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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

The Sabbath Recorder

May we not draw the most important lessons from the manner in which our Saviour treated the current features of his own times? This period was pre-eminently one of religious controversy, and his enemies tried all sorts of ways to lure him into hot disputations. But he avoided these as much as possible. He replied to every kind of query in the shortest and most direct way. He would not condescend to the level of their controversy; but either waived it altogether, or used it so far as it could be turned to account for the forcible statement of higher truths than those involved in the subtle disputes of quarrelsome men. He never participated in the discussion of subjects, in his sermons, which simply concerned questions of that philosophy or of those sciences which were rife in his day, but which did not directly bear upon the salvation work of his mission.—*Thomas Armitage, D. D.*

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The Sabbath Recorder

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

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PLAINFIELD, N. J., FEBRUARY 28, 1916

WHOLE NO. 3,704

At first I prayed for Light;
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day!

And next I prayed for Strength,
That I might tread the road,
With firm, unfaltering feet, and win
The heaven's serene abode.

And then I asked for Faith;
Could I but trust my God,
I'd live enfolded in his peace,
Though foes were all abroad.

But now I pray for Love,
Deep love to God and man;
A living love that will not fail,
However dark his plan.

And Light and Strength and Faith
Are opening everywhere;
God only waited for me till
I prayed the larger prayer.

—Author Unknown.

The Nearness of Christ A noted minister of the gospel is said to have certain hours in the morning in which he shuts himself into his room and refuses to be disturbed, in order that he may be alone with Christ and hold communion with him. He seats himself at the table with the Bible open before him and with an empty chair beside him, in which he thinks of Christ as seated to hear his prayer and to listen to what he says. Thus he seems to talk with Christ as friend with friend. On these occasions the promises of Christ are fulfilled and the Holy Spirit opens the Scriptures to him until he brings forth living truths upon which to feed his flock.

What could the servant of God do without this assurance of the Master's presence and help? To the minister who would possess power from on high, and who longs to bring the right message to his people, there is nothing like being alone with Christ. Each one must seek this divine help in his own way. There is no special rule to the exclusion of all others by which one may thus commune with God. To this minister the placing of a chair beside him

and the thought of Christ as being seated therein helped to make the Master's presence seem real; but it might not prove so in other cases. Probably this same man realized the presence of his Lord quite as vividly, many times, when away from his closet and his chair and his open Bible. No mere form, no set time, no visible thing to suggest his presence is absolutely essential to a realization of the nearness of Christ. Oftentimes such things are helpful, but if they were all-essential many a poor soul would feel left alone at the very time when he most needs divine help.

The thought is this: Christ is just as near to you in the crowded street, the busy workshop—just as near in the perplexities of the schoolroom, the cares of the kitchen, the work of the farm—just as near in the place of your temptation as he is in the quiet study. He will indeed sit beside you in the chair you have placed for him, and give you great peace. But this is not all; for he will walk beside you in the street, steady your hand in the workshop, clear your head in the classroom, free you from anxiety in the kitchen, lighten your burden on the farm, and fortify you in places of temptation. If you are hard pressed for time and burdened with work, there is not a moment when you may not look up to him and in your heart of hearts feel his presence and realize his help. Many a poor man has to pray on the run, pray with hands and feet, pray with a burdened heart while he hustles to answer his own prayers. But the Master hears all who thus pray.

Revelations of Night Some one has said, "Night brings out the stars." This saying has many times been used as a text of comfort in time of sorrow. The day with its glorious sunshine illuminating the face of the earth fills one with gladness; the heart glows with the revelations of order and beauty in the world about us; the spirit, dwelling amid earth's splendors, looks up to Him who gave all these fair and beautiful things, and one might think it a calamity for the sun to sink

out of sight and leave the world in darkness.

If one fails to see the enlarged vision the night brings, he may feel that the stars offer poor consolation for the loss of the sun. It was the night heavens that revealed the glory of God to the Psalmist of old, and the night extends our vision a thousandfold. The things of our daylight vision are all near at hand and belong to earth, but the night reveals celestial heights, and depths, and wonders of the heavens—many times more things than it hides from us—and in place of the short-range visions of the day, extends our vision millions of miles into the universe of God.

The night of sorrow, too, brings out the stars, and often gives us telescopic vision of the wonderful things of God. It brings heaven nearer, and the very stars in their courses assure us of the coming brighter day.

No Night There Life has been compared to a day that ends in the night of death. This is spoken of as a starless night to be feared and dreaded. But it is not a starless night to the Christian. Every promise of Him who came to bring life and immortality to light should be a star to the one who enters the valley and the shadow of death, pointing him to his Father's house where "there shall be night no more."

Stars are not given to tell us it is night, but to lay beams of light through the darkness, that our feet stumble not and that we stray not from the pathway. It was the Star of Bethlehem that arose over the darkness of earth, so that "to those who sat in the region and shadow of death light is sprung up." Why, then, should the believer fear the approaching night of death? He knows how the day dies. The sun goes down and the shadows deepen into darkness. He also knows that then all the hosts of heaven point him toward a coming morning. Never is there a night that does not promise a coming day. So shall it be when evening comes to life's day.

"There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore."

Brother Hills Pleads For the Pacific Coast In his letter to the secretary of the Tract Board, Rev. George W.

Hills expresses some concern for the interests he represents in the Pacific Coast Association. He hopes no harm will come to that field by the proposed withdrawal of the Tract Board from the support of a missionary pastor.

The withdrawal referred to in Brother Hills' letter was proposed by the Tract Board, in order to place the purely missionary work in the hands of the Missionary Board, thus leaving the Tract Board free to carry on its own legitimate work of Sabbath Reform. The people should support the work just as well if it is in the hands of one board as they would with both boards handling it. We trust the matter will come out right, and that the good work being done by Brother Hills will suffer no loss. Of this there can be no doubt if the people of our churches do their part. The Missionary Board will gladly do all it can for the mission in Los Angeles and Long Beach; but what it can do must necessarily be governed by the gifts of the people. This whole matter is up to them. It can not be that they will allow their Missionary Board to be handicapped by debt and crippled by an empty treasury, especially when Macedonian cries for help are going unanswered and while fields already occupied are suffering for the aid they can easily give.

Brother Hills reports thirteen weeks of labor, twenty-five sermons, congregations averaging twenty persons, four prayer meetings, thirty-nine visits and calls, three thousand pages of tracts distributed, and three converts to the Sabbath.

The Annuity Question On another page will be found an article on "Giving Made Easy,"

A Baptist Proposition by Rev. William C. Whitford, in which the annuity plan for providing for our schools is recommended. Since the receipt of this article, a proposition by the American Baptist Publication Society has come to the editor's notice, in one of the leading papers of that denomination, explaining their plan, which became effective April 1, 1915. Moneys entrusted to that society will be invested, and interest will be paid semi-annually to the donor as long as he lives. After his death the fund be-

longs to the society, and the interest goes to support its work. The yearly payments on every thousand dollars are scheduled as follows:

Age	Paym't	Age	Paym't	Age	Paym't	Age	Paym't
40	\$50	50	\$60	60	\$70	70	\$80
41	\$51	51	\$61	61	\$71	71	\$81
42	\$52	52	\$62	62	\$72	72	\$82
43	\$53	53	\$63	63	\$73	73	\$83
44	\$54	54	\$64	64	\$74	74	\$84
45	\$55	55	\$65	65	\$75	75	\$85
46	\$56	56	\$66	66	\$76	76	\$86
47	\$57	57	\$67	67	\$77	77	\$87
48	\$58	58	\$68	68	\$78	78	\$88
49	\$59	59	\$69	69	\$79	79	\$89

For 80 years and over, the payment is \$90 a year.

But the best is yet to come. We will carry the sum which you give, one thousand dollars, or any number of thousands, as a permanent fund after you have gone. The fund will bear your name or that of your parents, or whatever name you may give it, and the income will go to missionary work forever.

A Correction We are sorry that our typos dropped a word out of the last paragraph of Brother Sayre's article on page 247 of last RECORDER, making the sentence say just the opposite of what the writer meant. Take your pen and write the word "not" in second line of paragraph, between the words "should" and "be," and you will have "should not be." This will give you his meaning.

Astonishing Effrontery One could hardly believe that the liquor interests would be presumptuous enough to publish some things they are sending out, if he did not see them with his own eyes. Neither would one expect to see publications that must inevitably act as a boomerang upon the publishers, unless it might be in cases where, driven to desperation, they were willing to resort to any means however despicable. Wherever the clipping sheet No. 7 of the National Liquor Dealers' Association goes, tens of thousands who see it must exclaim, "Astonishing effrontery!"

Here it is again with a headline clear across the page in great black letters: "Eminent Prelates Oppose Doctrine of Prohibition." It claims that the most eminent Protestant and Catholic bishops raise their voices against the Anti-Saloon League. Then follows an array of testimonies claimed to come from nine great preachers

and teachers whose words are applied as being strongly opposed to prohibition.

This sheet makes Dr. Lyman Abbot say: "Prohibition was not the method of Jesus. He lived in an age of total abstinence societies and did not join them. . . . He condemned drunkenness, but never in a single instance lifted up his voice in condemnation of drinking." This illustrates the way liquor men are ransacking the lifetime sayings of Christian men, to find some isolated expression that can be construed against the principles of temperance reform, as represented by the Anti-Saloon League, the W. C. T. U., and all other organizations opposed to the saloon.

The cartoon in this clipping sheet shows the Anti-Saloon League sleeping in a bed between the "Moonshiner" and the "Bootlegger," with the word Prohibition over them and the wind blowing showers of dollars through an open window upon them. Over it all is the old saying, "It's an ill wind, etc."

It seems that the publishers of this sheet have ransacked the entire land for violations of prohibition laws, and wherever they can discover a "bootlegger" or a "moonshiner," or person who has evaded these laws, either in Maine or Kansas or West Virginia—no matter where—they gloat over the matter, magnify it, and in glaring headlines display it as evidence that prohibition is a failure. Of course if these violations really did make prohibition a failure, we would expect liquor men to gloat over them. The fact is, in every case, so far as we have observed, these violations have occurred in States where distilleries have had to close up, and where saloons have been driven out—where prohibition does prohibit.

It is astonishing, that, face to face with the ruinous record their business has made in America for generations, the liquor men should still persist in efforts to force the saloon upon communities that for self-protection have voted it out. We scarcely find in the history of the American people, a parallel to such open assault on the principles of right and justice. It is equivalent to saying, "We care not how many of your sons are ruined, nor how many homes are broken up, nor what multitudes are reduced to poverty, nor how many are sent to eternal ruin by our business. It makes fortunes for us, and we will force it upon

you whether you want it or not." Then, in order to do this thing, they appeal to human appetite and to prejudice; for want of argument they resort to ridicule; they misrepresent the Christian ministry; they stoop to bribery; encourage violators of law—do anything indeed that they think will make capital for them.

A Religious Awakening Much Needed In answer to the question, "What reform would you most like to see?" several leading ministers of this country placed "a genuine religious awakening" at the head of the list. This was done on the ground that the quickening and broadening of the truly evangelical spirit, the awakening of religious ideals, religious morals, and religious action would furnish a climate in which every other good thing would grow and thrive.

A profound faith in God's power to save the individual would start the movement that will save society. The spirit of evangelism is the fountain, and out of this have flowed those streams of social service that have brought blessings in many forms of public philanthropy. When the majority of our church members come to be controlled by a deep sense of a present God, and are filled with a passion for Christ, an endowment of the Holy Spirit, a vision of holy relations, there will be little need of asking what reforms they are most interested in. Revive all the churches until they begin to do what God intended they should do, and the problems of the industrial and social world will soon be solved. Irreligious men in every walk of life could not resist the influences of a truly revived and spiritual church. Then there would be little need of extraneous organizations, and of external restraint of law to keep men in the right way. The sense of personal obligation to their fellows, and the force of a conscience loyal to God would furnish all the restraint needed.

Words of Appreciation For the Story Brother Herman Clarke writes: "Words of appreciation from RECORDER readers begin to come in concerning the story, 'The Great Test,' now running in the RECORDER." The story was written to help young people, and the author hopes they will read it "for the arguments with which they need to be ac-

quainted." He says: "There are so many who do not read the RECORDER and who seldom read a tract or anything to acquaint them with these matters."

While we have not been able as yet to read the story through, we like the way it starts off, and trust our young people will read it.

Encouraging the Child

Some months ago the *Christian Standard* published this story of a child's evolution. "Grandmother Gray" is supposed to be telling the story of her niece Abbie. She says:

"Abbie was the unlikeliest child in our family. There didn't seem to be one thing that child could do right. And it was, 'Abbie, come and do this over again,' from morning to night from her mother. Her mother was a natural-born housekeeper, and she had no patience with Abbie. It was the same way at school. Abbie didn't seem to take to her studies, and the teachers were always telling her how slow and stupid she was. She was the homeliest of the lot too. She had that kind of sullen look on her face, and she answered everybody with a grumble. I don't know what would have become of Abbie if it hadn't been for a new teacher that came to our neighborhood. He found out that Abbie could draw remarkably well. I suppose the reason the others had never found it out was that they didn't know anything about drawing. Well, this teacher began praising Abbie up before every one. He'd call her up to draw things on the board. Then when visitors came he'd show them the drawing, and point out Abbie. Her mother went to school one Friday, and she said how surprised she was when she found out how they thought about Abbie at school. After that they began to treat her different at home. They'd ask her to bring out her drawings when they'd ask Ruth to sing or Jamie to recite for company.

"You ought to have seen the change it made in that girl. Why, she could actually wash dishes and make bread better because she was praised for her drawing. She even got better looking. Folks call Abbie a fine-looking woman now. That term in school, with a teacher that encouraged her, just changed her life. She went

to Boston afterward, and learned all about drawing. But she never would have amounted to anything until some one encouraged her. And I'd like to see encouragement tried on a lot of other children that don't seem to be doing well."

