YOUR CHOICE FREE
FOR ONLY ONE NEW SUBSCRIPTION TO THE SABBATH RECORDER

THE BLUE FLOWER
by Henry Van Dyke
With colored frontispiece, blue and gold inlay. This volume is probably the most widely sold and universally beloved of all Dr. Van Dyke's books. Its underlying motive is the search for true happiness, as symbolized by the rare and beautiful Blue Flower.

Most of the tales are deeply poetic in conception and are told with that delicate feeling and fresh felicity of style which is at the command of this vigorous and fascinating writer.

JOYCE of the NORTH WOODS
by Harriet T. Comstock
Illustrated by John Cassel. A very beautiful woman, married to a drunken rascal, has an experience in an affair of the heart that carries her through joy, misery, the censure of friends and the reproach of her little world. Through it all, Joyce remains the strong, noble aspirant soul that one finds among those who live midst primitive civilization.

The great impassioned love story is handled with rare skill.

MARY MIDTHORNE
by George Barr McCutcheon
Illustrated by Martin Justice. Into the narrow and bleak life of an old New England town come Mary Midthorne and her brother Eric, just from Georgia, headstrong, warm hearted, passionate, human and altogether lovable. Thereupon begins a story of adventure and love-making, of rare tragedy and comedy, of a cousin who is a real villain and gets just that punishment that all real villains ought to get; of two brave, able girls that all heroes deserve to marry; of a cold financier who finally becomes a real man; and much more. Hot-blooded Eric and winsome Mary Midthorne are flesh-and-blood people whose adventures hold you with bated breath.

THE MISTRESS OF SHENSTONE
by Florence L. Barclay
As this delightful love story, a worthy successor to THE ROSARY, we follow the fortunes of the young and lovely Lady Ingleby, recently widowed by the death of a husband who was never capable of really understanding her. While rusti­cating incog in the country, she meets her heart's delight under the simple and classic name of 'Jim'—in reality an Earl—and these two proceed to fall deeply and rapturously in love with each other. When he learns her identity, a situation of singular power and fascination is developed, which Mrs. Barclay handles in a masterly manner. A most absorbing and unusual story.

BEN-HUR: A Tale of the Christ
by General Lew Wallace
This is a famous religious-historical romance with a mighty and brilliant pageantry, thrilling action and deep religious reverence. It is hardly necessary to give an outline of the story, for every one is familiar with the "Star of Bethlehem and The Three Wise Men," and the wonderful description of the "Charriot Race" and "Christ Healing the Sick on the Mount of Olives."

Your choice of the above volumes sent postpaid on receipt of one new subscription to the Sabbath Recorder, paid one year in advance.

SABBATH RECORDER :: :: PLAINFIELD, NEW JERSEY

The Sabbath Recorder

August 3, 1914

Harvest Prayer

REV. H. D. CLARKE

Lord of the harvest! now to thee
With thankful hearts we come to sing
Of thy rich bounty, given with free
And liberal hand. O God, our King,
Accept our praise, our thanks receive,
And meet with us on this glad day,
As now the first fruits of our love give
On thine own hallowed shrine we lay.

Some months ago, in early spring,
In summer, thou to us didst give
Warm sunshine and refreshing shower;
And now in harvest rich with wheat,
And ripened fruit, and bursting shell,
We gather here thy praise to speak,
The greatness of thy mercy tell.

But greater yet, in mercy given,
Is thy pure love in Christ revealed,
A foretaste of the glorious heaven
Awaiting those whom thou hast sealed.
O harvest home! eternal rest!
Where angel feet so long have trod,
Bring us at last, with others blest,
To thee, our Savior and our God.

Contents

Editorial—"The Closed Door and the Open Door"; Reduced Rates on All Our Books; The Most Successful Publisher; Have We Forgotten the Ministers' Fund? Pray for the Righteous.... 46

FOR THE HOME... 47

Editorial News Notes—Conflict­ing Opinions; Virginia in Vote on Prohibition; Another Crisis in Europe 48

Conference News 132

The Sabbath and the Family 133

Insurgent in Colorado 134

Sabbath School—The Sabbath as the Family Weekly 135

Sabbath School—The Sabbath as the Family Monthly 135

Recent Literature 135

A Book by a Servant of the Lord 136

"Seventh Day Sabbathians" 137

"WOWAN'S WORK"—A Singer Under Poetry 140

ACHIC's PAGE; TEDDY BARROWS, F. D. 143

Golden Wedding 145

SEPTEMBER SCHOOL—World Wide Bible School 146

Wheat News: Some Festal Notes of the Home Board; Sabbath School Lessons: Among the Scattered Sabbath Keepers of the Southwest 147

INDEX A TESTIMONY 148

Salemville 148

General Conference 149

Youth People's Work—Our Social Life 149

Child's Peace—Teddy Barrows, F. D. 148

Golden Wedding 151

SEPTEMBER SCHOOL—World Wide Bible School 151

Wheat News: Some Festal Notes of the Home Board; Sabbath School Lessons: Among the Scattered Sabbath Keepers of the Southwest 151

INDEX A TESTIMONY 158

Salemville 160

General Conference 160

Youth People's Work—Our Social Life 160

Golden Wedding 163

SEPTEMBER SCHOOL—World Wide Bible School 163

Wheat News: Some Festal Notes of the Home Board; Sabbath School Lessons: Among the Scattered Sabbath Keepers of the Southwest 163

INDEX A TESTIMONY 164

Salemville 164

General Conference 164

Youth People's Work—Our Social Life 164

Golden Wedding 167

SEPTEMBER SCHOOL—World Wide Bible School 167

Wheat News: Some Festal Notes of the Home Board; Sabbath School Lessons: Among the Scattered Sabbath Keepers of the Southwest 167
American Sabbath Tract Society
EXECUTIVE BOARD
President—Stephen B. lamk, Longview Ave.,
Yonkers, N. Y.
Recording Secretary—A. L. Tinsworth, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield,
N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J.,
the second first-day of each month, at 7 p. m.

THE SABBATH VISITOR.
Published weekly, under the auspices of the Sabbath
School Board, by the American Sabbath Tract Society,
at Plainfield, N. J.
Terms
Single copies per year, 50 cents
Ten copies, or upwards, per copy 40 cents
Campaigners will be addressed at The Sabbath
Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.
A quarterly, containing carefully prepared articles
for the International Lessons, conducted by the
Sabbath School Board. Price, 25 cents a copy a year; 7 cents
a quarter.

Address communications to The American Sabbath
Tract Society, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY
BAPTIST SCHOOLS.
A quarterly, containing carefully prepared articles
on the International Lessons, for Junior Classes.
Supported by the Sabbath School Board. Price, 15 cents a
year; 7 cents a quarter.

The regular meetings of the Board are held the third
Monday in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY.
President—Rev. W. C. Whitford, Alfred, N. Y.
Executive Committee—Prof. A. B. Keeney, Alfred, N. Y.;
Rev. E. F. Saunders, Plainfield, N. J.; Miss Leona
H. Lea, Plainfield, N. J.; Prof. C. A. Phillips, Plainfield,
N. J.
Recording Secretary—Rev. E. F. Saunders, Plainfield,
N. Y.
Corresponding Secretary—Rev. Theo. J. Van Horn,
Dodge Center, N. Y.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.

The regular meetings of the Board are held in Feb-
uary, August and November, at the call of the President.

THE SEVENTH DAY BAPTIST CATALOGUE.
Next session to be held at Plainfield, N. J., Aug.
18-23, 1914.

President—Prof. A. B. Keeney, Alfred, N. Y.
Recording Secretary—Rev. E. F. Saunders, Plainfield,
N. Y.
Corresponding Secretary—Rev. Theo. J. Van Horn,
Dodge Center, N. Y.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Published yearly, by the Sabbath School Board of the
Seventh Day Baptist Church.

The regular meetings of the Board are held in February,
August and November, at the call of the President.

THE SEVENTH DAY BAPTIST CATALOGUE.
Next session to be held at Plainfield, N. J., Aug.
18-23, 1914.

President—Prof. A. B. Keeney, Alfred, N. Y.
Recording Secretary—Rev. E. F. Saunders, Plainfield,
N. Y.
Corresponding Secretary—Rev. Theo. J. Van Horn,
Dodge Center, N. Y.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.

The regular meetings of the Board are held in Feb-
uary, August and November, at the call of the President.

THE SEVENTH DAY BAPTIST CATALOGUE.
Next session to be held at Plainfield, N. J., Aug.
18-23, 1914.

