arranged at once to go.

Again settled in her room the matter of a room-mate came up. Lucy Stephens came over to see Lorna, and said that

her parents were going to spend the fall and winter in the East, as they had some business to settle there that would take a long time, and wondered if she could room with Lorna, at least until they returned. Lorna was glad to have her and at once Lucy brought over as many things as were needful to well furnish her part. Lucy was a year ahead of Lorna in the college and would be able to render any help in studies that she might wish.

Lorna received a reply to her letter to Mr. Ellington, and while she would have preferred being alone when she read it, she concluded that she would not wait until Lucy went to class. Her engagement to Mr. Ellington was by this time well known among the students and in Kingsbury College. The most confidential part of his letter need not be here repeated, but he pleaded with her to not for a moment break the engagement, and that to do so would break up also all his plans and hers; and that if she did, he felt he must leave the country in despair. Wait until next year at any rate and see what might be the outcome of their visits and correspondence.

"Concerning the Sabbath question," said he at the end of his letter, "I have a new view for you to consider: The Sabbath was given to the Jews only, as witness the special conditions peculiar to them and also that the penalty for disobedience was death. Now all that is not binding upon Gentiles. Jesus did not enforce it or teach it. He did contrary to the Jewish customs in many respects. Had you thought of that when you made investigations? I think there are some plausible arguments here against the observance of Saturday now."

This part of her letter she read to Miss Lucy and they looked into the matter. She found in talking with Lucy, who was familiar with all these arguments, that the commandment did not make reference to conditions of the Jewish nation any more than did the other commandments. The "Sabbath was made for man" and suitable to him in any condition, any climate, of any race. The Jewish rabbis had heaped much rubbish upon it without divine authority and that was no part of the law. Jesus brushed away that traditional rubbish and left the Sabbath a blessing and



not a burden. The making of fires on the Sabbath by the Israelites, which was forbidden, would seem to somehow bring them into idolatrous practices, and it was wholly unnecessary to cook their food on the Sabbath. The climate was not severe where they were and they were not as a usual thing obliged to have a fire to keep warm. The Jews were being organized into a *theocracy* and were also being greatly disciplined for future faithfulness as the keepers of the oracles of the true God. There must be civil laws as well as the moral code. The civil was not a part of the Ten Commandments and penalties could be various to meet various conditions. Hanging in this State for murder may be changed to beheading or imprisonment for life. That does not abolish the law against murder. The penalties had nothing to do with the binding force of the Sabbath. The Jews had at least three codes of laws,—moral, judicial, and ceremonial. The moral code, so-called, embodied the eternal principles of God. Those principles never change. Civil governments may have, and do have penalties for their violation. Those penalties may be changed under changed conditions, but the law against crime is not abolished nor confined to one special nation. The Sabbath is universal in its application to man's wants and is perpetual or as long as man has earthly relations with God. The Jews had *five* crimes punishable by death. England had two centuries ago one hundred forty-eight crimes that were punishable by death. The death penalty, therefore, has nothing to do with the abolition of the fourth commandment.

All this Lorna hastened to write to Mr. Ellington. She also told him that Jews and Gentiles, bond and free, merge together as one in the church of Jesus Christ and grow into a "holy temple in the Lord." "They that are of faith are blessed with the faithful Abraham." "The same are sons of Abraham" (Gal. 3: 7, 9).

Then came another letter from her father. He had permitted her to return to college, as we have noticed, hoping that in some way she would at last see her error and then he could make great plans for her future. Lorna's reply will indicate something of what he wrote her.

"DEAREST FATHER: I hasten to reply

to your letter of yesterday. First I will say that I am feeling some better and do not worry quite as much as I did when at home. I have a nice roommate this fall and probably through the winter, and as she is a year ahead of me she will give me valuable help when needed in my studies. As I am not to come home the holiday vacation I hope you and mother will plan to come here. Rooms for you can then be obtained, as many students will be away. Do come. . . . I have not yet made a break in my engagement, as I expected. Montrose wants me to wait at least until the close of the school year, hoping we may somehow see things more in harmony. As to breaking my connections, as I have, in being dismissed from the Methodist Church, with its wealthy and large body of Christians, with prospects of at last being tied down to an obscure and ignorant people, I will say, that truth has never been dependent upon numbers, wealth, and mere influence, as the world looks at it. Jesus was persecuted and ostracised by the wealthy and influential Jewish rulers, as were also his disciples. The world's greatest reformers have been declared ignorant and fanatics. The beginning of Methodism was thought to be a fad and confined to the most common people, and the Established Church looked upon us with disgust. The grace of God must humble our pride and enable us to suffer reproach for Christ's sake. As to a divided house, Jesus said he came to set at variance parents and children, etc., but dearest father, if the truth separates families, who is to blame? I do not cease to love and respect you and mother, and I hope, while we do not as yet see this alike, that you will not consider me as making a serious division of the home. Can't we love each other just the same? I am sure I love you both as much as ever I did. I have brought no dishonor upon your name, though possibly sorrow has come to you that I have not met your expectations. I have not forsaken the church. The church has forsaken me in that it refuses me the privilege of speaking my convictions and holding up the manifest truth of God's Word. You say that you are certain that the Sunday Sabbath is revealed somewhere in the Bible and that I will find it if I try. Oh, how I *have* tried—no one has tried harder—

and yet neither you nor my pastor nor your learned men have found it, but have just made assumptions, while many of your best scholars and leaders have *admitted* that it is *not in the Bible*. I have found that most people are certain that things are in the Scriptures that neither they nor their teachers can find there. Our doctors of divinity have told us over and over again that these things were there and we have taken them for granted, without making serious and thorough search to find them. . . . Now *if the Sunday Sabbath is revealed there, then show it*. Oh, *do* show it. My carnal nature longs for it. My intelligence now says, *It is not there*. My conscience says, Obey the plain commands of God. I have given you a *reason* for the faith that is in me. You again refer to the good and pious men who have for ages observed Sunday. And I may say that good and pious men for ages have *not* observed it. Good and pious men have mistaken notions of duty and do things that are fearfully wrong. Saul was conscientious when he consented to the death of believers. His mistake did not make it right. Men today are keeping Sunday in ignorance. I can not call a people 'ignorant' because they are small in members and have a most unpopular truth. That they may be despised by some has little influence with me. That is a very poor argument against the Sabbath. I am not yet informed about Seventh Day Adventists, though what I have seen of them is most favorable in that they are well informed about the Bible in most things and are among the best of citizens in the State. As to Seventh Day Baptists, I find that they were among the most learned in England as divines, physicians, in the courts of kings and queens, and in this country have been leaders in many great reforms and have occupied official positions in many States. It was a Seventh Day Baptist press that first produced copies of the American Declaration of Independence, it was also a Sabbath-keeper that translated that Declaration into European languages for the Continental Congress and who conducted the diplomatic correspondence with foreign governments. They were among the very first to nurse our Revolutionary soldiers and turn their buildings into hospitals after the battle of Brandywine.

Their young people are today among the foremost teachers in public schools. Their colleges, though so few, stand high in educational circles. But all this is no argument for Sabbath-keeping. That is a matter for the divine Word to establish and not men of any standing or influence or numbers.

"I have written you a long answer to your statements. O father, let us be among the 'more noble who search the Scriptures to see if these things be so.'

"Do not forsake me, my dearest parents! But I must serve my God and Savior at any and every cost.

"Your dearest daughter,

"LORNA."

It was, then, no use for Mr. and Mrs. Selover to demand, or threaten, or argue, they now well knew that Lorna was established in the Seventh-day Sabbath. They must trust to time and circumstances to make a change possible. But why did not they begin a more thorough search for the real truth? Had not this question been most forcibly presented to them? Had it not invaded their family and taken two from the Methodist faith? Was it not, then, worth a study? Ah! what a hold has error upon men. How has the enemy of truth held in ignorance millions and held them by prejudice and false interpretations of God's Word. Mr. Selover, in talking with his wife, arranged that Lorna could finish this school year and then they could not pay her expenses to prepare for any life or work among the Seventh-day people.

The question must now be settled between Lorna and Mr. Ellington. Each new argument he brought forward, and there were so many conflicting ones, was plainly and lovingly met by a 'Thus saith the Lord,' by Lorna and she at last pointed out to him, how, in his eagerness to establish the Sunday, he would fly from one position to another and often be so contradictory as to appear ridiculous. Mr. Ellington was at his wit's end. He could say no more by way of theorizing and discussing in favor of Sunday. Lorna showed him his position, so at variance with Presbyterian doctrines and practices, and, told him that he must now admit that he was unscriptural in it and that he could not be a loyal Presbyterian minister and



hold so lightly this matter. He had been overanxious and so much so that unconsciously he had departed from Presbyterian standards.

Would he not now settle it definitely with himself and decide his future in view of it? Why could he not plainly see the Scriptural teachings and accept them and cast in his lot with the defenders of the Sabbath of the Bible? Of course it meant leaving the Presbyterian Church as it meant to her leaving the Methodist. It meant now co-operation with some body of Sabbath-keepers. There were at least four of those in America: Jews, Seventh Day Baptists, German Sabbath-keepers, and Seventh Day Adventists. "Let us now begin the study of these sects and their beliefs and practices," said Lorna. "I am already commencing the study of the Adventists. My roommate is one." And as for the Baptist Sabbath-keepers, she was about to open up a correspondence with Dr. Williams on the subject. Whichever church she felt to be nearest to the apostolic teachings, she would accept, at least as far as her own conscience and judgment could settle it.

This letter brought Mr. Ellington to his senses. It meant his loss of her if he went into the Presbyterian ministry. It meant his loss of many cherished ambitions and positions and social prominence if he renounced his church and present practice. He could not be true to her and to himself if he gave up any of these just to get a wife. He must change, if at all, from clear convictions the same as she had and take no account of results. Results were God's. It was for man to obey and worship God though it meant the "stake." He began to ask himself if really he had ever prayed for light and truth with a surrendered heart. Had he really taken God's Word as sole authority in matters of faith and practice? He knew that Lorna had. There was no earthly reason for her making the sacrifice she had, and nothing but a life fully surrendered to God could have led her to do as she had done. At least she was following her deepest convictions, and now was he doing the same? He began to feel troubled. He had not looked at it in this way before. He had been self-confident. To him his church had been full authority in all mat-

ters of doctrine, though he had seen conflicting opinions among their best men. What should he do? He half feared that if he went to God in agonizing prayer he would surely be led away from many cherished beliefs and practices.

