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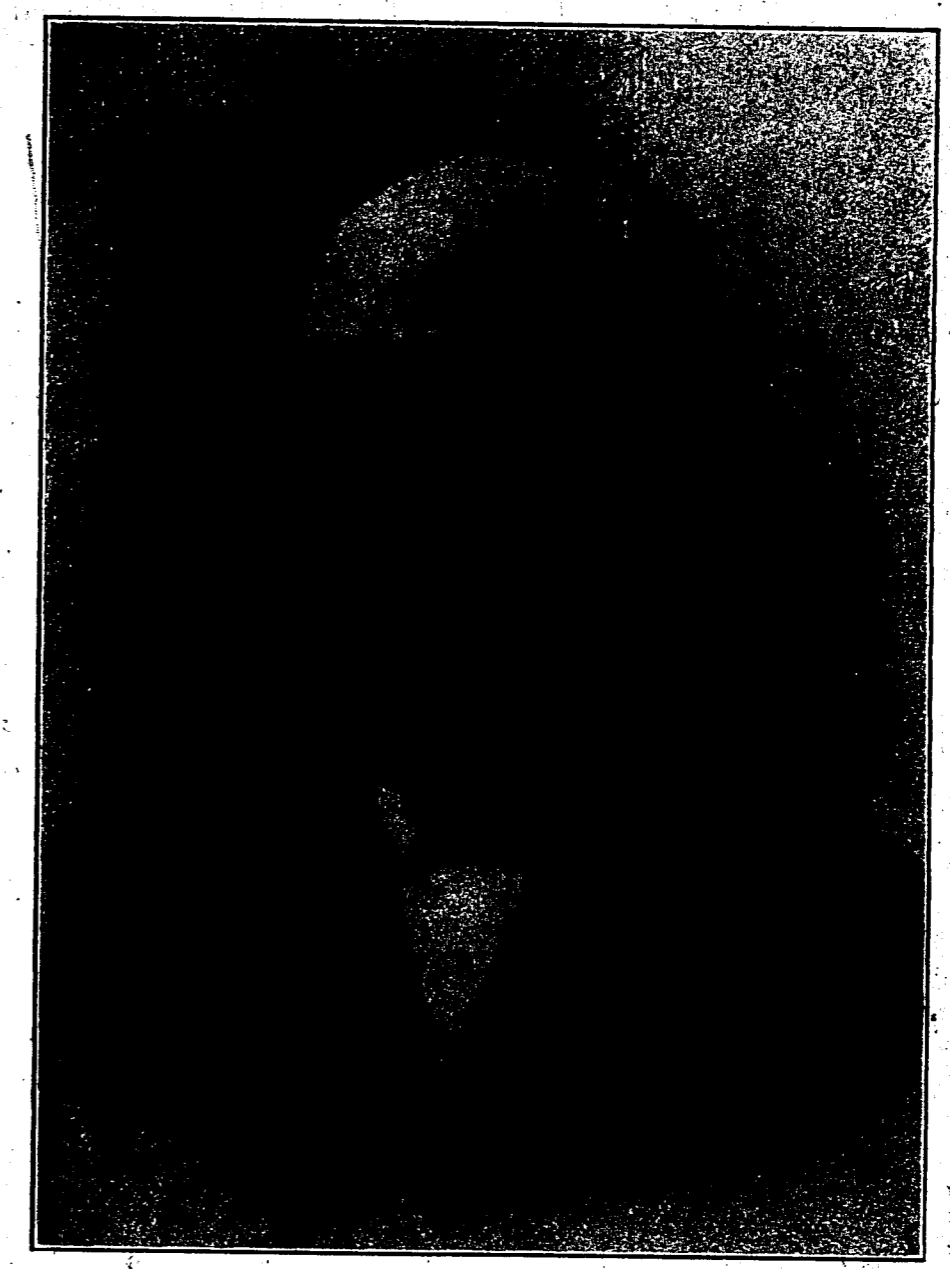
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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

The Sabbath Recorder



REV. LEANDER E. LIVERMORE, 1835-1916

The Sabbath Recorder

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

VOL. 80, NO. 7

PLAINFIELD, N. J., FEBRUARY 14, 1916

WHOLE NO. 3,702

Our Seminary

The new catalog of Alfred Theological Seminary is at hand. It contains 30 pages of historical notes and information regarding the Seminary and its work. A good picture of Rev. Lewis Alexander Platts with a brief life sketch appears on the first two pages. On page 8 begins a historical sketch showing the steps by which the present Seminary was secured as a school with a separate faculty, and endowments of its own, instead of being a department of the University.

Aside from the usual theological studies pursued when the old boys were young, we notice several additions to the courses which are most appropriate and needful in these days. Among these may be mentioned "Industrial Problems," including economics and other questions of industrial society; "Rural Sociology," including problems of village and country life, the home, the church, the school, and the farm; "Religious Pedagogy," including questions that have to do with the teaching work of the church; "General Agriculture," a course to teach up-to-date methods in farming and in the arts of the dairy; "Diagnosis and Treatment of Backward and Feeble-minded Children," having to do with the education of the subnormal child; "Contemporary Social Problems," and topics on "Religious Education," designed to prepare young men and women for religious and social-service leadership in church and community. All these and more are now found in the courses of study. Just to read them makes one wish he could go to school again.

The Seminary makes no charge for tuitions. It is supported by gifts from the people, and from the income of permanent funds. The endowments are not yet sufficient to furnish a living income for the school. Our people should see to it that the permanent funds of Alfred Theological Seminary are increased until the income shall be sufficient to meet the demands.

The Treasurer's Letter

Have you seen the good letter sent by Frank J. Hubbard, treasurer of the Tract Society, to the treasurers of all the churches? It was written, in accordance with a recommendation by the Conference Board of Finance sent out some months ago, just to keep you informed as to the amount each church has paid on its budget apportionment made at Conference, and also to advise the churches as to the amount still due if they are to bear their part in the denominational burdens. It is hoped that in this way the churches may better understand the situation and that each one will gladly do its full share. If you have not seen or heard this letter, you should call on your church treasurer and learn all about it. You will like the spirit in which it is written, and we trust you will gladly respond.

What About The Associations?

A personal letter is at hand from Brother Johanson, of Battle Creek, Mich., moderator of the Northwestern Association, asking for advice regarding the time for holding the next associations and for data regarding the matter. We give herewith all the data we have at hand. So far as we can learn, the Western Association was the first one to take official action upon the question of changing from autumn to spring. On page 5 of their minutes of last fall, a petition was presented to this association by the delegate from the Northwestern Association, recommending that the associations begin with the Southeastern in early May, the others following one week apart. The matter was referred to a special committee, which reported in favor of beginning with the Southeastern on Sixth Day before the first Sabbath in June, the Eastern to follow, and so on around to the Northwestern, leaving the Southwestern to hold its sessions when most convenient for its churches,—this,

providing the other associations concur in the arrangement. The Executive Committee of the Western Association was instructed to co-operate with the Executive Committees of other associations in adjusting the matter for the year 1916.

The Central Association, when the request from the Northwestern and the action of the Western came before it, voted in favor of the time schedule recommended by the Western. It stated its willingness to take its place in any plan adopted by the Executive Committees of the several associations.

The Eastern Association expressed a willingness to return to the springtime, if that would suit the other associations better. The time for holding the session in 1916 was left with its Executive Committee in co-operation with the Executive Committees of the other associations.

The Southeastern came next in order, and its resolution reads as follows: "Since it seems impossible to arrange five consecutive weeks to suit as many communities, your committee would recommend that we hold our association independent, as to time, of the other associations, and convene on Fifth Day before the second Sabbath in September. We hold in high appreciation the present plan of interchange of delegates and would continue the same."

It will be seen by this that the Southeastern Association is the only one that adjourned to meet at a fixed date. All the others whose minutes we have in hand adjourned "to the call of the Executive Committee." It will be necessary for these committees to get to work soon and come to an understanding, if the associations are to be properly adjusted as to time.

Belated Copy

Friday is Too Late

Once again let the editor explain that copy for the SABBATH RECORDER that reaches this office on Friday forenoon comes entirely too late to get into the next issue, and for articles of any length Thursday is too late. Brief notices can sometimes get in after the pages are all made up, but then only by taking out something else. We are always sorry when articles of home news or on current events reach us too late and have to lie over a full week.

Memorial Services

Rev. L. E. Livermore

In the SABBATH RECORDER, January 24, appeared the copy of a telegram announcing the death of our lifelong friend, Rev. Leander E. Livermore, at his winter home in Kissimmee, Fla. For nearly a half-century previous to 1904, Brother Livermore was identified with the general and pastoral work of the denomination, and was well known in most of our churches. In this issue our readers will find a sketch of his life, prepared by himself, with a brief introductory by Mrs. Livermore. In a personal letter to the editor Mrs. Livermore writes: "Nearly all I am sending you Mr. Livermore requested published in the SABBATH RECORDER. My heart is so pained it has been *very hard* to carry out his request this far."

On Sabbath, February 5, appropriate memorial services were held in his old church in New Market, N. J., of which he had been the beloved pastor at three different times, and of which he and his wife were members at the time of his death. The timely arrival of this life sketch will obviate the necessity of publishing in full, as we intended, the papers and addresses given at the memorial service, which if published would cause many repetitions.

After the usual introductory services, in which was read a comforting lesson from John's wonderful fourteenth chapter, Mrs. Myrta Dunham read the following letter from Mrs. Livermore:

To the Seventh Day Baptist Church, New Market, N. J.

DEAR PASTOR AND PEOPLE:

The doors of your church open on this "day of all the week the best," for a solemn occasion.

The old bell has often called this people together, for sermon, prayer and praise, but you come now, as never before, to mingle your loving tears in a cup of memory to the one who has been thrice your pastor, and ever one who prayed for you.

I am called, as his sorrowing companion, to tell you of some of his ripening days. A little later, when I can command my strength, I am to offer, at his request, a sketch of his life for the RECORDER, as written by himself, as he felt the call, "Come up higher," might not be far away.

He loved you all. We loved our field with you, but ill health, on the part of both, retarded the work we longed to accomplish. He died from overwork. The brain had been too active and his heart too willing for his strength. I am glad I could be with him, and among you, the last of his pastoral work. It was a source of pleasure to know you and feel we were working together for our Master, and a

deep regret when we were necessitated to leave you. But you continued to have our thought, love and prayers. You have ever been *our dear people!* And now, while he can no more remember you in petition, he hoped to meet you all in the "beautiful world on high," as he repeatedly expressed it.

Of his failing health you were all aware, and almost steadily the cogs of life broke away from the wheel, one by one. I feel I was "favored among women" to have such a devoted husband. True to home interest—true to his friends—true to his God. There was a radiation from his life that made all happier for having known him, and more anxious to live nobler and better lives. Almost twenty-two years we have been hand in hand, descending the slope of life; and while our path has had bars of shadow with the sunshine, "it came to pass at evening time that it was light." Steadily the grain has ripened and he was ready for the harvest.

It may not be out of place to say, here, how he longed to see you all once more. We repeatedly planned to come among you, but ill health has goaded us on, and for seven years we have flown, as he said, "with the birds," north and south, unable to carry out our cherished plan.

He has been so patient during his affliction, and not the least was his almost entire deafness. He continued to pray that his hearing might be restored. I said, "Do you *really* expect your prayer will be answered?" He answered, "Yes! don't you?" I answered, "Yes, you have so much faith, I expect it"; and lo! for hours before he left us he could hear a whisper. "According to your faith, be it unto you!"

What can I say more of him? He knew in "Whom he had believed," and he had faith in His Word. He never doubted. He was brave and cheerful—ever emulating the example of his heavenly Father.

The Bible and the SABBATH RECORDER were his favorite reading. Although he suffered, he never complained.

Strangers were drawn to him by the "silken cord" of love, and one would almost have supposed he was among his own Northern friends. Tender farewells—glistening tears—gentle hand-pressure and the loving sympathy, all told he had made friends not a few.

But—we must draw to a close. He retained his reason until about two hours before he went home. He said, "I am weary; let me rest." He repeated, "The Lord is my shepherd," and much of the 14th chapter of John, Friday afternoon, and Sabbath morning, at 9.25 o'clock, January 22, 1916, he entered "into the joy of our Lord."

In my deep sorrow and departing strength of body, I have tried to tell you, in outline, what in part you already knew. He was beautiful in his repose—so peaceful, and you could almost imagine he would love to say to us, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Pray for me, O our people, that I may look up and adore Him who lent the treasure he has recalled.

ELLEN C. WILLIAMS LIVERMORE.

"Mossy Nook," 116 South Vernon Ave., Kissimmee, Fla.

Then followed a sketch of his life by Mr. James R. Dunham. After giving a brief biographical sketch from such data as he could find, Mr. Dunham said:

Mr. Livermore was a man of genial disposition and broad culture. He held the fundamentals of Christianity with clear and deep conviction, while he bore a broad and fraternal spirit toward all Christian people. Consequently he was popular among all classes of people as a pastor. During his residence in Kissimmee he was in such an impaired state of health, including deficiency in hearing, that he was not a regular attendant at church services, but when he could attend and hear he was exceptionally appreciative and responsive.

Mr. Livermore was uniformly cheerful and patient in his afflictions, and unclouded in his faith and hope. He often spoke of his intense desire for such restoration to health that he might continue in Christian labor, but expressed equal readiness to endure in retirement, or pass to his future home, never seeming to think of anything but triumph and bliss.

Deacon Charles E. Rogers followed Brother Dunham, speaking briefly of Brother Livermore's relations with the New Market Church. He spoke of his early acquaintance with him as pastor here, and mentioned the following characteristics that made Brother Livermore an "ideal pastor": genial ways in the homes of the community, hospitality in the parsonage, tactful presentation of the gospel, distinct, forceful, and logical preaching, and loyalty to his own church and people.

The fact that this church called Brother Livermore to serve it as pastor at three different times is in itself a high tribute to his character and ability as a minister of the gospel. The pastors and people of neighboring churches loved and respected him, and gave him a cordial welcome to their pulpits.

His three terms as pastor here resulted in an addition to the membership of 87 persons, of whom 46 came in by baptism. Of this total number, 26 are still on the church roll.