President—Prof. A. B. Keeney, Alfred, N. Y.
Recording Secretary—Rev. E. F. Saunders, Plainfield,
N. Y.
Corresponding Secretary—Rev. Theo. J. Van Horn,
Dodge Center, N. Y.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.

The regular meetings of the Board are held in Feb-
uary, August and November, at the call of the President.
are two open saloons, running early and late every day but Sunday! These saloons never close for hot weather. They never observe business hours, but run far into the night and trap their best customers of coin from them when they are dragging to ruin. Go by their doors on any evening after working hours are over and you will be surprised at the crowds that stand there three or four deep before the counter or sit about the tables. These dens of iniquity are established and doing their deadly work by the authority of a Christian state and under the sanction of a Christian city! Their hours of opening and closing are every agreed by them, and they can show documents allowing them to run almost all night, and while, the church doors of some of those who give such permission are locked, and church rooms dark and cheerless nearly every evening! Yes, our cartoon tells a story that is all too true. Would that its story could be so vividly told in every town and city of America that the people would be awakened to the iniquitous conditions in a Christian land and aroused to a united effort to throw church doors wider open, and to close forever the doors of the saloons.

***

Reduced Rates on All Our Books

The American Sabbath Tract Society has taken an interracial of the cloth bound books in store at the publishing house, and proposes to sell them at reduced rates, in order to get them into the hands of our people. Some of them have been on hand for years, awaiting orders from readers of Sabbath literature, and the board thinks that if the price is an obstacle to their being in use in Seventh Day Baptist homes, it will make whatever reductions it can, in order to get them into circulation. Nearly all of them have been kept in the original wrappers, and are in good condition.

We give the list here, and the number on hand of each kind, with the original price and the price at which they will be sold while they last. Ten books of a kind have been reserved for denominational files. These are not listed, so our readers will understand that the numbers given below represent all we have to spare. These will be sold at the price given, to the first applicants so long as they last, and when the list is exhausted, there will be no further chance to buy. Now is your turn. Next week, even, may be too late.

**LIST OF CLOTH BOUND BOOKS ON HAND AT THE PUBLISHING HOUSE JULY 21, 1910**

<table>
<thead>
<tr>
<th>Title and Author</th>
<th>Quo-Old New Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical History of Sunday Legislation, Lewis (1888)</td>
<td>$1.25 $0.75</td>
</tr>
<tr>
<td>A Critical History of the Sabbath and Sunday Law, Lewis (1903)</td>
<td>1.25 0.95</td>
</tr>
<tr>
<td>Letters to Young Preachers, Lewis (1900)</td>
<td>1.00 0.50</td>
</tr>
<tr>
<td>Sabbath and Sunday: Biblical Teachings, Lewis (1886)</td>
<td>0.90 0.35</td>
</tr>
<tr>
<td>Seventh Day Baptist Handbook Book, Lewis (1950)</td>
<td>0.50 0.35</td>
</tr>
<tr>
<td>The Catholicism of Protestantism on the Sabbath Question, Lewis (1897)</td>
<td>0.65 0.50</td>
</tr>
<tr>
<td>Seventh Day Baptist Council, Chicago (1890)</td>
<td>0.65 0.50</td>
</tr>
<tr>
<td>Life of Gov. Samuel Ward, Denison and Ward (1900)</td>
<td>1.00 0.50</td>
</tr>
<tr>
<td>Abram Herbert Lewis: A Biographical Sketch, Gardiner (1906)</td>
<td>1.15 0.75</td>
</tr>
<tr>
<td>Spiritual Sabbathism, Lewis (1900)</td>
<td>1.35 0.95</td>
</tr>
<tr>
<td>Paganism Surviving in Christianity, Lewis (1892)</td>
<td>1.35 0.95</td>
</tr>
<tr>
<td>Bible Studies on the Sabbath Question, Main (1911)</td>
<td>0.50 0.35</td>
</tr>
<tr>
<td>Complete Sabbath Commentary, F. H. Bailey (1890)</td>
<td>1.15 0.75</td>
</tr>
<tr>
<td>The Sabbath: Thoughts Suggested by the Perusal of God's Word, Brown (1890)</td>
<td>1.35 0.95</td>
</tr>
<tr>
<td>History of Sabbath and Sunday, Lewis (1886)</td>
<td>1.35 0.95</td>
</tr>
<tr>
<td>Eli S. Bailey: Biographical Sketches (1871)</td>
<td>1.50 1.00</td>
</tr>
</tbody>
</table>

***

The Most Successful Preacher

The Christian Herald tells the story of a man who sent a visiting friend to hear Spurgeon preach in the London Metropolitian Tabernacle. When this friend returned, he eagerly asked the gentleman what he thought of Mr. Spurgeon. Quickly came the answer, "Nothing." Of course the man had expected a different answer and was disappointed. Upon being question ed as to his reply the friend said, "No, I was so moved, I felt as if a moment's pause his eyes filled with tears and he exclaimed, "All I can think of is the preacher's Savior!"

This, though not intended as a compliment for Mr. Spurgeon, was indeed the highest commendation any preacher could receive. When a man so completely hides himself behind the cross of Christ that his preaching makes people think only of the preacher's Savior, he becomes most successful as a minister of the gospel. It is a wonderful gift to be able to share the crucified One to a sinful world without detracting from the power of the message by exalting self. Very few have been able to do this, but just in proportion to a man's ability to eliminate his own personality—his peculiarities, his egotism—and to exalt the person and character of Jesus Christ, in that proportion can he be called a successful preacher. Would that we could learn from his gospel so that men who hear might go 'away in the mold of tears, saying, "All I can think of is the preacher's Savior."

***

Have We Forgotten the Ministers' Fund?

Last week, while looking over the Sabbath Recorder for 1909, we found on page 505 of the November number, a letter written by Rev. Judson G. Burdick, telling of his great struggle to become reconstituted, while being laid aside from active work, after years in the limelight of Battle Creek Bailey with the trouble that placed him in a wheel-chair for the rest of his days. After speaking of his hope that he might yet be permitted to go on with his work, and telling how he loved his garden sitting in his chair, he referred to the subject of providing for superannuated ministers. From that article we can see that Brother Burdick had this matter upon his mind, and that after reading an article in the Recorder on ministerial salaries, he promised himself he would no longer put off that which had been pressing on his heart for years. He felt that while he was deprived of doing the ministerial work he so much loved, perhaps the Lord had another work for him to do, and he said, "In this time of leisure, I am going to take it up. For years it has been on my heart, and now I put personal considerations aside, and ask our churches to do justice where, in our lazy days, we have never yet done what simple justice demands of our people."

After a brief reference to what other denominations had done, Brother Burdick proposed that each year, on the Sabbath nearest to Christmas day, all our churches should make special offerings for a fund, the income of which could go to support our aged and infirm ministers.

This letter started quite a correspondence through the Recorder, which ran into the year 1910, and contributions from several sources were sent to the Memorial Board for this fund. One of the largest bequests to the fund, we understand, came through the influence of Brother Burdick. The work was thus well started, and the gifts since then, added to the bequest of Mrs. Charles Potter for $1,000, amounted last year, according to the report in the Year Book, to $3,839.77.

We fear that in the rush of business and in the pressure of demands from other denominational causes, this much-needed fund may be forgotten. Since that first year after Brother Burdick's appeal, we remember no Christmas offerings for the fund, and we are certain that gifts to the Memorial Board for the Ministers' Relief Fund this year are few and far between.

Other denominations have been pushing the matter with vigor, and hundreds of aged ministers, who have spent their working years in self-sacrificing toil for the Master, are already being left in their old age. This is as it should be, for Seventh Day Baptists cannot afford to neglect their aged leaders. The scarcity of young men for the ministry will trouble us more than it does now, if boys see that after spending years for the churches, on small salaries, they are likely to be dropped, in old age and left to shirk for themselves in poverty and helplessness.

***

Pray for the Right Spirit

Conscious of the fact that the coming Conference will have to do with questions upon which there are wide differences of opinion, several have expressed fears that friction may arise from each bringing injury to our good cause. Brethren, let each be forewarned that his forenoon is to be forewarned. If we feel sure that questions are coming before the Conference, upon which good brethren are likely honestly to differ, each one should fortify himself beforehand against manifesting an uncharitable or dogmatic spirit. Let us all pray for a fresh infilling of the Holy Spirit.
Virginia to Vote on Prohibition

On September 22, less than two months hence, the Old Dominion will vote upon the question of state-wide prohibition. Seventy-three thousand of her citizens have petitioned for such an election. This means the people will send more signatures than were needed to secure the vote, and ought to be a sure prophecy of victory.