Again he wrote hastily to Lorna, but made no argument for the Sunday Sabbath. He hardly knew what he wrote. It was one jumble of words and apologies and questions and expressions of doubt. He had changed his mind about where he should study theology and had gone to \_\_\_\_\_, that being the nearest to his home; and it also gave promise, through a friend of his, of a small pastorate while he was studying.

Lorna replied in a few days as follows: "DEAR MONTROSE: I have been trying so hard to solve the problems that have come to us. You well know my love for you now and that I have been faithful thus far. But what a dark future seems now before us, unless we can walk together in harmony. I see by your last that you are indeed troubled as not before. You have been so used to taking things for granted, that somehow arguments and proofs that you have not in any way met have not had much effect upon you. But now I read between your lines doubt, fear, indecision, and you have exhausted yourself in defense of the man-made Sabbath. You really have not made a full investigation of this great question and you admit it. Let me answer some of your recent statements in the language of a Seventh Day Baptist ex-pastor who sent out a leaflet with these words and more I do not quote:

"In this busy commercial age, great truths are neglected and great errors flourish. Men wish to be honest with God, but they consider themselves too busy to investigate questions outside of their everyday affairs. But truth which concerns our well-being should not be neglected; much more, should not be suppressed. You and I should be actuated by the desire to seek a knowledge of God's will, and not be contented until we know it. A writer has said, *Belief is no proof*. Credulity of centuries, of generations, does not add weight to dogmatic assumption. It is *investigation*, candid reasoning in the light of history and pass-

ing events, that we must look to, to guide us in the true course. If our belief will not bear investigation, we should know it. Have you considered whether your religious beliefs will bear inspection? Be candid and sincere. If men are thus, they will not be afraid to reason and investigate even on that which has been long held and is as dear as life."

"I believe I have sincerely made this investigation. I can not be accused of selfish motives, for you well know the opposition that came to me, and is not yet ended, from those dearest to me on earth, and you can well see the great sacrifice it has cost me, and the cross has been hard to bear at times. But 'great peace have they who love thy law,' and that peace I now have. My distress is not over what may come to me, or my sufferings, but is over my parents and you. I shall suffer anyway, but grace is promised. What will you do and what will my loving parents do? That is my great anxiety and the source of my sorrows. O Montrose, settle it and relieve me of at least one burden. Shall we walk together in obscurity if need be, or in service somewhere, God knows where, or will you now refuse light and henceforth walk in darkness and in failure as God views a man's life?"

"Still affectionately,  
"LORNA."

(To be continued)

### Tentative Program for the Western Association

Alfred Station, June 15-18, 1916

#### Thursday Morning

- 10.45 Praise Service  
Report of Executive Committee  
Introductory Sermon Dr. A. E. Main

#### Thursday Afternoon

- 2.00 Praise Service  
Business  
Report of Corresponding Secretary  
Report of Treasurer  
Appointment of Committees  
Report of Delegates to Sister Associations  
Messages from delegates from Sister Associations

#### Thursday Evening

- 7.30 Praise Service  
8.00 Sermon Rev. H. L. Polan  
Delegate from the Eastern Association

#### Friday Morning

- 10.00 Praise Service  
10.15 Sabbath School Interests  
Conducted by Dr. W. C. Whitford  
11.15 Sermon Rev. A. G. Crofoot  
Delegate from the Central Association

#### Friday Afternoon

- 2.00 Praise Service  
2.20 Reports of Committees  
2.30 A Symposium—The Call of God to the Church

1. Peace or International Friendship  
Dean Arthur E. Main
2. Temperance Pres. Boothe C. Davis  
Music by Men's Quartet of Alfred
3. Building the Church Around the Children and Young People  
Prof. Ford Clarke
4. Supporting the Church and the Ministry  
Rev. D. Burdett Coon  
Music by Men's Quartet of Alfred

#### Friday Evening

- 7.30 Praise Service  
Prayer and Conference Meeting  
Conducted by Rev. Eli F. Loofboro

#### Sabbath Morning

- 10.30 Worship  
Sermon by Rev. A. J. C. Bond  
Delegate from Southeastern Association  
(Joint offering for Missionary, Tract, and Education Societies)

#### Sabbath Afternoon

- 2.00 Tract Society Interests  
Conducted by Dr. T. L. Gardiner  
3.30 Young People's Prayer Meeting led by Paul Burdick  
3.30 Intermediate C. E. Meeting (in hall) led by Rev. W. M. Simpson  
3.30 Junior C. E. Meeting (at parsonage) led by Mrs. Hannah Gamble

#### Sabbath Evening

- 7.30 Devotional Service  
7.45 Young People's Program, in charge of Association Secretary, Mabel Jordan

#### Sunday Morning

- 10.00 Business  
10.45 Missionary Society Interests, led by Sec. E. B. Saunders

#### Sunday Afternoon

- 2.00 Devotional Service  
2.15 Education Society's Interests  
Conducted by Pres. B. C. Davis  
3.15 Woman's Board Hour, led by Mrs. Lucy D. Wells, Association Secretary

#### Sunday Evening

- 7.30 Sermon and Farewell Service  
Rev. H. N. Jordan, Delegate from Northwestern Association

"Deviation from a course of Christian effort must be carefully guarded against. Endurance and perseverance are essential rails of the road to Christian achievement."



## MISSIONS

### Woman's Place in Missions

"Just where you stand in the conflict  
There is your place;  
Just where you think you are useless  
Hide not your face.  
God placed you there for a purpose  
Whate'er it be,  
Think he has chosen you for it,  
Work loyally.

"Gird on your armor, be faithful  
For toil or rest,  
Whiche'er it is, never doubting  
God's way is best.  
Out in the fight or on picket  
Stand firm and true;  
This is the work which your Master  
Has given you to do."

### The Debt

DEAR FRIENDS:

Since we are all anxious to hear the results of Rally Day, I hope our churches will report as soon as possible. If we close the Conference year free of debt, we have only *one* more month.

Our First Hopkinton Church took up the matter, and in ten minutes, I judge, raised almost its entire quota. We, however, expect to exceed it. The Pawcatuck Church will more than pay its share. The little church at Bradford (Second West-erly) raised more than its quota. More than this, the Lieu-oo Hospital will find friends here to help in furnishing the rooms.

E. B. SAUNDERS.

### "Something Better"—The Story of a Shrine

Miss S. was in need of a strong man to draw her jinrikisha as she made her daily rounds, visiting and superintending the work of the day schools under her care. Our faithful cook, who had become an earnest Christian since coming to work for us, had undertaken to find a suitable man.

"Sensei" (title for teacher), he said, returning one day from a tour of investigation, "I have found a young man who would be just the one for the place, I think, but one thing makes him hesitate."

"And what is that?" asked the missionary.

"Well," he replied, "he is only just married, and he and his wife would be glad to come here to work, but his mother, who is old and dependent upon him for support, is very faithful in the worship of her gods and especially of her husband's spirit. And as her worship is her only satisfaction in life now, her son is afraid to go and live at a Christian place, for fear she would not be allowed liberty in her religious worship. As for himself and his wife, he said they were not particular about such things, but it was different with his old mother, and he could never consent to anything that would interfere with the happiness of her last days. I told him," continued our cook, "that, if they came to live here, he and his wife, being servants in the household, would be expected to attend morning worship daily, but that I was sure his old mother would be allowed perfect freedom to worship as she pleased in her own room."

"You are right," replied the missionary. "See the man again, and tell him that, as we are not engaging his mother to work for us, she will be entirely at liberty to worship as she pleases, and never obliged to attend our Christian services. Only we can not permit the display of the emblems of her religion outside her own room or on our gateposts, of course."

So they came, and took up their abode in the gatehouse. The tiny, wrinkled, little old lady who claimed the dutiful Cho as her son, evidently shrank in awe from the big, fearsome "foreign teachers,"—specimens, to her, from a strange and unknown world, utterly foreign, truly, to everything she had ever known.

At a stated hour each morning the servants of the household were gathered together for instruction in the things of God. Miss S. was the faithful and efficient teacher of this daily class, carefully explaining the word of God and the way of salvation, and leading these darkened souls into the Light. Cho and his wife were regular attendants at the morning service, and after we had smiled a cheery "Good morning. O Baa San!" (title by which old ladies are addressed) often enough to the dear, wee little woman sitting on the mats in her room by the gate, so that she was accustomed to the sight

of us, as we daily passed by, and was losing her fear of us, an invitation was sent her to come with Cho and listen to the teaching. However, invitation after invitation was declined, and the missionaries quietly waited for the Spirit of the Lord to woo and win her.

Meanwhile Cho's interest was awakened and developed until at last he took Jesus to be his own Savior, and ere long sought and received baptism. Not long afterwards he gave up smoking, and was living a quiet, consistent Christian life.

One morning, just as the morning service was beginning, in slipped the little old mother, quiet as a mouse, and dropped on the mats beside her son. No notice was taken of her, and the service went quietly on to the close, and then, as the members of the class bowed low with their heads to the floor—as is Japanese custom before taking one's departure—the missionary said quietly, "We are glad to see you here this morning, O Baa San." Thereafter she came regularly to hear the "Jesus doctrine," always quietly dropping in, the last one, at the little gathering, silently listening, and as silently slipping away again at its close. Whether or not any impression was being made upon the heart so long shrouded in the darkness of heathendom we had no means of knowing. But we prayed on.

Cho's wife was getting supper ready for the little family in the gatehouse one evening. A baby daughter had come to cheer their home, and had been the unconscious means of drawing the delighted grandmother and the sympathetic "foreign teachers" nearer together. Just now, however, the wee treasure was tucked away in her quilts in a corner of the room, fast asleep, while Kinu, the young mother, was boiling the rice, preparing the fish, and slicing the highly odoriferous pickled radish for the evening meal. A diminutive oil lamp dimly lighted the small apartment. It was early autumn, and outside the night was cool and clear and the stars shone brightly down upon the quiet, temporary home of the Bible Training School, their light filtering down through the branches of the weeping willow that stood by the well, and resting tenderly upon the figure of a dear little woman, so small and so frail, standing there in the shadows, with hands clasped and upturned face.

"O God!" she pleaded, "if there be One True God, who hast done so much for my son Cho, reveal thyself to me also."