Is there not a good deal of truth in this story, fathers and mothers? Do you encourage your children enough? Are you always careful of their feelings? Do you, in your pride over the cleverness of one child, allow another to feel a compassion is made by which he suffers? I knew of a little girl who, time after time, would go away by herself to weep in bitterest grief because her father, whose good opinion she so much prized, would say: "I can't trust you. Mary," naming her sister, "I can trust, but I can't trust you"—and this for some childish mishap, perhaps a broken glass, or a forgotten duty, or a task not well done. Now a child's grief may be soon over, but there is, I believe, no grief more hopeless while it lasts. We older ones comfort ourselves in sorrow by the knowledge, drawn from many similar experiences, that it will pass, that time heals all things, and so we bear it with a philosophy that can only come with years. But a little child lives just in the present, and so near is the horizon of its thoughts that a little cloud can shut out for the time all its happy light.

If we could only understand better the workings of these little minds, the hopes, the questionings, the fears, the griefs! Among my clippings I have a poem, called "A Prayer for Remembrance," credited to the *Sunday School Times*. If I could go back along the years to the time when, in a district school, there gathered about me, five days in the week, a crowd of boys and girls of all ages and conditions, boisterous at times, all but irrepressible,—if I could go back and take up my work there again, I would commit that poem to memory, and say it every morning with my prayers. This is the poem. Its author is Marion B. Craig.

"God of the Heart and Hand,
Teach me to understand!
I have forgotten in the long, long years
All of my little childish hopes and fears;
It is so very, very long ago
Since I was in the world the children know,
I have forgotten what I used to play
And dream and do in that far, yesterday,—
All the wide wonder of my childish eyes

Since I have grown so old and worldly wise,
Yet now there come, with faces raised to mine,
These little ones. Dear Father, they are thine.
Teach me to lead them to thine own pure light;
Help me to guide their little feet aright.

"God of the Heart and Hand,
Teach me to understand!
I know so little of the thought that lies
Back of the shining of those childish eyes;
I guess so little of the wonder there
Under the curling of the sunny hair;
It is so very, very long ago
Since I, too, knew the things that children know.
Yet hast thou given them to me to lead.
Out of thy wisdom grant me all I need,—
Patience of purpose, faith, and tenderness,
Trusting thy perfect love to lead and bless.
Help me remember,—ah! for this I pray,
Make me again the child of yesterday.
God of the Heart and Hand,
Teach me to understand!"

The fact is, we do not always realize how precious are these little souls, how great are the possibilities of these wee men and women, and how lasting is our influence over them. David Starr Jordan says: "There is nothing in all the world so important as children, nothing so interesting. If you ever wish to go in for some philanthropy, if you ever wish to be of any real use in the world, do something for children. If you ever yearn to be truly wise, study children. We can dress the sore, bandage the wounded, imprison the criminal, heal the sick, and bury the dead; but there is always a chance that we can save a child. If the great army of philanthropists ever exterminate sin and pestilence, ever work out our race's salvation, it will be because a little child has led them."

If a little child is worth so much, it is worth our careful consideration, our unwearying patience; worth all the restraint we can put upon our own often unruly feelings; worth our loving encouragement. Sparing the rod may, in some rare cases, spoil the child; but sparing words of encouragement and expressions of loving approval will, I believe, in every case, work lasting injury.

"When God makes a man feel that he must preach the gospel or be lost, it is up to that man to make others feel that they must hear the gospel or be lost."

"Love is one of the things the more of which you give the more you have."

Giving Made Easy

REV. WILLIAM C. WHITFORD

All Christians ought to give and to give liberally according to their means for the support of the various phases of Christian work in which they are interested. Experience has shown that giving by the envelope plan weekly is an exceedingly good method. It is convenient for the church treasurer because it brings a steady income with which to meet expenses, and it is a blessing to the giver because it is a constant reminder that he has a share in the work of the Kingdom of God. Some people think that we hear too much about giving, but if we get the right point of view and the right practice it becomes a continual delight.

While it is very desirable that much of our giving should be in comparatively small amounts and turned into the treasury at frequent intervals, it is not necessary that we should confine our giving to this method. In fact, for many, a variable income, to say nothing of variable expenses, requires that larger gifts should be made when the means are at hand. One favorable opportunity for giving is at the time when a man needs absolutely nothing of all the property that he has preserved or accumulated. Nothing can be said in criticism of the custom of leaving money to one's widow or children or dependent relatives. In this matter there certainly should be deliberate forethought.

No man should say, "I am going to work, and save, and spend, and enjoy the fruits of my labor, and when I die it is a small concern how much I leave, and a matter of indifference where it shall go then." A man ought to provide for his own household according to his ability, and if he can at his death leave some considerable amount to benevolent objects without injustice to those dependent upon him he ought to do that also.

A great many people are rather reluctant to make their wills. It almost seems as if they were afraid that this preparation for the future would hasten their departure. It is however a part of every man's duty in the sight of God to consider the chances and the certainties of the future, and to take such action as reason and conscience direct. The state has given to every man the right to bestow his property by will

after his death as he pleases. There rests upon each one therefore the moral obligation to make a will unless he has ascertained that under the general laws his property will pass by inheritance as he would wish it.

Some people have the impression that wills are for millionaires, or at least only for those with many thousands; but the little that a comparatively poor man has is of just as much importance to him as the much that others have, and the little that he can give to the Missionary Society, or the Tract Society, or the Education Society will not be esteemed a trifle. All of our denominational enterprises carried on in the name of the Master must be supported by the accumulated gifts of those in moderate circumstances rather than by the large gifts of the wealthy.

While for a great many people the only practical way of giving large amounts to benevolent objects is by last will there is another way of giving after death which is very convenient, namely the annuity plan. One great advantage of this plan is that it has none of the uncertainty that is sometimes attached to testamentary bequests. Wills are frequently contested, and sometimes they are set aside by the surrogate's court. It is surprising what ingenuity is shown by able lawyers acting in behalf of eager claimants. Then when a will is accepted and established by the court it may not be administered just as the testator intended. Years ago a certain deacon of a Seventh Day Baptist church made his will in favor of the Missionary and Tract societies, providing however that his widow was to have the use of all his property during her lifetime, and making her executrix of his will. The widow very soon left the Sabbath and married again. Then by skilful mismanagement which did not make her liable to legal penalty she materially reduced the value of the estate. After a few years the two societies were glad to accept from her a very small proportion of what the testator intended to give, and thus to compromise the matter.

Wills are sometimes spoiled through accident. A certain man who had by his will left a bequest to a relative wished to change his will on account of the death of that relative. Without putting himself to the trouble of making a new will he erased with a penknife the two lines referring to

this bequest,—and by this act he spoiled the whole instrument.

It is quite possible for a man to change his will late in life through whim or passing caprice, or through the undue influence of those who would take advantage of him, and thus to cancel the generous bequests that he made with forethought many years before. An instance of this kind is well known to the trustees of Alfred University.

In view of such uncertainties as these there is considerable inducement for a man to be his own executor, and to bestow his property in his lifetime as he wishes. One difficulty lies in the way, and that is that while he lives he needs something with which to pay expenses. This difficulty is obviated by the annuity plan. The man who has a hundred or a thousand dollars to give turns it over to the Education Society for example, and receives the interest thereon every year so long as he lives.

This plan has already been tried a number of years by Alfred University, and now the General Conference especially recommends that the Education Society undertake to increase its endowments by means of annuities.

It might happen for example that a man would wish to give a thousand dollars to the Education Society, and at the same time desired to give fifty dollars a year to some relative. He could give the principal sum to the Education Society now with the understanding that the fifty dollars was to be paid each year to the beneficiary he had designated.

Possibly some elderly person is bothered to make satisfactory investments,—investments that will pay a large rate of interest and at the same time be so secure that there will be no risk of losing the principal. The money would be safe in the hands of the society, and if the person was seventy years of age the income would be seven per cent.

It sometimes happens that one wishes to leave something for the support of a relative in whose ability to care for money he has no confidence. He can make the Education Society his agent to dole out a suitable income semi-annually or quarterly.

The annuity plan is in one sense a combination of business and benevolence. The Education Society or other benevolent organization would not pay as large an an-

nuity as a life insurance company; but when one purchases an annuity of a life insurance company there is the understanding that the company is going to make a profit for the stockholders. In the case of the benevolent corporation carrying on some work which has our hearty approval there is the understanding that all moneys given will be used for the furtherance of the good work.

A Macedonian Cry

I don't know as this letter from West Virginia was intended for publication, but I send it to the editor for him to use in whole or part as he deems best. It is a far cry from the L. S. K. desert for help, for companionship, for spiritual food, the ministry of the word. One definite thing you may notice about the L. S. K. work. It has been wholly unselfish; planned to help others and not itself. Not a dollar of its contributions has been directly for itself, but for all the varied interests of the denominational life and work. The L. S. K. work was organized not for self-aggrandizement, not for a free ride upon the denominational train, but as an engine under steam to help pull the train. Perhaps in many localities the L. S. K's furnish a rich field that should be worked, and on which some of their contributions should go for the upbuilding of that field. Indeed we have not been wholly overlooked by the Missionary and Tract societies, Brethren Socwell and Clarke in the Southwest and Northwest, and now W. D. Burdick, were sent mainly to the scattered L. S. K. flock of the house of Israel. Perhaps West Virginia has been less fortunate, and failed to secure what is her due. Perhaps this letter will attract the attention of pastors and societies, and they will hear the cry, and see a vision, and some Paul or Silas will go over with the gospel message; and as Paul found Lydia (Acts 16) they will surely find this devout sister ready to help them.

G. M. COTTRELL.

Rev. G. M. Cottrell,
Topeka, Kan.

DEAR BROTHER: I am one of West Virginia's L. S. K's, so am much interested in the movement to do more for them. For years I wept and prayed that some-

thing more might be done for those whose lot it was to be such, and who had to see their children growing up in homes with no Sabbath privileges. Two boys in our home, more than twenty years younger than sister and I, were taught in our home Sabbath school before we knew such a thing existed elsewhere in our denomination. We hoped to teach and train them so carefully that they would be so firmly rooted and grounded in the right that nothing would tempt or move them; but alas! we reckoned not the difference between being raised here and among Sabbath-keepers under Sabbath school and church influences. The boys seldom saw any of our Sabbath people. Dear old Uncle Sammy Davis came almost every year as long as he was able; and after that, once in two or three years a minister came for a short stay. When the boys arrived at manhood and father died, they were forced to take the responsibility of providing for the family, and sometimes both boys must go out to work. Little by little they drifted, for they felt compelled to labor where they would have to work on the Sabbath. They now live six miles away, in a community where there are no Sabbath-keepers, and but two who belong to any church. There are five lone Sabbath-keepers in Cowen, on a branch of the Baltimore and Ohio Railroad, where we now live, including my sister, our stepmother, and myself.

Now I am coming to what I want to say, and please do not think me selfish when so much is already being done for L. S. K's. I did not know to whom I should write, but thought why not to you as our head pastor. We are all asked to help the work in all lines, and this is right, but why not set aside a specific fund of this to aid L. S. K's in securing an L. S. K. pastor—a missionary pastor, if that is the plan? Our pastors of churches seem too busy with their labors to go out among L. S. K's often. I know this work is being done in some places, maybe as fast as money and laborers can be procured to do it, and I have no complaint to make of any one. We always pay expenses and more, I think, and try to pay our portion of the budget besides, and sometimes send a free-will offering, however small it may be. There have been years when we could not help, and I feel, too, we should not be selfish if all our money goes to help others, as little

provided for as we ourselves are in the way of visits from our ministers.

There is opportunity for a series of meetings, especially during the summer and autumn, at my nephew's. There are many young married unconverted people; and when there is something worth while to interest them, the people turn out well. I think if all L. S. K's on or near this line of railroad in the several counties could pay their portion of the budget, they could keep a man on these various fields or points for a third or half the year. They could give him, to help out in his expenses, a portion of what they would collect on the field where it would be thought best to make collections.

It may be so in other places also. Webster Springs, a few miles from here, in this county, has thousands of visitors every summer and is a good place to distribute Sabbath literature. O for more laborers in the vineyard of the Lord!

Perhaps if each State or association was asked to pay for its own missionary pastor for the L. S. K's, including the small churches, more help would come when the lone ones could meet the minister in their own home. I believe it would be so. These are only thoughts sent out at random, merely suggestive. We read about everything in the RECORDER and could not do without it unless we had to. I guess you will think I am counting a good deal on the L. S. K's. I have great confidence in our overburdened board. Perhaps I should have written some of my thoughts to them or to the editor of the RECORDER, instead of to you. I hope I do no wrong, if no good is done, by what I write. It comes from an over-burdened heart, hoping for something more to be done for our loved ones. Abraham lived a stranger and a sojourner in a strange land having no abiding city. We tried to sell out here and could not; so decided that for some reason we must stay.

Cowen is a nice little town of about 600 inhabitants; altitude about 2,250 feet. The place is booming as a health resort, especially during the summer months.

MAGGIE A. BEE.

"If you are in the habit of going to sleep in church, you do not help the preacher any by occupying a front seat."

MISSIONS

China's Need of Christ

RUTH L. PHILLIPS

Address before the Missionary Meeting of the Alfred Christian Endeavor Society

I shall endeavor to present to you some reasons why the Chinese need the Christian religion and need to know Christ. I fear we are not so well acquainted as we might be with our neighbors, the Chinese, even though we are sending our money and our friends to help them. In order to give willingly for the education and evangelization of the Chinese, and what is more important, to pray intelligently for them, we should know about their habits, conditions, and standards of living.

I have selected for our thought a few of the important traits and customs of the Chinese which plainly show their great need for Christ as a personal and national Savior.

First, however, I would like to mention some admirable traits of the Chinese which promise a firm foundation for later development.

Perhaps the most familiar to us is their strong filial piety and loyalty to their own people. This is even carried to the extreme of ancestor worship. They are also frequently obliged to shelter, according to the custom, many distant relatives and care for them, which means a heavy burden.

Closely allied to this loyalty to their own, is their reverence for the habits, the thoughts and the learning of the past. Thus they have acquired a strong feeling of nationality and respect for the products of their own countrymen.

We can not but admire also the high standard of morality they have maintained, practically uninfluenced by the Christian religion, throughout many centuries. This is a unique condition for which Confucianism is in large part responsible.

They are an industrious and thrifty people, patiently accepting the conditions of this life and the struggle for existence. They are a peace-loving people, yet proven very courageous in times of danger and trouble.