As Deacon Rogers closed, Pastor Polan asked those in the audience baptized by Brother Livermore to arise, and twelve persons responded.

The Sabbath school was omitted in order to give opportunity for personal testimonies and reminiscences. Several persons spoke of their love for Brother Livermore and told how he came into their lives for good. Four members of the Grand Army of the Republic were there

from Plainfield, and two of them spoke of his work and influence as chaplain of their post. One of them had marched with Brother Livermore in a Grand Army parade in Kissimmee, Fla. This part of the services was particularly interesting.

Brother Livermore's Relation to the Denomination The editor was asked to speak at the memorial service on Brother Livermore's relation to the denomination. Much that was said of his teaching work before and after the war, of his service in the army, and of his various pastorates, appears in the life sketch that follows; so no mention need be made of these matters here.

The files of the SABBATH RECORDER for 1864 and 1865 contain some interesting articles from his pen while he was in the army. It seems that an article had appeared in the RECORDER, in which the writer expressed great fears lest our boys in the army should lose their interest in the Sabbath and drift away. Brother Livermore's reply to this article was characteristic of the man. His expressions of loyalty to the Sabbath, and his reference to the Sabbath-keeping boys who were with him, their devotions in prayer meetings and their integrity as to the religion of their fathers must have cheered the anxious ones in the Northern homes, whose boys were at the front.

In one article he gave a most graphic description of "An Execution—Almost," in which he tells how President Lincoln's reprieve saved two soldiers from execution. His picture of the assembled throngs, of the condemned men, of the preparations for execution, the men standing by their coffins while their hands were being pinioned, and of the arrival just in the nick of time of a messenger who had exhausted one horse and taken another to reach the field in time to save the men, was a most vivid one.

Brother Livermore was for many years a familiar figure in our annual gatherings, and was identified with several phases of our denominational work. The Sabbath-school department, missions, Tract Society interests, the Memorial Board, and the cause of education received much help and wise counsel from him. He was an all-round man who could easily adapt him-

self to many lines of work and make his usefulness felt.

On one occasion, in 1892 I believe, as delegate to the associations, he in company with Dean Main engaged in volunteer mission work, visiting North Carolina and assisting in the ordination of Brother D. N. Newton to the gospel ministry. On the same trip they reorganized the Attalla Church and ordained Brother R. S. Wilson. They also visited Shepherdsville, Ky., on that trip, to encourage the little flock there. This is only one instance of many to be found recorded in our denominational files, showing his activity in missionary matters and his readiness to help in any cause where he was needed.

From 1888 to 1896 he was a director of the American Sabbath Tract Society and was one of its vice presidents for five years. Twice he served this society as corresponding secretary, making four years of this service in all, and during 1881-1883 he was the recording secretary. He was editor of the SABBATH RECORDER from February 3, 1893, to March 1, 1898. In his first editorial he expressed his own sense of unfitness for the work to which the board had called him, and spoke of his confidence in the members of the board with whom he had been intimately associated for twelve years. In taking up the work laid down by Dr. Platts, he wrote tenderly of the friendship between that brother and himself for twenty-five years.

Brother Livermore was then pastor of the New Market Church, but it became necessary for him to move to Alfred, N. Y., where the publishing house was then located. This he did in April, 1893.

In an editorial of April 13 he wrote:

Death is as natural as life. We are born to die. "What is your life? It is even a vapor, that passeth away." It is the Christian's great privilege, as well as duty, to make all his plans and purposes in life according to the well-known fact of life's fleeting nature. All business arrangements should be made with this fact in view. All of our affairs should be well picked up daily. Wills for the proper disposal of our earthly effects should be made *today*, if not already done. Be wise, plan for *eternity*, and then you will be happier in time.

Little did he know, when he wrote this, how soon death was to enter his own home.

The two weeks following were occupied in packing and moving. In the RECORDER of April 27, under Home News, was this

paragraph from the church at New Market:

We are now left without a pastor. We have been asked to contribute our pastor for the general good, and we consented because we had to. We rejoice that our loss is the greater gain of the denomination. He has been with us nearly twelve years in the two pastorates. Just before he left he baptized three young people.

The next item of Home News, from Alfred, told of his cordial welcome there. But before they were fairly settled Mrs. Livermore became seriously ill, and on May 6 they closed their home and hastened to New York where she was placed in a hospital. A critical operation was successfully performed and she seemed to be doing so well that Brother Livermore came to New Market to spend the Sabbath. In a few hours a telegram called him back to her bedside, where he found her eyes closed in death. In his grief he brought her remains to his "dear old church," and amid flowers and tears loving friends helped him lay her body beside that of her daughter, who had been called home a little more than a year before.

Two weeks later his first editorial contained these words from Beecher: "God washes the eyes by tears until they can behold the invisible land where tears shall come no more. . . . God teaches us, while yet our sorrow is wet, to follow on and find our dear ones in heaven."

On February 28, 1898, five years later, his resignation as editor was offered to the Tract Board and reluctantly accepted. His health was such that rest seemed imperative. Aside from this reason for his going, he felt that it was best in view of the financial condition of the board. It would have one salary less to pay, and the corresponding secretary, Dr. A. H. Lewis, could now take the editorship. These things made it seem right for him to lay down his pen, and as he said, "rest for an indefinite time."

His wife, Mrs. Ellen C. Williams, daughter of Hon. and Mrs. Nathaniel B. Williams, of Lebanon, Conn., survives him after twenty-two years of happy married life. She has been a faithful and loving companion and helper of our brother during his declining years, and she has the heartfelt sympathy of this people. May the God of all comfort be her help and stay.

Reminiscences

My intimate acquaintance with Brother Livermore began at the Eastern Association in Berlin, N. Y. It was on a beautiful May morning. He invited me to walk with him, and as we strolled out into the country he seemed burdened over the sorrow that had overshadowed his life and of which he makes mention in his life sketch. My heart was touched with the open frankness and genuine sincerity of a suffering brother, and from that day on he held a warm place in my affections.

In 1876, when Conference was at Walworth, Wis., and while he was pastor there, a half dozen of "the boys" agreed to write to one another twice every year and send the letters around, in one budget, to each in turn. Rev. David H. Davis was one of this company, and after he went to China it was his part to start the budget in January and July each year, and to receive and hold all the letters after they had gone the rounds. It was not my privilege to be present at Walworth when this plan for writing was formed, but the boys invited me to join, and I was glad to do so.

For thirty-eight years we kept up this correspondence. Every six months during that time letters came to me from Brother Livermore and the other boys and they in turn received one from me. Now the boys are all gone but one—Huffman, Crandall, Whitford, Davis, Platts, and Livermore, three of them within a year—and I alone am left of the first company. As the boys dropped away, one by one, until three had gone, we added Sherman, Rogers, and Wheeler to take their places. Of these only Wheeler is left, now in his eighties, in his home in Boulder, Colo. A glance through RECORDER files today makes us old boys feel almost alone.

Entered Into "Rest"

Rev. Leander Elliott Livermore, Sabbath Day, January 22, 1916, at 9.25 a. m., at his winter home, "Mossy Nook," 117 South Vernon Avenue, Kissimmee, Fla., passed beyond "the sighing and the weeping," to his reward. He was loving and loved, and above all, his best affections were on his heavenly Father. He loved to live to serve him. His home seemed to be the spot where the sun lingered latest. Earth can never

heal the wound inflicted on his nearest and dearest. The heavenly meeting can alone assuage the grief.

E. C. W. L.

A Belated Letter

Rev. H. L. Polan,
Dunellen, N. J.

MY DEAR BROTHER: It was my purpose to write to you promptly, but sickness and other things beyond my control prevented. Perhaps this may not be too late. It can hardly be said that Mr. Livermore and I were intimately acquainted; but we were friends, and met frequently at public gatherings of one kind or another. What I have to say here is based upon impressions concerning him after we became acquaintances and friends.

He was loyal to his own convictions of truth and duty; and loyal to the denomination that he served so well. But he was broad-minded, sympathetic, charitable, and free from narrow sectarianism.

He was most genial, cordial, warm-hearted, hospitable, appreciative of others, and one who made many friends, on this account.

He seems to me to have been free from prejudices; that is, he was fair-minded towards others, in the belief that most people, down deep in their hearts, really mean to be and do right.

Such a man is qualified for leadership among men, because he goes into the battle of life cheerfully and hopefully, confident that in God's good world the true and the good will ultimately triumph.

He was versatile, capable of being efficient in more ways than one. However, although many-sided in his talents, he did not uselessly scatter his energies; but was eminently practical, a man of affairs.

He was public-spirited; the big world of human life and action was not so big as to get beyond the reach of his thoughtful and intelligent interest. He felt himself to be a real part of universal, struggling humanity.

Of course he was progressive; he could not well have been otherwise. The past was good; the present, better; the future would be the best of all. Higher education, missions, modern industries, social service, the principles of good citizenship, all found in him a friend and supporter.

Our departed brother was not a perfect

man; he did not pretend to be; but his Christian faith, hope, and love, contributed to these qualities a sanctifying warmth, direction, and energy.

May our recollection of him make us all better and wiser men and women, more abounding in human sympathy and helpfulness.

Sincerely yours,

A. E. MAIN.

Alfred Theological Seminary.

Rev. Leander E. Livermore—Life Sketch*

The subject of this sketch was born in Independence, N. Y., March 26, 1835. His father was Edmund Livermore and his mother's maiden name was Tacy Babcock Fitch.

His father was a man of more than ordinary education for his time (born April 9, 1806), and for several years was a successful school-teacher. He is now, September 17, 1893 [when this was written] in his eighty-eighth year and still a man of remarkable health and ability.

His mother was the daughter of Patten Fitch, Esq., of Madison County, New York. Mr. Fitch was one of the chief men of his county, educated in Latin and mathematics, a practical surveyor, and during most of his long life occupied various offices of trust and responsibility in his town and county.

L. E. Livermore being the son of a farmer [born in a log cabin, where bear and wolf howled in the forest], he grew up accustomed to farm work, among the rugged hills of Allegany County. He early developed unusual activity as a boy, and took far more pleasure in athletic sports than in school. His facilities for study, during his early boyhood, were very fair for those times in a district school. But he much preferred work or play, especially the latter, until he had arrived at about sixteen years of age.

When about eleven years of age, he embraced Christianity, during a series of revival meetings held in Independence, Rev. Sherman S. Griswold being pastor. He was baptized in the winter of 1849, and became a member of the Independence Seventh Day Baptist Church.

*The life sketch of Rev. L. E. Livermore, sent by Mrs. L. E. Livermore, was, with the exception of the closing paragraphs, written by himself, and is published here in accordance with his wishes.

When about ten years of age, he began to develop a love for study, much to the delight of his parents and teachers. He very soon began to excel in study, and was now as ambitious to be first in his classes as he had hitherto been, in feats of running, jumping, wrestling, boxing, etc. His brother—older by seven years—was away from home, either studying or teaching school, so much that from this time on he was not a companion, or aid, to any great extent, but his sister, Arminda Lois, older by three years, was quite scholarly and a constant guide and help to her aspiring brother.

In the month of September, 1853, his parents decided to send him to Alfred to school, at Alfred Academy, now Alfred University. Here he attended one term, when he was invited to teach a difficult school, during the winter, in the town of Genesee, N. Y.

The previous winter there had been three different teachers employed to teach a three months' school. Young Livermore, fully understanding the situation, enjoyed to undertake the task, for which he was to receive \$16 per month and his board. The board, however, was to be obtained by the delightful experience of "boarding around." He taught the school three months, conquering all difficulties and becoming much attached to all of his pupils.

The following winter, the trustees, learning of his remarkable success in handling difficult boys who always made a practice of annoying and finally "putting out" the teacher, came to him and offered him \$25 per month to teach their school, at the same time cautioning him that he would find much trouble with some of the "large and ugly boys."

Here he was again successful. He had to use somewhat severe measures in one or two instances, but his courage was equal to the emergencies.

The following spring, 1855, having quite a desire to see more of the world, and being encouraged in this desire by his brother, P. P. Livermore, who had been living some years in Wisconsin and other Western States, and who was home on a visit, it was finally arranged that they should go to the headwaters of the Alleghany River and hire out, as raftsmen, and on rafts of lumber make their way Westward. According to the tenth of April,

1855, they shipped on board a raft for Cincinnati, Ohio, receiving for the trip \$30 each. They were delayed on the journey (or rather "voyage") on account of high water, being compelled at one time to "tie up" at Red Bank, Pa., for nine days. These nine days, however, were quite well employed in sight-seeing. Especially interesting and instructive were their visits to the coal and iron mines of western Pennsylvania.

After one month from the time of their starting, they landed in Cincinnati one bright and lovely morning in May. By railroad, after a day or two spent in the city, they started for Milton, Wis. Arriving at Indianapolis, they were obliged to remain over Sunday. Here they visited churches, an asylum or institute for the blind, and other points of interest. Arriving in Wisconsin our ambitious boy found a hearty welcome in the family of a minister, Rev. Stillman Coon, who was formerly pastor of the Independence Church. Here he was invited to make his home as long as he wished.

He worked for the minister, who had a small farm, during the summer with a view to entering the Milton Academy—now Milton College—in the fall. Here he studied another term and then taught school in a district near Mr. Coon's during the winter.

In March 1856, his school term was completed, and he returned to his home, in New York State, much to the joy of his parents and friends. He worked for his father that summer and again entered school, at Alfred, in the fall term, and again teaching in the winter, at his own home school, in Independence.

Returning to Alfred in the spring of 1857, he remained through the term, that fall, when he was solicited to teach a select school, at Petersburg, N. Y., about two miles east from Troy.

Having taken a special course in penmanship, he taught several writing schools, that fall, before going to Petersburg. This school was wonderfully successful.

In the spring of 1858, it was deemed best to erect another building to accommodate the school, "Professor Livermore," as he was now called, giving \$50 toward the new building.

In the fall of 1858, he secured a teacher in art, Miss Lauraetta Maxson, of Genesee,

N. Y., whom he had quite intimately known while teaching in Genesee, and to whom he had become engaged, some time to be married. Before the opening of the fall term, it was mutually agreed that they would marry and then go on with the school. Accordingly, on the twentieth of August, 1858, they were married, in Petersburg, N. Y. This, however, proved to be a most uncongenial and unhappy alliance.