It is believed that Virginia could vote now, the amendment would surely carry; but a sixty days' campaign is ahead of its people. With all the forces which a nationwide liquor league can bring to bear upon the issue, and the citizens must be up and doing. Money and whiskey will be dealt out freely to the large negro population and to the poor whites, to defeat the measure.

We shall all watch Virginia with anxious eyes until the vote is taken. Two prohibition States side by side will make it all the easier to enforce laws against notorious and persistent violators.

Another Crisis in Europe

Again all Europe is distressed over the prospects of war, and the minds of the world are turned that way to see if there is any remedy. It really is discouraging after all the world's efforts for peace and after the high hopes of the Hague movement for arbitration, to see how easily our nationgoes to arms when the slightest diplomatic collision justifies a spat in a magazine of powder. War! War! War! is the cry on every hand, and the rapid mobilizing of armies, rather than the gathering of peaceful arbitrators, is the first thing thought of when misunderstandings arise.

It seems that the smouldering fires of the Balkan War have been fed rather than quenched, until an outbreak that threatens to become a great conflagration has come. Austria-Hungary, jealous over the advantage given Servia in the Balkan adjustment, and possibly stirred to anger over the assassination of her young Prince and Princess, finds it easy to make humiliating demands upon Servia to force a quarrel, even though Servia was not to blame for the assassinations. Everybody knows Austria-Hungary would long ago have crushed Servia if she had dared to do so. But Russia, grim and terrible as a watchdog, has long stood by to prevent such a deed. She will not permit the Servian country to be turned into a province of the Austro-Hungarian monarchy without a fierce struggle. Russia has had an stake at that country that once belonged to the Turks as has Austria-Hungary, and by her diplomacy has succeeded, in years past, in turning not only Servia, but Rumania, Greece, Montenegro and Bulgaria against Austria-Hungary.

The latter nation's defeat in her effort to secure a seaport on the Aegean during the Balkan War, and her change in the enlargement of Servia which prevents her gaining of territory to the southward, has undoubtedly added fuel to the fire.

An attack now on Servia by Austria-Hungary will be likely to precipitate a widespread conflict between the nations of Europe. As we write, the news comes that an invasion of Servia has already begun, and the one ray of hope now is that mediation may succeed in localizing and limiting the conflict to the nations immediately involved. Great Britain, France and Italy stand ready to use their influence to this end, but Germany's attitude is not so hopeful. Sir Edward Grey of England taking the lead, a conference is called to act instantly on a request to suspend military hostilities that has been made. No one can foretell what may be the conditions in Europe by the time these reach their readers. But all peace-loving peoples will earnestly pray and work that war may be averted. It may be that Russia has sufficiently recuperated, since her crushing defeat by Japan, to be able to make effective protest against further spoliation of the Balkan countries by Austria-Hungary. She is now a much stronger nation, and many people entertain the hope that Russia may be successful in holding back Austria-Hungary, and that the trouble may spread no farther.

The demand of Austria-Hungary upon Servia, that Austro-Hungarian officials be allowed to go over into Servian territory and take part in the suppression of agitation and in the punishment of agitators, is considered from an international standpoint as extremely arbitrary. It is a demand that no nation could grant without renouncing its own sovereignty. Servia has acted in a most conciliatory manner, granting every point in Austria-Hungary's
demands, excepting this one, and it seems to be the world's verdict that the Vienna government has been overhasty and dictatorial, and that it has no sufficient ground for threatening the peace of all Europe. To precipitate war on such a flimsy pretext is a crime against civilization, and in the eyes of the world Austria-Hungary is the criminal.

Everybody will be glad to know that thus far negotiations for peace in Mexico are moving along finely. Good progress is being made for the transfer of the government to the constitutionalists. Zapata is expected to cooperate, and hope is now entertained that the new government will be installed in Mexico City by the middle of August. May these hopes be fully realized.

A chaplain to minister to the men of a great industrial plant is something new under the sun. According to current reports the great Cambria Steel Works Company of Johnston, Pa., has employed one for the religious instruction and spiritual good of its employees.

The Anti-Saloon League of America is planning for a world's temperance day on November 8. It is to be a nation-wide temperance educational movement, and excellent literature for Bible schools and temperance programs is being prepared to use on that occasion.

We are glad to know that Secretary Daniels has not yielded to the demands of some of the officers, but has held out firmly in the face of abuse and ridicule heaped upon him for his order prohibiting the use of intoxicating liquors on Uncle Sam's battleships. Only one other nation enforces such an order in its navy. That is Norway.

Good. We see by the papers that a one-dollar/bottle law in West Virginia, which was put out of business by the new prohibition law, has been changed into a packing-house. We are glad that "beef has a better standing than beer" in the Mountain State. But isn't it strange that breweries have to go out of business in States where "prohibition does not prohibit"?

It is claimed that during the first year of the income tax law's operation $71,000,-

00 was realized from that source. More than half of this was paid by New York, Pennsylvania and Illinois.

After the criticism of our government, it turns out that, under this administration, the receipts from customs and income tax have exceeded our ordinary expenditures for the fiscal year by the enormous sum of $33,784,452.07. This will go far toward the payment of bills for the Panama Canal for the year, amounting to $34,826,941.

The reports for the year show that the Presbyterian Church in the United States has received into membership by profession 94,470 persons, and 15,561 have been restored, making 107,860 in all. The net gain is reported at 48,618.

Elihu Root, United States Senator from New York State, has made the announcement that after his term expires, in March, 1915, he will not be able to serve any longer as senator. For fifteen years Mr. Root has made national affairs a marked figure in the movement for international peace. Since his election to the Senate, in 1908, he has been a prominent leader in Congress. He is a powerful advocate of the League, and advises him to retire from public service.

Conference Meals

Arrangements have been made by the Conference Committee of the First Seventh Day Baptist Church of Alfred whereby a "Season" or twelve meal ticket may be procured for $3.00, or at the rate of 25 cents a meal. These tickets will be transferable, that is, each ticket will be composed of twelve coupons, each coupon being good for one meal at any time during the six days. Single meal tickets will cost 30 cents. A lunch room will also be conducted where light lunches will be served. In the permanent lunchnas and consisting of sandwiches, tea, coffee, milk, ice cream, etc.

Any young people wishing to wait on table for their meals will kindly communicate with Mr. and Mrs. James E. Goodwin, Alfred, N. Y., committee on waiters.

Curtis F. Randolph, Chairman Commissary Committee.

Insurrection in Colorado

Editor Sabbath Recorder:

Some time since, I sent you a communica-

tion regarding the industrial war in Col-

rado. The communication was sent just follow-

ing the battle of Ludlow and Heckla, when the Insurrection had assumed an alarming proportions. We have exceeded our little prospect for anything better in the immediate future. I have been thinking for some time that I ought to inform RECORDER readers, who doubtless are interested in the welfare of Colorado, of the outcome of the trouble, and the present condition of the insurrection.

At the time the former communication was sent, the state troops were in the field. To recapitulate, the strike situation had become so serious that it was necessary to recall the National Guards. They were first sent to the southern, or Trinidad district, October 31, 1913, under the command of Gen. John Chase, to prevent the massacre of mine guards in that district, by the Union miners. The troops numbered from six to twelve hundred—never more than twelve hundred at any one time on this territory, which these troops were to police and hold in check, was somewhat larger than the State of Connecticut. They were in the field about six months, most of the time without pay, because Mr. Keenahan, the state auditor, who sympathized with strikers, would not sign the warrants of these troops.

While the National Guards were in the field, in direct disobedience to the order of the Governor, the strikers hid their arms for future use as soon as a time when the troops should be recalled home. After the troops had been in the field about six months with no serious disturbance, nearly all the state guards were withdrawn, all save out of forty-four. No sooner were these out of the field than the insurrection began again with increased determination to wipe out the miners and mine guards and destroy the mines. The attack was at once made on the National Guards who remained at Ludlow. The strikers, to the number of several hundred, who had previously hid their arms and who had been lying low in the Ludlow tent colony during the presence of the troops, suddenly resurrected their arms and demolished the fierce attack of extermination on the forty-four guards who remained on guard at Ludlow. Thus came the Ludlow battle, which has gone into history as one of the most treacherous and unnerved for massacres that ever happened on Colorado's soil. This burning of the tent colony, the killing of the men, the mortifying of the women and children, which crimes the National Guards were accused of, were committed by these strikers.