Presently one of the sliding doors of the gatehouse was quietly pushed aside from without, and Kinu looked up inquiringly.

"Where have you been, mother? I have noticed of late that you frequently slip outdoors of an evening. Isn't it cold?"

And to the amazement of the daughter-in-law came the quiet, earnest reply:

"I have been praying to Cho's God." In the old lady's face there was a new light, and in her heart a strange, deep, sweet peace—the answer from the unseen Lord.

We heard with great joy that this precious soul, so near the end of a weary lifetime, had at last found rest and peace, and we watched quietly to see the Spirit of the living God still further teach and lead on the soul so newly awakened. Nothing was said about the old idol worship, nor about the worship of the husband's spirit—ancestral worship, ever the strongest link in the chain that binds souls in the kingdom of darkness. But daily Miss S. expounded the word of the Lord, and, all unseen to human sight, the good seed took root and grew up and bore fruit. Ere long our dear little lady asked to be baptized, and her request was granted.

One day we were both sitting at our desks in the one room that served us then as offices, dining and reception room, when there came a knock at the door. In answer to our "Come in!" the door opened and in came our wee O Baa San. Approaching the table she placed upon it a small, wooden shrine, the shrine at which she had so long and so faithfully worshiped the spirit of her deceased husband.

"Sensei," she said, turning to Miss S., "you can have this shrine, I don't need it any more. I have *something better*."—*Mary Bell Griffith.*

Do not let vague, indefinite theories, changing, shifting beliefs, govern you, or your life will be rudderless, powerless, purposeless; you will simply drift with the current without chart or compass. You must be able to proceed against the current, not drift with the current. You must not let circumstances mould your life. You must mould circumstances.—*John Timothy Stone.*



### Honor Thy Father and Thy Mother

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Honor thy father and thy mother! Oh, how we are lowering the standard today in our respect for our father and our mother. Many a young buck calls his father "the old man" and his mother "the old woman," and he seems to think it is a mark of manhood when he can speak of them in a sort of a passing disrespectful strain. "Honor thy father and thy other."

The young man or young woman who is ashamed of his or her father and mother because the brilliancy has faded out of their eyes and the roses have fled from their cheeks is a fool. If your mother had thought a little more of herself, perhaps she would be just as pretty as you think you are now, for there was a time when she was just as handsome and attractive as you are now, you little frizzy-headed sissy. Say! If your mother had thought more of herself and less of you she might wear better clothes now than she does and you would not be ashamed to have her around when some of your little fool, dancing, card playing, wine drinking gang come to see you; but she made her old dress do service a year longer in order that there might be money enough to buy you a dress of the latest pattern and have a dressmaker make it in the latest style and design.

#### DEBT TO FATHERS

And I want to tell you that the wrinkles in her face and the care lines in her cheeks, and that weary, tired look in her eyes, those scars are love marks for you, and yet you pass her up. Say, young fellow, perhaps your father doesn't appear as well as you would like to have him, and you blush just a little bit when you meet some of your friends when you are in company with your father, and you get uneasy when some of them come to the house to see you, for fear that your father might walk into the parlor with his coat and collar off and in his stocking feet.

But remember, sir, that his bent form, his hard hands and his bronzed cheeks tell of his kindness, his unselfishness and the suffering that he endured and the sacrifices that he made in order that you might have the privilege of going to college to make you as bright as you think you are now.

Remember, young fellow, that he worked hard and paved the way for the school-house and church in order that he might leave a good home for you, paid for, and the farm well stocked and a lot of money in the bank, so you would not have to worry your little fool head. So when you look at your father's white hair and his wrinkled face and his slow step and his awkward hand, remember that these marks and marrings of human beauty are simply jewels in his crown of love for you.

When President Garfield was inaugurated he stepped from the platform after the ceremony was ended, walked over to a plain-looking little woman with wrinkles in her face and dressed in an old-fashioned black dress, and he gathered her in his arms and kissed her. It was his mother.

#### MC KINLEY AND CLEVELAND

When the martyred McKinley's mother lay sick in bed in her home in Canton, Ohio, just at the time when the President had the burden of the Spanish-American War upon his mind, a special wire connected the White House with the little home in Canton. The mother lay upon her sick bed rolling and tossing and she said to those about:

"I wish William were here; you can't have told him how sick I am or he'd be here." One night they flashed to him:

"Mr. President, we think you'd better come," and he wired back:

"Tell mother I'll be there."

A special train had been waiting in the yards with steam up and it rushed him across the country to Canton. A team of thoroughbreds waited at the depot, and the mayor of the town ordered all other traffic off the streets. Over the town those steeds dashed, striking sparks of fire from the blocks with their iron-shod hoofs. Up the stairs, three at a time, the head of the Nation dashed, and, reaching his mother's bedside, he took her in his arms and kissed her, and she said:

"William, my baby, I knew you'd come."

Would you laugh at him? If you did, I'd spit on you.—*Billy Sunday, in Kansas City Times.*

Maltbie D. Babcock says: "An excuse is a statement of circumstances when you have failed to do your duty."

## WOMAN'S WORK

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

July 5-12, 1916, is the date set for the tenth session of the Summer School of Missions of Boulder, Colo. The very attractive folder sent out from Boulder gives as the purpose of this session "a broader line of instruction for women in all phases of Christian work." Among the speakers promised for these meetings are Mrs. D. B. Wells, Mrs. Henry Walker Hunter, Mrs. E. P. Costigan, and Professor Franklin D. Cogswell, of India. A list of six textbooks is given. The first place on this list is given to "World Missions and World Peace," by Mrs. Caroline Atwater Mason.

If any of our readers can make it possible to attend this conference we are assured by our Boulder friends that they will find it well worth the effort. I am taking the liberty to refer any one who wants more information, to Mrs. D. M. Andrews, Boulder, Colo. Mrs. Andrews is much interested in this work and I am sure she will be glad to answer any questions you may wish to ask.

I am appending a complete list of summer schools of missions and conferences for 1916 as published in the Federation Bulletin for April. I hope that many of our women will take advantage of the opportunities afforded by these various conferences, and that later we who are not so fortunate may have the pleasure of reading the accounts of these meetings that they will write for these pages.

#### SUMMER SCHOOLS OF MISSIONS AND CONFERENCES 1916

Place	Session	Dates
Northfield, Mass.	13th	July 14-21
Winona Lake, Ind.	12th	June 23-30
Boulder, Colo.	10th	July
Chatauqua, N. Y.		August
Merriam Park, Minn.	10th	June 14-20
Oklahoma City, Okla.	5th	June 4-10
Monteagle, Tenn.		July 10-16
Silver Bay, N. Y.	10th	July 16-23
New Concord, Ohio	4th	July
Princeton, N. J.	4th	July
Monmouth, Ill.	3rd	July 21-30
Wooster, Ohio	4th	August
New Wilmington, Pa.	11th	Aug. 11-20
Sarkio, Mo.	6th	July 21-30
Los Angeles, Cal.	10th	June 10-17
Okoboli—Arnold's Park, Ia.	4th	Aug. 1-6
Lakeside, Ohio	4th	July 23-29
Montreat, N. C.	3rd	July
De Lancy, N. Y.	3rd	July
Sterling, Kan.	4th	Aug. 18-27
Summerland Beach O.	6th	August

Mount Hermon, Cal. 11th July 17-22  
Omaha, Neb. 6th June  
Xenia, Ohio 1st June 14-23  
Mountain Lake Park Aug. 21-26

Summer School Committee,  
MRS. MARY CLOKEY PORTER,  
2929 Taggart Street,  
H. S. Pittsburgh, Pa.  
MRS. H. B. PINNEY,  
2830 Buchanan Street,  
San Francisco, Cal.

#### IMPORTANT QUESTION

Readers—  
Where Are You Going to Spend Your Summer Vacation?

If You Desire—  
A Vacation That Satisfies  
A Vacation That Stimulates to Missionary Zeal  
A Vacation That Fits You for the Master's Work  
A Vacation That Blesses Self and Others  
A Vacation That Lasts All the Year  
Plan to spend the time in attendance upon one or more of the above Summer Schools of Missions.

#### General Teaching Methods

Paper read at the Women's Conference, Kuling

The teaching method I wish to present I will call Socializing Instruction and it is in the very aims of instruction that we get our warrant for such a method.

In his book, "Elementary School Standards," Dr. McMurray says: "It is not easy to state the main objects of teaching. But since they are commonly supposed to include such a control of themselves and of the world's resources by pupils as will make them high-minded, appreciative, thoughtful, and generally efficient participators in the world's affairs, the more immediate purpose of instruction must be to impart the knowledge and power and form the habits that determine a well-ordered daily life. That is, we must look directly to the life about us to find what subject matter the school should offer, and how this should be treated. The cure will be good to the degree in which it contains problems—mental, moral, esthetic, and economic—that are socially vital and yet within the appreciation of the pupils, and its method of presenting that cure will be good to the degree in which it exemplifies the methods of solving problems found most effective by the world's most intelligent workers."

I wonder if there is a mother who would not be glad to send her son to a school she felt justified its claims to impart to that son the knowledge and power, and to form in him the habits that determine such a well-ordered daily life. I wonder if there is a teacher who could feel discouraged if



she felt that each girl in her class had realized this aim even approximately. I believe it is a failure to attain this aim which brings on the dissatisfaction which parents, teachers, and even the pupils feel, and I believe that the trouble at the root of the matter is the tendency "strongly to eschew any close relation between instruction and daily life." As I have visited schools and classes at home and talked with the teachers (and my tiny experience in China has borne overwhelming proof to the same situation in schools here) I have seen what seems to me to be the setting up of some far goal ahead of the child for which the school is trying to fit him, and to the attaining of which all the child's instincts and interests are so many obstacles to be overcome, tendencies to be wrenched into some other shape or at best factors to be ignored. As soon as we leave the kindergarten how different the material-methods of the school become. In fact I may here make a brave front and give my position quite away. This very plea for socializing the instruction is a plea to continue more of the kindergarten methods through the school course. Why make the break which wastes all the valuable foundation work of that department which has been built upon so many psychological theories worked into such sane, successful practices?