In the spring of 1859, it was decided to close the school. About that time Livermore was urged, by a friend who was then engaged in a book-selling enterprise in South Carolina, to come South and work for him for at least three months. A bargain was made, a good boarding place secured for his wife, and in the last of February, he started for Winsboro, S. C., arriving in about three days.

IN SOUTH CAROLINA

In this Southern and radical proslavery State he had several rather exciting experiences. It was only two years before the breaking out of the War of the Rebellion, and the people of the South were already very suspicious of Northern men.

His encounters with Southern men and Southern dogs will never be forgotten, neither will he ever forget the beautiful hospitality of many pleasant Southern homes which he was permitted to enjoy. After three months, he returned to Petersburg, N. Y., where he passed the summer in canvassing for books, for the same firm for which he made sales in the South.

In the winter, he was engaged to teach the village school. During the winter, his management of this rather difficult school so pleased the commissioners that he went to Albany and secured a state certificate, which thenceforth enabled him to teach any public school of the State without further examination.

In the spring of 1860, he and his wife returned to Alfred, and engaged in study in the University until winter, when each taught school, and in the summer of 1861, they were asked to teach a public school, requiring two teachers, in Andover, N. Y. They were unanimously engaged, also, to continue through the coming fall and winter, but the call for volunteers to enlist in the great War of the Rebellion, which was inaugurated, proved to be a louder call than that of any other duty, and Livermore, with about a dozen others of his

associates, enlisted in October, 1861. They joined the 85th N. Y. Volunteers, Company C, at Elmira, N. Y., and in the winter were sent to Washington to encamp on Meridian Hill.

In March, 1862, they were ordered to join McClellan's army, then on the Peninsula, marching toward Yorktown. In April, Livermore was promoted from third sergeant to the position of hospital steward. Soon after this promotion he was prostrated with typhoid fever, that dreaded scourge, then sweeping away the soldiers faster than did the bullets.

He was finally sent to Washington and placed in Douglass Hospital, where he remained until July. He was given up to die, neither his physicians nor friends having any hope of his surviving. His brother-in-law, Albert Heseltine, obtained permission to act as nurse, and by his most constant and faithful attentions and the blessing of a kind Providence, Livermore slowly recovered, when, after three months of sickness, he was discharged from service.

Returning to his home and friends he was enabled to re-enter school, in Alfred University, in September, 1862. Here he remained until January 1, 1864, when the calls for more soldiers became so imperative that several citizens asked him to undertake to raise volunteers enough for the quota required of the town, and thus save the impending draft.

To this appeal he responded and in two or three public meetings enough young men were found to enlist, providing Livermore, himself, would agree to go with them. Finally he consented, and on the fourth of July, 1864, he, with thirteen others, enlisted in the 5th New York Heavy Artillery, then stationed at Harper's Ferry, W. Va.

Almost immediately on reaching their regiment, Livermore was detailed for special duty at the surgeon's quarters, and was placed in charge of the dispensary and the hospital, on Maryland Heights. In this capacity he served until March, 1865, when he was promoted to first lieutenant and then assigned to duty on General Stephenson's staff, at Harper's Ferry.

This position he held until the following July, when he was mustered out of service on account of the close of the war.

Returning to Alfred, he re-entered the University and continued his studies, graduating in the classical course, in 1866.

On the eighth of July of that year, he was ordained to the work of the gospel ministry by a council called by the church at Independence, N. Y., his childhood's home. He at once removed to Mystic, Conn., where he had already engaged to become pastor of the Greenmanville Church. Here he labored until 1868.

His married life grew uncongenial and unhappy—followed, on his part, by an indiscreet correspondence, not intending wrong. After due consideration, with influential friends and able legal advice, he decided not to oppose the divorce, then sought, but let it "pass default," inasmuch as this uncongenial relation was likely to prove a continual embarrassment and to hinder his usefulness, at the best.

Accordingly, after a trial by the church, resulting in a censure for the correspondence and a subsequent restoration to confidence and fellowship, the application for a divorce went privately before the circuit judge of New London County, Connecticut, and the decree was granted in February, 1868.

In the autumn before this, Mr. Livermore had engaged to become principal of the DeRuyter Institute, an academy in Madison County, New York. However, he promptly tendered his resignation to the trustees of the DeRuyter Academy after the foregoing occurrence.

After duly considering the case, and being advised by several influential brethren, who were thoroughly conversant with the occasion for the trouble, not to accept the resignation, the trustees were nearly unanimous in their decision to retain him as their principal.

Accordingly, in March, 1868, he entered upon his duties as principal, which position he filled, with entire acceptance of the people and the enthusiastic support of the students, until July, 1871.

On the second of December, 1868, he was married to Arlouine E. Coon, of DeRuyter, N. Y., who was at that time, and had been for several terms, the teacher of instrumental music in that academy.

It was on the fourth of August, 1864, that during his first marriage, his first daughter, Alice Leanna, was born, and when she was eighteen she became a member of her father's family again. The second home was a happy one.

In 1871, it was generally agreed that the

cause of education would be better served, in DeRuyter, by changing the nature of the school, from an academy to a graded school, and Mr. Livermore and his associate teachers used their influence to bring about this change.

In the meantime, Mr. Livermore and his father-in-law, Deacon Arza Coon, had decided to remove to Albion, Wis., where they had purchased a home. Mr. Livermore had been called to a pastorate at a church at Walworth, Wis., and the principalship of the Big Foot Academy at the same place. In August of that year, they removed West, and the first of September Mr. Livermore entered upon his labors both as principal and pastor. In this capacity he labored with marked success for four years, then resigning his position as principal, in order that he might pursue theological studies.

In the fall of 1875, he entered the Baptist Union Theological Seminary of Chicago, going to Chicago—75 miles distant—Monday mornings, and returning Friday afternoon of each week.

On the twenty-seventh of November, 1871, there was born to them a daughter, whom they named Anna Corinne. She was a bright and attractive child, and the source of much comfort to her doting parents.

In the fall of 1876, Mr. Livermore received a very urgent call to the pastorate of the New Market Seventh Day Baptist Church, in New Jersey. This call was declined. Six months later it was renewed, and after much prayerful consideration it was accepted. They removed to New Market, N. J., and entered upon his labors there the first of April, 1877.

Here they remained until 1883. In the meantime Mr. Livermore completed his theological course in Union Theological Seminary, New York City, graduating in the spring of 1879.

In August, 1883, having received a call to become financial agent of Alfred University, they removed to Alfred Center, N. Y. [now called Alfred]. Here he labored in the interests of the University, especially in securing endowment funds and patronage. After two years spent in this capacity, in the fall of 1885 he bought the *Alfred Sun*, a local weekly paper, and connecting it more closely with the University, he continued as editor and pro-

prietor two years. During this time the subscription list was doubled. In the fall of 1887 he sold his interest in the *Sun* to his son-in-law, W. H. Satterlee, who had married his daughter, Alice, the previous June.

In January, having received a call to return to the pastorate of the New Market Church, he returned, after an absence of four years and four months, and resumed his pastoral charge. On this field he labored with much satisfaction and evidently with much good to the society and community.

On the fourteenth of February, 1892, his daughter Corinne, then in her twenty-first year, was stricken with diphtheria, and in ten days passed to the Spirit-land.

Having received a very pressing call to the editorship of the *SABBATH RECORDER*, he finally accepted the position and commenced his labors in February, 1893, but did not come to Alfred Center, the location of the publishing house, until April 17, 1893.

On the sixth day of May, he returned with his wife, to New York, where she was to have a cancer removed, at the private hospital of Dr. Daniel Lewis, 151 Sixty-first Street. This operation was skilfully performed, on the eighth day of May, but on the thirteenth, about 6.30 in the morning, she sank, quietly and peacefully, into the arms of her Savior and into her heavenly rest. She was buried from their old church, in New Market, on the sixteenth of May, 1893, and in the beautiful Hillside Cemetery of Plainfield, N. J., a granite monument now stands to tell the story, marked, on the west side.

Anna Corinne, daughter of Rev. L. E. and A. E. Livermore, Nov. 27, 1871—Feb. 24, 1892.

On the east side,—

Arlouine E., wife of Rev. L. E. Livermore, Feb. 16, 1844—May 13, 1893.

The north and south sides of the silent historian await the sculptor's chisel.

On the twelfth of June, 1894, L. E. Livermore was married in Lebanon, Conn., by Rev. William S. Palmer, D. D., to Miss Ellen Cornelia Williams, daughter of Hon. Nathaniel B. Williams. About three hundred guests were present, and the ceremony took place on the lawn of her paternal mansion, known as "Buckingham Place," having been the birthplace of Gen. William Alfred Buckingham of Civil War time.

After their marriage they settled in Alfred, N. Y., and Mr. Livermore continued his work as editor of the *SABBATH RECORDER*.

In the fall of 1894, following out the instructions of General Conference, the Executive Board of the American Sabbath Tract Society arranged for the removal of their publishing interests from Alfred, N. Y., to Plainfield, N. J., and the latter part of December of that year such removal was effected.

Mr. Livermore continued his work as editor until, admonished by indications of failing health, he was induced to offer his resignation, to take effect the first of March, 1898. He then removed to Lebanon, Conn., hoping to engage in less confining work. He engaged for a time in a life insurance agency, for the Mutual Life of New York, and subsequently changed to an agency in the New York Life.

In the fall of 1898, at the solicitation of some of the friends of education, he opened a select school in Lebanon, Conn., and for six months conducted a school, but this proved too confining and taxing to his already too much worn energies, and he was again compelled to change his vocation.

In the spring of 1899, he entered into an engagement with the trustees of Alfred University as field secretary, traveling and soliciting funds. He visited nearly all the churches in the Eastern and Central associations, working in this capacity most of the time for a year.

In the fall of 1900, he received a call from the Seventh Day Baptist Church of New Market, N. J., to return and become their pastor for the *third time*. This call was finally accepted, and in October he removed to New Jersey, commencing his third term on October 25, 1900.

Here he remained for nearly four years, when, partly on account of his own failing health, and also because of the long-continued illness of his wife, they decided, again, to resign and retire from active ministry. Accordingly a three months' notice was given by his resignation, to take effect the first of September, 1904, when he and his family again took up their residence in the good old town of Lebanon, Conn., occupying the same home, at "Maplewood," which they left when they removed to New Jersey.

To this he added: "Here we are, at

length, where, God willing, we hope to live until our earthly pilgrimage is ended, when we will gladly exchange our present pleasant earthly home, for the mansion we are assured is prepared for those who love His appearing."

It is a self-evident fact that he intended to round out his years in Lebanon, but the illness of Mrs. Livermore's adopted daughter, Florence Ely, necessitated change of climate.

In the autumn of 1909, he came to Kissimmee, Fla., with her, leaving her for the winter—returning home, going South every winter, returning in the spring to Lebanon. He enjoyed the climate and his life was prolonged by the change. He attended church as long as he was able, and scattered seed on every hand for the Master. Wherever he was, he had an environment of friends, as the loving words, kind acts, all proved.

For three months prior to his Home-going, he and his wife had occupied "Mossy Nook," near their daughter, now Mrs. E. G. Vans Agnew. The Word of God grew precious to him—he was often in prayer for those he knew, and that he might be willing to respond when the call came, "Come up higher."

He was fully ripened, and the sad memories have a hint of eternal glory about them. He suffered at last, but his mind was clear until a little before he left for the "Joy Beyond." Over and over blessed assurances were left—for "Memory to bless as she wanders back." The Gate that opened out of life was the Gate that opened for him. Three pastors officiated at his funeral and the sweet songs he loved echoed through "Mossy Nook," and our throbbing hearts kept time to the sad refrain.

"At Rest"—nestled among the bloom.

* * * *

He was serenely beautiful in his last repose, and he seemed to express even in death, "There is rest beyond." He is laid on Southern soil, where the pennants of moss wave in the genial breeze, and the mocking bird sings early and late.

He is to be removed to Mr. Williams' family lot later on, precluded, now, by a stern Northern winter.

His was a beautiful life, and we would linger in its influence.

He hoped to meet all of his dear ones "in that Beautiful World on high."

The Nation on the Brink of Crisis

The world is on fire.

Sparks are likely to drop anywhere.

Things are getting more and more difficult to handle.

If all could see the dispatches I read every hour, they would know how difficult it has been to maintain peace.

New circumstances have arisen for which the country must prepare itself.

There are men all over the United States prepared, equipped and ready, to go out at the call of the national government upon the shortest possible notice.

You will ask me, Why do you say the shortest possible notice?

Because, gentlemen, let me tell you very solemnly you can not afford to postpone this thing. I do not know what a single day may bring forth.

I do not wish to leave you with the impression that I am thinking of some particular danger. I merely want to leave you with this solemn impression that I know that we are daily treading amidst the most intricate dangers, and that the dangers that we are treading amongst are not of our making and are not under our control; and that no man in the United States knows what a single week or a single day or a single hour may bring forth.

These are solemn things to say to you, but I would be unworthy of my office if I did not come out and tell you with absolute frankness just exactly what I understand the situation to be.—*President Wilson's Address.*

One of the characteristics of modern industry is the utilization of wastes that were formerly thrown away. One of the newer and more surprising illustrations of this is the utilization of the glass dust which accumulates in the factories. This is now melted and molded into blocks, which form an extremely efficient and useful material for paving streets.—*Christian Advocate.*

The improvement in the efficiency of air brakes is shown by the fact that in 1890 a train weighing 920 tons, running at sixty miles an hour, could be stopped in 1,760 feet, while in 1914, under the same conditions, it could be stopped in 860 feet.—*Christian Advocate.*

SABBATH REFORM

What is Going On at Albany, N. Y.

REV. EDWIN SHAW

The following paragraphs from *The Reform Bulletin* will give those who are interested in Sunday legislation a view of what is going on in at least one state legislature this winter. You will notice that the bills mentioned are to modify the present Sunday laws, and that they are being opposed by the *Bulletin*. Notice also the argument about "class legislation," and "the present Sabbath of this State is a civil Sabbath, not a religious Sabbath." I present these paragraphs merely as items of news on a topic of interest. I am of the opinion that when the present laws in New York were enacted concerning Sunday, it was with the direct purpose of supporting a religious regard for Sunday. And I somehow have the feeling that those who now labor so earnestly to protect by legislation the observance of Sunday are prompted by motives that would be classified as religious rather than civil.