It was only for the heroic attempt of the militiamen, under the fire of the miners, to rescue the women and children of the miners, many more would have been killed. This outbreak caused the Governor to hurry back into the field the state troops.

At this juncture the Denver daily papers belonging to the Typographical Union, took sides with the striking unions, and published many inflammatory anarchistic editorials and downright falsehoods, which incited the strikers in the northern field to arms and caused the outbreak which resulted in the attack at Heckla, near Boulder. This state of affairs that called out our religious leaders.

Now about the present situation. About the time of the battles mentioned above, Lawson, international board member of the United Mine Workers of America and the leader of the strikers, published the statement that a war of extermination would thenceforth be conducted by the strikers, and Doyle, secretary of the same organization, instructed the officials of local unions, by wire, to watch the approach of the militia and the approach of the militia and to instantly go back into the field. The object of such watching became apparent. Immediately the miners in armed bands varying in numbers from 50 to 400 began the attacks.

'They first attacked the town of Delagua from the hills and killed three men. Then they dynamited and burned the buildings and equipment of the Empire, Southwestern, and Green Canyon mines at Aguilar. They then dynamited and burned the buildings and equipment of the Empire, Southwestern, and Green Canyon mines at Aguilar. They then dynamited and burned the buildings and equipment of the Empire, Southwestern, and Green Canyon mines at Aguilar. They then dynamited and burned the buildings and equipment of the Empire, Southwestern, and Green Canyon mines at Aguilar. They then dynamited and burned the buildings and equipment of the Empire, Southwestern, and Green Canyon mines at Aguilar.
the tipple of the McLaughlin mine, and fired many shots into the buildings at Maitland. They forced the miners to the store buildings at Rocksvilie and carried away arms and ammunition. They attacked the buildings and dwelling houses at the Chandler mine and kept up a merciless fire from the hills for nearly forty hours, killing one man, and finally took possession of the camp after displaying a white flag. They burned, dynamited, and completely destroyed the McNally mine, kept over an almost continuous fire from entrenchments for fifty hours upon the Walsen mine, wounded one woman, killed and wounded four men, and killed a surgeon wearing a Red Cross insignia while attending wounded soldiers on the field. They attacked the Forbes mine with a force of 400 armed men, killed seven miners, and burned everything in sight, including a stable containing thirty-three miles. And last they viciously attacked the Heckla mine near the Boulder, mining and wounding three men and drove all employees and their families to cover, including the sheriff of Boulder County, for many hours." (Excerpt from Geo. J. Kindel's report to the House of Representatives.)

Conditions became so serious as to render the determination to exterminate the mines and miners, the state troops notwithstanding, as they had already given notice, President Wilson was importuned to send the federal troops into the State. On their arrival the state troops were withdrawn. On the arrival of the federal troops two important orders were issued: (1) that all arms must be delivered up to the government authorities; (2) that all saloons in the strike district should be closed. The saloons are supposed to be closed, the arms of the miners guards are believed delivered up, but the arms of the strikers are an unknown quantity. The present situation, then, remains, that the strike is still on, the unions are only waiting for the troops to be removed, when the arms will again appear, and they will burn, killing, burning and pillage will be renewed.

Figuratively, the situation of these strike districts in Colorado is on the crater of a volcano, the eruption of which may break out at any time as opportunity affords. A special session of the Legislature has been held to adjust matters, but about the only thing of importance that was accomplished was the arranging for money to pay the war debt, and to discuss a compulsory arbitration law. The courts have shown little activity in the matter of indicting for murder the leaders and the men who did the shooting in the insurrection, and it will be many a day before any of them will be haled into court. There are too many political interests at stake, and it is drawing near to another state election. However, I think there is a strong sentiment growing for law and order, and this sentiment will have much to do toward shaping the political situation this fall. The better class of citizens of Colorado feel that something must be done toward lifting the State out of this present insurrectory condition and making it impossible for such a condition ever to exist again. The whole political situation seems to be narrowing down to these two propositions: "law and order" on the one hand, and "recognition of the Union" on the other.

It does seem strange that so many people of influence and seeming intelligence will sit with the leaders of the breaking men and organizations of the State. Doubtless many are led astray by the anarchistic and treasonous press of Denver. Frank Roberson, the noted travelogist, said the other evening in his Chautauqua lecture, "The worst thing about Colorado is its Denver newspapers." In conclusion I will say that eight tenths of the real mine workers who went into the strike four years ago, are not in the strike at all now. The men now are largely foreigners hired by Union leaders to keep up the strike and do the shooting. Many come from the Balkan war and know what soldiering is. They are Greeks, Servians, Monteneigrins, Bulgarians, etc. They are not citizens, even, of Colorado. But as the Union leaders of the nation have selected Colorado as the battle-ground on which to wage the battle between "Unionism" and "Capital," we of Colorado will have to endure the situation, as lamentable as it is, until a proper adjustment of the difficulty can be reached.

F. O. Buroecker,
Boulder, Colo., July 9, 1914.

"A swallow eats six thousand flies a day."

SABBATH REFORM

The Sabbath as the Family's Day
REV. W. C. FITZWORTH
ALFRED CENTER, N. Y.

"The Sabbath was made for man, and not man for the Sabbath." Mark ii. 27.

This is one of those sayings of Jesus which set things in their right light, and put truth in its right relations with a word. In one short sentence, he uncovered the truth which the wrong teaching of years had covered with darkness. The current of religious thought had set the wrong way upon the question of the Sabbath and its observance; he turned the current the right way. His words are a testimony to the value and the perpetuity of the Sabbath, but a rebuke to the method of observance which was common in his time.

The Sabbath is a means to an end, which is the good of man. The traditions of the Jews made the Sabbath greater, and made the less important; and man was to be brought to the Sabbath, very much as leather is stretched upon the last, and made to conform to it.

The whole good of proper Sabbath-keeping is contained in the text; but I wish to use it now as including, in its broad declaration, that the Sabbath is a means to the good of mankind; and the subject upon which I wish to speak at this time is The Sabbath as the Family's Day.

There are two ways of thinking of the revelation of God's will in the Bible. The first is, to think of the Bible as true because God commanded them. By this I mean that we receive the teaching of God's will in the Bible, as the Family's Day cause of the authority of the Bible, because God gave the Bible as a record of His will, the whole Bible, as including, the best for mankind; and the subject upon which I wish to speak at this time is The Sabbath as the Family's Day.

Yet there are two ways spoken of - the Family's Day and the Sabbath. The first is, to think of the Bible as true because God commanded them. By this I mean that we receive the teaching of God's will in the Bible, as the Family's Day cause of the authority of the Bible, because God gave the Bible as a record of His will, the whole Bible, as including, the best for mankind; and the subject upon which I wish to speak at this time is The Sabbath as the Family's Day.

Yet there are two ways spoken of - the Family's Day and the Sabbath. The first is, to think of the Bible as true because God commanded them. By this I mean that we receive the teaching of God's will in the Bible, as the Family's Day cause of the authority of the Bible, because God gave the Bible as a record of His will, the whole Bible, as including, the best for mankind; and the subject upon which I wish to speak at this time is The Sabbath as the Family's Day.

Yet there are two ways spoken of - the Family's Day and the Sabbath. The first is, to think of the Bible as true because God commanded them. By this I mean that we receive the teaching of God's will in the Bible, as the Family's Day cause of the authority of the Bible, because God gave the Bible as a record of His will, the whole Bible, as including, the best for mankind; and the subject upon which I wish to speak at this time is The Sabbath as the Family's Day.

Yet there are two ways spoken of - the Family's Day and the Sabbath. The first is, to think of the Bible as true because God commanded them. By this I mean that we receive the teaching of God's will in the Bible, as the Family's Day cause of the authority of the Bible, because God gave the Bible as a record of His will, the whole Bible, as including, the best for mankind; and the subject upon which I wish to speak at this time is The Sabbath as the Family's Day.

Yet there are two ways spoken of - the Family's Day and the Sabbath. The first is, to think of the Bible as true because God commanded them. By this I mean that we receive the teaching of God's will in the Bible, as the Family's Day cause of the authority of the Bible, because God gave the Bible as a record of His will, the whole Bible, as including, the best for mankind; and the subject upon which I wish to speak at this time is The Sabbath as the Family's Day.