The play instinct is hardly utilized at all outside of the kindergarten and yet what a strong motive that does make when used for number work, into counting children into groups, or keeping scores in endless forms of play adaptable to the schoolroom, and schoolyard. We know that money dealing forms one of the strongest motives to the Chinese mind. Making change would *motivate* addition and subtraction even in the first grade and later would motivate the processes of division and multiplication. We know the soundness of the psychological principle of action for fixing impressions. Playing as they learn these arithmetical processes is such a simple and efficient way of quickening the mental grasp. Dr. Thorndyke says there is scarcely a vaguer abstraction possible to mentality than that expressed by  $4+5=?$  and yet we face children with pages of this. And just how much does it bring the idea out of abstraction into the conscious experience of the child to put the problem in

the proverbial form of possessing 4 and 5 pencils when no little Chinese girl has the mental background of ever at one time owning the extravagant number of pencils.

Outside of the kindergarten (where incentive is so rife and the muse so graciously inspires) do we wait or watch for *initiative* in the pupils, or even give it a chance to show itself?

I am reminded of Dr. Hilliga's criticism of the Montessori practice however much the theory sounds the note of the independence of the children. He spoke of a visit to Italy to one of the schools under Madame Montessori's own direction. He noticed a child choose a tray of long narrow blocks and, taking it to his seat, begin making a beautiful train of cars which he chugged back and forth on the table space before him. The director came and quietly gathered up the whole outfit, explaining that since the blocks were made to be fitted into the various depressions in the tray the child had evidently not reached the stage of development to use that material and had chosen something beyond his ability. Teachers so often correct the children with no comment on the value of new models of ways of working, no appreciation of ingenuity, no letting of the child in on the ground floor of giving as well as receiving and no reason but hide-binding uniformity given for requiring the one form followed by all the children.

*Organization* is another factor emphasized in the kindergarten in the regard shown to relations of parts to the whole in games, to system in all the table work, in planning the day and discussing the steps in accomplishing tasks, etc. What attention does organization get in the usual geography lesson where the assignment is: Take the next three paragraphs or pages, according to the grade of the class, with not even a topic about which the material can be organized or upon which material read in papers or heard at the dinner table could possibly have any bearing? And how this lack of organization mitigates against any incentive to *weigh the value* of statements, in fact the teacher often refuses to tolerate such an assumption on the part of the pupils. And yet somehow each pupil is expected to have acquired the ability of good judgment and to exercise it constantly from the moment his feet leave

the schoolroom doorsill till they strike it again. Observation makes a very slow teacher and too often judgment lacks even a model for the children in the classroom and then they only hear about that result often as unsatisfactory in practice as the result of learning to swim by correspondence.

What we are really doing in giving up these kindergarten methods is discarding standards for the values of studies. As Dr. Dewey states this standard it reads: "The extent and way in which a study brings the pupil to consciousness of his social environment and confers upon him the ability to interpret his own powers from the standpoint of their possibilities in social use is this ultimate and unified standard.

I can't help touching on the recapitulation theory which gets such a neat commentary here. (Yes, recapitulation but it must not be made to go on all fours—especially since the child is, in so far as the theory holds good, recapitulating the race history of bipeds.) On the one hand we have the demand that the subject matter, material, and treatment shall be thoroughly appreciated by the pupils, which makes us take stock of the child's limitations finding that it is the simplest forms of speech, act, and thing that appeals and watching his growth into appreciation of more intricate forms, which reminds us of the growth of man from the primitive stone age of rude language and implements to the twentieth century of philological distractions and modern inventions.

For on the other hand we have the demands of social usefulness. This shows us how environment enables the youth to skip some stages and hurry through some stages in this race development. Of a New York City boy of five years a solid wooden wheeled ox cart might strain the brain for appreciation as much as a rather completely appointed motor car and considerably more than a good simple little model of a mogul engine or a trolley car. This fact was interestingly illustrated with more advanced pupils at the Horace Mann School. The wealth of the patrons of that school enables it to furnish rather expensive equipment and attempt rather expensive projects in its manual training department. For years the work of one grade had been the construction of a rail boat and

for years it had tested the ingenuity of the director and the endurance of the pupils of each successive class to complete the construction of a sure enough sailable sailboat, even with the trial sail a bait to lure them on. A few years ago the project was changed to an up-to-date motor boat—the work in mathematics, physics, and mechanical drawing was adequately changed to fit in with this project. The only trouble was to keep the boys away from the shops and to hunt up enough reference reading along kindred lines to supply the demand. The class went humming along under a load of 200 pounds of motivation and when the successful trial trip proved their goal attained certain hitherto adhered-to recapitulation theories were found several miles back on the road shattered to pieces, wheels in the air, over a steep embankment of—well, pragmatism at least.

If we take this aim of fitting for daily life we would surely expect to find in the instruction—in some embryo form at least—the main elements of well-ordered daily life and it is four of them I wish to suggest and show the need of if the contact with life, nay if real living, is to be the school atmosphere, and maybe I can show how they are sometimes left out and how they may be included.

One element is motive. The quality of a man's aims chiefly determines the quality of his character. Does not Christ, whose concern is for our being rather than for our possessions, say, "Seek ye first the kingdom of God and his righteousness," showing that the aim of our search has a tremendous influence on what we become? The intensity of the appeal to a man of his aim determines his energy of thought, feeling, and action. If we bring up the case of the man whose intense persistent effort is due to a tremendous will-power holding him to his job, there is still some aim that has claimed the devotion of that will. This motive or purpose is just as vital to enthusiastic work by a child as by a grown person, and just as responsible for effective work. Instead of having the aim a 90 per cent grade mark on an examination, won't we find social aims more vital and gripping in their power? We have one member of our group this evening who never could learn or care about geography, finding it only a string of hopeless, mean-



ingless names, until she became interested in missions and then the places glowed with meaning and leapt to her mind and interests, and hides, tannin, and jute were no longer illusive fancies when she found them the main exports of her own adopted city in China. The children need purposes—they need purposes for learning to read and the purposes should be social. Why have each child hold a copy of the book and so rob the one reading of any motive for pronouncing clearly and sufficiently loudly to be heard and understood by the others. Social aims are possible of exercise, growth, and improvement through the days and years and if cultivated may naturally blossom into a wise and confident purpose when there comes to be made a choice of a life work.

Another element valued in daily life is initiative and independence, the beginning of leadership. When we think by what geometric progression it develops in youngsters if exercised and then consider how it is needed and prized in the business world and in all reform and civic life there is a grave responsibility put upon the school for its development and guidance. The large sums of money paid by some of the magazines for suggestions are won by those whose initiative discovers merely the common way of doing a thing—unless we except certain made-over Christmas gift suggestions which might startle the brain of even a resourceful Hercules. Another proof of the paucity of this power of initiative is seen in the ridiculous sums of money invested or thrown away on Montessori material when this material could be found everywhere in most children's daily living with their round of work and play. Take reading again for example. When the children are given mere snatches of a paragraph to read and then drill in the meaning of each word what independence of interpretation can they show, how difficult for them to bridge the gap between this kind of reading and reading as a social art for the entertainment of a little sister, a sick auntie, or the parents and friends who may not ever have heard the facts or glad tidings which a well-planned curriculum may be expected to give in its course in reading. To the extent to which the children participate as determining personalities in real problems in the schoolroom, may we

expect to find resourceful, self-confident, dependable leaders fitted for the larger social tasks.

A third element is weighing of values of judgment. Wise and prompt decision is based on the ability to weigh values. A remarkably effectual educationist in Foochow is known among the Chinese—and it is in high praise of her—as the one who knows how to decide. I want to give you an interesting example of a splendid training of this faculty of judgment but it also illustrates our regard for organization—our fourth element—and so I will speak of that before telling you of the seventh grade geography class work. The difference between a wasted day and a well-spent day is great and yet it is often a matter of system or lack of system, and system depends upon organization, the ability to put first things first and to give proper emphasis, the power to relate parts and the power to discard the irrelevant. The possibility of developing this faculty is at the minimum where work is memorized as it is nearly universally in the Chinese schools, for this is one stage worse than where questions requiring but a word or at most a part of a sentence are fired at the pupils at the rate of 9 a minute, something over 250 in a half-hour's recitation. Miss Coxon, speaking of the deadening influence of memory work upon mentality, told me of a child whose mind had held on to but one phrase in the geography lesson and that was the Chinese for boats of shallow draft, so that during the whole lesson period although she was never asked what kinds of boat went about Hankow she answered each question with the three words *shao chih shui*. I wonder how many of the Chinese children really enlarge their speaking vocabularies by the study of the *Gwoh wen* and yet such a study of words might be considered useless if their study did not result in any increased power of discriminative expression or broadened interests in objects and facts and added topics of talk for the petty round of small talk in the home and on the street.

But let me tell you about this seventh grade geography class I visited at Speyer School, New York City. The time had come to study South America. The work of the whole unknown country was organized about the familiar breakfast cup of

coffee and each child made her own geography, really a notebook on South America. We might take up the four factors of motivation, weighing values, organization, and initiative and show how they were all used and developed in this class. The notebooks formed the motive power of the work in designing for the covers, of mechanical drawing for charts scattered through the pages, and maps of the country. Some botany was attempted so they grew or tried to grow coffee plants and learned that the New York climate was not very good for it. They learned a lot about transportation and the way the South Americans lived and the different kinds of country the coffee traversed from its native heath to their breakfast tables. Of course they had to take up imports and exports to find what the United States exchanged for this product and they were interested in seeing what other countries raised coffee and in what proportion. I remember they got the United States Agricultural Bureau Bulletins and copied some of the charts and also designed charts to represent relative values in other statistics. The geography books were referred to and material on South America read aloud in class and then weighed in relation to their problem. It was very interesting to hear the teacher ask what value one paragraph had and to see the children vote it out of the lesson assignment as irrelevant. Organization was tremendous as you can see and the individuality of each notebook showed a regard for initiation and independence that was encouraging to the cause of future leadership and present development of stamina among the pupils. In how many of our day schools in China, so like the Speyer School which is a little day school of children of foreign-born as well as American-born parents, have we anything like this kind of motivated socialized instruction with the social value of the material and subject matter a vital reality and the appreciation of not only the material itself but its usefulness to the children a surety in each day's work?

Then we have the relation of the child to the child. We all know the results of the interesting experiments by Mayer of Winsberry and Moumann of the People's School in proving how much more, better, and less fatiguing work is done when the children

are in groups rather than working alone. I will quote a few of the findings.