HEARING ON BILL TO OPEN STORES ON SUNDAY

Last Wednesday at the close of the morning session of the Assembly, about 11:30 a. m., there was a hearing before the Assembly Codes Committee on Assemblyman Goodman's bill, No. 68, which has generally been known in the past as the "Jew bill," or a bill to allow those who close their stores on Saturday to keep open on Sunday. Rev. O. R. Miller, editor of the *Reform Bulletin* and state superintendent of the New York Civic League, vigorously opposed this bill, showing its unfairness in that a Jewish merchant could close his store from sundown Friday to sundown Saturday, which is as early as a little after four in the afternoon, part of the year, and keep open until midnight on Saturday, the best portion of the day for some lines of business, and also keep open all day Sunday, which was manifestly unfair to Gentile merchants, especially to grocers and meat merchants. He argued the importance of a uniform day of rest, which could not be if we allowed everybody to pick his own day of rest, and work on the present day of rest, the Christian Sabbath.

Rev. Dr. D. J. Macmillan, representing the New York Sabbath Committee, said this bill was class legislation, and hence unconstitutional, as it was legislation in the interest of a special religion. He said the present Sabbath of this State is a civil Sabbath, not a religious Sabbath. The passage of this bill would be the entering wedge for other bad bills. The bill was also strongly opposed by the State Meat Cutters'

Union and the New York State Master Butchers' Association, who argued that it would be unfair discrimination, and work a hardship to many clerks, compelling them to work practically seven days a week, because of sharp competition. T. D. Fitzgerald opposed it in behalf of the State Federation of Labor. John Zwack opposed it in behalf of State Federation of German Catholic Societies.

The bill was strongly supported by the most distinguished array of Jews that we have ever seen at any legislative hearing at Albany. Among the distinguished rabbis were Dr. Margolies, Dr. Solomon, Dr. Drachman, all of whom made strong and earnest appeals for this bill. It was also favored by strong addresses by Assemblymen Shappiro, Perlman, Fertig, Ship-lacoff, Assemblyman Goodman, introducer of the bill, and others. The hearing lasted for three hours and was largely attended.

BILL TO OPEN PHOTOGRAPH GALLERIES ON SUNDAY

Last Wednesday afternoon at the close of the hearing on the Sunday opening store bill, followed the hearing before the Assembly Codes Committee on Assemblyman Milligan's bill, No. 111, to allow photographers in New York City to open from 1 to 5 p. m., on Sunday. Rev. O. R. Miller was the first speaker in opposition to this bill. He argued that it was unnecessary, as photographs could be taken Saturday afternoon, on holidays, or even at night, if people are too busy at other times. Hence it is unnecessary. Second, that it tends to destroy the day of rest. Third, it discriminates against other cities. If it is a good bill, why not include *all* the cities; if it is a bad bill, why not exclude all the cities. We consider it a bad bill. It excludes all of the cities except New York. We would exclude New York also.

If this bill is passed for New York City this year, next year what argument can we advance to prevent its being applied to the whole of the State? This bill is simply the entering wedge for extending this privilege to the whole State. Lastly, it is simply one more link in the chain of industrial slavery being forged for working people to take away their day of rest, and make them work seven days a week. He said this bill was class legislation, as it legislated in favor of a special class. Why should photography any more than any other business be given special privileges to make money on Sunday and prohibit other lines of trade doing business at the same hours?

Rev. Dr. D. J. Macmillan argued that it would commercialize the Christian Sabbath, which is certainly very undesirable in this selfish and greedy age.

Arguments in favor of the bill were made by T. E. Larson, attorney for the professional photographers of New York City. Also E. B. Core, of Yonkers, president of the New York State Photograph Association.

The present Sunday law has recently been quite strictly enforced in New York City against photographers, and they are unwilling to lose one of their best days of the week, and we greatly fear this bill will be reported out of the committee and be passed unless strong opposition goes to the Legislature against it, by letters and petitions from the people of the State.

HEARING ON BILL TO WEAKEN DAY-OF-REST LAW

Last Tuesday afternoon the hearing before the Assembly Codes Committee on Labor and Industry on Assemblyman Mackey's bill, No. 167, to except from the workings of the day-of-rest law employees in dairies, creameries, milk condensers, where more than seven are employed. The present law excepts from the workings of that law employees in factories where not over seven persons are employed. Rev. O. R. Miller was the only one who appeared against this bill. He opposed any bill to weaken our present day-of-rest law. That law ought to be strengthened rather than weakened.

Assemblyman Mackel, and Howard Hundy, manager of a score of the Ayer and McKinney creameries, argued strongly for the reporting out of this bill.

Historical Sketch of Milton Academy

1854-1867

PROFESSOR ALBERT WHITFORD

Read at the mid-season meeting of the Alumni Association, Milton, Wis., January 20, 1916, and published in the Milton Journal-Telephone.

(Concluded)

The terms of Mr. Whitford's engagement as principal of the academy were the same as those of Principal Spicer: he to receive the entire income from its tuitions and to be responsible for all its incidental expenses. However, the trustees usually gave to him one half of the income of the State Normal School Fund, as they had done to his predecessor, assigning the other half to Goodrich and Davis in payment for the loan made by them to the board at the time of the erection of the Academy Hall. The Board of Normal School Regents, after 1865, ceased to apportion any income of the State Normal School Fund to the normal departments of academies, reserving such income for the benefit of the state normal schools.

Mr. Whitford, entering upon his duties as principal of the academy in September, 1858, retained, as teachers, his brother Albert and his wife, the former as teacher of Latin and assistant teacher of mathematics, the latter as teacher of English; Miss Flora E. Hawley, who in that year became the wife of Sheppard S. Rockwood, as teacher of French and history; and Wiot H. Clarke as teacher of instrumental music; and added to the faculty of teachers, in 1858, George M. Guernsey, a graduate of Amherst College, Massachusetts, as teacher of mathematics, who two years later accepted

the principalship of Plattsville Academy, Grant County, Wis.: and, in 1859, Ida F. Sallan, a native of Germany and a graduate of Alfred Academy, as teacher of German and instrumental music. She resigned two years later to become professor of French and German in Alfred University, which position, afterwards as wife or widow of President William C. Kenyon of the university, she filled with honor for nearly forty years. O. M. Conover, lately a professor in the University of Wisconsin, took charge of the classes of Albert Whitford in the spring term of 1861, during his sojourn in Minnesota in that year. The pupil teachers in this period, 1858 to 1861, were: Sheppard S. Rockwood and Samuel S. Wallian, both mentioned before; Edwin R. Beckley, teacher of perspective drawing; A. Herbert Lewis, afterwards graduate of the classical course of study of the academy and of Alfred University, pastor of churches in Rhode Island and New Jersey, secretary of the American Sabbath Tract Society, author of "A Critical History of the Sabbath," and other works, and for many years editor of the *SABBATH RECORDER*; Oscar U. Whitford, a cousin of the principal, also a graduate of the classical course of study of the academy and of Alfred University, principal of Union Academy, Shiloh, N. J., for five years, a graduate of Union Theological Seminary, New York City, pastor of churches in Illinois, Wisconsin, and Rhode Island, and secretary of the Seventh Day Baptist Missionary Society for many years. Mrs. Matilda L. Whitaker, the wife of a clergyman of the Universalist Church and later a practicing physician in Kalamazoo, Mich., and Emily C. Wyman, afterwards the wife of E. C. Smith, principal teacher of high schools of Wisconsin, were pupil teachers in the English department.

The whole number of students registered during the school year 1858-59 were 246, the year 1859-60, were 260, and the year 1860-61 were 384, which number may stand for an average attendance of one half of that number.

OTHER WELL KNOWN STUDENTS

Of the names of students more or less well known, not already mentioned, who were students before the Civil War, were: George Smith and his brother, Andrew, who became clergymen of the Congregational Church, the first for some years pas-

tor of the Milton Congregational Church and father of Lillian D. Smith, class of '87, and May, late preceptress of Milton College; George W. Steels, captain of Company K, 13th Regiment Wisconsin Volunteers during the Civil War, and a successful lawyer in later years in Whitewater, Wis.; Luella E. Stughton, daughter of the founder of the city of Stoughton, Wis.; Uriah S. Hollister, captain 13th Regiment Wisconsin Volunteers, and for many years agent of the Standard Oil Company, in Denver, Colo.; Ira Dutton, quartermaster of 13th Regiment, and, as Father Joseph, for many years in charge of the Leper Colony in Molakai, Sandwich Islands; Nathan S. Culver, sometime treasurer of the State of Colorado; John L. Huffman, graduate of Alfred University and Theological Seminary, and pastor and evangelist in the Seventh Day Baptist Society; Lucius Heritage, graduate of the University of Wisconsin, assistant teacher in Milton College, and professor of Latin in the university; Thomas C. Duncan, physician in Chicago, and editor of medical publications; A. Judson Holmes, lieutenant in the 37th Wisconsin Regiment in the Civil War and member of Congress from Iowa; Gilbert L. Laws, sergeant in the 5th Wisconsin Regiment in the Civil War and member of Congress from Nebraska; Matthew White, clergyman of the Roman Catholic Church; Mortimer T. Park, teacher in the Oshkosh Normal School, Assistant Secretary of State, Wisconsin, principal of the School for Dependent Children of Wisconsin, at Sparta, for many years; and Canute R. Matson, sheriff of Cook County, Illinois, whose duty it was to hang the anarchists, in 1886, for complicity in the Haymarket Riot where seven policemen were killed by a bomb and many others wounded.

Not only was there, in 1857, in the village of Milton, a scarcity of rooms to be let to the students of the academy, but there was also an insufficient number of places offering table board. In this emergency, at the opening of the dormitory, Albert Whitford and his wife, at the request of Principal Spicer, consented to offer, during the winter term of 1857-58, table board in the basement of the Academy Hall at actual cost. It was found at the close of the term that nine York shillings, that is, \$1.12½ per student, a week, was sufficient to pay the entire expense including the hire

of the cook, and waiter upon the table. Mr. Whitford, when his brother assumed charge of the academy the year following, undertook the expense of better preparing the basement of the Academy Hall for boarding purposes. He divided the east part into two bedrooms and a kitchen, the corridor into a pantry and a storeroom, besides the entryway, leaving the west side as a dining-room capable of seating forty persons. Also he supplied fifteen rooms in the dormitory with beds and other furniture sufficient to accommodate twice that number of students. At that time, and for the five years following, the dormitory was rented to both lady and gentlemen students, the ladies occupying the third and fourth floors, the gentlemen the second and the basement boors. In many a term the dormitory had more than fifty occupants, and at one time every one of its thirty-two rooms was rented for school purposes.

Mr. Whitford and wife continued in charge of the boarding hall until the spring of 1861, a period of three years, at which time other conveniences for boarding students were furnished by families near the Academy Hall. The charge for table board during this period ranged from nine to twelve York shillings a week, and the entire cost for furnished rooms, not including fuel and lights, with table board, was nearly \$2 a week. By those who may think that this was a cheap rate, it should be borne in mind that the purchasing power of \$2, sixty years ago, was fully equal to twice that sum in 1916. The purpose of Mr. Whitford and his wife, in this venture, was to accommodate the students, many of whom were more or less self-supporting, with board and room at actual cost. If they failed somewhat to receive a sufficient pecuniary compensation, they never regretted the undertaking.

Right here it may be said, that for purposes of administering the government of the academy, the housing of both ladies and gentlemen in the same dormitory was not an ideal plan. To avoid its evils, as well as to add to the needed rooms of the school, Principal Whitford and his brother purchased for \$400 at the mortgage sale, the flouring mill of Nathan Saunders, erected a few years previous, on the south side of the railroad track and north of the dwelling house now owned by T. A. Saunders. The purchasers moved the mill to

the north side of Academy Street and converted it into a gentlemen's dormitory, three stories high, containing eighteen rooms, at a cost when finished, with chairs, tables, and bedsteads, of fully \$2,200. For a few years the hall was mostly filled and rewarded the purchasers with good interest on the investment. They finally sold the property to the board of trustees of the college, at about two thirds of its cost, and the board in turn has recently sold it for private use for \$550, a sum about one half of its actual value. Whatever pecuniary loss it may have been to its purchasers is fully satisfied by its usefulness as a dormitory and a gymnasium.

The total number of the students enrolled in Milton Academy during the Civil War diminished from 384 to 292 a year, and was increased at its close to 420. The loss was mainly due to the enlisting of the males of legal age in the army of the United States. The school had its proper number of female students and about half that number of males.

At this time the faculty consisted of Principal Whitford, his brother, and their wives; Nathan C. Twining, a graduate of the classical course of study of the academy in 1861, a teacher of mathematics in the academy and college for seven years, a principal of high schools in Wisconsin, Illinois, and California, and professor in Mendota College, Illinois; and Miss Frances T. Pillsbury, teacher for one year of German and instrumental music.

There was added, in 1863, Edward Searing, a teacher of Latin and French. He was a graduate of the University of Michigan, and served as teacher in the academy and professor in the college until 1880, excepting the four years from 1874 to 1878, during which time he was Superintendent of Public Instruction in the State of Wisconsin. In 1880, he accepted the presidency of the state normal school at Mankato, Minn., a position that he filled until his death. In these years, also, Miss Eliza Saunders was employed as teacher of English and preceptress of the dormitory. She was a graduate of the academy in 1863, taught later in the public schools of Chicago, and became afterwards the wife of William Johnston, of Oak Park, Ill. In this year also Miss Alicia F. Wells became the teacher of instrumental music. In 1865, Miss A. Miranda Fenner became pre-

ceptress of the dormitory and teacher of English, and Miss Mary F. Bailey teacher of German. Both continued their services in their respective departments of instruction, the former until 1869, the latter until 1873. They were graduates of Alfred University.

The students who were also teachers of one or more classes during the Civil War, besides A. Herbert Lewis and Miss Emily C. Wyman, mentioned before, were Miss Almira L. Emerson, teacher of French, and Lewis A. Platts. The latter had entered Milton Academy as a student at its opening in 1855, and had been a student in the school for most of the years between that date and his graduation in the classical course of the academy in 1864. He also graduated from Alfred University in 1866 and Union Theological Seminary three years later. He was pastor of churches in New Jersey, Rhode Island, New York, and Wisconsin; for about a dozen years editor of the SABBATH RECORDER; and for nearly thirty years recording secretary of the Seventh Day Baptist General Conference. He married Miss Emma A. Teft, in later years a teacher in Milton College, also a graduate of Milton Academy in 1864, on the day of their graduation.