Yet there are two ways spoken of - the Family's Day and the Sabbath. The first is, to think of the Bible as true because God commanded them. By this I mean that we receive the teaching of God's will in the Bible, as the Family's Day cause of the authority of the Bible, because God gave the Bible as a record of His will, the whole Bible, as including, the best for mankind; and the subject upon which I wish to speak at this time is The Sabbath as the Family's Day.
a means to his good, it is righteous, and the demand that man shall keep it is righteous. He declares that man shall not be ground down beneath it, because it is weighted with burdens that do not belong to it, and are not a part of it; but that man shall have it as his blessed right and privilege, given by the same Father who seeks man’s righteousness and peace.

The Sabbath was made for man; for his development, not for his repression; for his liberty, not for his bondage. The statute remains, “Remember the Sabbath-day.” The Lord affirms here that it remains, and must remain while it can do good. It is his God-granted privilege to have one day of the week for rest from his toil. The occupations of worldly pursuits shall be interrupted for one day of the seven. Man must not be utterly worldly and selfish. God loves man more than the universe, more than he loves his laws. It is his God-granted privilege to make to develop, not to depress man. man shall have it as his ‘blessed privilege, given by the same Father who seeks man’s righteousness and his development, for his best manhood and his truest culture.

There are probably many hundreds of immigrants seeking homes, out of nearly every nation in Europe. It takes only two or three generations to Americanize these people, so that you can scarcely trace the distinct nationalities from which they came. After two or three generations, an Irish family ceases to be Irish, and a German family ceases to be German. It matters not how many generations pass, it is rare that a Jewish family ceases to be Jewish. For 1800 years, this people have been scattered over the whole world; they have been ground to powder between the millstones of persecution; they have learned nearly all languages, and become subjects of nearly all governments, but they are Jews still; and it seems impossible to stamp out that peculiar thing about them, that makes them Jews.

Among other causes, I believe the family life and training of the Jews to be very prominent. As was said, the word has probably seen no people whose family training has been so intense, and constant, and fruitful; as the Jews. If you take a little Jew peddling ten years in these cities, with matches, and feather dusters, and whisk brooms, and blacking to sell, many of whom are to be seen every day in all the large cities, you will find him able to read his Hebrew Bible, as fast as any child of ours can read his English Bible. And this is not a language which they use in their conversation; it is a dead language, which is used by no people as a means of conversation, and as the language of everyday life. And much of this they are able to repeat by heart. This is but an incident, but it is characteristic, and shows how intense is the peculiarly Jewish training in Jewish families. It probably would not be true to say that this is the best family culture in the world knows; that it is the best and strongest moral character, and makes the best citizens, and men and women; because it does not. But it does illustrate persistence and care and fidelity in this culture of the family, and shows what such a persistent and careful and faithful training might do if carried out generation after generation in our Christian families.

If Jewish instincts may be obtained in a people as the consequence of such culture, moral and Christian instincts may be obtained as the consequence of a like culture in morality, and particularly that Christian morality which is best expressed in our Lord’s summary of the law, “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.” Again, I believe that we are to look for a partial explanation of this Jewish family culture in the Sabbath, on which the Jews kept; for, but for the opportunities which it furnished, such a training would have been almost impossible.

Marriage and the Sabbath were two of the earliest enactments for humanity,—the one, the source of the family and the family organization; and the other, one of the best friends of the family, helping to build up the home, and promoting the family culture and unity.

It was no fancy picture of the prophet Isaiah, in which he associated the prosperity and independence of the Jewish nation with the observance and the right and strict observance of the Sabbath, in these words:—”If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy-day, and call the Sabbath a delight, the holy day of the Lord, honorable; and shalt honor him, not doing thy pleasure on his holy day, and putting from thy mouth delightful words:—"Then shall thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” When Isaiah said this, he
spoke a truth of more than local application, he said what is true for all peoples. It is true that moral decay is the companion of Sabbath neglect, if it is not the result; and moral decay means political decay, and the lowering of the nation among the governments of the earth. A well-kept Sabbath is a nation's best bulwark against immorality and vice; and it is true that moral decay is the commonest of all the families of our land. If in all the families of our land there should soon rank foremost of all our institutions, there is no surer or better way to do so than by keeping a Sabbath. A Sabbath is a nation's best rest-day legislation. To view the point of rest-day legislation was shown at every discussion through the daily press and other periodicals. The city council proposes to enact an ordinance legalizing sin—that's what it means—we can not help but think it is a high-handed business. The city council in effect says, 'Who is God, anyway?' By the way, the idea of defying God into law is beyond all precedent.

This ardent pessimistic appeal for holding fast to the Sunday law is in perfect harmony with the resolution passed by the Federation of Catholic Societies held in Boston on March 1, 1912: "Resolved, that we are unalterably opposed to any relaxation of the Sunday laws. Sunday is a day of rest to be devoted to the praise and service of God. We hold the safest public policy at present to be to adhere to the rigid observance of the laws now safeguarding the sanctity of the Lord's Day."

"To maintain the observance of the Lord's Day as a civil rest day and a day for religious worship," is the avowed purpose of the Lord's Day League, and those on the Sunday legislation side of the controversy in Baltimore evidently stood squarely on the side of legislation to enforce religious tenets.

The second thing made clear by the Baltimore controversy is the fact that the principles of religious and civil liberty according to the true American principle have many strong advocates among loyal Sunday-keepers. Among these we find clergy-men and Christian laymen, as well as many officials. Here is a just and Christian position taken by the pastor of the First M. E. church of Baltimore: "I do not say that playing baseball is the best way to worship God. If any one comes to me, I will tell him a better way, but I am liberal enough to allow him to decide for himself." One of the city officials expressed himself as favoring the principle of "the state for the state and the church for the church," but he does not believe in mixing state and church matters in politics. Another declared the blue laws to be un-American and opposed to the cardinal principles of the Constitution, which grants the very religious freedom these laws are designed to restrain.

According to the Review and Herald, another pastor said: "We have no right to dictate to the forty-two per cent of the population of the city who have no church connection how they must spend their Sundays. Minority rights must always be respected. Add to the number of persons whom the recent religious census showed to be without church connection, the Hebrew population of Baltimore, and others who do not observe our Sabbath, and I believe that you will find them in the majority. Certainly we have no right to force them to obey laws which are, to say the least, narrow-minded and discriminatory.

One member of the bar objected to the Sunday law on the ground that it violates the principle of religious liberty. He said in the Baltimore American of May 22: "To compel a citizen to abstain on a Sunday, or even a holiday, from kinds of labor the pursuit of which tends to interfere with its observance by others, is fully in reason and within the province of law. But to brand him as a criminal if he engages in any occupation, though it be noiseful and hardy and be carried on unobtrusively and in the privacy of his home, on the ground that it is a 'desecration' of the day, is in effect to punish him for 'nonconformity' to the tenets of others. Such legislation is akin to the old English laws against dissenters from the rites and ceremonies of the established church and in violation of the fundamental principles of our government."

One of the state senators who is an active church worker did not hesitate to say that certain churches in Baltimore were making a great mistake in trying to fasten bigotry and intolerance to religion. He wished he could make certain ministers understand that matters of religion may be taught without the aid of law and the police. He urged these ministers to allow people to enjoy what God has given them in ways of their own choosing, rather than attempt to drive them to church with policemen's clubs.

Among other statements published we find the following taken from Baltimore papers: "Seventh-day Adventists are the only true Sabbath Day church in the city of Baltimore. They are steadfast in their efforts to fasten bigotry and intolerance to religion. They are not the only church in the city. Many other churches in the city are not as rigid as they."

The council of the Seventh-day Adventists published a statement in the Review and Herald: "It matters not whether I am Protestant or Catholic or Jew, I, like any other citizen of this country, have the right to protest against any attempt to coerce me into accepting a belief that is not my own. "If members of the Lord's Day Alliance want to observe Sunday afternoon in their way, there should be no law to restrain them from doing so. On the other hand, it is manifestly improper that the Lord's Day Alliance should be permitted to compel those who choose to disagree with their view to conform with their requirements."

Under the title, "The Issue Made Clear," the editor of the Star, May 19, expresses a doubt as to whether Baltimore stands ready to decree that, if some of her citizens will not go to church against their will, they shall continue to be prohibited from finding healthful amusement, as a punishment for their nonconformity. "It is the issue of religious liberty versus the same sort of persecution from which our ancestors fled when they dared the terrors of an uncharted ocean and an untamed continent to found a nation whose fundamental law is liberty of conscience."