But even in these admirable qualities we

find some causes for the *weakness* of the Chinese as a nation and as individuals.

Let us ask why they are not a strong and united people. It is not for a lack of patriotism, for they are very patriotic. Their inability to advance and progress is due partly to their habit of thought, which is imitative rather than initiative, conservative of the old rather than progressive to new fields of activity.

As a consequence, China is far behind the powerful nations in its manner of life and work. This is especially unfortunate as the country is so thickly populated. The Chinese often find themselves unable to provide even the bare necessities of life. That they are behind the times is very clearly shown in their methods of agriculture. For example, even near the great cities of China, we learn that instead of irrigating the land to obtain enough moisture for the growth of crops, they lay out paths all through a patch of land. The workman goes to a spot where the earth has been dug out to reach water, dips his pails in the little pond, and laboriously carries the water back to pour it on the thirsty land.

The Chinese are helpless when, during the rainy season, the rivers overflow and flood their shores. Because they are not acquainted with scientific methods of engineering and of forestry, and because they believe disasters of this kind are governed by supernatural powers, they suffer great distress from loss of property, disease, famine and death.

Besides their lack of scientific and practical education which would enable them to alleviate, if not remove, poverty and raise standards of living, their superstitions are a great impediment to their progress and development. Their belief in the presence of good and evil spirits affects almost every act of their lives.

The first railroad in China was built between Shanghai and Woosung, a distance of about twelve miles. The people were so afraid of the evil spirits they believed were thus brought in their midst, that the government was obliged to buy the road, discontinue its use, and take up the rails. Today these same rails are lying unused and rusting on a distant island.

When a person is ill, it is a common belief that he is overcome by evil spirits. Instead of receiving medical treatment, the afflicted one is shunned, or becomes the

subject of a priest's incantations and charms, which are intended to frighten away the evil spirit. Is it any wonder that there is so much disease and deformity?

The Chinese are accused of being an unsympathetic people, one whom distress and misery do not affect. But again I say, can we wonder that they become hardened when distress is their constant companion, and they are unable to relieve suffering because bound by superstition, ignorance and poverty? Their case is like that of soldiers who become so used to the sight of bloodshed and death that they are no longer affected by the sight of them.

As I said before, they believe they are surrounded by good and evil spirits, and their gods are little more. Their worship consists of ceremonies to please the gods, so that they will send prosperity and will deliver and keep them from trouble and misfortune. It is not strange that when they feel no keen need, they become indifferent in their worship. Neither do we wonder that their religion is conducive to selfishness and self-seeking. It is not considered a sin to fool the gods, if by so doing they obtain their desires. For example, every family has what is called a kitchen god which keeps track of all that happens in the family. At the end of each year, it is supposed to ascend to heaven to make report of the family's behavior; but its lips are first smeared with glutinous candy to prevent it from telling the bad deeds.

It is sometimes the custom to call a boy by a girl's name to make the spirits think he is a girl and thus secure his lease of life.

Still another illustration. Mock money and mock equipment are burned on the graves, for the use of the departed dead in their later state. The Chinese think the spirits know no difference between the real and mock.

This characteristic of insincerity permeates their whole lives and all their dealings. You can plainly see that no stable government or organization can exist where every man is suspicious of all other men. This is probably one great cause of their weakness and therefore for their lack of great accomplishment.

Thieving and stealing are most common. The foreigners have doors and windows protected, and high fences built

around their grounds, yet even these protections are not adequate. Not long ago in our own mission in Shanghai, a thief was caught fishing through a barred window for clothing. On another occasion, thieves removed enough bricks and stones from the house wall to crawl through and steal. If they are caught, put in prison and tried, their sentence is ridiculously light.

I wish to speak also about the position of women in China. Among the best class of people, conditions are not so bad, and the women are often honored and are very influential.

Marriage, as you know, is not a voluntary agreement between a man and woman who love each other. It is the culmination of an engagement made by parents usually when the couple were children. The bridegroom does not see the bride's face until at the end of the long marriage ceremony. It has been the custom also for the bride to be rudely treated after she leaves her father's home; and she is the subject of criticism by all the family when she arrives at her new home. She comes as a stranger to spend her life in this family, and they feel as free to pass comments upon her in her presence as though she were a dog or horse recently purchased. Henceforth she is a servant in the family; one might say, a slave to her mother-in-law and husband. Her home is her world and she sees and knows very little outside it. More often than not there is friction or great unpleasantness between members of this household, and the wife is cruelly treated by her husband. This explains why so many women commit suicide.

When boys are born in a family, great is the rejoicing, but such is not the case when girls are born. The latter are not supposed to be educated outside the home. There their training consists of house-work, embroidery, etc., just those accomplishments which will make them useful in a home.

In the homes of the wealthier class of people, the women of the family do no work, and are waited on by servants. These women thus have much leisure which they employ chiefly with gossip and gambling.

Foot-binding among the women weakens them physically and causes terrible suffering. It also hinders them from many

activities they would otherwise enjoy and prevents them from becoming companions to their husbands. It is said that their physical and mental growth are usually stunted by this painful process.

The Chinese need something to counteract the many evil influences brought into their country by citizens of so-called Christian nations. One of the great problems of China is, and always has been, to rid itself of the opium habit. Yet its greatest obstacle has been the influence, both direct and indirect, of foreigners. Today great quantities of foreign liquors, especially cheap whiskey, are being imported into China. Cigarettes are another evil the Chinese are fighting. An immense foreign tobacco concern has spent vast sums of money in establishing the cigarette habit in China. Their motto is, "A cigarette in the mouth of every man, woman and child in China." The people are coming to respect western civilization, and they confuse with it many such harmful habits as a part of it. One reason why the thoughtful Chinese are so slow to listen to the Christian missionaries is because they see so much that they are unwilling to adopt in our Christian civilization. Also they are wary of taking a foreigner's word, as the Chinese people have been swindled so many times by western fortune-hunters.

Another result of the recent development among the Chinese which brings with it a crying need for a reasonable religion, is the liberation of thought. Until a very short time ago, the minds and habits of the Chinese were bound firmly by the chains of tradition. Their education was only a memorizing of past stores of knowledge. It was unthinkable that any one should deviate from its line of thought. His philosophy, his religion and his ethics were already laid down for him. With the influx of western civilization has come the love for liberty. Especially have the Americans expressed this virile trait, and it is probably to the Americans more than to any other nationality that the Chinese look for their example. Rapidly has this characteristic become China's own; and one day, to the complete astonishment of the outside world, the Chinese dared to cast aside their yoke of slavery, and declare themselves free—free to govern themselves, free to think, free to worship.

Gradually western civilization, western

learning has answered the craving of the Oriental mind for more light, until, today, the Chinese ideal of education is imitative of ours.

But with this new liberty of thought, the people have become dissatisfied with the religions that they know. No longer do the superstitions, the gods of wood and stone satisfy their minds and hearts. Confucius offers a code of morals which are just and pure and accord with their highest ideals of relations between man and man. But Confucius never claimed to be a god; he himself worshiped the gods. Today many are trying to content themselves with Confucianism as a religion, and are endeavoring to spread it as a national religion.

Others are unsatisfied. They believe there is something beyond this earthly experience, something greater and more powerful, that asks of them a worship which they can not give to mere man. Like us, the Chinese possess the longing for eternal life and for reunion with loved ones, but nothing in the pagan religions offers them this hope.

Is there then any fulfilment for their longing? Is there a possibility of satisfying the needs caused by ignorance, slavery to the past, superstition, insincerity, dishonesty, hard-heartedness, evil foreign influences, low value of womanhood, and the drifting of liberated thought? If so, what is it? And we know that there is an answer, and there is none other—than *Jesus Christ our Savior*.

Education is one of Christianity's great missions, and with education comes the knowledge of great scientific inventions,—contributions to the world of those who loved and labored for their fellow-men. When the people receive Christian education, they become not only able to provide for themselves, but to minister to their people.

Superstitions vanish in the clear light of practical Christianity; where the love of Christ reigns, there is the center of reality; there no one need fear the mysterious, the unknown.

Insincerity is in direct contrast to Christianity. Christian society is bound firmly together by a mutual trust, an interest in, and care for, the welfare of the group. There can be no dishonesty in the Christ-filled life.

Christianity is synonymous with sympathy. Instead of scorning or ignoring the sick and unfortunate, Christianity stoops and ministers to the needy one, and finds great happiness in so doing. Where Christ's love is, there are hospitals, infirmaries, skilled physicians and surgeons, nurses, institutions for the homeless and infirm, besides all precautions against disease and suffering.

Christ is needed to bring the highest standards of morality and of service, to counteract the evil influences brought into the country by the citizens of so-called Christian nations.

We know, too, from our own experience and from the experience of the greatest minds of all the world, that Christ does satisfy every worshipful longing, every shadow of doubt, every highest ideal, and Christ's promises fulfil the hope for immortal life. Many today in China are finding Christ their all in all, and the only hope for China as a nation.

At Foochow, Mr. Eddy, a powerful missionary, spoke upon invitation of the Governor, the Chamber of Commerce, and the president of Confucius College. One of the important educators of that college said, at this time, "Confucius alone can not save China. We need the dynamic and principle of progress Christ can give. Christ has long appealed to the lower classes, but has not the time now come for you to appeal to the leaders and advanced men of the nation?"

After all, it is not to help China become a great and powerful nation that we send missionaries to the Flowery Kingdom. It is that darkened souls may have light; that the despairing may have hope; that empty lives may be filled with the overflowing joy of Christ's love, and that we may share with our less favored brothers and sisters across the sea, the great blessings of Christ's love in which we are so rich.

And so, as a last thought, I wish to tell you something of what Christ, though but dimly seen, meant to one woman. The book from which I shall quote is entitled "My Lady of the Chinese Courtyard." It is composed of letters written as though by a Chinese woman of high rank, portraying faithfully the emotions and many of the experiences of a woman in her station. The first part, from which I quote, is composed of letters written during her early

married life, to her husband who was traveling in America with a Chinese prince.

As I said before, it is considered the greatest happiness for a Chinese mother to bear a son, and so the bitterest disappointment *not* to bear a son or to lose a son by death.

This wife bore a son while her husband was still in America, and she expresses her surpassing joy in her own beautiful poetic fashion, and later her grief and despair when his little life passes away.

"I am reproached because I will not go to the temple. It is filled with the sounds of chanting which come to me faintly as I lie upon the terrace. There are women there, happy women, with their babies in their arms, while mine are empty. There are others there in sorrow, laying their offerings at the feet of Kwan-yin. They do not know that she does not feel, nor care for womankind. She sits upon her lotus throne and laughs at mothers in despair. How *can* she feel, how can she know, that thing of gilded wood and plaster?"

"I stay upon my terrace, I live alone within my court of silent dreams. For me there are no gods."

"They have brought to me from the market-place a book of a new God. I would not read it. I said, 'There are too many Gods—why add a new one? I have no candles or incense to lay before an image.' But—I read and saw within its pages that He gave rest and love and peace. Peace—what the holy man desired, the end of all things—peace. And I, I do not want to lose the gift of memory; I want remembrance, but I want it without pain.

"The cherry-blossoms have bloomed and passed away. They lingered but a moment's space, and, like my dream of spring, they died. But, passing, they have left behind the knowledge that we'll see them once again. There must be something, *somewhere*, to speak to despairing mothers and say, 'Weep not! You will see your own again.'

"I do not want a God of temples. I have cried my prayers to Kwan-yin, and they have come back to me like echoes from a deadened wall. I want a God to come to me at night-time, when I am lying lonely, wide-eyed, staring into darkness, with all my body aching for the touch of tiny hands. I want that God who says, 'I give thee Peace,' to stand close by my pil-

low and touch my wearied eyelids and bring me rest.

"I have been dead—enclosed within a tomb of sorrow and despair; but now, at words but dimly understood, a faint new life seems stirring deep within me. A Voice speaks to me from out these pages, a Voice that says, 'Come unto Me all ye weary and heavy-laden, and I will give thee rest.' My longing soul cries out, 'Oh, great and unknown God, give me this rest! I am alone, a woman, helpless, stretching out my arms in darkness, but into my world of gloom has come a faint dim star, a star of hope that says to me, 'There is a God.'"

What are WE going to do to bring Christ to China?

Treasurer's Report—China Mission

Semi-annual Report of the Seventh Day Baptist Mission, Shanghai, China, to the Seventh Day Baptist Missionary Society, June—November, 1915.

INCIDENTAL ACCOUNT, BY J. W. CROFOOT

<i>Dr.</i>	
July 12 Balance of acct. from estate of D. H. Davis	\$476 93
Sept. 3 S. H. Davis, 3d quarter, 1915, gold \$95	243 91
Nov. 17 S. H. Davis, 4th quarter, 1915, gold \$95	225 58
	\$946 42
<i>Cr.</i>	
July 12 Fire insurance (five policies)	\$ 92 57
Aug. 12 Chinese land tax (three lots)	13 51
Aug. 12 Toong Tsing-oong	180 00
Aug. 12 Repairs	177 39
	\$463 47
Balance	482 95
	\$946 42

NOTE.—The amount for repairs is unusually large, chiefly on account of the typhoon of last August which was responsible for about \$100 of the amount.