A few of the students of the academy in the years 1861-67, not mentioned before, and more or less well known, were as follows: Jonathan D. Bond, graduate of the college in 1872, teacher and assistant superintendent of schools in St. Paul, Minn.; Albert A. Robinson, graduate of the University of Michigan, chief civil engineer in the construction of the Santa Fe Railroad, and vice president of the Mexican Central Railroad; Jesse B. Thayer, professor of mathematics in the state normal school at River Falls, Wis., a member of the legislature of Wisconsin, and for four years State Superintendent of Public Instruction; Albert R. Crandall, lieutenant in the 40th Regiment Wisconsin Volunteers, graduate of the college in 1873, for five years special student at Harvard University in geology, zoology, and botany, professor in the State University of Kentucky, at Lexington, assistant in the geological survey of that State, and professor of natural history in Alfred University and Milton College; George R. Peck, captain 31st Regiment Wisconsin Volunteers, chief counsel

of the Santa Fe Railroad, and later the chief counsel of the Chicago, Milwaukee and St. Paul Railroad; L. Dow Harvey, graduate of the college in 1872, president of the Milwaukee State Normal School, State Superintendent of Public Instruction for four years, and president of the Stout Institute at Menomonee, Wis.; Albert Salisbury, graduate of the college in 1870, professor in the Whitewater State Normal School, and later its president until his death; Arthur A. Miller, graduate of the college in 1872, principal of the high school at Waukesha, and lawyer in Crookston, Minn.; Arthur V. Greenman, principal of high school in Illinois; Truman W. Saunders, graduate of the classical course of study in the academy, and of Williams College, Massachusetts, teacher in Milton College for three years, and whose untimely death while a practicing lawyer in Milwaukee cut short a promising career of usefulness; W. Burton Morgan, graduate of the college in 1874, physician and professor of Medical College, St. Louis, Mo.; E. Stillman Bailey, graduate of the college in 1873, physician and professor in Hahnemann Medical College, Chicago, Ill.; Mary Jane Haven Irish, graduate of the college in 1879, teacher of instrumental music; Inez Child Whitmore, graduate of the college in 1871, teacher in Walworth Academy, Wisconsin, and other schools; Ada Ray Cooke, graduate of the college in 1878, teacher in the Whitewater Normal School; Orren T. Williams, graduate of Lawrence College, Appleton, Wis., judge of the Circuit Court, Milwaukee, Wis.

During the Civil War, after the call of President Lincoln, in April, 1861, for volunteers for service in the army of the United States, there were 292 who were or had been students of Milton Academy, that afterwards responded to the call, 42 of whom were killed in battle or died of wounds or disease, and 64 were commissioned officers. Two companies were formed at Milton, largely of students or former students of the academy, one of which, Company K, 13th Regiment, was commanded by Pliny Norcross, and on their re-enlistment, in 1864, by George W. Steele; the other, a company of the 40th Regiment, enlisted for one hundred days, commanded by Nathan C. Twining.

In the first year of his principalship, Mr. Whitford established three courses of

study for students in the academy, called the normal, the classical, and the scientific, each requiring four years for its completion. The normal embraced such studies as were required for a first-grade certificate of teachers in the public schools; the classical consisted mainly of studies in Latin, Greek, and mathematics, sufficient for entrance at an advanced standing in colleges of that day; the scientific substituted, for studies in Latin and Greek, studies in French, German, and higher mathematics, and some of natural sciences. Several of the students graduating from the two latter courses were admitted to the sophomore or junior classes of the University of Wisconsin, Lawrence College, and Alfred University, graduating from these schools after two or three years of additional study.

Principal Whitford, foreseeing that the founding of normal schools in the State of Wisconsin, as well as the introduction of the high school system of schools into the cities and larger villages of the State, would leave but a small demand for private academies, conceived of the plan of obtaining a college charter for Milton Academy. He felt assured that the stockholders of the academy would be justified in taking this forward step, from the fact that a large number of the students of the academy were already pursuing collegiate branches of study, many of whom would not seek elsewhere the completion of such a course of studies. Accordingly, on application to the legislature of the State, in February, 1867, a charter for Milton College was obtained and was formally accepted by the stockholders, March 13 following.

Any one can find a "military necessity" excuse when he thinks it to his advantage to break a promise, violate a covenant, spurn a treaty. Jeremy Taylor wrote these trenchant words, which the whole world would do well to ponder: "Religiously keep all promises and covenants, though made to your disadvantage, though afterward you perceive you might have done better; and let not any precedent act of yours be altered by any after accident. Let nothing make you break your promise, unless it be unlawful or impossible."—*Exchange*.

"The man who does not look ahead will soon have to fall back."

MISSIONS

Let Us Continue to Build

DEAR BRETHREN:

I am in receipt of a very good letter from a minister asking if there are churches located where he can settle with the idea of securing a home and helping to build up a Sabbath-keeping church. He says this question is called out by a previous letter. It seems to me his inquiry reveals the very highest ideal; his ambition to do a thing of this kind is of the noblest type. There are certainly as many opportunities today as when our fathers were engaged in it. Is not this the way our larger churches were built? A nucleus of people came, expecting to stay; sometimes it was a single family, but oftener two or three. Frequently one of the men felt called to the ministry. Usually he served the church the best he could without much financial support. If the church outgrew him and became strong enough to employ another pastor at a living salary, he kept sweet. The thing he had lived for had been accomplished: to see a strong church. If, like Moses, he never went into the church life of ease and comfort, he stood on the mountain and saw his people go in. His "warfare was accomplished." Many of the ministers who followed him at a "living salary" have seen those same churches gradually lose spirituality, then lose numbers, and in many cases, go out. I wish to ask you which man has rendered the greater service to the cause of God and to his fellow-men, the minister who gave his life to build up a church and change the whole community where he lived and raised his little family, or the minister who served a church which could financially support him, only to see it decline while he stood among them as a prophet of God? Shall we expect a state of contentment either in the pulpit or pew where the latter conditions exist? Is it any wonder that the parishioners blame the pastor and that the pastor blames the church?

I was raised to manhood in a church planted by a little group of hardy, thrifty, godly families who settled in the West. For several years meetings were held on Sabbath Day in the schoolhouse. Finally

one of the stalwart-fathers was called to the ministry. No mistake was made in the man, although others of the group possessed quite as much education as he. He was one of an indomitable will, who had convictions and stood for them. He had faith in the church of Christ, in the new country to which he had come to live and die, and in the new settlers who followed him. Under his ministry he lived to see this church grow to wealth and influence.

I think every boy has his hero; this man was mine. I am glad that he was. I wish every boy could select a similar one. Some one must have discovered the influence which this good man had over me for I was asked, "What will you do when you become a man; preach?" I answered, "No, it is too hard work!" It is true there was something of the physical in the pulpit methods of this grand man. Today I think I know the secret of his power over me; it was his genuineness; he took seriously not only his calling, but life, and yet he was cheerful and the true friend of a boy. I do not say that today our ministers especially lack the qualities which I have mentioned, but I am afraid that we, the people, are too desirous of another type of man, one who will please, and entertain us, a "clever fellow." I am afraid that we forget that he, with us, will stand before the judgment seat of Christ, all of us to look into each other's faces. There we are to "give an account of deeds done in the body." If we of the ministry have been untrue to the trust of souls, and your blood is on our hands, what then? Are we sure that the whole truths in the Bible will be welcome, however kindly they may be presented? I know of more than one minister who has become a foreign missionary because of the unwillingness of the church at home to hear the whole truth.

As I remember, there were five men who went from Wisconsin to view the promised land. One of them told me the story of their journey and hardships. They found neither clusters of grapes nor pomegranates, but giant prairies as vast as and unsubdued as the sea. There came a time when all but one of them were ready to turn back and give an evil report of the land. He, like Nehemiah (who went around the walls of Jerusalem in the night with God), went to the heights of one of the tablelands and alone with God decided

the future of the North Loup Church. God honored the decision made as he did that of Caleb and Joshua. "Let us go up at once, and possess it; for we are well able to overcome it."

Not long ago the Missionary Board, by invitation, sent one of our pastors to a new and rapidly developing country. On his return he wrote: "There are many scattered and interested Sabbath-keepers. The field is inviting. If we only had several devoted families to go, settle, and build up the cause, we might have a large church there. When it is too late, it will be too late!" God bless the young families who have settled in places like Exeland and New Auburn, Wis., with a view to building happy homes and churches which shall serve and save the community. Lands in these and many other places have not gone out of the reach of thrifty people. No man or woman, however well educated, throws himself away while undertaking to build society in this way.

A host of churches have been started and, for various reasons, have been abandoned. An abiding purpose seemed lacking. I am afraid that we of this later generation do not know the worth of our type of civilization. When our fathers crossed the Jordan of hardship, they may have failed to set up memorial stones to be "a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord." The ark then stood for the presence of God, just as the church does today. Brethren, have we taught our children that the secret of the success of our fathers was the church life which, in every instance, they carried with them? This is just what many are leaving today. How can they be successful in building a civilization of worth in the world? The waters of difficulty will not divide before them so that they may pass through, but will finally overwhelm them.

Our pioneer churches have grown up through great hardships. Probably none passed through more trying times than did the one at Nortonville, Kan. The members were of resolute will and were equal to the privations which they had expected to find. I can remember when the South-

ampton friends sent food and clothing to them.

If our fathers could build so well on the great "American Desert," we surely ought to build *better* after it has been conquered! Whether their pioneer life and wonderful growth were the result of choice, or force of circumstances, we have before us the wisdom of their course. The choice is ours: either of developing new fields, or of retiring to the centers where we are not especially needed!

Yours fraternally,
E. B. SAUNDERS.

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

REV. HERMAN D. CLARKE

(Continued)

CHAPTER II

"Well, father, I'll give you an extra kiss tonight for coming home so early, and I know you are loaded with ideas about books and things of interest to me," and Lorna seated herself by her father's side on the beautiful sofa in his library.

"I'm interested more in you than in books, my daughter, and I was thinking of a poem I saw somewhere. Oh, yes, in *The Golden Link*, by L. C. Rogers. I presume he was looking at his own daughter when he penned these lines:

'Maids are many, maids are merry,
Charming in their tured locks;
Cheeks as red as is the cherry,
Blessed ewelings of the flocks.
Oft we gaze with wondering vision,
Each with other we compare;
But the best, in our decision,
Is the maid with nut-brown hair.'

"Thank you, father, for the compliment and sentiment, though you see my hair is not that color. But better than the poem is the love I have from a good father."

"What did you say your literary society was doing for the winter?" asked Mr. Selover.

"We are discussing the question of how to choose the best in books and papers and then we shall settle down to a course of winter evening readings, and each fortnight talk about what we have read," said Lorna.

"Books are companions, Lorna; be care-

ful whom you choose for companions. When I was a boy, books were more rare than now and so your choices will be more difficult than mine were. It will be a matter, as you have already indicated, of how to select. Wasting time over trash is wasting more than money; it is a waste of brain power and a waste of character. The reading of trash becomes a disease like the drinking of wines and beers, and health and morals are involved. Innocent happiness is too often thrown away, and it is a calamity to spend time on that which lowers your standard of living and has no moral to it. A proverb tells us that we may avoid calamities when heaven sends them, but a calamity we bring on ourselves has no escape."

"But how may we know a book before we read it?" asked Lorna.

"Selections, I grant, are far from easy, and it is not true that we must always choose for ourselves. The books most approved by men and women who we know have sound judgment, and books whose authors have a world-wide reputation for soundness and morality, these can usually be safely selected. The most of our world-famed poets are safe if you choose poetry, and many noted novelists have proved themselves most reliable authors who give that which inspires and ennobles. On science, I omit the most of it, it being so progressive. I usually recommend the books that are most recommended by the best moral and spiritual critics and men of our times."

"What do you think about the books of denominational writers, father?" asked Lorna.

"It is safe for young people to read very few of them except from their own denomination, until at least they have a breadth of vision and keen discrimination that few youth have. Our Methodist publication house has a great variety of religious books that it will be safe for you to read."

"But our literary society is composed of several different church connections and they each will have a book to recommend. However we do not have to read them, when suggested," said Lorna.

"By the way, daughter, there is a new family in town and I saw the daughters out canvassing the other day for books and papers. Do you know who they are and what they are selling or giving away?"

"No, but I heard our pastor warn some one against receiving their publications. I suspect that they are Advents, as he said something about their always having a book to give or sell. Who are Adventists, anyway?"

"Time-setters for the world to come to an end, and they keep Saturday for Sunday. They are a class of ignorant Baptists and never eat pork or cheese, and all such foolishness. Let them alone. They are, I hear, unsettling the faith of a good many people," said her father. How little he really knew of such people and of others who meet the great religious tests of the day. He did not realize the curiosity he was arousing in his daughter and son by such a remark.

"But back to our first proposition, the selection of our literature," said Lorna. "I heard you say once that books afforded you great entertainment now, and in youth were guides. I have observed that when I have a good book I forget the things that make us trouble and that such books compose passions and lay disappointments asleep. If I can not go to the college or university, I want a large collection of the best books, books that will wear as long as you live for reference and entertainment. I consider it fortunate that I was born in this country. When I studied Cicero in high school I remember his describing a room without books as a body without a soul. One writer says that he puts 'the poetic and emotional side of literature as most needed for daily use.' I hardly look at it that way. But I expect that we will find our selections so delightful that we may forget many duties for them; in cultivating the mind we may forget the body."

"You must not do that, my girl. Never let the love of literature make physical exercise irksome. Health first for the real enjoyment of books and profit from them," said Mr. Selover. "Those who have no time for bodily exercise will have to take time for sickness."

"Is there not danger of dwelling too long continuously on one certain subject?" asked Lorna.