Sunday Legislation Literature: A Book Notice

CORLISS F. RANDOLPH

SABBATH THEOLOGY: A REPLY TO THOSE WHO INSIST THAT SUNDAY IS THE ONLY TRUE SABBATH DAY. By Maurice S. Logan. Published under the auspices of the New York Sabbath Committee, 31 Bible House, New York City, Copyright, 1913. Entered at Stationer's Hall, London, England. The preface contains the following statement: "Seventh Day Adventists are undoubtedly the ablest and most aggressive champions of the Sabbathl Theology. Hence, for the sake of directness and the added interest which direct controversy lends, and the need in vindicating truth, the discussion of 'Sabbath Theology' is here presented largely in the form of a reply to Seventh Day Adventists."

Nevertheless, the author devotes a large part of each of the twenty chapters of his book to replies to Dr. A. H. Lewis, Dr. William M. Jones, and Lt.-Col. T. W. Richardson. In one chapter special attention is paid to Doctor Lewis's discussion of the calendar in his Sabbath and Sunday, and Doctor Jones's Chart of Weeks. In another chapter is found a discussion of the "Saturday Resurrection Theory."
which embodies replies to Doctor Lewis ("the originator of the theory"), and to J. W. Richardson’s recent revivification of the theory, i.e., the "Sabbatarian Resurrection Theory."

On page 397, the author declares that "[Seven Day] Adventists and S[even]th D[ay] Baptists teach that the Sunday Sabbath is the ‘Mark of the beast’ (Revelation 13), and therefore make it a point to dishonor the day as much as possible.

The book is a sort of macaronic collection of anti-Sabbatarian literature and exposition. It is lacking in logic, coherence, and sequence. Its fundamental purpose is, of course, to further the interests of the New York Sabbath Committee in its efforts to promote Sunday legislation.

The real spirit of the book, as well as its gist, is to be found in the following extracts (pp. 396, 397):

"In all Christian countries the Sunday, or Resurrection-day, Sabbath is so universally recognized as to make the legal establishment of any other day expressly out of the question. Yet there are in most of these countries a small minority, consisting of Jews, Seventh Day Baptists, and Seventh Day Adventists, who make the seventh day of the week Sabbath an essential point of doctrine, and the question arises, is it possible to make adequate Sunday Sabbath laws without violating the religious liberty of these sects?

Sunday laws do not compel labor on other days and therefore do not prevent these sects from keeping Saturday as their Sabbath, the general welfare of society being regulated according to the dictates of their own consciences—and this is all that is strictly involved in the principle of religious liberty. Hence they can not truthfully argue that Sunday laws violate the principle of religious liberty so long as such laws do not compel worship on Sunday.

"The question arises, Should the adherents of these sects be required not to work on Sunday? This is a question of civil, rather than of religious liberty; and civil liberty may be defined as that degree of personal liberty which is consistent with the ‘general welfare’ of society as a whole, and is therefore justly regulated by the civil law. Personal liberty is license when it becomes injurious to the ‘general welfare’ of society; and it is the majority, not the minority, that has the right to judge whether it is or is not for the ‘general welfare’ of society.

"Therefore, in so far as Sunday trans­action of business by Saturday Sabbath observers is adjudged by the majority of citizens to be detrimental to the ‘general welfare’ of society, it may be legally pro­hibited without violating any principle of civil liberty.

The book is crude, and deserving of notice only because of the fact that it is put forth under the auspices of the New York Sabbath Committee, and will be accepted by the large mass of its unthinking readers as sound and authoritative.

"Seventh Day Sabbatarians"

Extracts from report of Rev. T. W. Richardson

Recently a Sabbath-keeper, in North Wales, Dr. John F. Smith, wrote me that the Sunday societies were flooding the district with tracts, one of which, headed "Seventh Day Sabbatarians," (1) said: "This American sect, sometimes divided into Seventh Day Adventists and Seventh Day Baptists, seeks a foothold in England." He suggested that as a Seventh Day Baptist pastor I should write to the two local papers. I promptly did so, but neither would insert my letter. One sent the letter on to the doctor, saying it would interest him more than it did them.

The doctor, however, had asked my permission to send my letter on to other papers. This I was of course only too glad that he should do, and I had sent him a copy. His wife wrote out a number of copies, and the result was that my letter, refused by the two, appeared in nineteen other papers, including two large Liverpool papers, the combined circulation being about three quarters of a million.

My letter was as follows:

Dear Sir: Most Englishmen have a fairly keen desire to see "fair play," even for an opponent. Hence my hope that you will insert this letter.

I have before me some papers that are being circulated in your district. Under the above heading of one of them says, "This American sect, sometimes divided into Seventh Day Adventists and Seventh Day Baptists, seeks to obtain a foothold in England."

As pastor of the "Mill Yard" Seventh Day Baptist Church, London, permit me to contradict this false statement. First, there is no such sect as "Seventh Day Sabbatharians"; second, reference to the book "General Promoter," says that "Sabbatarians" is the old name of the "Seventh Day Baptists" (see, for example, Rees's Cyclopedia of 40 vols.; 1810); third, "Seventh Day Adventists," though they sprang from contact with Seventh Day Baptists, are an entirely different sect; fourth, Seventh Day Baptists, if not excluded the early Christians and the apostles, are an entirely different sect; and fifth, if it was we (Mill Yard Church) who sought and obtained "a foothold in America," by sending our missionaries there, the first of whom was Stephen Mumford, sent in 1604.

A pamphlet guilty of such gross misrepresentations, and so full of fallacies in its doctrinal statements. Will readers of such literature, just for the sake of fair play, write me for some of our publications, that they may "hear both sides."

This letter was followed by one, given below, by Doctor Smith, going into the subject at greater length. It also appeared in the said nineteen papers. I enclose the one cut from the Wolverhampton Express and Star.

If we had the means and trustworthy men to do the work, we should "flood" England with our literature, to counteract the influence of such sects.

We have just had printed 20,000 of my last tract, "Perplexed!" a copy of which I will enclose.

In the commandments of God, and the faith of Jesus.

Yours, etc.

THOS. W. RICHARDSON.

SIR: Lieutenant-Colonel Richardson has very ably confuted the general statements in the literature that have been circulated in these parts. He has been the agent subject in connection with the proposed "Weekly Rest Day Bill" which comes before Parliament next May. A few words in reference to their doctrinal statements will suffice to show that they are equally fallacious.

(1) They charge "seventh day Sabbath-keepers" with "interpolating" the words, "of the week," into the fourth commandment after the words, "the seventh day," which they say the commandment does not indicate either in wording or meaning.

(2) They say that "the seventh day of the week" is an unscriptural name for the Sabbath.

(3) That the seventh day of the commandment is the last day of the six days work previously mentioned and not in relation to "the week." All these statements are clearly proved to be false, and the fact that the "Sabbath" preceeds "the first day of the week." It also appears that Sunday-keepers are equally entitled to call themselves "seventh day Sabbatarians" with those who keep Saturday. This, according to the usage, was "Sunday," and thus the first day of the week and "Sunday," the day preceding it, is the seventh (see texts before quoted). It is not only true, but is extremely absurd.

The bill before mentioned is decidedly religious in character. The object of the society promoting it, as stated in its constitution, is to promote federation action throughout the empire in the Christian Sunday for all sections. Under the bill it will be possible for any person to perform any act of labor on Sunday, except in the case of a man himself or his own house. No one may employ another on Sunday in a factory, even though both observe that Sabbath.

If a member of the Jewish religion (but not a member of the Christian religion) closed his shop on the Saturday, he may open on Sunday if the local authority so decide; but only to serve Jewish customers, and all the assistants employed Jews if the shop may not remain open after 11 a.m. The exemption may not be granted at all; it depends on the attitude of the particular local authority concerned. If granted, it may at any time be withdrawn. It is not to be given as a right (although every man has a God-given right to exercise his own religious convictions. Rom. xiv, 5), but only as an uncertain favor.

Again, the neighboring public (whether Jew or Christian) need not ask any customer what his religion is; but if the Jewish shopkeeper makes a mistake as to some one who is not a Jew, he may forfeit the permit to keep open even a quarter of the day. Further, the bill extends to Day Baptists, and Day Baptists, as pastors are employed in domestic service, caretakers, and watchmen, provided that the period during which such employment may be required is not more than seven days. It is not by any means to deprive them of reasonable leisure, nor of opportunity for the enjoyment of religious privileges. Who, if his work is unavoidable in domestic service, and what is reasonable leisure? The Home Secretary, or the servant, or the employer? The laws have been vague in this matter, and broad, that the courts have been unable to decide the law.