BOYS' BOARDING SCHOOL ACCOUNT, BY J. W. CROFOOT

<i>Dr.</i>	
Balance from last half-year	\$ 339 29
Board and tuition fees	1,490 10
Uniforms	44 00
Athletic fees	16 00
	\$1,889 39
<i>Cr.</i>	
Teachers' salaries	\$ 436 00
Board	690 49
Coolie wages	48 00
Waung Ts Dau's acct.	11 94
Athletic supplies	11 00
Light and water (including lamp bulbs)	17 03
Books and stationery	6 03
Repairs and sundry supplies	29 41
Clock	3 30
Advertising	9 50
Shantung Road Hospital	10 00
Dr. Moore for examinations	5 00
Whitewashing	11 20
Uniforms	115 00
	\$1,403 90
Balance	485 49
	\$1,889 39

FINANCIAL REPORT OF MEDICAL WORK AT LIEU-OO, BY ROSA W. PALMBORG AND GRACE I. CRANDALL

<i>Dr.</i>	
Balance on hand May 31	\$2,453 63
Interest on current acct. for half-year	12 85
Medical receipts	297 13
Rent on land	3 51
Guarantee money on rent of school building returned	20 00
School fees	34 00
Gift from Mrs. N. Wardner, gold \$25	63 25
Gift from a friend	6 00
Gift from a friend, gold \$100	237 50
Remittance from S. H. Davis, gold \$1,700	4,294 56
Remittance from S. H. Davis, gold \$306.48	727 75
	\$8,150 18
<i>Cr.</i>	
Medicines	\$ 62 50
Supplies	27 95
Freight on supplies	1 34
Rent for Evangelist	12 00
Wages	105 00
Preparing ground for building	10 58
Balance November 30, 1915	7,930 81
	\$8,150 18

REPORT OF GIRLS' SCHOOL AND DAY SCHOOLS, BY ANNA M. WEST

<i>Dr.</i>	
Balance June 1, 1915	\$2,828 70
Board and tuition fees:	
Boarding School	851 49
Day Schools	156 40
Remittance from Missionary Society	370 06
Interest for half-year	18 06
Cash received for medicine	1 00
Sale of work	6 80
Sale of old lamps and mattresses	3 20
	\$4,236 01
<i>Cr.</i>	
Rice and provisions	\$ 283 27
Fuel and electricity	26 13
Rent for Zia-jau Day School	36 00
Books, clothing, etc.	120 91
Repairs and furnishings	132 93
Medicines	10 63
Remodeling of basement for bathrooms	72 00
Wages	640 85
Balance on hand	2,913 29
	\$4,236 01

A rural minister had a habit of counting his congregation before getting up to preach. "There are always about thirty," he said, "and this smallness of numbers has such a depressing effect upon me that I can not preach well." The friend who was listening suggested, "Suppose you quit counting them." He did, and immediately the crowds got larger. His sermons were better. There was less depression and more expression.—*The Christian Herald.*

In the *Baptist World*, under "Seminary Notes," mention is made of Rev. A. J. C. Bond, of Salem, W. Va., as being a student in the Theological Seminary of Louisville, Ky. That school has now the largest enrolment in its history.

"The easiest time to let drink alone is before the first drink is taken."

WOMAN'S WORK

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

Eugenics

We got a queer disease, my sister'n I,
That makes folks allers give us the go-by;
'Taint nothin' like the measles nor the mumps;
It don't come out in spots, nor yet in bumps.
It's cuz o' somethin' t happened long ago,
When we was home with ma and pa, yer know,
An' pa was out o' work fer most a year,
An' ma was sick. O my, you'd oughter hear
Her cough. 'Twas fierce! An' pa, he useter say:
"The kids'd do well if we was out the way."
So then he up an' shot hisself an' ma.
Folks said 'at he was kinder crazed—poor pa!
An' somehow'n other that give Meg an' me
This queer disease they call "heredity."
—Mary Vida Clark, in the Survey.

"Better Babies" is the slogan of "Baby Week," March 4-11, and all over the country the press, the pulpit, and the people are uniting to honor his royal highness, the Baby, with mass meetings where information on the care of babies, their food, their clothing and their environment, shall be given in a manner to educate, if not the baby, those who are responsible for his well-being. Some one has said that this might be called a better Mother celebration, or a better Father week, and that rare fact has been shown in giving it the name of the baby, rather than that of father or mother. However that may be, the name has been given, and women all over our country are becoming interested in its observance. Mr. Sherman C. Kingsley, of Chicago, director of the McCormick Memorial Foundation, has said: "The problem of saving babies is a question of a living wage, of housing and of food. In our campaign to date we have tried to save babies as individuals and by teaching the mother to take care of herself. Now the community as a whole must find a way of giving a living wage to the father." Mr. Kingsley has shown that in Chicago the poorest family must expend from \$100 to \$125 during the first year of a baby's life. This estimate is based upon an expense of from \$40 to \$60 at the time of birth and a minimum of \$5.97 per month for the first year. Investigations made in communities where the poverty is the greatest show

that the death rate is the highest. In communities where the investigators have found the mothers employed outside the homes the death rate is much higher than where the mothers are housekeepers, the death rate in the latter case being 165 per 1,000 as against a rate of 303.6 per 1,000 when the mothers are employed in mills or other occupations of gainful nature.

Dr. L. K. Frankel, vice president of the Metropolitan Life Insurance Company, has made the statement that there are "more than 1,000,000 mothers gainfully employed in the United States." In view of these facts and because of the statement of Miss Julia Lathrop of the Federal Children's Bureau that from 225 to 250 in every thousand children who die can be saved, the question of better babies seems not so much a question for the fathers and mothers to decide alone, but rather a question of vital importance to the nation. Included in this subject is also the question of the care of the defective child. The increase in the number of defective children is alarming and scientists are advancing numerous plans to remedy this evil. The question of better babies is therefore a broad one and one which is engaging the attention of many thoughtful people at the present time, and let us hope that from this study of present conditions better times will come for the better babies of the future. Meanwhile the Baby—God bless him, long live the Baby.

Worker's Exchange

Riverside, Cal.

I am wondering if the plan which we carried out successfully in our program meetings, which alternate with the sewing meetings, might be of interest and possible help to others. It gratified the committee to see the attendance gradually increased. Some felt that the program meetings might be a waste of time, but I think that feeling is gradually disappearing, or has disappeared where the members have attended the meetings.

In each meeting we took up the life of one of the noted missionaries, John G. Paton, Ann of Ava, for example. We had a book review of the work. This was followed by an order telling of the work and workers of one of our associations or one of our schools. A map of the United

States was drawn for this with the places in each association in different colors. This helped to fix the places in our minds. We had pictures cut from RECORDERS, mounted on cardboard, as well as some photographs of churches and pastors, which helped to acquaint us with the rest of the denomination. We on the Pacific Coast are so far from most of our churches and we have a number among us who have seen few of our churches or ministers, and this brings us in touch with them. At each meeting some one was also appointed to give us "Denominational News Items." These orders, interspersed with special music, formed very interesting, helpful programs.

This year our programs will be more along the line of home missionary work, helpful topics relating to the home, live subjects which come to notice. We hope to make the meetings even more pleasant and profitable than last year. To add to the sociability of these meetings the hostess usually serves light refreshments at the close and we have a good social time.

MARY W. MOORE.

Riverside, Cal.,
Feb. 8, 1916.

Independence, N. Y.

The Independence Ladies' Aid Society met January 30, 1916, for its annual business meeting at the home of Mrs. Floyd Clarke. We have 25 resident members, 20 being present at this meeting.

The treasurer reported \$125.11 received the past year. Disbursements as follows:

Fouke School,	\$10 00
Susie Burdick's salary,	10 00
Dr. Crandall's salary,	5 00
Miss West's salary,	5 00
Woman's Board expenses,	4 00
Unappropriated,	10 00
Lieu-oo Hospital,	18 50
Toward expenses of H. E. Davis and family to China,	3 60

Voted to send our apportionment to the Woman's Board from July 1, 1915, to July 1, 1916, \$38.50.

Election of officers as follows: president, Mrs. L. C. Livermore; first vice president, Mrs. S. W. Clarke; second vice president, Mrs. George Kenyon; third vice president, Mrs. Will Green; secretary, Mrs. M. C. Crandall; treasurer, Mrs. D. E. Livermore; solicitors, Mrs. Selucia Livermore, Mrs. J. M. Greene; Press Committee, Mrs.

Amelia Cottrell; Program Committee, Mrs. S. W. Clarke, Mrs. W. L. Greene.

Our way of raising money is mostly by serving public suppers once a month for ten months in the year.

MRS. A. M. COTTRELL.

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

REV. HERMAN D. CLARKE

(Continued)

CHAPTER IV

Lorna completed the story her mother referred to, in a day or two. It was one of those stories that leave the reader more thoughtful and under the conviction that "man shall not live by bread alone." It seemed to Lorna, as she looked out upon the world then, that most people were controlled by the Epicurean doctrine, as worded by Solomon, "There is nothing better for a man, than that he should eat and drink." As far as she could judge, very few were contending that life is capable of higher enjoyment, and that the Christian life is a life of intercourse with God. Having entered on a Christian course, she had begun to pray more, sincerely believing that God is the rewarder of them who diligently seek him, and she purposed in all her ways to acknowledge him, cherishing the sense of her relation to him, and of his holy and loving presence ever surrounding her. She purposed that in her life should be seen much better things than eating and drinking. But somehow there was not yet the satisfaction and peace she desired, and knew she ought to have. These doubts that had at first been harbored were increasing and she kept asking herself, "Have I truly followed my Lord in baptism as he has commanded?" Then, too, the visit of Mr. Ellington and the conversation of the afternoon had somehow increased her anxiety, and other doctrines seemed matters of doubt as held by her church.

She kneeled in her room and, almost weeping, prayed: "O my Father, I come to thee, for thou hast the words of eternal life. I am in doubt and fear and thy peace has not yet overshadowed me and I am not at rest. Give me knowledge and understanding of all I ought to know and help

me to sit at *thy* feet, henceforth, receiving and obeying all thy words and trusting in thy power to save and lead me to a higher and more faithful life. Thou hast placed me in this world, yet not to be of the world, but I am weak and the temptations are many. I thank thee for forgiveness of my sins and for my life of opportunity, and pray that it may be my experience and my humble confidence, that I can do all things through thy Son who strengtheneth me. Give me the leadings of the Holy Spirit. Here I am, O Father, in my unworthiness and helplessness; I present myself a living sacrifice to thee. Work in me of thy good pleasure, while I work out my salvation with trembling and consecrate my talents and all to some service in thy name. Amen."

With this prayer, she arose to surrender her will to God's will and to follow where he should lead, at any and every cost.

"Mother, the Bible is an all-sufficient rule of faith and practice, is it not? And everything that is essential in our Christian lives is clearly revealed there, is it not?" asked Lorna one day as they were preparing for the second visit promised by Mr. Ellington.

"Why, yes, I suppose so, Lorna," answered her mother. "But why do you ask that question just now?"

"I was anticipating that Mr. Ellington would again like to talk about our church doctrines and he would quote his church writers as authorities, and I want to depend upon the Bible wholly for whatever I may be led to say. I am just tired of this assuming that what our church leaders say is all that is necessary in a controversy or in the settlement of matters of duty. If I am to give myself wholly, as I have promised, to God and follow his Word, I want that to be sufficient and not drag into the question a lot of old lumber from 'the Early Fathers,' or the sayings of Barnes or Wesley or any other human being."

"But these great and pious men and Bible scholars are able to shed great light on disputed and other questions, which we are not able to find without them, as we have not the time for study that they have and not the ability to comprehend as they. How much good I get from the books they have written and how great instruction we

have every Sunday from our devoted and able pastor," said Mrs. Selover.

"That may be true to a great extent, but when so many of them differ on certain important truths how are we to decide except on our own judgment and interpretation of God's Word? The wayfaring man, though a fool, need not err; and yet it is evident that many do err who otherwise are good and devoted men. I said the other day that there must be something besides the scholarship of great men to decide these matters and set us right."

"Do you think," said her mother, "that there are very many questions of importance upon which noted divines disagree?"

"Perhaps not so many as we might think. The most of them agree that there is no salvation except through Jesus Christ and that repentance and faith are essential to salvation, and such things so plainly revealed in the Word; but when we come to the mode of baptism, and church government, and the day to keep as a Sabbath, and other important matters, they do not agree and what is more they are very much aroused when the discussion comes up in regard to them," said Lorna.

"Who has said anything about another day to keep as a Sabbath?" asked her mother, with evident alarm.

"I saw a magazine yesterday some one had left in the reading room at the public library, and as I glanced over it I saw a department called Sabbath Reform, and one sentence made a deep impression upon me for the moment. It said something like this: 'The Bible is the ultimate authority upon the Sabbath. . . . The history we seek must be found in what Christ and his apostles did, and if either the Sabbath or Sunday be observed, it has a history in the New Testament; it will be found in the actions and customs of Christ and the apostles. A study of the New Testament will reveal only what was taught in the fourth commandment and that the seventh day and not the first day of the week is the only divinely appointed Sabbath for all men.' Now the author of that statement seemed to be as scholarly as others who might differ, and who shall settle their disputes when one is anxious to know the truth and conform to it? Only one can be right. And whoever is right, must, to be a true disciple of Christ, conform to that view as it is a direct command of God and

not a matter of personal opinion and desire. What I want to assure myself of is just what the Bible itself teaches, regardless of human opinions. These questions will come up at some time and we must be able to defend whatever is truth."

"I think it only adds to perplexity to bring up those questions. The church has for centuries settled it as to Sunday observance and we are not Jews and under the law of Moses. Don't bother your young head with such matters. One can go on for a whole lifetime and be unsettled in faith and never get any nearer the truth than when first disturbed about such things. All our great and good men have lived and died keeping Sunday and have gone to heaven. Why unsettle your mind now?" asked her mother.

"Well," said Lorna, "going to heaven is not all that is to be looked after here on earth. A man may be in great error ignorantly and never have special light on some questions; and I suppose if he has done his best according to his opportunity he will go to heaven, at least our pastor said so one Sunday. But how much better to be right than in error. I'd rather be right with God than wrong with the great majority, even though they be all the greatest scholars on earth. Again I say, it must take more than mere learning to know and practice the whole truth or any truth. I feel all upset of late but I have just given myself to know and do all of God's will, no matter the cost, if he will reveal it to me."

The mother said nothing and there was plainly a look of foreboding trouble and endless discussion. And what would the end be with her daughter? She surely must call in the pastor and set her right and at ease. Would her independence of thought and investigative mind lead her finally away from her church and her great usefulness already begun?

Mr. Ellington arrived in the evening and Mr. Selover was present and duly introduced.

"My wife tells me, Mr. Ellington, that you are on your last year of college and then may take up the study of law. I once had ambitions along that line, but finally settled down to mercantile business. But few lawyers these days amass a fortune and the most of them seem to me to be pettifoggers and have to dabble in real

estate and mortgages to fill up the time. But I know that there is opportunity at the top for a Christian lawyer who has the heart in him for better service than the usual practitioner at law," said Mr. Selover.