"There certainly is, and one loses much of real pleasure by so doing. If I were to take a long journey on the train, I would take two or three books on different subjects. One would be poetry, one a good

story, and the third a book of anecdotes or amusement. When weariness began I'd change. When you go to college, I warn you against reading fascinating stories after an evening's study, for many a girl has lost her health by loss of sleep and the effect upon her nerves. If you must read them, do so in the daytime if you can possibly find opportunity."

Week by week the father took time to direct his daughter in her course of readings and by his aiding her she was able to help many other girls by her acquired wisdom and abundant source of information. How many fathers lose sight of this help they could give and so save their children from bad habits and distorted views of life gained by many books unfit for youth.

Thus the winter and the spring passed and vacation came again for students of colleges and high schools. Picnics were often had by different families and groups of young people. It was at such a gathering in the woods, arranged by one of Lorna's friends, that Lorna was introduced to Mr. Montrose Ellington, a college student who had come to Plattville on the invitation of his cousin who had arranged this picnic. Mr. Ellington came from one of the best families in the South, and was on his last year in college. He had decided that he would either prepare for the ministry or study law. His grandfather had been a noted clergyman and his father was a lawyer of no mean ability. He was not what might be called a brilliant scholar but was especially proficient in languages. In Greek he had taken first prize in college and had tutored some in the lower classes in college.

"I am glad to meet you, Miss Selover. My cousin has been telling me of your accomplishments and influence in this community. Are you contemplating going to some college?" asked Mr. Ellington.

"You flatter me, sir, and I fear your cousin has made too much of my few accomplishments if I have any. I do have a little reputation as a musician, but then it does not always take brains to play a piano or a violin. As to college, I would have been through with the first year had not my health been somewhat poor after high school graduation, but I am in best of health now and expect to begin my course in September. Where are you attending?" asked Lorna.

"At the Presbyterian college at Meadville," answered Mr. Ellington. "I shall soon be ready for a three years' course in some other institution and it will depend upon what profession I enter, where I next attend."

"May I be bold to ask what profession you think of preparing for and your reasons for it? So many men are so mercenary in the choice that I have feared I, too, might be influenced by the money I might make or the special honors I might obtain. I think we all should choose what is adapted to our special talents and then for the purpose of winning men to God and truth. I read from a paper the closing words of an address a college or university president gave and these were his utterances: 'Choose a profession not for the money there is in it, but on account of the service that can be performed for God and humanity, through the channel of that profession or vocation.' I'd like to attend a college that has a whole faculty of such advisers. I want to come in contact with the lives of such men and not be swallowed up in a great crowd in a great university. But, pardon me, I have spoken too freely to one to whom I have just been introduced."

"You have spoken well, Miss Selover, and that is just the view I have taken for a long time. As to what profession I have in view I am quite undecided, but have thought that I could best do my life work either as a minister of the gospel or as a lawyer. Now that may seem strange and a choice of opposites as some view lawyers," said Mr. Ellington.

"I know that J. G. Holland warns against the law as a profession, but I think a man can be a Christian and be a lawyer and thus exert all the more influence for good. The trouble is that a lawyer too much looks to a final political career and does not align himself with the politics that have great moral issues but with the particular party that promises best his election. I may judge harshly but that has seemed to me to be the case and I have taken quite an interest in politics of late, which might seem out of place for a girl not quite of age. The ministry, however, promises no wealth and not much of the applause of men, but it does promise great rewards that money and fame can not equal. Of course you would be a Presby-

terian minister if you chose the ministry."

"Certainly, Miss Selover. My father and my grandfather were Presbyterians and why should I change?" replied Mr. Ellington.

"Why not the Methodist ministry? That denomination seems to be growing fast these days and have you ever looked into the distinctive doctrines of our church, or considered the opportunities? My mother was a Presbyterian but changed to the Methodist faith when she was married to father. However, it might not make so much difference. Our church government seems quite different."

"We will not discuss that, Miss Selover, but you know that the Presbyterians make great claims to scholarship and our divines are among the greatest. However, the fundamental truths of the gospel are held by both denominations. And may I now ask what are your ambitions as to a profession? Teaching, I suppose."

"Well, a teacher has a great opportunity for doing good. I am about as undecided as you are between two choices. I lean mostly to the foreign missionary idea. I don't like that word foreign for the world is the field, but we distinguish them that way," said Miss Lorna.

"And what part of heathendom would you take to subdue to the King of kings?" he asked.

"I'd choose India or China, I think—"

"Say, you two prospective orators, are you not too exclusive here at this picnic? Come over here and join in some of these games." It was Mr. Ellington's cousin who broke them off from the interesting conversation. They at once dismissed the subject under consideration and soon were among the jolliest of the crowd.

"May I call some time and have this out with you?" said Mr. Ellington to Lorna. "You have put some new ideas into my head, Miss Selover, and I would be pleased to sit at your feet and learn more. When, please, may I see you again?"

Lorna blushed at this, for as yet she had had no gentlemen callers save intimate church associates on church business. "Why," said she, "most any time that is convenient for you. Say next Wednesday afternoon at two o'clock. I will be at home then, and mother will be glad to

see you also; she is a most excellent conversationalist. Is that convenient for you?"

"That will suit me well, and I thank you for the opportunity. Good afternoon. Don't pack up for India until I have a chance to decide my avocation, and if the law, I can give you valuable advice, free!"

"Good afternoon, Mr. Ellington, I shall need plenty of good advice when I get where I can make a definite choice of profession."

"Had a good time, Lorna?" asked her mother upon her arrival home that evening.

"Never had a better, mother, at such a gathering. I met a Mr. Ellington who is spending his vacation here with his cousin and he was introduced to me and we had a great conversation over the choice of professions. He has either the ministry or the law in view," said Miss Lorna. "He will call here next Wednesday afternoon, so prepare to entertain him in your usual way and relieve me of the strain." And she laughed and kissed her mother good night.

(To be continued)

There is a pathetic little story of a blind girl, told by Ian Maclaren in an old number of *Frank Leslie's*: "If I dinna see"—and she spoke as if this were a matter of doubt and she were making a concession for argument's sake—"there's naeboddy in the Glen can hear like me. There's no a footstep of a Drumtochty man comes to the door but that I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to onybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnation and the bonny moss rose—and I judge that the oatcake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill treated by my God, for if he dinna give me ae thing, he gave me mony things instead. And mind ye, it's no as if I'd seen once and lost my sight; that micht ha' been a trial, and my faith micht ha' failed. I've lost naething; my life has been all getting."—*From the Missionary Outlook.*

WOMAN'S WORK

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

A Valentine

"Thou would'st be loved? Then let thy heart
From its pleasant pathway part not!
Being everything which now thou art,
Be nothing which thou art not.
So with the world, thy gentle ways,
Thy grace, thy more than beauty,
Shall be an endless theme of praise
And love—a simple duty."

A Visit to Saddle Mountain Mission

This letter was received by Mrs. Martha Wardner, and tells of a visit to the mission where Miss Gertrude Mithoff is at work.

DEAR FRIEND: You have asked me to tell you about my visit to Saddle Mountain Mission, and if I could only express *half* this visit has meant to me, I should be thankful.

The distance from Ardmore to Saddle Mountain is so short, that in Indiana I might have run over there in four hours' time; but Oklahoma is a new State and some of the railroads are newer. I left Ardmore December 22, at 11 a. m. and reached Mountain View the next day at 12.30 p. m., traveling over three different railroad lines, on all of which the trains ran so slowly that a man said, "Well, I know the Lord created this railroad." When asked *how* he knew that, he said, "Genesis 1: 24 says that God made the creeping thing."

Mountain View is the nearest railroad station to Saddle Mountain, which is twenty miles south. Gertrude had written me that Dr. Scott, the evangelist, would arrive on the same train, and that some Indian would meet us, but as the Indians were so timid, I must hunt him up and introduce myself and not expect him to gush over my arrival. I suppose dear little Gertrude thought I would expect the Indian to help me off the train, shake my hand and tell me how glad he was that I came.

To Gertrude's surprise, early in the morning, Lucius (interpreter and pastor) announced that he himself would go to Mountain View to meet Dr. Scott and Mrs.

Roberts and that he would "treat them right."

When I got off the train, I began looking for a bashful Indian hiding some place, when suddenly I saw Lucius—whom I at once recognized from his photograph—shaking hands with a clergy-looking little man, and asking, "Where is Mrs. Roberts?" Dr. Scott said, "Mrs. Roberts, who—" when I said, "Is this Lucius?" Lucius then laughed and shook my hand too welcome-like for anything, and he never got over telling how *I knew him at once*. He immediately proceeded to *treat us right*, and took us over to an eating house. He seated Dr. Scott and me at a table, and I waited for him to come and sit by us, but soon I noticed him eating over at another table with some other Indians. When I rose from the table Lucius called out, "I pay for *her* dinner." I said, "Then can I pay for your dinner?" "No," said he.

Then we started on our twenty-mile drive in "the hack,"—as the Indians call their two-seated spring wagons with cover over all,—Dr. Scott and Lucius in the front seat, and two suit cases and me in the back.

Lucius had a beautiful pair of buckskin horses, which were making their initial trip to Mountain View, and they trotted all the way. It was a beautiful drive and Lucius pointed out everything, telling who lived in such a house and who owned such a piece of land. Every Indian's home had either an arbor or tent in the yard. The Indians' houses were nicer than those of the white people, as most of the poor whites live in two-room shacks.

I asked Lucius how Miss Mithoff was getting along, and he said, "She gets better every hour, and gets deeper into our hearts. We were so uneasy about her last summer when she was at home sick. Indians all prayed for her with their tears." . . .

Those beautiful buckskin horses made that twenty-mile trot, up hill and down hill, in two and one-half hours, and when we stopped in front of a little tent and Lucius called, "Whoa," first Gertrude's head appeared, and then her whole body bounded out, and the Indians said we acted as though we "heap loved."

I wish I could tell you how beautiful that camp looked, as we drove in just at

sunset. The Oklahoma sunsets are gorgeous. There were sixty tents around the church and surrounding the whole camp were the mountains. The Wichita range of mountains is beautiful, but not very high. The range is about one hundred miles long and fifteen miles wide. One peak of the range is Saddle Mountain, which is near the church, so called because in shape it resembles a Mexican saddle.

The Christian Indians' way of celebrating Christmas is ideal. Their first thought is to *save souls*, and to do this they will go to any amount of work or expense. That is why they go into camp Christmas week, as there is nothing like camp life to attract the non-Christian Indians, who are invited and are promised a "big eat" and Christmas tree. These last two are kept until the last day, as the main object is to give them the gospel.

Dr. Scott preached three sermons a day, every day. Lucius stood on one side of him and interpreted in Kiowa. A number of Comanche Indians came bringing their interpreter who stood also beside Dr. Scott and interpreted into Comanche. The Comanche language is musical and easy to learn, while the Kiowa is very hard. All Indians have a sign language, and I could often understand by the signs. . . .

There are about fourteen hundred Indians in the Kiowa tribe and the Saddle Mountain Church has one hundred and forty-four members. Their deacons have the most spiritual faces. They are Toné-mah, Tone-gaw, Andrew Stumbling Bear, Charlie Gábien, Spotted Horse, Akon-to and Steven Ko-tay. The membership is divided into two lists, strong Christians and sick Christians. If our deacons at home talked to our backsliders (sick Christians) as these Indians do, everybody would be hurt. The Indians call things by their right names and are strictly honest. When one of the deacons, Toné-gaw-ka, and his wife, Ke-opt-a, had trouble, Odle-paugh arose in church and said, "Now you can't expect us to encourage you to walk in the devil's road. The devil has gotten between you. Ke-opt-a has a bad temper. Now get back into the Jesus road."

This couple made up and were happy. A number of the sick Christians who had wandered out of the Jesus road came back

at this time, confessed all, and got a "new start," as they call it. . . .

Saturday morning early, an Indian came to our tent and called Gertrude to come quick, there was a drunken Indian, named Gei-ma-saddle, all painted and feathered, who "acted like fiht." He was angry because his wife and two grown daughters had been converted and joined the church. Well, all day long those dear Indians treated Gei-ma-saddle with such kindness that he grew much ashamed. He heard the gospel and that night sneaked out of camp. His wife feared he had gone for more drink, for it seems he had been one of the worst Indians in every way.

Sunday morning, two fine young men came forward, asking for baptism. They were sons-in-law of Gei-ma-saddle.

Just after we had gone to our tents for lunch, Lucius rushed in and said, "Miss Mithoff, Gei-ma-saddle just returned and wants to be baptized." Gertrude threw up her hands and said, "Why, Lucius, he is a bad man and was drunk yesterday." But the poor fellow had been convicted and cried, "I see no other way to go but to follow my wife and daughters in the Jesus road." He asked for a chance to make a public confession. They had not expected to hold service Sunday afternoon, as there was to be baptism, but at 1.30 the bell rang, and the camp caller went all over the camp, telling the Indians to hurry to church as Gei-ma-saddle, that wicked man, had come into the Jesus road. His confession was wonderful. He had taken off his feathers and tried to wash off the paint, and later in the afternoon he with his two sons-in-law were baptized with others. On Monday morning was a most impressive service. The Indians all give gifts to Jesus, with a testimony of thankfulness.

A-wan-ty brought her offering and was thankful she had prayed for her sick husband and God had made him well.

Po-dle-kaw was thankful because his heart was thirsty and God's word had quenched the thirst.

Blanche Two Hatchets cried when she made her offering, and said, "My tears fall because since last Christmas my daughter died; but I am thankful before she died she came into the Jesus road and I know she is in the beautiful home."

One Comanche Indian said he was thank-

ful because the jealous feeling his wife had over another woman had come out of her.

The offerings which these Indians made would put many churches to shame. They gave \$55 to the Home Missionary Society. Lucius said, "If we take care of Jesus away from home, he will take care of us at home."

At noon came the "big eat" in the eating house, next to the church, and it was a sight never to be forgotten. It takes the Indians to combine colors. They put red, blue, green, yellow and every other color together so they do not clash, but are beautiful.

Then at night the Christmas tree. I never saw such a large one in my life, and oh, how delighted all were with the gifts from La Porte, from Miss Mithoff's home church, and how many questions they asked about their white sisters and brothers. Indian-like I told them the truth; at least I tried to tell them how lovely you all are.