"In general the result of the work of the pupils in groups was superior to the work as individuals. This appeared not only in the decrease of time but in the superior quality of the work done. The tendency to distraction is decreased by class work. From our observation the disturbing stimulus has the effect of increasing rather than decreasing the energy. Not a child was found who remembered more in the individual test than in the class test. Stimulus to imagination and the stimulus from ambition, rivalry, and the like are well recognized. 'Sight of action in another,' James says, 'is the greatest stimulus to acting by oneself.' Perhaps the greatest stimulus to mental activity from the group is social success to those who can achieve it. This is all true where the factor is merely the presence or absence of other individuals performing similar tasks.

"In a true social group where each individual feels a responsibility and performs some service for the group, the stimulus is likely to be greater. Why not let the class form rather a vital spiritual unity in which every susceptibility is greatly enhanced? Why do we treat or class groups as necessary evils, sorry that we can not totally isolate each child by walls but as nearly as possible approximating that ideal by the denatured atmosphere of the schoolroom. The child's relations to other members of the groups to which he belongs have no immediate bearing on the material or on the learning of it. The banishment from the school work of play and of any adult activities in which the child could have a part as a child,—that is, the banishment of processes in which the child can be conscious of himself in relation to others, means that the process of learning has a little social content as possible. It only needs the Chinese system of each shouting his own lesson at the top of his lungs to make the process put each child into an absolutely social-tight compartment."

And last and far from least we have the relation of the child to all outside of the school, which is the very life breath of a socialized method of instruction from which the curriculum should be so selected and organized as to provide the material for



affording the child a consciousness of the world in which he has to play a part and the growing confidence that he has a part to play.

Dr. Bradley was telling me the other day a clever remark his friend dropped one day when he had him beside him in his auto. He said, "You automobilists are so keen to get there that you can't enjoy going." In our schools let's not set such a far goal and such a fast pace for the pupils that all the beautiful flowers and bits of landscape and curves in the road are only terrible and dangerous obstacles to our arriving, but rather let us so linger among them that the very going shall be an experienced arriving. And perhaps those of us who can't quite give up the goal idea will find that in this way the young people of China may be lured to much farther goals—who knows?—*Miss E. Goucher, in Woman's Work in the Far East.*

### Starting a Balky Horse

[EDITOR'S NOTE.—This article is published because it seems so reasonable and so in accord with what we know of horse nature. The advice is certainly worth following. Remember, however, it is not for the horse which has been "whipped and abused to a point where nothing matters."]

Of all vices that equine flesh is heir to, the most annoying to the average horse owner and driver is balking, or near balking, which consists in rearing or plunging when first asked to start, particularly after a few days' rest, or what is still worse, trying to start with a jump when only half hitched. The main reason that I think it is so aggravating is that so few know how to combat it. A balky horse has the most sense, the confirmed runaway the least, of any horse.

I have bought more balky horses than those with any other vice for that reason. Once they are broken of balking, they make the best of horses, not afraid of the objects that usually scare those of other temperaments.

The little simple trick I am going to describe and that has proved so satisfactory in so many cases is not intended to break the horse of balking, which in most cases involves a lot of time, patience, and more or less thorough knowledge of horse nature, but rather to help those who have been

caught, perhaps with a new horse that started away from home all right but has now balked, because the conditions under which he has balked before have again presented themselves.

The average driver, when caught in this way, starts in by petting and coaxing the horse and winds up by losing his temper and beating it until stopped by passers-by or some policeman.

A horse has only one idea in his head at a time, and in this case he has decided not to go any further with that particular load, and the coaxing and patting are not sufficient to cause him to think of anything else. The whipping only makes him more stubborn and determined not to move. Now we have got to find something that will give him something else to think about.

All horses, and mules more so than horses, hate to have their ears hampered. In fact no horse ever decides upon a different course of action without first moving its ears from the normal position, and here is the key to the whole idea. As soon as it balks get down from the seat and deliberately take one ear and push it under the crown piece of the bridle so that it is fast and leave the horse to its own devices for a few minutes. He will commence shaking his head and doing everything he can think of to get that ear loose, until he has forgotten all about balking and his whole thoughts are centered upon freeing that ear. Now let the driver get back on the wagon, call on the horse to start, and off he goes. I have proved this trick to be successful with cow-horses that thought it necessary to buck and pitch when first mounted in the morning, and with rearers in the saddle and horses hard to hitch. Leave the ear where it is for about twenty minutes, then stop and free it. Let the horse have time to shake his head and be satisfied that everything is all right again, and off he will go as pleasantly as possible.

As I said before, this trick will not break a horse from balking, but it will invariably start one that has balked on the road, provided he hasn't already been whipped and abused to a point where nothing matters. —*Alfred H. Pope, in Our Dumb Animals.*

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—*Blaise Pascal.*

## YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.  
R. F. D. No. 3.  
Contributing Editor

### The Will and the Way

MABEL E. JORDAN

*Christian Endeavor Topic for Sabbath Day,*  
June 10, 1916

#### Daily Readings

Sunday—Will to follow (1 Kings 18: 21)  
Monday—Will to serve (Josh. 24: 14-21)  
Tuesday—Will to submit (Luke 22: 39-46)  
Wednesday—Way to follow (Numb. 14: 11-24)  
Thursday—Way to serve (John 13: 1-17)  
Friday—Way to submit (Jas. 4: 10-17)  
Sabbath Day—The will and the way (Phil. 4: 1-13)

#### BIBLE HINTS

To rejoice in the Lord always it is necessary to obey him always, and that is all that is necessary (verse 4).

By making our requests known to God we will receive a blessing and will see our friends saved (verse 6).

Thinking of good things will not make us good, but it will keep us from evil thoughts. It will furnish the soil in which all good can grow (verse 8).

"I will cease to sit repining  
While my duty's call is clear;  
I will waste no moment whining,  
And my heart shall know no fear."

#### A RECITATION

Courage, Christian, do not falter,  
If thy way seems lone or dark;  
Christ in spirit will sustain thee,  
Sheltered safe within the Ark.

The Shekinah of his presence—  
Light and life—thy way attend;  
And Jehovah will be with thee;  
Angel guards thy life attend.

Trust ye in the Lord forever  
And his strength thy strength shall be;  
And the peace that passeth knowledge  
Shall through storm abide with thee.

Never say that you would be contented if you had such and such things. Contentment is independent of circumstances, and depends alone upon character (verse 11).

Through the strength of Christ you can do all things which Christ wants you to do; and you will not want to do anything else (verse 13).

#### SUGGESTIVE THOUGHTS

Will power is at the bottom of all power. It is to be cultivated only by doing the things we do not want to do.

No one can will himself into success, but any one can will himself into the Christian life, which is the successful life.

A man's will disposes of his property; so his will power should be used to dispose of his spirit, and place it in the hands of his Maker to use as he sees best.

Frequently ask your heart if you are doing the will of God. Christ has said that he is the way. For the Christian he is also the will.

In religious work we are likely to talk too much about ways and means, when the will is wanting. Desire first, and deeds will soon follow.

#### TO THINK ABOUT

How can we strengthen our wills by Christian Endeavor work?

How can we prove that a will always finds a way?

Why should we will to be Christlike?  
Why does humility lead to greatness?

What kinds of desire always find satisfaction?

#### QUOTATIONS

Do something for God and man. Take up some form of Christian work, however lowly.—*Charles Brown.*

Bind together your spare hours by the cord of some definite purpose.—*William M. Taylor.*

### The Christian Endeavor Convention at Hangchow

BURDET CROFOOT

Two weeks ago it was my good fortune to be able to attend the Eighth National Christian Endeavor Convention of China in Hangchow. Rev. H. Eugene Davis and I had planned beforehand to get a room in a Chinese hotel and live in camp style, so we took our bedding and a good supply of food.

Miss West and three or four of the girls from the school, Miss Hall and several girls from her school which is near here, and nearly a car full of people from Shanghai went along at the same time. We had a special car and to occupy the time we started singing. We even invented songs of



our own for the occasion, one of which was translated into Chinese. This one we sang when we got off the train. But before we got off the train, just as we were stopping, the military band belonging to the governor of Chekiang province, of which Hangchow is the capital, saluted us with a piece of music.

But the best laid plans don't always turn out as hoped, and when we got there we found that Mr. Davis, who was one of the speakers in the convention, had been appointed to one of the missionaries' homes for his board and lodging. Another one of the missionaries pooh-poohed our idea, and there still being one or two vacancies in the homes, persuaded us to abandon our plan. So that night we slept on foreign beds in foreign houses.

The next day however we decided to carry out our original plan and got a good room in a Chinese hotel. Here we cooked our breakfasts and suppers, getting our dinners at the house where Mr. Davis had slept the first night. The room was cheap, 28 cents (about 12 cents gold) a day, but it was clean and we kept it well ventilated by leaving the door to the porch open.

As to the convention itself, I am sorry to say, I did not get much excepting inspiration from seeing its effect on the Chinese. Practically all the speeches were in the Mandarin dialects and I don't understand even the Shanghai very well.

For music the whole convention sang a good deal. Then there was a special chorus of sixteen voices, half foreign and half Chinese. Some of the songs they sang in English and some in Chinese. Some small boys from an orphanage in Ningpo sang for us and gave us a band piece. The first night was given over to greetings from Hangchow officials, Hangchow missionaries and native preachers, and the governor's band again played for us.

The hall, which was supposed to seat a thousand, had had extra benches put in so as to hold many more, and it was pretty nearly full at quite a few sessions. Of course a good part of the people were church members and pupils from Hangchow churches and schools, but still there was a good number of delegates from other parts of China.

Mr. Strother, the national secretary,

gave some statistics showing about a thousand societies in China with a membership of about twenty-three thousand.

We were very sorry not to have Dr. Clark, the founder of the Christian Endeavor Society, with us all the time, but he was delayed in Korea on account of illness. He arrived at the convention Sabbath night and attended the evening meeting, where he spoke briefly, giving greetings from the societies in other countries where he had been. But the next day he was sick again and we saw no more of him, although Sunday evening Mrs. Clark brought us a message from him.

Sabbath afternoon the convention parade, consisting of only men and boys, marched, under the blazing sun, from the hall to Pagoda hill, a good two miles away. We were headed by the governor's band and about half way down the line was the orphanage band I have mentioned above, beating their drums and playing most of the way. The procession was about three quarters of a mile long and in it there were about six hundred people, each carrying a paper flag with the Christian Endeavor badge on it, besides which there were several large flags and banners. The ladies all went in rickshaws and after we arrived on the top of the hill a picture was taken and a meeting held. But we could not hear the speaker on account of the wind.