"I have not yet decided to take up the law practice and since coming to Plattville on my vacation I have begun to lean another way. Somehow influences here are great over me and I am in an atmosphere of religious thought and Christian service to its utmost, which is being impressed upon me each day. I may choose the ministry," replied Mr. Ellington.

"The Presbyterian, of course, from what my daughter has told me. My wife was once a Presbyterian but she was soon converted to Methodism," laughingly said Mr. Selover.

"I guess it was not conversion but marriage, was it not?" replied Mr. Ellington. "There is quite a difference, I think. I knew a Seventh Day Baptist farmer down east who married an Episcopalian woman and he was so stubborn that he would not change and the woman thought so much of him that she finally went with him but was never fully converted. Marriage changes a great many people for the better or the worse."

"Well, my wife did not have to make much of a change, I reckon," said Mr. Selover. "Did you, Sarah?"

Sarah Selover smiled as she replied, "Not much, only to tolerate probation and bishops and a new kind of church government and to painfully give up Calvin as authority on certain questions. Was that not enough?"

"You spoke of a Seventh Day Baptist. What kind of a man is that? I have heard of the Adventists, but Baptists, I thought, kept the Lord's Day."

"No, they are essentially Baptists and radically different from the Seventh Day Adventists in many ways. I have seen quite a number of them, and as citizens and neighbors I am of the opinion that they are O. K."

"Quite ignorant, I suppose, and quibbling about meats and drinks and the number of buttons they can have on a vest, and a superstitious view of what they can do on Friday," remarked Mr. Selover.

"Not at all, Mr. Selover," replied Mr. Ellington. "They are an intelligent lot of

people, have colleges of a high order, their young students are quite successful in intercollegiate contests and debates and they do excellent work in Young Men's Christian Associations and also send delegates to National Christian Endeavor Conventions and have had some governors of States, superintendents of public schools, members of state legislatures, and they occupy positions in town and other offices. They are quite a good class of citizens except that they prefer to be odd about the day for a Sabbath."

"Well, that is news to me," said Lorna. "I heard our pastor speak of them as an ignorant and small people."

"Their smallness makes them all the more conspicuous," replied Mr. Ellington, "and they seem more like a united family than the larger denominations. In fact, there is some advantage, I think."

"Do they practice immersion, like other Baptists, and have independent church government?" asked Lorna.

"I am not so well acquainted with them, but I have relatives and friends who have always lived neighbors to them and they tell me they do."

"That is interesting. I'd like to meet some of them and put them to rights," said Lorna. "Would it not be an interesting study to get the publications of all denominations and learn their distinctive doctrines and their viewpoint so as to judge them righteously?"

"Better let them all alone," said her mother, "for the more you look into their matters the more unsettled you are."

"Why, mother, if we meet them on Bible ground, what is there to fear? I'm sure a sincere Bible student well grounded in the faith ought to be able to meet any sect and not be unsettled. I'd risk it," said Lorna.

"But suppose, Miss Selover, you found that you could not sustain your belief by the Bible and they had Scripture that to all appearances sustained their views. What then?" asked Mr. Ellington.

"What is not sustained by the Scriptures ought to fall," replied Lorna. "But I suppose that even one holding the truth might not just know how to prove it, not having the knowledge of the Bible as well as we ought; and the ones in error have certain proof texts to their mind, that you can not,

disconnected from other Scripture, disprove."

"Yes," replied Mr. Ellington. "For instance, when they quote, 'Remember the sabbath day, to keep it holy,' and 'The seventh day is the sabbath of the Lord thy God.' What are you going to say then?"

"Say? why tell them that that was given to the Jews and that Christ changed the Sabbath by his resurrection," said Lorna.

"Guess you'd have a hard time to prove that by any Bible statements. I was once bold enough to offer an Adventist that same argument and I was in a corner in no time. I could not find my texts and when I went home I searched and searched and was dumbfounded to find that the Bible was all against that old theory."

"Why, Mr. Ellington, how strange you talk. That is accepted everywhere and I have heard Pastor Dudley preach it time and again that Jesus arose on Sunday and that, from that time on, the apostles kept it as the Lord's Day, and all Christendom accepts it. I am sure I could find the passages all right with a concordance," said Lorna.

"Well, Miss Selover, I am a Presbyterian and expect to be as long as I live and for good reasons, but I am unable to find any direct statements in Scripture for the oft repeated statement that the apostles kept the day or that Jesus even arose from the dead on Sunday, though he may have done so and doubtless did. I know of Presbyterian ministers and Congregational ministers who made those very statements and when pressed to the wall to give Bible for them they failed; and one, a Mr. Morton, who was a missionary in our denomination, left us at last and died in the faith of those Baptists. One of their leading missionaries in China was converted to their views and later on wrote a series of tracts, and on reading them in Europe some churches arose of that faith and a great mission in Holland and a small one in Java, I am told, is the result of those tracts. I am going to look up this thing when I get time and if I am a clergyman I'll have to, of course, for all the time men will be asking questions about it. I'd like to spend a few nights with some one well informed and study the Sabbath question."

"You almost stun me, Mr. Ellington," said Lorna. "I had no idea that they had such an influence in the religious world. I was taught from the pulpit and

pew that Baptists as a whole were so ignorant and so uninteresting. You spoke of their having colleges. Where are they?"

"They have a university at Alfred, New York, said a friend of mine, and one somewhere in West Virginia, and one west here somewhere that has a good reputation among the educators of the State. But then so have all our denominations and these are times when each one minds his own business and lets the other fellow believe what he will. That is religious liberty, you know, and what is the difference anyway as long as you are a good citizen and love your neighbor and pay your debts? All I want to know about these strange doctrines is to be able to be intelligent on such matters and be able to meet them when I am in the ministry or at law."

"Well, I think we ought to have laws suppressing such heresies and they lead to no-Sabbathism and Sunday ball games and all sorts of desecration of the Lord's Day," said Mrs. Selover. "I don't want any such neighbors and I don't want Lorna to get into such discussions and unsettle her mind when the great divines of the ages have settled these things for all time. These little sects are like fleas. We need exterminators."

Mr. Ellington laughed heartily at this outburst but he quickly noticed the displeasure of Lorna, who looked grieved at her mother's sudden alarm and the appearance of intolerance with the weak and erring. Seeing this he quickly turned the conversation.

"Well, I did not come tonight to have religious discussions and they may be profitless. I believe you promised me some music and I brought the violin as you requested."

"My grandfather," said Mr. Selover, "thought that a violin was the devil's instrument."

"Probably he never heard it played, only by some third-rate dancing master or fiddler who knew Money-Musk and the Devil's Dream," said Mr. Ellington. "Have you ever heard Camilla Urso, or Ole Bull? If so you have been in heaven already."

"I have no prejudice against any instrument," said Mr. Selover, "and I expect in heaven to hear every conceivable instrument, even a jews-harp! Probably it will be a Gentile that plays it."

"Plato says that 'music is a moral law,'"

said Lorna. "It gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gaiety to life and everything. It is the essence of order, and leads to all that is good, just, and beautiful, of which it is the invisible, but nevertheless dazzling, passionate, and eternal form."

"You are a poet, Miss Selover, and such a memory! Where did you read Plato? Not in high school. But then, home readings are schools of greatest advantage. To Plato I may add Morris of more modern date. He says:

*'Of music, that is born of human breath
Comes straighter to the soul than any strain
The hand alone can make.'*

So I suppose the human voice far excels all instruments. Will you first sing for me, Miss Selover?"

"I have not yet had voice culture but want to take that in connection with college work this coming winter. I'll do my best," said Lorna.

Lorna went to the piano and sang Barter John's "Abide With Me," andante religioso, quasi lento. Her voice was sweet and the words were so plainly understood and impressive, Mr. Ellington stood entranced.

"Will you repeat that, Miss Selover, and let me accompany you with the violin?" The violin with the piano was added sweetness and both Mr. and Mrs. Selover sat almost weeping for the joy of such music.

"Surely," said Mr. Selover, quoting Shakespeare,

*'The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treason, stratagems, and spoils.'*

"It is your turn now, Mr. Ellington," said Lorna.

"If you will accompany me, I'll try. Have you J. S. Bach's 'My Heart Ever Faithful'?"

Lorna had a large and up-to-date collection of the best music and she placed this composition before her. "Sing the German, Mr. Ellington, it is rich," and she played the first four measures of the accompaniment as an introduction.

In a rich tenor voice he sang: "Mein gläubiges Herze frohlocke, sing scherze, ... dein Jesus ist nah!"

"Some of the modern prophets say that the shooting stars of 1844 or thereabouts

are signs of the soon coming of Christ, but Shakespeare knew better what caused such phenomenon.

"The rude sea grew civil at her song,
And certain stars shot madly from their spheres
To hear the sea-maid's music."

It was the attraction of Music!" said Mr. Ellington.

"Herodotus says that when he was in Egypt he only heard one song, and that was a sad one, and from Jessica we have this:

"I am never merry when I hear sweet music."

And so the evening too fast passes away.

"There is to be a concert in the opera house next Saturday evening. Would Miss Selover with her parents' consent be willing to accompany me there?"

"I think papa and mamma will not object. May I go, papa?" said Lorna.

"Certainly, my daughter, and come home at the close," he said laughingly.

"That man," said Mr. Selover, "can do more good in the ministry than in law. Such talents come handy for a clergyman anywhere. The success of many ministers is in their musical talent as well as the public speaking. In how many church functions he can lead and entertain and that wins where preaching often fails, but it wins to the preaching service."

"Three more weeks before college, Lorna. We must be busy getting you ready," said her mother. "Papa has made arrangements for your board at a ladies' club, as he thought that more homelike than at a regular boarding house or hotel or restaurant or even with some private family. There at the club you will come daily and constantly in contact with some of the teachers and girls with whom you will associate and that will be a part of your education for usefulness in society."

"Perhaps that is best," replied Lorna, "but I had thought that a private family would be more congenial and give me greater liberty. But you know best, papa."

Miss Lorna began to wish that Mr. Ellington was to be a student at the same college. Did he believe in "coeducation" she wondered. She'd ask him en route to the concert. But then all this recent pleasure would end as soon as they both commenced their studies in earnest and it would be forgotten.

(To be continued)

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, February 13, 1916, at 2 o'clock p. m., Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, J. Denison Spicer, Henry M. Maxson, Theodore L. Gardiner, Marcus L. Clawson, Edgar D. Van Horn, Jesse G. Burdick, Herbert L. Polan, Raymond C. Burdick, Irving A. Hunting, Arthur L. Titsworth.

Prayer was offered by Deacon J. Denison Spicer.

Minutes of last meeting were read.

On behalf of the Advisory Committee, which has held no meeting this past month, the Corresponding Secretary presented correspondence from the Sabbath Evangelist, Rev. Willard D. Burdick, telling of his work on his trip through the South. Mr. Burdick left his home in Milton, Wis., January 11, making stops at Indianapolis, Ind., Louisville, Shepherdsville, and Cornishville, Ky., and several other places, before going to Florida, where he is now working, making his headquarters at Daytona. Letters from him are also appearing from time to time in the SABBATH RECORDER.

On behalf of the Advisory Committee the Corresponding Secretary asks for direction or instruction in regard to promoting a Sabbath Rally Day for the denomination as was done last year in the month of May.

Voted that the Advisory Committee be requested to arrange a Sabbath Rally Day, as was done last year, and have the programs distributed.

The Supervisory Committee reported things running smoothly at the Publishing House, and reported progress in the selection of a Business Manager. The Committee was authorized to place \$8,000 insurance on the plant.

The Committee on Distribution of Literature reported:

Number of new RECORDER subscribers since last Board meeting,	16
Number of RECORDER subscribers discontinued since last meeting,	19

Nine simply requested to have it stopped; three asked to have it stopped at expiration, as it was sent to them as a gift; two have use of another's paper; two can not afford it; three dead.

Number of pages of tracts sent out since last report, 50,541.

Voted that the Committee be requested to put a price on the bound volumes of the *Outlook* on hand, and advertise the same for sale.

Correspondence from P. F. Randolph, Sr., of Salem, W. Va., relating to the disposition of some of our publications he offers for our use, was referred to the Committee on Denominational Files.

Voted that we appropriate not more than \$250 to help finance the cost of the *Pulpit* to August 1, 1916.

Voted that we express our thanks to the *Pulpit* Committee for the work already done, and request them to continue the same for the remaining publications to August 1.

Pursuant to the report of the Treasurer giving the net proceeds from the bequest of M. B. Phillips as \$950, it was voted that that amount be transferred to the permanent fund, and be known as the Murilla B. Phillips bequest. The thanks of the Board were extended to the Treasurer for his efficient and laborious efforts in securing the settlement of the above bequest.

The Corresponding Secretary presented correspondence from Rev. George Seeley, containing his report for December and January, from Rev. T. W. Richardson, containing his report for the last quarter of 1915, from Rev. George W. Hills, containing his report for the last quarter of 1915, and a financial statement of expense account in traveling and a check for the unused part of the \$100 sent him last year, from Rev. G. Velthuysen, containing a review of the present situation of the work in Holland, from Rev. T. L. M. Spencer, with his report for November and December, from D. Appleton and Company regarding the expiration of the copyright on "A Critical History of Sunday Legislation from 321 to 1888 A. D.," from J. Walter Smith concerning the printing of certain matter, from Rev. W. L. Burdick and from Rev. W. D. Burdick concerning a matter of interest at the Publishing House.

He also reported correspondence in reference to the *Pulpit* and other matters connected with the work of the Tract Society

from Rev. Herbert C. Van Horn, Rev. E. B. Saunders, Miss M. Jansz, Rev. C. S. Sayre, Rev. John T. Davis, Rev. R. R. Thorngate, Rev. A. Clyde Ehret, Rev. A. E. Main, Corliss F. Randolph, and others.

Voted that the lease to Joseph T. Murphy of our one-third interest in the Cimiano property in Westerly, R. I., said lease to expire January 1, 1935, be referred to Attorney Asa F. Randolph.

The following communication was gratefully received and ordered embodied in the minutes:

To the Corresponding Secretary of American Sabbath Tract Society.

MY DEAR BROTHER SHAW:

The Seventh Day Baptist Pacific Coast Association passed the following resolution at its late meeting at Riverside.