The Indians put some gifts on the tree, and it was amusing to read the tags. One present was for "Old man Horse"; one was for "Old man Onco"; and one tag was so funny. It read: "Brother Odlepaugh, I have been coming to this church now for over three years, and you have never given me a Christmas present, so I, myself, now give you these leggins and 50 cents." Signed, "I-ce-o."

One more proof that Indians always tell the truth: Johnnie Onco (Lucius' son-in-law) looked straight at my feet and said, "Miss Roberts, I believe white women have bigger feet than Indian women."

On January 5 we drove seventeen miles to Rainy Mountain Government School, where we stayed all night. When I asked Gertrude about paying, she said, "No, they furnish our bed and board, but in the morning you will not be able to tell which is the bed and which the board."

On January 6 we drove seven miles to Rainy Mountain Mission and stayed all night, and the next morning I was taken five miles to Mountain View, where I boarded the 9 o'clock train for Ardmore. That I have really been to see Gertrude and her Indians still seems like a dream.

KITTIE H. ROBERTS.

Ardmore, Okla.,
Jan. 17, 1916.

Worker's Exchange

North Loup, Neb.

At a recent meeting we voted to send a report of our year's work to the SABBATH RECORDER. We enjoy reading what other societies are doing and often get suggestions to use in our society from them.

We have a membership of about forty-five. Several of these live in the country and can not attend regularly, but all attend when possible. We have had an average attendance of about twenty-five this year. We have been called to mourn the loss of one member, Mrs. Marianna Rood. Several of our members are away for the winter now.

At the beginning of last year we divided our society in twelve committees, one for each month. Each month we were to raise some money for the society outside the regular line of work. This proved to be quite a task.

In January two bake sales were held, each on Friday. Each member was asked by the committee to furnish something to the value of 50 cents. This committee turned over to the society \$51.02.

In February there was an oyster supper. No donations were asked, all materials being paid for; \$13 was cleared. During March there was considerable sickness, and the March committee was unable to carry out its plan, so it contributed \$6 to the society.

In April it was decided to help the September committee in its work.

In May dinners were served to the people who came into town from the country for Decoration Day services. Each member of the society was asked for 25 cents' worth of material. They had \$18.05 to their credit.

In June came the dedication of our church and there were so many things going on, the June committee could not find time to get in its plans, so it contributed \$6.50 to the society.

In July each lady of the church, not included in the Young Woman's Missionary Society, was asked to give as many pennies as she was years old. They had \$23.73.

The August plans miscarried, so socials are being held in the church basement between sunset and 7.30 p. m. each Sabbath evening while the special meetings last, with cafeteria supper in connection.

September with April's help planned and carried out an A. B. C. sale,—aprons, bags and caps. The society furnished the material and did the work under the direction of these committees. They also made quilts and comfort tops out of pieces donated, so they had three of each. These committees cleared \$20.27.

In October a series of 10-cent chain luncheons were started, the hostess furnishing pieces, and two quilts were pieced. One was finished and sold; the other they still have. They had \$13.85 clear. About this time the smallpox broke out and the other committees had to give up their plans. At our regular meetings we have had work, with one exception.

In the spring we decided to collect the melted bell metal, as we found it could be sold to good advantage. We received \$34.40 for this.

At the time of the dedication of the church the Men's Brotherhood wanted to have a banquet and asked our ladies if they would serve it. This we did and from this we cleared \$67.40.

Of moneys expended we have paid: for bell, \$156; dishes, \$77.16; carpet, \$25; oil stove, \$10.75; church debt, \$50; Lieu-oo Mission, \$10; Woman's Board, \$25; W. C. Daland, for sidewalk for Milton College, \$5; scholarship, \$5; for relief work at home, about \$10.

CORRESPONDING SECRETARY.

Jan. 30, 1916.

Adams Center, N. Y.

The ladies of the Adams Center Church may be rather slow about sending some word to our "family circle," but during the year 1915 we were not quite as slow about doing other things.

At our last association our society did not send in any report, because none was called for.

Although all ladies and misses in the church are counted as members of our society, we often wonder where they are at the time of our work meetings, also at the mission meetings, for the average attendance at the work meetings was only six. You see our society is not as large as some seem to think it is.

From February till October last, we held twenty-four work meetings. The work was quilting and tying comforts.

Each year we do some work for our

County Orphanage of Watertown, N. Y. The material is sent us, also a pattern of the garment wanted.

We have sent our usual amount of money—\$75—to the Woman's Board.

Our society paid for having electric lights placed in the parsonage, and this fall we gave \$100 toward the purchase of a furnace for the parsonage. We also gave \$50 for church expenses.

That we might meet all our expenses, we held teas, thimble socials, and in the fall our harvest supper and sale.

For the year 1915, we feel that we have met with a good degree of success; but may the year 1916 see greater things done for our Master and his cause.

SECRETARY.

Feb. 4, 1916.

Rev. Charles S. Macfarland's Visit to The Hague

Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, has just returned from a fraternal visit to the Hague, Berlin, Berne, Paris, and London, where he has been in prayer and conference with representative leaders of the Christian churches relative to relief work, religious work in prison camps, and other general interests of the churches, and for the purpose of deepening the relations of fellowship and co-operation between the Christian forces of America and those of each of these countries. He reports a hearty and warm response in all these quarters.

Dr. Macfarland believes that we are as yet greatly uninformed as to the whole situation and that ultimately there will be many misunderstandings to be cleared up. The American churches will have a great opportunity in the period of reconciliation and reconstruction to follow the war.

The one thing which is preparing the way for this is the relief work of America. The Christian work in which American Christianity has taken so large a part, in the prison camps of all countries, the self-sacrificing service of our physicians and Red Cross nurses, as well as the response to the needs in Armenia, Persia, and Belgium will open up future service and Dr. Macfarland urges that we redouble our work of charity and relief.

YOUNG PEOPLE'S WORK

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

Report of the Salem (W. Va.) Christian Endeavor Society

The society has completed one of the most successful years of its history. Interest in the work is now at a high mark and seems likely to remain so for the year to come.

The following chronological summary of the work of the society has been prepared by the secretary:

A course of Bible study, using Dean Main's book, was pursued last year for several weeks.

A class of students of the book, "Expert Endeavor," was organized last summer.

A meeting of the young people of the city was held under the auspices of the society to hear Karl Lehmann.

Literature on the work of each committee was provided.

A delegate was sent to the National Christian Endeavor Convention at Chicago, his traveling expenses being paid.

Two delegates were sent to the State Convention at Wheeling.

Delegates were sent to Conference, where the society conducted a campaign for a large delegation for the 1916 Conference.

The following work was done by the committees:

Prayer Meeting Committee.—Leaders were provided for each meeting and they were given aid in the form of short prayer service before the meeting. They are arranging for the publication of a year book.

Lookout Committee.—Twenty-eight new members have been added to the society. The committee had the topic cards printed. They report that the average attendance has been ranging from 40 to 53 during the past months.

Finance Committee.—The budget for the last year was as follows:

Young People's Board	\$ 43 26
State work	15 00
District work	5 00
C. E. Scholarship	50 00
Total	\$113 26

The budget for this year is as follows:

State work	\$ 20 00
District work	5 00
Junior work	5 00
College Scholarship	50 00
Young People's Board	60 00
Delegates' expenses	36 30
Incidental expenses	23 70
Total	\$200 00

Finance Committee.—The Finance Committee is canvassing all the members. They have placed the society on a sound financial basis, by paying all the debts.

Missionary Committee.—Work at four different stations is under way, with a prospect of a fifth station soon. Regular weekly meetings are being held at Buckeye. The same will be begun at Smithburg soon. Conditions are being investigated at Greenbrier and at Kanawha.

Good Literature Committee.—They are procuring subscriptions to the *Pulpit* and the *Christian Endeavor World*. They also bought Christian Endeavor pins for all members. They are to canvass the society for the book, "The Meaning of Prayer."

Music Committee.—This committee furnishes a pianist and a leader for the singing at each meeting. They have also furnished many special musical numbers.

Flower Committee.—The Flower Committee decorates for the meetings whenever possible. They made the decoration for the last baptismal service.

Press Committee.—This keeps in touch with the SABBATH RECORDER.

Social Committee.—The Social Committee provides the social evenings for the society, which during the past year have been a source of much strength and good fellowship.

Bulletin and Information Committee.—By this is published a weekly bulletin in the church vestibule, and the leader furnished with the *Christian Endeavor World*.

Efficiency Committee.—This committee is at work helping the other committees with suggestions gained at the conventions.

Committee on Endeavor Week.—Last year this committee arranged the following program: February 6, meeting in charge of the Lookout Committee; Sunday, February 7, social; Thursday, February 11, peace drama, "In the Vanguard"; February 13, Decision Day. A similar observance of the week is being planned for this year.

The society has arranged the following

budget of work to be accomplished for this year:

15	New converts
25	New Endeavorers
15	New church members
150	New members of the Peace Union
25	New Comrades of the Quiet Hour
25	New Tenth Legioners
10	New Experts
2	New Life Work Recruits
3	New Societies

This budget is well under way at this time.

Salem, W. Va., Jan. 31, 1916.

Meeting of the Young People's Board

The Young People's Board met at the home of Miss Carrie Nelson, January 9, 1916, at 1.30 p. m.

Meeting called to order by President H. N. Jordan. Members present: Carrie Nelson, Zea Zinn, George Thorngate, Rev. H. N. Jordan, Professor L. H. Stringer, C. B. West.

Prayer

C. B. West appointed Secretary pro tem.

Tenth Legion department reported that more than two hundred letters and enrolment cards to the Tenth Legion had been sent out and two articles had been written for the RECORDER. A bill of one dollar for postage was presented.

Quiet Hour department reported that five hundred letters had been printed to be sent out to the Comrades with the pledge cards.

Corresponding Secretary read some encouraging letters from the Salem (W. Va.) and Gentry (Ark.) societies; from Miss Mabel E. Jordan, Nile, N. Y., and Rev. A. L. Davis, Boulder, Colo.

Voted that the Corresponding Secretary send letters of encouragement to the new societies at Waterford, Conn., New York City, Gentry, Ark., Stone Fort, Ill., and Coudersport, Pa.

Professor L. H. Stringer gave the Treasurer's report.

Junior department reported that they had revised the old Junior Efficiency standards of the United Society and had sent out to the Junior societies a very clear Efficiency chart which is more definite in its apportioning of the rating and is more easily understood.

The Superintendent of the Efficiency department reported that several societies had taken up the Efficiency campaign. She read a letter from Rev. A. L. Davis,

Boulder, Colo., which mentioned some very strong work in Efficiency, and asked for information regarding credit to be given for a strong Bible-study course which he is giving, and which is credited by the public schools as curriculum work.

Superintendent of Extension department reported that a strong society had been formed at Stone Fort, Ill., by Allison L. Burdick, and an itemized account of Mr. Burdick's expenses was given.

The special Mimeograph Committee reported that the mimeograph purchased jointly with the other Boards and the College was satisfactory in every respect. Our total bill of \$12.50 was given and the committee discharged.

The Poster Committee presented a copy of the poster, which was the result of their work. The committee was discharged. The posters are for each society, and state our denominational share of the "Campaign for Missions," and have a space for each society to mark its individual share.

Committee on Decision Cards reported that the decision cards were made out and a copy in the hands of the printer, and another sent to the RECORDER for publication.

Committee to make out special plans for Christian Endeavor Week for Seventh Day Baptist Christian Endeavor societies reported that a form letter to the societies in regard to Christian Endeavor Week was ready to be sent out together with a copy of the decision card, and the pamphlet on Christian Endeavor Week by the United Society.

Voted that George Thorngate be a committee to secure five hundred new letter-heads and three hundred envelopes with the necessary changes.

A. L. Burdick elected Superintendent of a new department, called the Mission-study department, to stimulate Mission-study classes and give advice concerning courses to be taken up by the societies.

A committee consisting of Rev. H. N. Jordan, chairman, Beulah Greenman, Zea Zinn, and C. B. West was elected for the purpose of making all arrangements for the Young People's Program at our next General Conference at Salem, W. Va.

Reading of minutes by Secretary pro tem. Adjourned to meet on February 20, at Professor L. H. Stringer's, at 1.30 p. m.

CARROLL WEST,
Secretary pro tem.

CHILDREN'S PAGE

Two Seeds

I hid a selfish little thought,
To think and think about;
I did not know it would be caught,
Or ever be found out.
But it was like a little seed,
And it began to sprout,
It grew into a little weed,
And blossomed in a pout!

I hid another little thought,
'Twas pleasant, sweet and kind;
So, if this time it should be caught,
I knew I shouldn't mind.
I thought about it, hour by hour,
'Twas growing all the while,
It blossomed in a lovely flower,
A happy little smile!—Unidentified.

Bob Squirrel and Mr. Jay

We live in a big city, but we have a few country privileges, just the same, and among these are our squirrel neighbors. We always make these frisky young citizens very welcome, and they seem to regard our house as a sort of public entertainment and refreshment place. We often find one of them dozing in one of the porch chairs, making himself just as much at home as the family cat; and they always attend our victrola concert when they happen to be within hearing distance when the music begins, lying on their stomachs on the porch floor motionless with delight.

Three of the squirrels are especially regular in their visits—an undersized fellow with a nick in his ear, whom for that reason we have named Nicholas! a lank, dilapidated chap we call Happy, for no reason in the world, and a plump, pert young rascal whom the name of Bob seems to fit.

Our squirrels would lead a much easier life if it were not for the greed of the impudent blue jays. These birds, you see, love peanuts quite as much as do the squirrels, and they have a very skilful way of seizing a nut and hammering it against the concrete sidewalk until the shell is sufficiently bruised to make it possible to pick out the sweet kernel within. When a squirrel secures a peanut, if he has already dined and wants to store the nut away in his pantry for future use, he is sure to have a hard struggle when he tries to bury it, if a blue jay is anywhere about. He

must, of course, lay the nut down while he is digging a hole for it, and by the time he has his hole completed the jay and the nut are very likely to be engaged in a wrestling match on the sidewalk half a block away. More than once I have seen a tormented squirrel carrying a peanut here and there about the yard, with a sharp-eyed blue jay tripping along behind him, ready to pounce on the nut the instant he drops it to begin digging.

However, Bob apparently grew tired of this sort of treatment, and at last set his wits to work to devise some way to get the better of Mr. Jay, and what happened is worth telling.