Just before we reached the pagoda we saw some idols carved right out of the solid rock hillside. The pagoda itself was more like a large obelisk instead of being the usual kind.

Sunday morning they held a regular Christian Endeavor prayer meeting led by Pastor Cheng Ching-yi, a well-known Chinese preacher. It was indeed inspiring to see the way the Chinese responded when the meeting was thrown open. There was no waiting between two people. Many people had to be rung down. That is, they were each given two minutes to speak, at the expiration of which a bell was rung. Women spoke, as well as men. Indeed these last two facts were noticeable throughout the convention. Miss Yu Ling Chien, the secretary of the China W. C. T. U., was one of the speakers.

Other speakers were Cheng Ching-yi,

whom I have mentioned already, Ting Li Mei, probably the best-known preacher in China, or, as I heard some one up there call him, "The Moody of China." Then there were missionaries from all over the country, from way up north in Shantung, and way down south in Kweichow.

Although the convention ended Sunday night, an excursion on West Lake, one of the most famous beautiful spots of China, was given us Monday morning. After a delightful row we landed on an island in which was a lagoon crossed by a crooked and picturesque bridge. On the island is a tea house and out in the lake near by are the tops of three pagodas to which an interesting legend is attached. There are supposed to be three bottomless pits there and no boatman would go there for fear of falling in. One benevolent man built these three pagodas over the spots, but even yet some boatmen avoid the place. Also visible from the island is the old thunder-peak pagoda.

From thence we went to see the stately summer home and grounds of an ex-official from Canton. The estate has been confiscated by the present government and is thrown open to the public.

Then we went to the Emperor's Island, an island covered with tablets and monuments, new and old. From this island to the mainland is a beautiful causeway.

After seeing that we went back to Hangchow, had dinner and came back to Shanghai.

*Shanghai, China,  
April 24, 1916.*

### Meeting of the Young People's Board

The Young People's Board met May 21, 1916, at 1.30 p. m., with Miss Zea Zinn.

Those present were Rev. H. N. Jordan, Professor L. H. Stringer, C. B. West, A. L. Burdick, George Thorngate, Mrs. W. D. Burdick, Beulah Greenman, Carrie Nelson, Zea Zinn, and Ethel Carver.

Short prayers were offered by each member of the Board.

A letter from Miss Rogers was read which stated that we now have 535 members of the Quiet Hour.

The Treasurer's report was given.

The Junior and Intermediate Superintendent stated that no more of the reports which she has asked for have been received. She read the outline which she has prepared for the Lone Sabbath Keepers' Junior Society and this outline was adopted by the Board.

The Committee to present the Week of Prayer and Self-denial reported that letters had been sent to each society. Report was adopted, bill of \$1 for postage allowed, and the committee was discharged.

The Conference Program Committee gave a report of progress.

Voted to instruct Miss Nelson to secure a banner to be given to the society which has the largest number of Christian Endeavor Experts at Conference time.

Voted to send \$20 to Mr. W. L. Burdick for his expenses last year in attending the meeting of the United Society.

Voted to instruct the Finance Committee to prepare a budget to be presented at Conference, and that this budget contain an appropriation to the World's Missionary Work as carried on by the Christian Union.

Adjourned to meet July 16, 1916, at 1.30, with Mrs. W. D. Burdick.

*ETHEL CARVER,  
Recording Secretary.*

### News Notes

LEONARDSVILLE, N. Y.—During the winter we have held meetings at the different homes, and though our numbers are small, yet we have found them very helpful. Nearly all our members are "Comrades of the Quiet Hour." Every Sabbath eve the church bell is rung at sunset, reminding us that it is the beginning of the Sabbath.

The Senior and Junior societies united in giving a "Mothers' Day" program, May 13, at the usual hour of our meeting. Rev. E. B. Saunders, who was with us at that time, gave an interesting talk, as did also Pastor Davis.

We are planning for special exercises on Sabbath Rally Day.

We are hoping for a larger attendance during the summer vacation when our young people will be home.

CORRESPONDING SECRETARY.



## CHILDREN'S PAGE

### The Gardener

"Move away, ugly thing!"  
Said the Lily so fair  
To the toad that sat blinking close by.  
"Folk so common as you  
Are a nuisance, so there;  
Move away, you're offending my eye!"

"I'm a Knight in my right,  
Haughty Lily so fair,  
I am watching that knave on your boots;  
For such beauty as yours  
Is a care, I declare."  
And he gobbled the worm at her roots.  
—Byron B. Gilbert, in *Our Dumb Animals*.

### A Sermon for Children—The Story of a Spider

I brought for the boys and girls today a spider story. I wonder if you know that the Bible tells something about spiders. If you will look up Proverbs 30: 24 you will find these words: "There be four things which are little upon the earth, but they are exceeding wise." One of the four is the spider and this is what it says of her wisdom: "The spider taketh hold with her hands and is in kings' palaces." How many hands has the spider? I think you will find eight and she can use them all. She is a worker.

You may have read that story of Robert, the Bruce, who became king of Scotland. Once he had to flee from Scotland on account of his enemies. He went over to the north of Ireland and lived in hiding among some poor fisher folk. He was much discouraged. One day he was resting in one of the cabins of his friends. He saw a spider swinging at the end of a thread trying to reach with her web from one rafter to another. She tried once and missed; a second and a third and failed; a fourth and a fifth, but did not quite reach it; a sixth time but did not catch it. Ah, thought Bruce, if she succeeds the seventh time I'll go back to Scotland to try once more. The seventh time she reached it and Bruce went back and became king.

A particular kind of spider did a peculiar work in helping to dig the Panama Canal. Of course, this spider could not use pick or shovel or dredge, but it was a kind of repair workman for the sur-

veyors and had its home in the surveyor's office. This was the work it did. You have seen surveyors using that three-legged instrument behind which one man stands and sights through to measure distances and angles. That instrument has a very fine thread or wire made of platinum. But platinum is very scarce and very valuable, more valuable than gold. When these platinum threads wore out, the surveyors at Panama did not always find it easy to have on hand new threads. But some one found out that the silken thread which a certain spider was spinning all the time was a good substitute. Hence they brought several of these spiders into the office and gave them a clean little corner in which to live and work out silken threads for the surveyor's use. "Little but exceeding wise, for they take hold with their hands, and are in kings' palaces": this time in the surveyor's office.

Now let us keep in mind that they take hold with their hands and do some worthwhile thing. Did they take hold with their tongues, and merely talk about it as we do sometimes, they would be neither exceeding wise nor in kings' palaces. But they take hold with their hands and do. The next time you see a spider, notice how many hands it has, and remember the proverb, "Little but exceeding wise, for she taketh hold with her hands." And if not always a way into kings' palaces, at least, in that way she was the teacher of a future king, and in the same way was the helper in doing one of our biggest pieces of work, in digging the Panama Canal.—*Rev. R. A. Hamilton, in Christian Work.*

### The Other Side of the Fence

"Now count 'em," said Archie, rolling out the pretty, rosy apples on the grass. "What beauties!"

Rob, sitting on the lowest limb of the apple tree where it crossed the fence, looked down on the boys below. "I'll see how many I have, too, and then we'll divide even," he told them. "Isn't it good that it's such a great full branch that comes over our side of the fence? I asked Mr. Gray if we could have all the apples that fell on our lot, and he just laughed and said we didn't have to wait till they fell; all that grew on our side were ours. Look out, now! I'm going to jump."

Rob had his hat full of the yellow and rosy balls, and he poured them out with the others. "Just eight for each one of us," he said, and the boys began gathering them up. Just then they heard a little cough that sounded as if some one wanted to be noticed, but didn't quite like to speak, and down at the other corner of the fence they saw a pair of brown eyes looking through at them.

"It's Trudie Jennings," said Archie in a low voice. "No apples fall over on their grass." Then he called aloud, "Hello, Trudie!"

"Hello!" answered Trudie, glad to be seen. "You've got some nice—nice day." Trudie suddenly decided that it might sound as if she was hinting to say anything about the apples, but her eager little face told what she was thinking.

"We don't have to give her any," whispered Lyle. "And there are just enough for three of us."

"No, we don't have to give her any, but they'd make even for four folks, too," said Rob, slowly.

"And if we lived on that other side of the fence," began Archie.

Then Lyle called: "Wait a minute, Trudie; we're coming over to give you some of our apples. We'll have just six apiece."

So in a minute or two Trudie's little apron held a share of the rosy treasures, and Trudie's face was shining.

"Now, I'm going into the house," she said, "to divide mine with mother and the baby. Things always taste sweeter when you divide them."

The boys looked at each other and smiled. They thought as Trudie did.—*The Sunbeam.*

### Milton College

Walter Snell of Brown University, has accepted the position of coach for football and basketball at Milton College. This appointment is considered a material advance in athletics at Milton, as the coaching of all athletic teams, as well as of the debating teams, oratorical contests, and dramatics, had formerly been done by the professor of vocal music and public speaking, who felt that with the return of football next fall, he could not do justice to the job, and requested to be relieved

from the work in football and basketball. The committee in charge of the football fund reports that two thirds of the necessary amount has already been subscribed by students, alumni, and friends.

Mr. Paul C. Saunders, of Connellsville, Pa., an alumnus of Alfred University, now doing postgraduate work at Columbia University and a successful teacher of science at Connellsville, has accepted the professorship of chemistry at Milton College, and will take up his duties in September. His wife is a daughter of Rev. William L. Burdick, of Alfred, N. Y.

Platteville plays here Friday. It was some game at Northwestern, last week—only one hit for the opposing team off Lush, and that in the ninth inning. They got the only run of the game on that.

Professor Arnold B. Hall, of the University of Wisconsin will deliver the annual address at the graduating exercises of the Academy, held in connection with the college commencement in June.

President William C. Daland spoke Tuesday before the students of the state library school at Madison on "The Significance of Words."

Milton College has for several years followed the custom of conducting provisional registration at this time of year for classes next year. The custom of exempting Seniors from final examinations on their attainment of a grade of 90 per cent or over in their subjects, has also been followed for some time.

C. F. GESLER.

### My Plea

Father, this I ask of thee,  
Knowing thou wilt grant the plea:  
Strength for weakness, this I pray,  
As I need it, day by day;  
I'll not ask a lifted load.  
Or a smooth and thornless road;  
Simply strength to help me bear  
All life's burdens—this my prayer.