Resolved, That we commend the American Sabbath Tract Society for its work during the past year, through publications and field work; we thank them for their financial assistance to the work of this Association; and we respectfully but earnestly urge them to devote even greater thought and effort toward strengthening the connection between our people and our publications; we suggest the consideration of new means by which our Publishing House can meet the needs of our churches, Sabbath schools, Young People's and Women's societies, with printed matter especially adapted to Seventh Day Baptist use; and we urge more loyal support of all the work of the Tract Society by our churches and by individuals.

I am under instruction to forward this copy to your Board.

Very sincerely,

GEORGE W. HILLS,

Corresponding Secretary.

Los Angeles, Cal.,
Jan. 15, 1916.

Correspondence from Geo. W. Hills relating to literature was referred to the Committee on Revision of Denominational Literature.

Voted that the manuscript of a story by Rev. H. D. Clarke be referred to Editor Gardiner and Secretary Shaw with power as to its publication in book form.

Minutes approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"A brewer's horse fares better than a drunkard's child."

"Bridget starts her fire with coal oil. The devil uses alcohol."

YOUNG PEOPLE'S WORK

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

The Causes of Failures in Life

REV. WALTER L. GREENE

Christian Endeavor Topic for Sabbath Day,
March 11, 1916

Daily Readings

Sunday—Timidity (Exod. 3: 10-14)
Monday—Self-Confidence (Josh. 7: 1-5)
Tuesday—Selfishness (Hag. 1: 1-11)
Wednesday—Materialism (Luke 16: 1-13)
Thursday—Dishonesty (Jas. 5: 1-8)
Friday—Drunkenness (1 Kings 20: 13-21)
Sabbath Day—The causes of failures in life
(Prov. 10: 1-32)

MEDITATIONS ON THE WORD

A wise son builds on his father's experience, and so makes his own success the more certain (vs. 1).

To deal with a slack hand is to be lacking in energy; diligence is a fundamental element in success (vs. 4).

"Only the ashes of the just
Smell sweet and blossom from the dust." (vs. 7)

Real success is from God and follows from his blessing (vs. 22).

SEED THOUGHTS

Sin is missing the mark. One who misses the mark can not be a success.

Selfishness, sin and failure follow in regular sequence. Failure is most surely averted by cultivating unselfishness.

The workman who watches the clock and listens for the whistle is thinking more of the pay envelope than of his work, and is probably not in line for promotion.

Success should be measured, not by another's attainments, but by one's own possibilities.

QUESTIONS TO THINK ABOUT

What do you regard as a failure?

What is success?

Are the causes of success or failure outside the person? How much is due to circumstances?

Why are honesty, temperance, and unselfishness reasons for success?

On what ground can one say that religion is necessary for success?

SOME ILLUSTRATIONS

When we hear of some lives that have

been successful or have made marked failures we ask, "Why?" The answer is found in the realm of character, almost without exception. The man of character is more faithful in all the relations of life. People trust him, he makes good use of his time, his money is not spent for wrong things, he is a help to others. Why should he not be more successful than the one who lacks these qualities? The man without the foundation of good character is building on the sand.

The great cause of failure is unwillingness to do the best one knows. The person of average intelligence knows enough to be successful, but he fails to do the best that is possible. Paul is regarded as a most successful man. The secret of that great life is expressed when he said to Agrippa that he was not disobedient unto the heavenly vision. Two things are here indicated. He had a vision of what ought to be, and he acted upon the vision. You, my reader, have had visions of what ought to be in your own life, in the church and society. Have you been disobedient to those visions?

Luther saw a vision of a church free from corrupt ecclesiasticism, of every man going to the original fountain for his spiritual drink, of every man worshiping according to the dictates of his own conscience. The dream, the vision, the inspiration of religious freedom swept over his soul and he defied crowned heads, and mitered heads, so intent was he on being obedient to that vision which had enlightened him, and now controlled all his splendid manhood and commanding genius.

Hundreds are toiling today for reforms that seem well nigh hopeless, because they must. A vision of duty is ever with them. Blessed is he who is obedient.

Success Through Struggle

True success is only another word for the power that comes through resistance and struggle. Chauncey Edwards, writing for the *Continent*, under the heading, "Wing Power Through Struggle," tells of a collector of moths who was very anxious for a good specimen of the emperor moth and finally secured a cocoon.

"He watched it eagerly and one day saw it struggle, break, and the moth put its

head out. With many writhings and forcings it came out to the shoulders and there it stuck, seemingly exhausted.

"Excited and sympathizing, the collector seized the shears and carefully snipped the cocoon its full length. Out came the emperor moth. But it never stretched its wings, never flew, and presently it died.

The disappointed collector consulted a naturalist about it.

"'Why,' said the naturalist, 'you were foolish to cut that cocoon. Every one of those struggles, and far more than you allowed, were necessary to send the juices of the body moving out into the wings and give them the brilliant colors and the strength that belong to the moth.'"

The lesson is plain. It is God's plan that we should strive in order to attain.

"God seeks for virtue, and that it may live,
It must resist, and that which it resists
Must live. Believe me, God has other thought
Than restoration of our fallen race
To its primeval innocence and bliss."

And our task is not beyond our power to accomplish. "It is possible so to arrange the sails of a yacht that adverse winds send her forward rather than backward; and it is just as possible for human craft out on the broad sea of life so to arrange the sails of their will and resolution that the adverse winds of circumstance and trial and temptation, so far from driving them backward, or in any way hindering their progress, shall bring them on their way. Full many a heroic soul reaches the haven where she would be, by sailing right in the teeth of a biting wind."

G.

The Milton Junction (Wis.) Christian Endeavor Society Busy

The annual business meeting was held at the church, at the close of the annual church and society meetings, January 2, 1916. Carroll B. West was again chosen president.

We are using the pledge card and envelope system to raise our money. We are also using the "Endeavorers' Daily Companion," which has the daily readings and comments on lesson. We find them very helpful to both old and new members. (These can be had from the United Society of Christian Endeavor at Boston or Chicago at 10 cents each.)

Under the direction of the Missionary Committee the society has been visiting the sick ones, and the shut-ins—be they old or young—after Endeavor meeting, singing and having a short prayer service with them.

The pre-service held with each leader by the Prayer Meeting Committee and pastor is a great help to both old and new leaders. One leader began the meeting in the reverse order, by calling for the collection, and closing with the 15-minute song service, with which we usually begin. Another time we were asked to meet up in the gallery, the Sabbath school orchestra assisting with the music. Although these are not great stunts to perform, they helped give a variety to the meetings.

During the holiday vacation a very pleasant social was held in the church parlor. Pop corn and candy were served. Thursday night of Endeavor Week another pleasant gathering was held, at which time six were graduated from the Junior Christian Endeavor. The Sabbath-evening prayer meeting came in for a part of the program of Endeavor Week. Sabbath morning the services were in charge of the young people, who used the card, "My Decision," put out by the Young People's Board, as a basis for several short talks and papers, the choir using appropriate music.

The six graduates were welcomed into membership of the Christian Endeavor at the afternoon meeting.

INFORMATION COMMITTEE.

Milton Junction, Wis.,

Feb. 15, 1916.

Reasons for Entering the Christian Ministry

Vocational Chat by Dean A. E. Main

Not because it is the only or chief calling in which one can serve God and one's fellow-men; but because it affords many great and some unique opportunities for giving such service. No calling has a monopoly of the doors that open out upon paths of usefulness and ways of doing good.

It may be one's duty and privilege to become a minister of Jesus Christ. If one feels any impulses leading in this direction he ought to look, with warmest sympathy, upon our Lord's great harvest field of poor

and needy souls; counsel with wise and interested friends; counsel with one's own reason and conscience; and pray with great sincerity and earnestness, that the path of duty may be found and chosen.

The Christian minister must have much to do with the greatest of all themes, theology and ethics, religion, character and conduct. Religion is one's theoretical and practical attitude towards the great and good God and Father of us all; and character and conduct means one's ideal and actual attitude towards oneself, others, and society. Such supreme matters as these are subjects of his study, meditation, and discourse.

With such themes as these constantly in mind and heart, the minister is face to face with a felt necessity of living, himself, in very close communion with God, and of practicing, himself, the religion and ethics of Jesus. No one can reasonably demand of the minister that he be a perfect pattern for others to follow; but the people have the right to expect that he be, evidently, a Christian man living under the dominion of high spiritual and moral ideals.

He must study, teach and preach from the greatest of all books, the Holy Bible. After studying and teaching many years, so wonderful is this Book, one will seem to himself to have done little more than catch glimpses of the height and depth of its riches as the living word of God.

His is a ministry of consolation. There is much of suffering and of sorrow in the world. Pain and tears, withered hopes and blasted expectations, enter, sometimes in large measure, into the experiences of life. And those who sit in the darkness of such experiences naturally look to the pastor to bring them, from the great Source of all comfort, the help and light they so much need, but scarcely know how to seek or where to find. Wise and sympathetic service in time of sickness, trouble, and death, often binds the minister to homes and hearts as nothing else ever does.

There is also much of joy in the world; and there might be more. Jesus showed a sympathetic interest in the common things of nature and of human life; and we his ministers will do well to copy him in this as in many other respects. All that is good in the world belongs to the kingdom of God. And among the minister's many privileges is that of joining in holy mar-

riage, in the name of good social order, civic law, and religion, the man and woman whom Providence calls to this blessed union.

To bury with Christ, in holy baptism, those who have openly confessed the sacred Name is a most serious and most happy privilege, and often establishes a strong bond between the pastor and the converts. And to lead the church's covenant meeting, and administer the Lord's Supper, are duties and opportunities that angels might covet.

The whole universe belongs to God, who created and who supports it. All knowledge of truth and fact, in nature, history, and experience, is knowledge of our Creator and of his laws. True science and philosophy are human efforts to interpret the world of matter and mind that our Father made and governs. And no calling needs ripe and humble scholarship more than that of the minister of the Christian religion.

While the ministry offers abundant opportunity for service by consecrated and wise scholars, it has an open door for those who for good reasons find it impracticable to make preparation by the more extended study. The call is for the best and wisest possible service in the pulpit and in the neighborhood.

The minister is called to preach the gospel of the grace of God, to proclaim the glad tidings of divine redeeming love. The doctrine of a great and good God and Father of men requires also the doctrine of salvation from sin. And it is the minister's exalted duty and honor to herald the good news of the love of God revealed in the life, teachings, work, death, and resurrection of Jesus Christ, his Son. Such a herald was the Rev. Charles M. Lewis.

But the church is also the pillar and ground of the truth. One of its very important functions, then, is religious education. Sanctification, or growth in the Christian life, comes from increasing knowledge and obedience of the truth. Nature, providence, and the Bible, are the word of God. Our congregations of the young and old greatly need teaching preachers. Such a preacher was the Rev. Wardner C. Titsworth.—*Alfred Sun.*

"To love an enemy is a sure way to please Christ."

CHILDREN'S PAGE

The Peach Tree Thief

Benny's peach tree was just outside the kitchen window. Somebody had one day thrown a peach stone out into the grass there, and it had taken root and grown into a fine tree. This tree bore beautiful late peaches, large and sweet and juicy. Benny's father called it a "sport," and the neighbors all admired it.

Benny took care of the tree and helped his father spray it with the hand sprayer every spring and fall, to keep off scale and blight. Then, when the peaches hung ripe and warm in the sun, he would climb up on a ladder and take them off gently. He gathered a whole bushel of luscious fruit the second year that the tree bore.

The third year Benny watched his peach crop eagerly. In the spring the tree was full of close-set pink blossoms, and then came hundreds of tiny green peaches. By July they were growing as big as walnuts, and the tree was heavy with them. Benny was feeling very proud indeed, when—suddenly the peaches began to disappear! One by one they went, from the lower branches. They were too green for thieves to care to carry away, and they didn't fall of themselves, because there wasn't one on the ground. And still they kept on going.

Benny sat on the porch in front of the house one afternoon watching to see whether any one came in the yard; but there were no visitors at all, except the squirrels that lived in the trees next door. They came over and frisked about the yard and ran up and down the trees just as they always did.

At last Benny got tired of watching, so he went round to see if he could find a squirrel tame enough to eat from his hand, as they sometimes did. He had some peanuts in his pocket, and he pulled out a handful and chirped to the nearest squirrel. But the squirrel had something else in its mouth, and whisked off. Benny wondered what it had found. Only the week before, he had noticed a squirrel eating the top of a toadstool in the grass, sitting up and nibbling it delicately.

Suddenly up above him, in the peach tree, Benny heard a rustle. He looked up,

and there, perched on a lower branch, was one of the old squirrels, tugging with all its might at a little green peach to loosen it from the stem.

"Hullo, you little thief!" cried Benny. "Stop that!"

But the squirrel paid no attention, he was having too good a time. Finally, after much tugging, he pulled off the peach, and came down carefully from his perch, holding the peach in his mouth. Then he whisked over to the fence, and sat there, neatly biting off all the hard, green pulp and dropping the tiny pieces on the grass, till he had stripped the kernel bare. This he calmly ate, with many flicks of his bushy tail, and then raced back to the peach tree for another prize.

Benny couldn't help laughing, but Mr. Squirrel's performance didn't please him, nevertheless.

"I'll fix you, you little gray rascal!" he said, after thinking hard for a moment.

He went into the house and got tacks and a hammer and two sheets of fly paper. He tacked the fly paper on the trunk of the peach tree, one sheet a little below the other, while Mr. Squirrel, among the branches above, chattered and scolded away with all his might. Then Benny walked away and watched the little gray thief come down with his plunder.

The squirrel, of course, had never seen fly paper before, and so he ran down the trunk without fear. Poor Bun! The first band of fly paper was bad enough, but the second—!

Well, Benny never lost any more peaches that way. But the next day he scattered the peanuts all around the fence, so that the squirrels would have something to take the place of the peach kernels.

"Peanuts are better for them, anyway!" he said.

So Benny's peaches were a finer crop than ever this year, in spite of the squirrels—for this is a true story.—*Priscilla Leonard, from The Continent by permission.*

Two London cabbies were glaring at each other. "Aw, wot's the matter with you?" demanded one. "Nothink's the matter with me." "You gave me a narsty look," persisted the first. "Me? Why, you certainly 'ave a narsty look, but I didn't give it to you!"