Of course, the local authorities have the right to enter any premises on which they have reason to suspect that the law is being broken, so that households where servants are employed may be searched. M. a few words in reference to their doctrine, shall be expected to be exhibited at any time on Sunday for the purpose of ascertaining whether the domestics are doing any work at all.

Surely, this is religious legislation enough. It may be generous if the ethics of religious bigotry are to be preserved; but it is not obtained through any book or society. There is no book that some have read, nor is there a society that some have heard of.

John F. Smith.

Doctor of Science, etc.

Prestatyn, March 18, 1914.

[This correspondence is now closed.—En. & S.]

"Be generous—bread that is cast upon the waters will return after many days."
**WOMAN'S WORK**

**MRS. GEORGE E. CROSLEY, MILTON, WIS.**

**Contributing Editor**

**A Summer Prayer**

Oh, send thy summer to my soul,

- Lord of the changing times; Make thy grand music o'er me roll From sea and river chimes; Grow in my heart and soul, good and great, Like thriving corn and songful wood.

I lift my weary eyes to thee, My Savior and my King; Extend thy bounties unto me, And teach my heart to sing. My times are under thy control, Lord, send thy summer to my soul.

-Marianne Farnham

**Mrs. Shepherd Tells Her Experiences**

"Experiences? Well, yes, I've had some; livin' East and West and all around, like I have, where the' was big churches and where the' was little ones, and sometimes where the' was no church at all; a body'd be pretty dumb that wouldn't pick up some things as they went along. And yet I don't know just what I could say that'd be any help to you in your missionary work. Bein' as you're just beginnin' I might tell you about our missionary society out in Brookville. I count that amongst my experiences (tho' experiences don't mean much to anybody but them that has 'em). The' wasn't anything so unusual about it, either, when it comes to tellin' it.

"Well, we'd of had any missionary society in our church, nor missionary meetin's nor missionary preachin'. We did not have much of a church, either, for that matter; but the new preacher seemed to think you could not have a church at all without missionary don't, so he announced one Sabbath in the fall of the year for a meeting Monday afternoon to see about startin' a society.

"Now January had been furnishin' a good deal of weather that year, and that Monday she gave us a sample of what she could do. But five of us got together, an' we stood there a shiverin' (the janitor had forgot to make a fire for us). I remember Mrs. Hardin says 'Give five women, a blazard and a church with no fire, how much of a missionary society can we expect?' Of course we said, 'None 't all.' Mrs. Stafford, down on her knees tryin', to get a fire started, says, 'That all depends on the women.'

"Which don't promise much for this society, then,' Mrs. Hardin says.

"There's one thing sure, we can't do anything today,' Mrs. Smith says, 'you're wastin' kindlin' as well as effort, Mrs. Stafford.

"We must wait till Sister Rowland comes, and we may as well be comfortable,' Mrs. Stafford says, and started after some wood.

"I'm not goin' to discourage Mrs. Rowland,' Mrs. Smith said, 'but she won't have so much enthusiasm after she's been here a spell.'

"Mrs. Graham said she did not believe we could have a missionary society in Brookville, 'cause folks didn't believe in it. You can see about how anxious we were to have a society. Jist then we see Sister Rowland comin'. Mrs. Graham said she couldn't understand how such a handsome woman as her ever come to marry a preacher.

"I can understand, after seein' the preacher, I says, and anyhow, I reckon the Lord made the handsom' folks as well as the humlye ones an' he probably expects 'em to serve him jest the same, I says.

"Well, Sister Rowland come in that day a smilin' as happy as you please, an' never said a word about how cold it was an' how few had come, an' all; but jest looked around an' says, 'Five of you! That's splendid. Let's draw our chairs close together, around the fire, we can talk better that way. Now I want to know just how you feel about havin' an auxiliary society.'

"I don't know anything about it, I says, but if you think we ought to have one I'm willin' to do my part. I don't know what 'would be, more'n to come to the meetin'. That's a very important part, she says, and I felt real satisfied.

"I've no objection,' Mrs. Hardin says, but I believe you better call it something else.'

"But how can you call a missionary society something else?' Sister Rowland says.

"No, I do not want to start under false colors. It must be known for just what it is.'

"'I'll come and pay,' Mrs. Stafford says, 'but don't ask me to do anything in meetin'.'

"Then Sister Rowland set there and told us, like as tho' it was something goin' on in the next town, about the work that is done by the Christian Woman's Board of Missions; about the savin' of all them children, an' how they had to be took care of till they was big enough to look after themselves; and about the women, down in Jamacay, carryin' the stones, to build their church, up the hill on their heads; and how the' wasn't any schools for girls, nor any doctors for the women—she didn't talk very long, just long enough to make everybody with a mite of sympathy in 'em want to help a little, and then she says, 'Would you like to have a part in such a work?' There ever was a woman that didn't want to help folks in trouble. Of course we wanted a part in it, so we said, 'We'll do anything we can.'

"Then she says, real quiet like, 'It seems to me, if we are going to do the Lord's work, we ought to talk with him about it. She says we do that right here in the beginnin'?

"I guess we won't any of us forget that prayer meetin', That was an experience, too. I felt like I had been up on the holy mount. Any place where we meet God is a holy mount, ain't it? Anyhow, we never've been jest the same since then. All the success we had come from that meetin' and others like it; and that will have to be the first thing and the regular thing with you, too, if you do much good. It's like this, it seems to me: You remember that when Jesus fed the five thousand, how he gave the bread to the disciples and they passed it on? They couldn't have fed the people if they hadn't been close by, where Jesus could give it to 'em. And no more can we use us if we're around on the outskirts of the crowd, instead of near him and tryin' to understand what he wants done and waiting to receive what he has for us.

"Well, it took all the members we had to fill the offices, but we organized; and, all bein' officers, we felt pretty much responsible for that auxiliary society. If there was to be any plans or any programs they'd have to be ours, for there wasn't any 'they' to shift things onto. And if there was to be new members we'd have to find 'em and if 'twas to be a prayin', believin', real in earnest society, then we'd have to make it that ourselves.

"I've found out since, that it don't make any difference whether there's five or fifty, the society'll be just what the members be and not much better, and every one counts one way or the other. I don't know as I would pick out five women that would be likelier to not succeed, but we found out that we wanted a society and the next thing was to find out how to have one. So we took the Tidingses that Sister Rowland give us and studied 'em like as tho' they'd been school-books, and we met together three or four times (we learned afterwards that we'd been havin' executive meetin's; they are mighty important, whatever you call 'em).

"As I was sayin', we got together to pray and plan for that meetin' we was goin' to have. I forgot to tell you that Sister Rowland says she was called away and never got to go to one of those meetin's. We thought we had everything ready when it came to meetin' time, but we all at once that it takes folks to make a meetin', no matter what else you have; and I asked 'em how we was goin' to get the people to make the meetin'. Mrs. Stafford says, 'What made you come the first time?'

"'Cause Sister Rowland talked to me about it and then the preacher made it so important.' It turned out that was what brought all of us.

"Let's try and show our friends why we're interested,' Stafford says, and then if the preacher will make it real important some will come, I'm sure.

"Then I told 'em I had something to say. I went to a missionary meetin' once, I says, and I've steered clear of 'em ever since. The women looked so mournful and the light was so dim and religious, and there was such a solemn stillness I didn't want no part in that. I had to take a breath. The speakers' voices broke into the quiet just a little bit, an' then faded out long before they came to them women's ears. (Mebbe that's why they's so sad, so silence, they didn't get.) When it was out, I stood up and spoke just as quiet and proper, and I stayed out. Now then, I don't want to have that kind of a meetin' here. If you do, I won't come, nor ask anybody. If you ain't got
much to say, speak up and let us hear it anyway; and if you could manage to look up once in a while it would help to make us think you believed what you was sayin'. (You see, I don't expect to be on the program too.)

"I can't stop to tell you all we said and done, but it took just about a year to get most all the women in the church into that auxiliary society and a workin' for it as hard as any of us. Of course, we didn't have a great big church but it was growin' all the time; and every time a woman joined the church somebody went to her house and asked her to come to the meetin' with 'em; and she generally come, 'cause she see that was what she was expected to do. When everybody is workin' for 'our society,' it is goin' to build up—can't help it. But it's surprisin' how easy it is to kill it after it is built up; one or two can do that—or—no—I guess that takes 'em all, too, but in a different way. It's like raisin' a heavy bucket out o' the well, we all pull and pull till we get it up, and then if we let go it don't fail to pushin'. So if we had stuck to it and kep' on tryin', things might of been different.