Give me strength that I may make  
Some one glad for thy dear sake,—  
Strength to lift from sorrowing heart  
Grief that makes a teardrop start.  
O my Father, grant the plea  
That I make today of thee—  
That, at even, I may say,  
"I have helped a soul today."

—Eben E. Rexford.

"Liquor is the devil's way to man, and man's way to the devil."



## SABBATH SCHOOL

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

### An Old-fashioned Sabbath School With Many Ideal Features

ALLEN B. WEST

Read at Quarterly Meeting, Milton Junction, Wis., April 24, 1910, and recently dug up by the Sabbath School Editor

During my boyhood days on the farm at Utica, when Sabbath morning came around, the horses were hitched to the double buggy and we all went to church,—grandmother, father, mother, brother and sisters, as likewise did all of our neighbors. After the sermon and church services, conducted by Elder Prentice or Elder Burdick, the Sabbath school convened and we all remained to it, as likewise did most of our neighbors. I can think of but two or three families that did not stay to the Sabbath school. Perhaps some may have remained because there was nothing else to be done. The distance home may have been too great for any member of the family to walk. This however could not have been the reason why Captain Coon and his wife, and others, who lived near the church, remained for Bible study. They walked to church, and were, as I remember, as regular at the Sabbath school as those who came with teams.

So I am inclined to believe the older people stayed for the Sabbath school regularly, either because they enjoyed the work of the Sabbath school, or because they felt it their duty to the church and to their families to stay; or perhaps it was both the desire and the sense of duty.

But whatever the motive the fact remains that the children attended the so-called church services with their parents, and the parents attended the Sabbath school with their children. Here, then, is a second service of the church—the church in Sabbath school—and is it not ideal? Here are babes in arms, four-year-olds, boys and girls in their teens, young men and young women, middle-aged men and middle-aged women, old men and old women, all studying the Bible together. How delightful! There in the front seat

is the Bible class, gray-headed men and women, Deacon Gilbert, Captain and Mrs. Coon, Mother West and others of like age. Over in the corner is a class of young men; in another corner are the little children; in the center of the church a class of boys of which I was one; and back by the choir seats, a class of young married people.

The Sabbath school has been called the nursery of the church. Nursery would be a misnomer, for here are many times more church members than non-church members, many times more nurses than children. Yet the Sabbath school is the nursery of the church, for in the Sabbath school the children are fed with the "sincere milk of the word," learn the sweet lesson of a loving Savior, learn of their duty to each other and to their God, learn to love, to reverence, and to serve, and are led step by step into the fold of Christ. But the Sabbath school is more than a child's training school. It is the church at home. My father, of sainted memory, once, in a paper before this quarterly meeting, made this apt comparison:

"But I may say the Sabbath school should not be confined to one department, or to use the figure of a dwelling house, to one room. It should be not only the nursery but the kitchen or workroom where all may find something to do for the flock over which, as Paul says, the Holy Ghost hath made you overseers to feed the church of God. It should be the dining room, where is rightly divided the word of truth and a portion given to each in due season; the parlor, where all may sit together as in heavenly places. There should be no sleeping rooms. To make our meaning clearer, the Sabbath school is not the church, but the church should be the Sabbath school."

So I say, though I run the risk of being called old-fashioned, that the old Utica Sabbath School was ideal and that modern church people might well pattern after many things those good people of old were wont to do.

In passing, I remember that the boys and girls reverently attended their lessons. What else would be expected when grandfather and grandmother were studying these same lessons with them? They were well behaved. One would expect nothing less with father and mother in the same

room. You know, too, that the presence of children often restrains the older ones; so all things moved smoothly, orderly, and harmoniously.

I recall, too, that the officers of the school, so far as practical, were chosen from the younger members of the school, and thus they were early broken into the harness for church work. The superintendent and teachers, however, were earnest, thoughtful and mature people.

What were the results of such training? First, when I was a lad of eleven, Elder Prentice preached a series of evening sermons, sowing, not on stony ground, but in the soil so well prepared by the faithful teaching of the Sabbath-school lessons; and under the warmth of home and church, the good seed sprang up to bear fruit. About twenty of my own age confessed Christ, put him on by baptism, and united with the church. Out of the Utica Church have come at least three ministers of the gospel,—George W. Burdick and his brother Clayton, and Dr. F. O. Burdick,—as many pastors' wives, and two deacons.

But the Utica Church is no more. Family after family have moved away. There are no Sabbath-keepers left there now. All have moved away. But as long as a single family remained the Sabbath school was maintained. Some came to Milton Junction, others went to Milton, Walworth and elsewhere. But wherever they went the habit of Bible study and attendance upon the Sabbath school went with them, and stayed with them. Many now have graduated from their earthly Sabbath school to become members of the greater school above. Their graduation was a commencement indeed to them. Those of my own age that are yet among the living, are with their children, as a rule, in the Sabbath school to help and to be helped.

The layman should count it a privilege to study God's holy Word with those of like faith in the Sabbath school, to teach, or in any other way to help in, or to encourage, the study of the Bible. I believe it is the duty of every layman to associate himself with the Sabbath school either as a regular attendant or as a member of the home department, to encourage others to identify themselves with Sabbath-school work, to study the lessons at home as well as in the school, to aid in the financial support and in the management of this meeting of the church.

Then will the ground be prepared for the pastor's sowing and the pastor be encouraged to press on in his work of ministering to the soul.

#### Lesson XII.—June 17, 1916

THE PHILIPPIAN JAILER.—Acts 16: 16-40

Golden Text.—"Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." Acts 16: 31.

#### DAILY READINGS

June 11—Acts 16: 16-24. The Philippian Jailer  
June 12—Acts 16: 25-40. The Jailer Converted  
June 13—2 Cor. 5: 20-6: 10. Suffering Ambassadors  
June 14—Gen. 41: 1-13. A Prisoner Remembered  
June 15—Gen. 41: 25-40. Joseph and Pharaoh  
June 16—Phil. 2: 1-11. Humility and Exaltation  
June 17—Phil. 2: 12-18. Working out Salvation  
(For Lesson Notes, see *Helping Hand*)

At a conference of African missionaries, one speaker said, "Congo is waiting for Christ; Christ is waiting for Congo; and Congo and Christ are waiting for us."—*Missionary Intelligencer*.

## To the Heart of Leisureland

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## HOME NEWS

**GENTRY, ARK.**—Gentry young people are wide-awake and ready to follow suggestions, and clever in carrying them out. So, when the suggestions for the midweek sociable for Sabbath Rally Week were presented to them, they were prompt to adopt them. It took some hard thinking to study out the "stunts" and they wished they knew how other people would do them. However, without any time for practice, seven girls laid their plans, and last night the sociable was held. The church was gay with roses and bright lights, the sweet May breezes blew through the open windows, big mottoes of Scripture texts in colored crayons, relating to the Sabbath, adorned the walls.

This is the outline program:

Singing, "Standing on the Promises"—Congregation

Recitation, "Dear Little Heads in the Pews"—Dolla Huffman

Sabbath Stunts—Seven Teams

**Sacred:** A group of elderly people and young girls sat about the home center-table, studying their Bibles, while a singer at the organ softly sang "Holy Bible."

**Attractive:** Ten grown people took their places in line, each bearing a big white letter, the row spelling "attractive." Each person recited a verse of Scripture beginning with the letter carried by that one.

**Blessed:** The pastor led in singing, "Blessed be the Name."

**Biblical:** Seven girls, carrying Bibles, grouped on the platform, each reading from her Bible a passage relating to the Sabbath. As they left the platform, they distributed the tract, "The Bible and the Sabbath," to the audience.

**Authoritative:** Two girls appeared and unrolled a large banner bearing the inscriptions: "All authority hath been given unto me in heaven and on earth" (this was surmounted by a royal crown); "The Son of man is lord also of the sabbath day"; and "The sabbath was made for man." Five girls representing America, Europe, Africa, Asia, and the Islands of the Sea, came forward and knelt in submission to the authority of Jesus, the Lord of the Sabbath.

**Triumphant:** Six girls marched in, each bearing proudly aloft a banner, variously inscribed "Sunday," "Lord's Day," "One Day in Seven," "No Sabbath," "Holiday," "Rest-day." Last of all came one with the banner, "The Seventh Day is the Sabbath of the Lord," and when she raised this banner, the other banners fell and the

heads of the bearers drooped before the "Triumphant Sabbath."

**Honorable:** Some original rhymes introduced the six days of the week in which we are to "labor and do all thy work." Sunday with her washboard, Monday with her flatiron, Tuesday with mop and broom, Wednesday with her busy needle hurrying to the Ladies' Aid, Thursday with her mending, and Friday with her mixing-bowl and rolling-pin, followed each other, but when the Sabbath Day arrived with Bible in hand, the days all dropped their tasks and crowned the Sabbath with garlands of roses.

After this, the audience was invited to the Picture Gallery, where was found a long line of pictures of our Seventh Day Baptist ministers, as well as some of our churches. This proved interesting to a good many. The evening closed with social converse.

The rest of the suggested program for Sabbath Rally Week will be carried out, including an offering for the Missionary debt. We feel that the movement is profitable to us all.

### ONE WHO WAS THERE.

May 25, 1916.

**PLAINFIELD, N. J.**—Sabbath Rally Day was a good day in the Plainfield church. At the prayer meeting on Sabbath eve the pastor had the pleasure of baptizing fourteen young people, ten of whom were received into the church at the service Sabbath morning. It is hoped that others will soon follow in accepting baptism. The pastor preached a sermon on the Sabbath question; in the Sabbath school which followed, the regular published program for Rally Day was used. The interest in the school is good.

The people responded to the call for a special offering on Rally Day, to pay the debt of the Missionary Society, by giving \$105.

I was told once of an old man in a Yorkshire village, whose son had been a sore grief to him. One day a neighbor inquired how he was doing. "Oh, very bad!" was the answer. "He has been drinking again, and behaving very rough." "Dear, dear!" said the neighbor, "if he was my son, I would turn him out." "Yes," returned the father, "and so would I, if he was yours. But, you see, he is not yours, he's mine."  
—D. Smith.

## DEATHS

**DANGERFIELD.**—Anna Converse Dangerfield was born in Hounsville, Jefferson Co., N. Y., September 27, 1832, and died at the home of her daughter, Almina, in Sharon, Wis., May 22, 1916, in her eighty-fourth year.