An Old Diary

Published by request

Station Agent E. H. Howe, of Alfred, recently found an old limp leather-covered diary containing accounts of two trips from Alfred to Rhode Island to attend the Seventh Day Baptist General Conference. There is no name in the book to tell who was the author. The first one, dated September 2, 1829, recounts his journey with horse and wagon, as follows:

Started from Alfred for Rhode Island for the purpose of visiting our friends and attending General Conference. Proceeded through Almond to Hornellsville. Stopped at Bostwick's, 11 miles. The weather very warm. Proceeded on through Canis- teo to Cameron and stopped at D. Ames', 16 miles. Took dinner. From thence to Baldwin's tavern in Atica, 15 miles. Stayed the night. The weather rather cool. Sept. 3d proceeded on through Er- win to Painted Post, 10 miles; thence through Big Flats to Elmira, 16 miles; then to Chase's in Catherine, 8 miles; thence to Newfield, 7 miles. Broke wagon; stayed the night at a private house. Proceeded on 6 miles and had the wagon mended by a blacksmith; from thence to Ithaca and through Dryden and Virgil to Homer.

Sabbath, Sept. 5th, proceeded to Grigg's in Cortland, and then to Uncle Luke Cran- dall's on Truxton Hill. The mare being very lame the meeting was out before we arrived. Found our friends well.

Sept. 6.—Traded horses with James Burdick; visited Elias Irish's; stayed the night with Eld. A. Campbell, and had a very good visit; the weather rainy.

Sept. 7th.—Proceeded on our journey through DeRuyter to Asa Nichols' in Georgetown; thence to Jackson's in Smyrna; then through Sherburne to Uncle Thomas Wilcox's in Columbus, traveled 36 miles and found our friends well; the weather rainy. Stayed two nights.

September 9th.—Weather tolerable good. Started on our journey through Edmeston to Metcalf's in Burlington; thence to Cooperstown; thence through Middletown to Saunders' in Cherry Valley, thence to Swift's. Traveled 41 miles.

Sept. 10.—Proceeded to Marsh's in Sharon; thence through Carlisle to Harris' in Schoharrie, Duaneburg, Princetown and

Guilderland. Stayed the night. Trav- eled 41 miles.

Sept. 11.—Thence to Albany, Watervliet, Troy, Brunswick, Pittstown, Grafton, and to Father Maxson's in Petersburg. Trav- eled 32 miles. Found our friends in tol- erable health. For which with every other blessing I desire ever to be thankful to the great giver of all.

Sabbath, Sept. 12.—Went to meeting in Petersburg and heard Eld. Joel Green preach from 2 Kings 5: 13, "Wash and be clean." Eight persons came forward and told their experience, and Eld. John Green baptized them and received them into the church, after which he administered the communion of the Lord's Supper.

Sept. 13.—Attended church meeting at Petersburg. The people seemed to be in good union.

Sept. 14.—Went with Eld. John Green and visited five families, and conversed on religion and took great satisfaction in the same.

Sept. 15.—This day went with Eld. Green to Stillman Settlement and visited six families. Had the satisfaction to find many of them enjoying religion and other- wise serious. Oh, that I might improve by these opportunities.

Sept. 16.—This day remained at Father Maxson's.

Sept. 17.—Went to Arnold Davis' in Berlin, and stayed the night. 8 miles.

Sept. 18.—Visited a number of our friends. Stayed the night at Uncle Joseph Crandall's in Berlin.

Sabbath, Sept. 19.—This day went to meeting in Berlin and heard Eld. Joel Green preach from John 1: 2. Four per- sons came forward and told their experi- ences, and Eld. Wm. Satterlee baptized them. After meeting went to Dea. Asa Coon's. Then went with Eld. Joel Green and visited three families, then back and stayed the night with Dea. Coon.

Sept. 20.—Started for Rhode Island. Proceeded to Stephentown to Joshua Max- son's. The weather so rainy, I put up over night.

Sept. 21.—Started on through Lebanon and Richmond; stopped at Palmer's in Lenox, state of Massachusetts; thence through Lee to Otis and Sandisfield, where I put up for the night. Traveled 42 miles.

Sept. 22.—Proceeded on through Cole- brook to New Hartford; through Canton

to Woodford's in Simsbury, and to Hart- ford; thence through West Hartford to Glossingburg to H. Downing's in Solsburg. Traveled 52 miles.

Sept. 23.—Proceeded through East Hadon to Colchester; thence through Bazer to Norwich Landing; thence through Lis- bon to Jewett City. Traveled 34 miles.

Sept. 24.—Proceeded to Voluntown and thence through Exeter to Hopkinton, the place called Yaw Goo, and found my friends well. Stayed the night at Uncle Bill Burdick's.

Sept. 25.—Attended church meeting, then returned to Uncle Burdick's and stay- ed the night.

Sabbath, Sept. 26.—Went to meeting and heard Eld. Russell Wells preach from Rev. 3: 14, after which he administered the Lord's Supper. After meeting went home with Cousin Samuel Crandall for the night.

Sept. 27.—Went to Dea. John Lang- worthy's in North Stonington.

Sept. 26.—Proceeded to Hopkinton City and stopped at Eld. A. B. Wells'; thence through Westerly to Jared Babcock's in Charleston. The weather was fine and I went to the beach. The sea very calm, counted 13 sails of ships off east of Block Island. Traveled on the beach, into the surf and drank of the salt water and gather- ed a quantity of mussels; thence to the salt pond and got oysters and returned to Mr. Babcock's for the night. This eve- ning a company went out fishing. The weather became stormy and the wind very boisterous. The sea roared so loud I slept but little that night.

Sept. 29.—Arose early and the weather was still stormy. Went to the beach and went into the surf which was rough, the waves running extremely high, breaking upon the shore with great velocity, which struck me with admiration and awe. We returned to the house and took breakfast on fresh fish of various kinds. The weather continued stormy and we spent the day in visiting the shore and gathering fish.

Sept. 30.—Started for the meeting house in Hopkinton. Stopped at Dea. Stillman's in Westerly and took dinner. Then to the meeting house and attended to missionary business; thence back to Westerly to Aunt Eunice Lamphere's for the night.

Oct. 1.—The General Conference com-

menced at the meeting house in Hopkin- ton. Eld. J. Watson preached the intro- ductory discourse from Psa. 122. The congregation was large and attentive. Af- ter service Conference opened by Eld. Henry Burdick. When the business of the day was over, went home with Avery Langworthy in Stonington, and thence to the City. Heard Eld. Maxson preach a very good sermon and returned to Mr. L's. for the night.

Oct. 2.—Returned to the meeting house and attended to the business of the Confer- ence. After meeting, went home with Capt. Saunders in Westerly; thence to the meeting house to an evening meeting, when Eld. Campbell preached; thence back to Mr. S's. for the night.

(On Oct. 3 he heard Eld. William Sat- terlee preach and stayed all night at Ethan Crandall's. Oct. 4 he heard Eld. Eli S. Bailey and Eld. Maxson preach and went home with Eld. Amos Wells.)

Oct. 5.—Returned to meeting house and attended the business of Missionary Soci- ety; thence to Silas Greenman's for the night.

Oct. 6.—Went to Uncle Maxson Green's; thence to Noyes Beach; went into the water; traveled on the beach, and gather- ed plums and oysters.

Oct. 7.—Went to Uncle Ethan Cran- dall's and Uncle Edward Clark's, stayed the night at Uncle Crandall's.

Oct. 8.—Went to Uncle Isaiah Green's at Stonington Point, and went on the salt water in a boat to the point and back.

Oct. 9.—Went to Cousin Joel Crandall's. Sabbath, Oct. 10.—Went to meeting and heard Eld. Bailey preach from Matt. 16: 26. After meeting went home with Uncle Billins Burdick.

Oct. 11.—Started on our journey home- ward. Started at Robbin's and thence to Samuel Peckham's in Lisbon, Ct. The weather was rather rainy and we stayed all night. Had a good visit.

Oct. 12.—Started on our journey through Griswold to Curtice's in Wind- ham; thence to Fuller's in Mansfield; thence through Willington to Stafford. Stayed the night. Traveled 34 miles.

Oct. 13.—Proceeded to James Babcock's in Wales, Mass. Visited that day.

Oct. 14.—Proceeded through Monson, Palmer, Willingham, Ludlow, Hadley to

Mr. Chapman's in East Hampton. Traveled 30 miles.

Oct. 15.—Thence through N. and E. Chesterfield, Worthington and Hinsdale. Traveled 31 miles.

Oct. 16.—Proceeded through Dalton to Pittsfield, Lebanon Springs to Joshua Maxson's in Stephentown. Visited the neighbors and stayed the night at J. Maxson's.

Sabbath, Oct. 17.—Went to Berlin meeting house and heard Eld. Satterlee preach, after which he baptized four persons.

Oct. 19.—Visited our friends in Berlin; thence to Petersburg; stayed about two weeks and visited friends and relatives.

Nov. 2.—Started on our journey for home. Stopped at Stanton's in Pittstown; thence to Troy; fell in company with Eld. Campbell and Clark Maxson and folks. Crossed the North River against West Troy; proceeded to Waterwick and put up for the night. Traveled 27 miles.

Nov. 3.—Proceeded on to Schenectady and took breakfast; thence through Princetown, Schoharrie to Carlisle. Traveled 34 miles.

Nov. 4.—Thence to Sharon, Cherry Valley, Springfield, Warren, Winfield and to Eld. Wm. B. Maxson's in Plainfield. Traveled 22 miles.

Nov. 6.—Went to Charles Babcock's in Brookfield.

Sabbath, Nov. 7.—The weather very stormy; no meeting; went towards night and visited a sick person. Returned and stayed the night. Was very kindly entertained.

Nov. 8.—Visited two or three of my old neighbors and went to the First day Baptist meeting. Heard a very good discourse. Then went to Jonathan Sweet's and stayed the night.

Nov. 9.—Started on our journey through Madison to Eaton, Nelson to Andrew's in Cazenovia. Traveled 24 miles.

Nov. 10.—Proceeded on through Oran to Manlius Square, Onondaga, Marcellus, and Skaneateles. Traveled 31 miles in rain and mud.

Nov. 11.—Proceeded on through Auburn to Cayuga, Seneca Falls, Waterloo to Seneca. Traveled 35 miles.

Nov. 12.—Thence through Geneva, Bethel, Middlesex, Watkins to Naples. Traveled 20 miles.

Nov. 13.—Proceeded to Cohocton, South Dansville, Hornellsville and to Weaver's in

Almond. Through the tender mercy of our all gracious God we arrived at Alfred in tolerable health and safety, about nine o'clock in the evening. Traveled in all not far from 1000 miles. When I take a review of this long journey and consider how many accidents might have befallen us, it should fill me with praises and thanksgiving to God. May I daily devote myself to Him from whom I receive so many mercies.—*Alfred Sun.*

(The next trip was taken in 1835, and the account of that will appear next week.)

Home News

SYRACUSE, N. Y.—On January 22, Pastor R. G. Davis administered baptism to Master J. Harold Roe, whose mother is a member of our church. Through the kindness of Rev. Dr. Charles A. Fulton and the First Baptist Church, the beautiful baptismal of that church was placed at our disposal for this occasion.

On Sabbath Day, January 29, four persons were received to membership in our church: one on baptism, two by letter and one on confession of faith. These were Master Harold Roe, Mr. and Mrs. Orlo H. Perry and Mrs. Elizabeth M. Monroe. Mr. and Mrs. Perry were received by letter from the First Verona Church. Mrs. Monroe had been a member of the Seventh Day Adventist Church of Syracuse.

On Sabbath Day, February 19, Rev. William Clayton, of this city, was also received to membership in our church. Mr. Clayton is a native of England and was a Methodist clergyman in that country. After coming to America, he accepted the Sabbath and joined the Seventh Day Adventists, for whom he preached, but more recently has not been in full sympathy with that body. Elder Clayton is a veteran worker whom some of our people have met and others will be glad to know.

E. S. MAXSON.

Feb. 23, 1916.

MILTON JUNCTION, WIS.—The Endeavor societies of the Seventh Day Baptist church held a good-time social at the church parlors last Thursday evening, at which time six members of the Junior society were graduated. Oysters added to the pleasure of the evening.

(Continued on page 288)

SABBATH SCHOOL

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

Rhode Island Almost Unanimous

The only school in the Granite State from which no letter has come is the Pawcatuck school at Westerly. Probably the letter has been delayed by storms or lost in a wreck. Write again, brother superintendent, and make it unanimous for Little Rhody.

RAH FOR ROCKVILLE

Through the efforts of Pastor Ira Lee Cottrell a Home Department has been organized with about forty members, which is near the average attendance of our school. Also a Baraca class has been organized with about twelve members, and Mrs. Cottrell's class has become a Philathea class. A number of children have been drawn into the school through our having a Christmas concert, and we hope they will stay. Then we have a new class of eight young ladies from two to seven years old. We can't divide closely as to age for there are only a few children in the community. We are not satisfied, but are trying to accomplish still more. If all of us had as much interest and enthusiasm as Pastor Cottrell, we'd make things move.

HAROLD R. CRANDALL,
Superintendent.

BEST WORD FROM SECOND WESTERLY

Good attendance nearly every Sabbath in the year. Greatest need of the school more members.

MRS. MERRILL J. WILCOX.

Bradford.

HOME DEPARTMENT ORGANIZED

Please send to me the necessary outfit for a class of twelve in the Home Department. We are so scattered that the larger part of our membership attend neither of the church services and we are organizing a home class which promises to increase church and social interests in the First Westerly Seventh Day Baptist Church.

A. K. WITTER.

GOOD PLAN AT ASHAWAY

A committee was appointed for the Forward Movement work. The chairman is a

member of the church committee of six which is made up otherwise of three members from the church at large, and one each from the Ladies' society and the Christian Endeavor. The Christian Endeavor member of the church committee is chairman of a committee of five to carry out the movement in the Christian Endeavor society. I hope that this movement throughout the denomination will result in much practical good.

The most successful things the past year have been the number of children brought in and the growth of the Home Department.