I had laid two large peanuts on the edge of the back porch, and Bob had at once claimed them for his own. But his enemy was close behind, and Bob saw that he was in a tight place. He was hungry, and wanted to eat the nuts at once, but he knew that he could not eat one of the nuts without losing the other. He tried first to thrust one of the nuts far enough down his throat to leave his mouth free for the other, but one trial convinced him that his mouth was not large enough to take in both at the same time. Then he tried to carry off one nut in his mouth and the other between his front paws; but as poor Bobby was neither a kangaroo nor a bear, he soon discovered that his hind legs alone were not enough to carry his small body.

The little squirrel, after his second failure, sat for several seconds quite still, watching his enemy as it hopped back and forth in front of him, wondering, apparently, what he'd better do next. At last he seemed to come to a decision. Sitting squarely down on one of the nuts, he ate the other one. When this nut was disposed of, he changed his position and ate for dessert the nut he had been sitting on.

The jay stood watching him, waiting for his opportunity to filch Master Bobby's luncheon. Not till the first nut had disappeared, and Bob started on the second did he realize that he had been beaten. But as soon as he saw through the trick Bob had played on him, he shook himself and flew off, and disappeared among the trees.

Of course, I can't be perfectly sure about it, but I certainly *thought* I heard Bob chuckle as the strong flap of Mr. Jay's

wings carried him out of sight.—*Roy Temple House, in The Continent, by permission.*

From the States South of the Ohio River

SECOND LETTER

I left Shepherdsville, Ky., on Monday, January 17, to go to Brother D. C. Dorsey's at Seaville. I had to return to Louisville and then take the Southern road to Talmage, Mercer County, and then go by the ridge wagon road 15 miles to Brother Dorsey's home in the northern part of Washington County.

Brother Dorsey answered my recent call in the RECORDER for information about this field, and had asked me to visit him and hold several meetings in their schoolhouse. He and his wife gave me a hearty welcome, and made my stay with them a pleasant one. Mrs. Dorsey was one of the many in that section who were suffering from the grippe while I was there.

Brother Dorsey has been a Baptist for many years. In some way he became interested in the Sabbath question, and getting no satisfaction from ministers he began to debate the question with local elders of the Campbellite Church, arguing for the Bible Sabbath, but not keeping it. Finally the *Sabbath Outlook* came to his home, and its articles, together with other influences, led him to a more careful study of the Bible teachings about the Sabbath, which led him to accept the day and keep it.

For fifteen years he and his wife have been Sabbath-keepers, and he has talked with many about the Sabbath, and has scattered tracts on the question, and copies of his RECORDER and *Pulpit*.

Three or four years ago Mrs. Martha Curtsinger, a relative of Mr. and Mrs. Dorsey, accepted the Sabbath. This little group of Seventh Day Baptists have seen some Seventh Day Adventists but had not seen others of their own faith till I went among them.

The day after my arrival Brother Dorsey and I called on several of the families on the Sharpville road, and that night we began meetings that continued for a week. There was an attendance of 25 to 75 at these meetings, which was good considering the great amount of sickness in the community.

On Monday night I spoke on the Sabbath question to an attentive audience. This was the Bible reading that I gave during the tent meetings at Stone Fort last summer. At the close of the sermon two of the members of the Campbellite Church came forward with questions and assertions that can be summarized about as follows: (1) While Jesus taught that the other commandments should be kept he said nothing about the keeping of the fourth commandment. (2) The fact that Jesus made known to the disciples on the first day of the week his resurrection signifies that he purposed to have the day stand apart and above the other days of the week. (3) Somewhere in the New Testament there is a passage that reads like this: "Forsake not the assembling of yourselves together on the first day of the week, as the manner of some is."

The following night I spoke on the importance of taking the messages of God as authoritative, emphasizing this, that God and Christ from the first worked and taught in perfect harmony, and that in the Sermon on the Mount, after Jesus had declared that he came not to destroy but to fulfil the law, he quoted some of the commandments and brought out their larger meaning, and then said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21).

At the closing service on Tuesday night several told me that they were glad that I had been there, and that they hoped I would come again. While no visible results were apparent, still I hope that the time spent at Seaville was not in vain, and that under the blessing of God some good will come out of these meetings.

There are a good many country churches in that section of Kentucky, but there are few resident pastors, and the standards of life are far from what they should be. Sunday people told me of drunkenness on the part of church members, and of the low value that is often placed on human life. I did not learn of any societies in the near-by churches like the society of Christian Endeavor, and the young people have little that is of an uplifting and refining nature to go to. It seems to me that the churches in that section have a splendid

(Continued on page 224)

SABBATH SCHOOL

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

Forward, All Along the Line!

We expect to keep these reports coming before you for weeks yet. We already have at hand a good deal of interesting and stimulating material which we will give you in small doses at regular weekly intervals. Last week we had messages from the sunny South. This week we swing out west of the Mississippi.

Send in the latest and best word. I wonder if it would not be well to give a banner to the school that makes the most progress this year. It is likely to be some small school. You remember that Petrolia—a crossroads Seventh Day Baptist school seven miles from the railroad—took one of the prizes in the national contest conducted by the *Sunday School Times* a few years ago. I verily believe that school deserved it too. It was an inspiration to visit it.

Whether or not your school gets an award, you *do* have a banner; for you march under the blood-stained banner of the Cross. Be true to your colors.

Twenty-five Per Cent Increase in Colorado

We are getting our Sabbath school organized in better shape than it has been in recent years. Our enrolment, as reported by the superintendent, Dr. F. O. Burdick, I think will show some 25 per cent or 30 per cent increase over our last year's enrolment, as reported to the last Conference. This increase will be pretty evenly distributed over the elementary, secondary and adult departments. The Cradle Roll and Home Department remain about the same. Our Home Department for the past two or three years has been organized about to its maximum.

Last evening we made a pretty careful effort to grade our school—that is, grade it as far as a small school can be graded—and instead of four classes as in the past year, we will have seven classes. As it is impossible to closely grade a small school, we have endeavored to make the depart-

ment, not the class, the unit of division. Our school will now consist of the following departments:

1. Cradle Roll.
2. Primary Department, one class.
3. Junior Department, one class.
4. Intermediate Department, one class.
5. Senior Department, one class.
6. Adult Department, three classes, two for women, one for men.

Iowa Lined Up

I thoroughly approve of the Forward Movement plan and will do all I can to push the work in the Sabbath school. We have enrolled five new members in the school since receiving your letter.

There are at least fourteen at the elementary age that are not enrolled. All between the ages of thirteen and twenty and almost all the adult men and women are members of our Sabbath school.

I think I would voice the sentiment of all to say we would be glad should you deem it practicable at any time to send a representative to our school to help along this Forward Movement.

LEOLA VAN HORN,
Superintendent.

Garwin.

We are talking of having organized classes in our school. I think Welton will try to make good.

Welton.

J. H. HURLEY,
Pastor.

Lesson IX.—February 26, 1916

THE SEVEN HELPERS.—Acts 6

Golden Text.—"Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6: 2.

DAILY READINGS

Feb. 20—Acts 6. Seven Helpers
Feb. 21—Luke 10: 1-9. Seventy Sent Out
Feb. 22—Mark 6: 4-13. Two by Two
Feb. 23—Lev. 26: 3-13. The Divine Helper
Feb. 24—Phil. 4: 1-7. Fellow Workers
Feb. 25—Ex. 18: 13-27. Division of Labor
Feb. 26—Isa. 41: 8-16. The Supreme Helper
(For Lesson Notes, see *Helping Hand*.)

Canada is destroying its forests as rapidly as we have done with our own. Two million cords of wood for paper pulp are being cut annually in Canada, of which half is sent to this country.

MARRIAGES

BUGBEE-McDONOUGH.—At the Berlin Seventh Day Baptist parsonage, January 25, 1916; by Rev. H. L. Cottrell, John Wolcott Bugbee and Millie Eva McDonough, both of South Berlin, N. Y.

DEATHS

AYRES.—Edgar Ayres was born in Cumberland County, New Jersey, March 17, 1827, and died in Oak, Ala., January 15, 1916.

At the age of sixteen he united with the Seventh Day Baptist Church of Shiloh, N. J. He was married to Miss Sarah F. Clawson, near Shiloh, in November, 1849, and the separation comes after sixty-six years of married life. She was but one day younger than her husband. In 1857, Mr. and Mrs. Ayres settled in Marshall County, Illinois, where they lived until 1865, when they removed to Peoria County. Eleven years later they moved to Morgan Park. This was their home until about two years ago, when they went to Alabama, and found a home with their son-in-law, John B. Saunders. Here Mr. Ayres died. He served Morgan Park as town clerk for eleven years, and was held in high esteem by his neighbors.

Besides Mrs. Ayres, he leaves four children: Alexander, now in Alaska; Henry L. and Mrs. Henry G. Myrick, of Morgan Park; and Mrs. John B. Saunders, of Oak, Ala. One other son, Rudolph, died in 1881. *

JONES.—In England, January 22, 1916, Mrs. Theodore W. Jones, aged 84 years.

She was the widow of the late Rev. William Mead Jones, of Mill Yard, London, and daughter of the late William Almy Black, F. S. A. Further particulars will come later. *

MAXON.—Emily Wilson Rogers was born at Cape Vincent, N. Y., July 26, 1828, and departed this life at Walworth, Wis., January 20, 1916. She was the eldest child of Austin and Jane Rogers.

She was married to Edgar R. Maxon on June 11, 1850. To this union were born three children, one of whom died in infancy. The other two—Austin C., of Big Foot, Wis., and Mrs. Jennie Gregg, of Madison, Wis.—and an adopted daughter, Mrs. May J. Kreuger, of Milwaukee, Wis., together with eight grandchildren and three great-grandchildren, survive her.

In the year of their marriage Mr. and Mrs. Maxon moved to Wisconsin, locating on a farm near Walworth, in or near which place has since been their home. Mrs. Maxon's early training was of the very strictest Presbyterian character. The influence of that training went with her through life. She was quiet, unas-

suming, and retiring in disposition. She was baptized in 1851 and united with the Seventh Day Baptist Church of Walworth, Wis. Since that time she has been an earnest, consistent, loyal Seventh Day Baptist Christian, devoting much time in the last years of her life to Bible study and prayer.

The funeral services were conducted from her late home on Sabbath afternoon, January 22, 1916, by her pastor and Rev. L. C. Randolph, of Milton, Wis., and the body was laid to rest in the Walworth Cemetery. C. B. L.

Home News

NORTH LOUP, NEB.—The special meeting held Sunday was well attended. By vote a call was extended to Rev. W. L. Burdick, of Alfred, N. Y., to become our pastor.

The special meetings are still in progress and with a reasonable degree of interest—an interest which is sufficient to keep up the courage of those having them in charge. It is true the conversions are not as numerous as it was hoped they might be, and the attendance of the unconverted is not large. The evangelist is preaching some heart-searching sermons and is causing the church members to do some hard thinking.

ASHAWAY, R. I.—Rev. H. C. Van Horn, pastor of the First Hopkinton Church, is still confined to his home, suffering from a relapse of the grippe. He has been sick for more than two weeks, but is now well on the way to recovery.

Rev. Fred A. Mac Donald, of the West-erly Congregational Church, supplied Brother Van Horn's pulpit Sabbath morning, preaching a stirring revival sermon.

Teddy had never seen a cow, being a city boy. While on a visit to the country he walked out across the fields with his grandfather. There they saw a cow, and Teddy's curiosity was greatly excited. "What is that, grandfather?" he asked breathlessly.

"Why, that's only a cow," was the reply. "And what are those things on her head?" was the next question.

"Those are her horns."
The two walked on. Presently the cow mooed loud and long. Teddy was amazed. Looking back, he exclaimed: "Which horn did she blow, grandfather?"—*Biblical Record*.

SPECIAL NOTICES

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

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

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

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

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

Persons spending the Sabbath in Long Beach are invited to attend church services at the home of Mrs. Frank Muncy, 837 Linden Ave. Sermon at 10 o'clock; Sabbath school at 11 o'clock; Y. P. S. C. E. and Junior C. E. at the home of G. E. Osborn, 2077 American Ave., at 4 o'clock.

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. Sevance, pastor, 1153 Mulberry St.

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

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

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

Kind Old Lady—"While you were gone, little girl, a bad boy came up to the porch and ran away with your licorice babies." Little Girl—"Oh, I don't care much." Kind Old Lady—"But he ate them all up." Little Girl—"Then He'll be sorry, 'cause they wasn't licorice babies. I made 'em out of tar."—*Weekly Ithicas.*

"One of the hardest things for some men to forgive is a difference in creed."

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor
L. A. Worden, Business Manager

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

Terms of Subscription
Per year \$2.00
Per copy05
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Advertising rates furnished on request.

(Continued from page 221)

opportunity to provide those things for the young people that will both interest and help them.

I sought to preach the gospel in its saving, life-enlarging, refining, and joy-giving power. I emphasized this, that God is seeking to help man to realize his possibilities physically, intellectually, and spiritually. I hope that some will yield to the call of God to enter the life of great possibilities in God.

It has given me great pleasure to meet our lone Sabbath-keepers in this place, and by my presence and words assure them of our interest in them. I feel confident that their influence will continue to be felt for God and his truths. And I hope that others will join them in their fight against intemperance, the desecration of the Sabbath Day, and sin in its many forms.

WILLARD D. BURDICK.

Daytona, Fla.,
Feb. 6, 1916.

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WASHINGTON

When I first read in detail the life of Washington I was profoundly impressed with the moral elevation and greatness of his character; and I found myself at a loss to name among the statesmen of any age or country many, or possibly any, who could be his rival. I will say, that if amid all the pedestals supplied by history for characters of extraordinary nobility and purity I saw one higher than all the rest, and if I were required at a moment's notice to name the fittest occupant for it, I think my choice would light instantly upon Washington.
—William Ewart Gladstone.

No nobler figure ever stood in the forefront of a nation's life. There was little in his outer bearing to reveal the grandeur of soul which lifts his figure out of the smaller passions and meaner impulses of the world about him. It was almost unconsciously that men learned to cling to Washington with a trust such as few other men have won, and to regard him with a reverence which still hushes us in the presence of his memory.—John Richard Green.

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