She was the oldest of a family of eight children. Four sisters survive her. In the spring of 1846 the family settled on Big Foot Prairie where she spent the greater part of her life. She was married to Moses D. Dangerfield April 24, 1852. He preceded her to the Great Beyond twelve years ago. Their two daughters and six sons are all living. All but one of these were with her in her last illness. There are twenty grandchildren and ten great-grandchildren.

She experienced religion and with her husband joined the Seventh Day Baptist church on April 23, 1863. At her death she was the oldest member of the church. She was given to deeds rather than words. She was loyal to her faith, and was noted for her kindness and unselfishness. She was willing to go and asked her dear ones to meet her in heaven.

Services were held at the home of her daughter, Mrs. Almina Storey, and in the Walworth Seventh Day Baptist church, May 25, conducted by Rev. L. C. Randolph. Text, John 14: 2.

L. C. R.

**HAMMOND.**—Elizabeth E., daughter of Sibeus M. and Cornelia Stillman Burdick, was born in the State of New York, on April 11, 1844. She died in a hospital in Lincoln, Neb., May 27, 1916.

With her parents she left New York in 1858 and settled at West Hallock, Ill. There she was married, in 1861, to Spencer V. Burdick. To

them were born two children: Agnes, who died in the year 1892, and Mrs. Stella Burdick, of Omaha, Neb. Mr. Burdick died in 1876. Mrs. Burdick was married to Adelbert Hammond in the year 1879. Mr. Hammond died in 1890.

She became a member of the Seventh Day Baptist church at DeRuyter, N. Y., at about the age of fourteen years. She transferred her membership to West Hallock, Ill., and later to Pardee, now Nortonville, Kan. For many years—until failing health interfered—she was an active, earnest worker in the church. For the past ten years she has been in very poor health, and deprived of all the normal activities of life.

Her death has come as a release from sorrow and affliction, and has given her, we believe, an entrance into the life beyond, where there are no more sorrows and disappointments for the servants of the Christ.  
J. L. S.

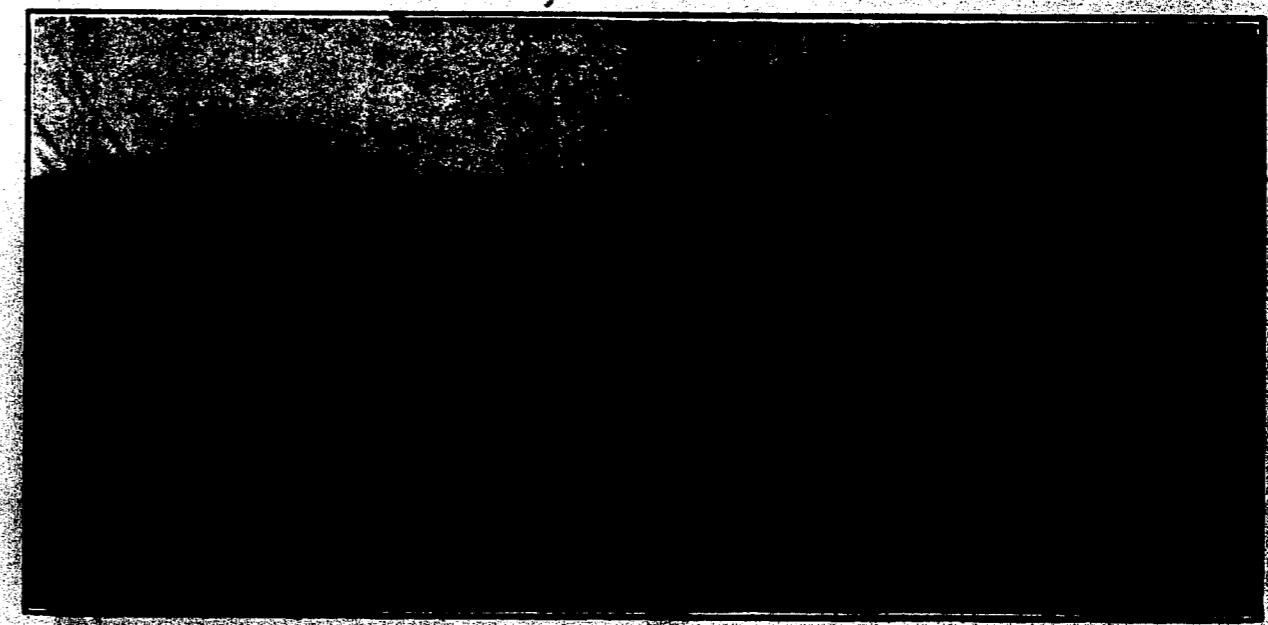
"All can serve God who have the will. Neither sickness, infirmity, nor any restriction can prevent. There will always be contact with others. Make sure of contact with God. From him to others blessings may be passed."

One can not harbor sin in thought without damage and loss. It is like those diseases which remain hidden in the system. Though they do not show themselves outwardly, they are secretly at work, impairing the tissues and corrupting the blood. When the time of trial comes one finds that he has no strength to resist.—Curtis Lee Laws.

### A Fine Opportunity for a Seventh-Day Baptist Family to Locate in a Congenial Community.

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The Tract Society is no longer making a special appropriation of \$150.00 a year for the mission work of

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but will gladly welcome and forward to her quarterly all contributions for that work that are received by the treasurer,  
FRANK J. HUBBARD,  
Plainfield, N. J.

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.

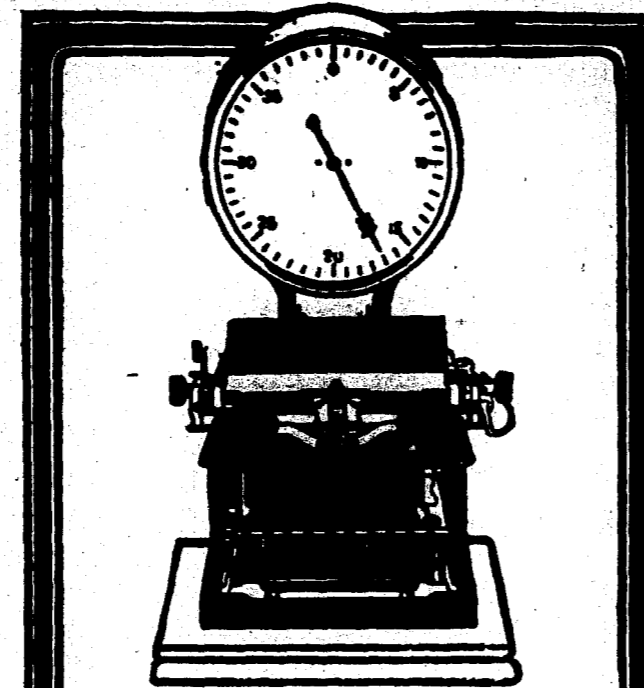
The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome.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

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Morington 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.

"An act that may seem right to us, but appears wrong to others, puts our influence over them on the side of sin."

"It is not easy to formulate life principles that may inspire others. It is a harder task to act upon them, however clearly they are set forth, but it is worth the most strenuous effort."



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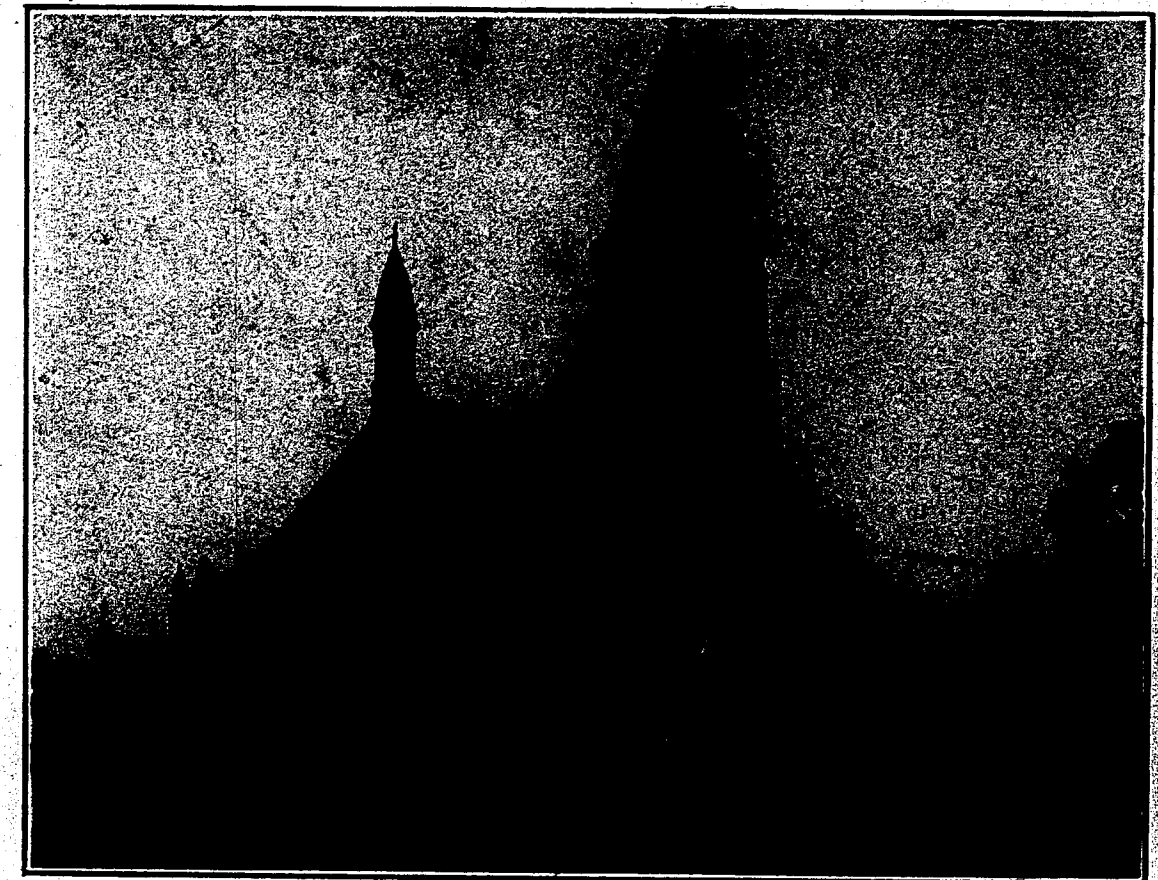
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