The greatest need is steady teachers—more teachers. H. C. VAN HORN,

Pastor.

L. R. CRANDALL,

Superintendent.

LIVE JUNIORS

Your communication was placed before the Sabbath school, and they immediately voted to make an effort to reach the requirements of the Forward Movement. I am certainly interested in this movement and shall do what I feel it is possible for me to do to interest all my people in it.

The "livest" member of the working force of our church is the Junior society. They were favorably born for such kind of work, but the older members of the church were born under strong conservative conditions.

Our school is small and not very fully organized. I have tried to bring about what I believe to be better organization and have succeeded in getting the Home Department at work. The school voted to make the first collection in each month a special offering for the Sabbath School Board.

E. ADELBERT WITTER,

Pastor.

Hopkinton.

Lesson XI.—March 11, 1916

HEROES AND MARTYRS OF FAITH.—Heb. 11: 1-12: 2

Golden Text.—"Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." Heb. 12: 1-2.

DAILY READINGS

Mar. 5—Heb. 11: 1-16. Heroes of Faith
Mar. 6—Heb. 11: 17-31. Triumphs of Faith
Mar. 7—Heb. 11: 32-12: 2. Martyrs of Faith
Mar. 8—Matt. 10: 34-42. Price of Discipleship
Mar. 9—1 Pet. 4: 12-19. Partakers of Christ's Suffering
Mar. 10—Jude 17-25. Security in God
Mar. 11—Heb. 3. Psalm of Faith.

From the States South of the Ohio River.

THIRD LETTER

While I was at Seville, Ky., I decided that it was best for me to go direct from that place to Florida, and for this reason I reached Daytona about six weeks earlier than I at first planned. I reached Florida on January 27, stopping three hours in St. Augustine to see the sights of that old city.

While in eastern Florida I made my headquarters at the home of Brother David D. Rogers at Daytona. Mr. Rogers came to Daytona in 1873, and has seen its growth from a few houses to a city of nearly 6,000 inhabitants. And more than this, as civil engineer he has constantly been active in the development of the city and surrounding country, and knows Florida better than do most men.

Daytona is a beautiful city, and is thronged with people from the North who are there to spend a part or all of the winter. The Seventh Day Baptists in Daytona hold Sabbath school during the winter months.

I spent two Sabbaths at Daytona. The Sabbath school on the first Sabbath was held at the home of Mr. and Mrs. George Main. Those in attendance were Mr. D. D. Rogers, Dr. Josie Rogers, Lewis T. Rogers, Mr. and Mrs. Clarence M. Rogers and their five children, Mr. and Mrs. George Main, Dr. and Mrs. W. P. Langworthy, Mrs. Sanford Stillman, Mr. Fred Stillman, Mr. and Mrs. Edgar Greene, of Berlin, N. Y., Mr. William M. Stillman, of Plainfield, N. J., Mrs. Wayland Lewis, of Ashaway, R. I., Mr. and Mrs. O. D. Greene, of Syracuse, N. Y., Mr. and Mrs. S. Whitford Maxson, of Nortonville, Kan., and the writer of these notes. The second Sabbath Mrs. W. M. Stillman, of Plainfield, and Mrs. Eva B. Stillman, of West-erly, were with us.

On the second Sabbath the Sabbath school was held with Dr. and Mrs. Langworthy. On both occasions much interest was taken in the discussion of the lesson under the leadership of Willard D. Burdick.

On the second Sunday afternoon our people gathered at the home of Brother D. D. Rogers for a social hour and supper, and then we spent the remainder of the evening in discussing matters of interest to

us as Seventh Day Baptists, with particular attention to those that relate to our future in Florida.

There are Seventh Day Baptists in eighteen or twenty places in this State, and in nearly all cases there are too few in a place to hold Sabbath services. Some of these are in the home departments of our Sabbath schools, and some are attending Sunday schools.

This social and round table were greatly enjoyed by us all, and I hope that the discussion of the evening will be helpful in building up our interests in Florida.

There is no question in my mind but that people in the North will come to Florida in increasing numbers to spend the winter months. And our people will come in increasing numbers, I believe. When such do decide to spend a few weeks in the South I believe that they should consider the advantages offered at Daytona, where in addition to the many advantages offered in this beautiful seacoast city they can also have Sabbath-keeping privileges. And those who are making Daytona their home have the privileges of seeing Sabbath-keepers from the North much more than do they who live in other parts of Florida.

We Northerners were not glad that some one was sick at Ormond, north of Daytona, but we were glad that Dr. Josie Rogers invited us to take the auto ride to Ormond when she visited her patient, for it gave us the privilege of riding on the beautiful and famous ocean beach between Ormond and Daytona.

Between the two Sabbaths spent at Daytona I visited some of our people farther south in the State.

At Boynton I visited the family of Mrs. Bertha Bliss Spafford. She and her four oldest daughters are members of the Milton Church. Mr. Spafford has taken a decided stand as a Christian lately, and has joined the Methodist Church. He expressed his great desire to be so located that he might not have to depend on others for employment so that he might keep the Sabbath with his family. I hope that this can be realized. I counted this as a great privilege to meet these parents and children in their home, and the family appreciated the visit. I called on the daughter, Mrs. Hodges, and her husband at their home, and found them anxious to go North and

DEATHS

CERTAIN.—Mary Jane Cooper was born in Ohio, January 31, 1844, and died Friday morning, February 4, 1916, aged 72 years and 4 days.

In 1845 the family, Mr. and Mrs. Joseph Cooper, moved to Iowa and settled in what is now known as Marion, and saw it develop from a farming community to a city, and the surrounding country from its wild and uncultivated condition to its present.

September 4, 1861, the subject of this sketch was married to Willis Certain. To this union two daughters were born—Mrs. Ida Mitchell and Mrs. May Mentzer, both living near Marion. In early life Mrs. Certain became acquainted with the Christian religion, and made it a part of her daily life, believing in the Bible Sabbath, the seventh day of the week, holding her church relations with the church of God. She was never more happy than when she was engaged in doing good. She was a great reader of good books, especially the Bible, and was possessed of a wonderful individuality. She was liberal minded, allowing others the same privileges which she claimed for herself. For the past five or six years Mrs. Certain had been gradually failing in health, and in September, 1915, was taken ill. Great suffering followed, which was borne with patience until her death. Both of her daughters were constantly with her to render any relief possible. It can be said truthfully, "A good Christian mother is gone." In her death the church has lost a zealous worker, and the community a good neighbor. Her husband and children, one brother and one sister, two grandchildren, and two great-grandchildren, besides many friends, are left to mourn.

Funeral services were held for her at her home with Mr. and Mrs. Frank Mentzer, Sunday, February 6, 1916, at 1:30 p. m., Elder L. J. Branch, of Battle Creek, with a long-time friend, officiating. The remains were laid to rest in the Oak Grove Cemetery. L. J. B.

ROGERS.—William H. Rogers was born in Wirt, Allegany Co., N. Y., May 17, 1840, and died at Farina, Ill., January 20, 1916, aged 75 years, 8 months, and 3 days.

His early life was spent in his native state. He enlisted in the war for the Union, and was a member of the 86th New York Infantry, and, with the Army of the Potomac participated in most of the great battles fought in Virginia, Maryland and Pennsylvania. He was slightly wounded at the battle of Chancellorsville, and in some of these engagements fought by the side of his brother, A. C. Rogers, who now lives at Alfred, N. Y. For brave and meritorious services, he was, at the close of the war, commissioned brevet lieutenant by Governor Fenton, of New York.

In the spring of 1866 he went to Farina, where he made his home the remainder of his life. December 25, 1872, he was united in marriage with Perdilla Zinn, and to them were born six children, all of whom are now living except

get on a place as tenant. One of Mrs. Spafford's daughters was at Okeechobee.

I regret that I was unable to visit the family of Brother Orel Van Horn. Mr. Van Horn lives on Lake Okeechobee, but his address is Ft. Lauderdale. I am pleased to learn that this family is interesting others in our cause. They write me of two or more at Miami who are keeping the Sabbath, but they are not Seventh Day Adventists.

I spent one night at the Tropical Fruit Farms, where several of our people have purchased land. This land is about eight miles from Stuart, on the South Branch of the St. Lucie River. I greatly enjoyed the ride on this beautiful water, and was happily surprised at the growing crops on the farms that are being opened up.

The following night was spent at the home of Mr. and Mrs. Harry Rood at New Smyrna. Mr. Rood is prospering as the editor of the *New Smyrna News*. I also had the pleasure of visiting with Mrs. Rood's father, Deacon Henry Thorngate, who is spending the winter in Florida.

Another pleasant visit was at the home of Mrs. Ella Sutton Lilly at Volusia, north of Daytona. Mrs. Lilly has five children, and it is her great desire to give them a good Christian education, and both Mr. and Mrs. Lilly expressed their wish that the children might attend school at Alfred University. How I wish that my visit to this home might encourage the husband to keep the Sabbath,—which he freely acknowledges is the Bible Sabbath; and that in some way I may help these bright children to accept Christ and keep the Sabbath Day throughout life; and that some encouragement may have been given to this Christian woman in her purpose to live true to God and to bring up her children in the Faith.

The uppermost thought in my mind these days is to do the best I can in the interest of the cause for which I am sent into the South, but I am receiving unnumbered kindnesses from those whom I am meeting, and the weather is delightful, and the scenery is beautiful. And so it is in the Christian life. God richly rewards us as we do our life work.

WILLARD D. BURDICK.

Tampa, Fla.,
Feb. 16, 1916.

one son who died in infancy. Mrs. Rogers died August 19, 1904.

He joined the Seventh Day Baptist Church of Farina, Ill., February 28, 1877, and continued a member the remainder of his life.

Funeral services were held at the house at 2 p. m., January 22, conducted by the pastor, and interment was made in the Farina Cemetery.

L. O. G.

TROUB.—Mrs. Emily Troub was born at Dimondale, Mich., June 13, 1859, and died at her home in Hammond, La., February 15, 1916, in the fifty-seventh year of her age.

Sister Troub, early in life, gave her heart to the Savior. About seven years ago, for the sake of her health, she took up her residence in Hammond. Last year, through the kind efforts of friends, she became deeply interested in the Sabbath, and through a number of months was keeping it. It proved a great blessing to her. She became a regular attendant upon the worship of the Hammond Seventh Day Baptist Church. Her mind was fully made up shortly before her death to become a member. One daughter survives her.

S. S. P.

WALTON.—Miner Walton was born at Sparta, Livingston Co., N. Y., and died at the home of his daughter, Mrs. Mary A. Burdick, at Nile, N. Y., February 5, 1916.

In 1857, Mr. Walton married Jane Ann Vosburgh. To them were born six children: Mary A. Burdick, of Nile; Mrs. R. D. Burdick, of Little Genesee; Mrs. Irwin Peckham, of Obi; Mrs. Sherman E. Baker, of Main Settlement; Mr. William Walton, of Rew City, Pa.; and Mr. Charles Walton, of Portville. There are also thirteen grandchildren and seven great-grandchildren.

In middle life Mr. Walton was baptized by Rev. John L. Huffman, and united with the Seventh Day Baptist Church of Dodge's Creek. Later he moved his membership to the Portville Church.

Funeral services were conducted at the church at Nile, by Rev. Wm. M. Simpson, February 7, and burial was made at Portville.

W. M. S.

BURDICK.—Polly Lucinda Lobdell Burdick, wife of Willet F. Burdick, was born in Ingham County, Michigan, January 12, 1842, and died at Nile, N. Y., January 16, 1916.

In early life she came to Allegany County, N. Y. June 18, 1870, she married Willet F. Burdick. To them was born one son, Cordon A. Burdick, who lives near Nile. Mr. and Mrs. Burdick were also foster parents of Mrs. Lizzie Lobdell and Mrs. Louis McClay, of Nile.

In March, 1877, Mrs. Burdick was baptized and became a member of the First Seventh Day Baptist Church of Friendship, where she remained a faithful member till her death.

Farewell services were held at the church at Nile, conducted by the pastor, and the body was laid to rest at Mount Hope, Friendship.

W. M. S.

"Wine opens the damper to let all the fires of evil in a man burn."

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(Continued from page 284)

The third Y. M. C. A. group enjoyed a talk on the life of Lincoln by Rev. H. N. Jordan at their regular group meeting Tuesday evening.—*Milton Journal-Telephone.*

NORTH LOUP, NEB.—Word has been received by the church clerk that Rev. W. L. Burdick declined the call to become pastor of the church. A call will, according to a vote of the church, be extended to A. L. Davis, of Boulder, Colo. That Mr. Davis is the third one to whom a call is given does not necessarily mean that he is third choice.

The special meetings closed Sabbath night and the next day Mr. Coon left for his home in Michigan, to spend a few days before beginning work at Jackson Center, Ohio. While the results were not what it was hoped they would be, yet much good was done—just how much only eternity will reveal. There is no reason why the work begun should stop here. Why not work unitedly to keep it growing, and eventually—in God's own time—reap a reward in an abundant harvest?

A number of young people met at the home of Mr. and Mrs. Walter G. Rood Monday night to say good-by to Julius Nelson, who had been in charge of the music at the special meetings in the Seventh Day Baptist church. Mr. Nelson made many friends among the young people, and older ones too, whose best wishes will be with him wherever he may be.—

The Loyalist.

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The Sabbath Recorder

Suffering tends to bring us into new relations to men. When Job has found God, and so begun to think and feel in god-like ways, he begins to think of and feel towards men as God does. His captivity is turned when his heart turns in pity and yearning desire to these associates who had not been taught and illuminated in his school. God stops short of nothing else with us. We may be humbled until our pride is gone, bruised till the will is meek, chastened till we are obedient; we may be disciplined into reverence and sober thought and virtuous conduct; but God is not content with these, nor with anything but a love for man like his own. Then our captivity of worldly life, of crushing trouble, of dissolving happiness, of bitter perplexity, of unsubdued spirit, of rebellious complaint, is turned. God, indeed, we need for trust, but equally we need humanity for love and service. There must be a real field for the play of our redeemed powers, as there must be for the discipline of our unsanctified nature. This field is not God, nor heaven, nor our own souls, but this world of men about us.—*Theodore T. Munger.*

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