"We knew Mrs. Lampson didn't know anything about missionary work when we made her president, but we thought 'cause she knew so much about parliamentary rules, and was an officer in so many things, that she was just the one, and it would get her interested; but it didn't work that way. She didn't know that church work was any different from other kinds, and never'd got hold of the things, the things that made it different; and, naturally, she couldn't make it go. She blamed us for not helpin' and we blamed her for not knowin'. I did think I'd tell you all about our downfall, after havin' the happiest church and the best meetin's and spendin' our money to headquarters regular for so long, but I believe I'll just tell you o' the things I learned by it. Experience is a real good teacher, but she's too high priced to take lessons from that you can get any other way.

"One thing I learned was that if you want a good meetin' you must have it in a good place, where everybody can see an' hear, with room enough for all that come but not enough to make you feel lone-some. And don't let folks get the notion that the meetin' ain't of much consequence and it can be shoved around to make room for this, that and the other. Just let them understand that the auxiliary society meetin' is an established fact and has a set time. The officers must believe in missions and in God and in givin', whether they have all the other qualities or not.

"I found out that it don't pay to put too much entertainin' into the program. Might as well have a puzzin' that's all spice as a missionary meetin' that's all entertainment and no mission. If folks want entertainin' they'll get it, but they won't come to your meetin' for it. Another thing that I'm right sure about—we don't need all our money to keep up our own church. God never meant us to economize by savin' on missions. And if you should find some poor woman, sometimes, with a comf'table home and respectable clothes, who can't afford to give more'n fifteen cents a month (if she does that) toward savin' the millions and millions that never was a member of a church in Indiana savin' part of their food every day—and them poor, ragged, barefooted, bareheaded folks in Libery, makin' an offerin'.

"What excuse will we make, I wonder, when we meet these folks up yonder (if we should get there) for lettin' them do ten times as much as us, when we're ten times as able? Of course we must take care of the needy folks in this town, and the folks in every town must look after their own, so who is there to care for them across the water but just all of us to gether?

"Sisters, it's a blessed thing to have a part in God's work; if you are not interested it's because you don't know enough about it, that's all; and you've no right not to be interested in what the Lord of heaven and earth tells you to do. Go; get your Yidingses out of the waste basket and read 'em thro' for six months, and see if you don't begin to warm up; and, if all of you would do it you'd have such a missionary blaze a goin' that you'd set fire to the whole church.

"May our Father help us to be as generous as the Hottentots, as earnest as the 'heathan Chinese' and as believin' as Abraham the friend of God."—Mrs. A. S. Brown, in Missionary Tidings.

Railroad Rates to Conference

The railroads of the country decline to make any very special round trip rates to Conference, August 18 to 23, unless the attendance is over 500 and preferably over 1,000.

The certificate plan, which has been in vogue at Conference in years past, is no longer in existence, and such tickets as are sold for large gatherings are limited to ten days from going date. This much to explain the recent rulings of the railroad companies.

The rates to Alfred, N. Y., and return, good for thirty days, will be in effect as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>New York</td>
<td>$13.50</td>
</tr>
<tr>
<td>Chicago, Ill.</td>
<td>22.50</td>
</tr>
<tr>
<td>Adams, N. Y.</td>
<td>16.50</td>
</tr>
<tr>
<td>Bridgeport, N. J. (via New York)</td>
<td>10.28</td>
</tr>
<tr>
<td>Bridgeport, N. J. (via Philadelphia)</td>
<td>17.50</td>
</tr>
<tr>
<td>Milton, Wis.</td>
<td>9.44</td>
</tr>
<tr>
<td>North Loup, Neb.</td>
<td>26.30</td>
</tr>
<tr>
<td>Nortenville, Kan.</td>
<td>30.08</td>
</tr>
<tr>
<td>Westfield, N. Y.</td>
<td>16.00</td>
</tr>
</tbody>
</table>

The above will give you an approximate idea of the cost from the various sections of the country. I would suggest that you consult your ticket agent regarding short summer excursion tickets from the West to New York and return, with stop-over privilege at Alfred, N. Y.

All ministers of our denomination, regularly ordained and in charge of pastorates may secure the clerical rate (one way full fare for the round trip), by applying at the Erie Railroad, General Offices, 30 Street, New York, or the Transportation Building, Chicago, Ill., and identifying themselves, and presenting this notice. Clergymen reaching the Erie Railroad at other points than New York or Chicago should write the General Passenger Agent at either of the above stations, who will authorize clerical rates, at the place where they reach the Erie.

It is expected that through trains will stop at Alfred in both directions on the opening day of Conference, as well as Sunday night and Monday morning following.

WILLIAM C. HUBBARD, Plafield, N. J.

W. A. HOOD, Hornell, N. Y.

CURTIS F. RANDOLPH, Alfred, N. Y.

Committee.

Attention, Secretaries

I am still waiting on your reports. Nearly a dozen important States are still unreported as California to New Jersey, and from Dakota to Texas, how might jog your memory if I should name them all. But this should not be necessary. Will those who have not reported please do so at once, even if the work is not complete? It is coming in so slow and late that I shall not wait to get out a new directory for the coming Conference.

Concerning the reports received, there has been quite a common oversight in reference to the Recorder list. Many say that all or nearly all of those answering the secretary's letter are taking the Recorder, but failing to give the names of those writing, I could not enter them on my list. Will you kindly send me such lists of Recorder subscribers?

About Conference. I am sure you will all be glad to know that we have an hour on the program at Conference at 11 a.m., Sunday. Besides, we may have side meetings in the interests of our work. A number have expressed a desire for this. We hope there will be a large attendance of Lone Sabbath Keepers, and especially a large attendance of our state secretaries, who can derive so much help and inspiration for their work.

This may be our last greeting to you before we meet at Alfred. I desire to thank you all for the interest and effort you have shown, and I can assure you, your labor is not in vain, though it may seem so small and imperfect. We have many reasons to rejoice, and may hope for still greater things in the future, as we become more fully consecrated to the service. Let us complete the work so far as possible for this year, and pray the Lord of the harvest that his sun and rain may do the rest for the ripening of an abundant yield of the golden grain for spiritual garnering.

S. M. COTTRELL,

General Field Secretary L. S. K.'s.
A Testimony

REV. ARTHUR E. MAIN

1. The Bible becomes, to me, more and more an inspired word of God; a sacred record of God's manifestation of himself to and in men, in the measure of their capacity and disposition to receive him; a history of his revealed redemptive purpose, love, and power.

2. Jesus Christ becomes, to me, more and more the great and good God and Father, manifest in the flesh; the highest revelation of God as Creator, Savior, Lord, and Friend.

3. A practical and genuine recognition of human brotherhood, especially Christian brotherhood, becomes, to me, more and more a needed and essential witness to the Divine Fatherhood.

4. The general results of the higher or historical and literary criticism of the Bible, by Christian scholars, are gratefully accepted by me; for the fruit of this critical study is to remove many difficulties, and to bring the Church in accord with the generally accepted truth of today, as we would like to win our great and good God to essential harmony with the whole revealed truth of the Bible, by Christian scholars, are gratefully commended to my communion.

5. If we expect to win the men and women of today, as we would like to win them, to Christianity and the Church, our religion, theology, and ethics must be so reconstructed in form and spirit as to be in accord with the generally accepted truths of modern science, history, psychology, sociology, and philosophy.

6. It is with increasing assurance that I believe, in the spirit, principles, purpose, and work, of the Federal Council of the Churches of Christ in America. My reasons are both general and particular: (1) The movement, in its Declaration of Principles, is thoroughly Christian; and (2) here is an opportunity for us to help promote and to become a part of United Protestantism.

7. I believe in coming victories for all truth, including the Sabbath and believers' baptism, and the growing authority of the Bible, Jesus Christ, experience, and reason, in the mind, heart, and life; and in the final and glorious triumph of the kingdom of God.

8. The Church becomes to me, more and more, a School of Christ our Divine Master; an organization for worship, instruction, growth, inspiration, and service; a society to build up religion among men.

9. Some time ago the Recorder published an article of mine in which the belief was expressed that we ought to offer to all disciples of Jesus a more widely opened door to church membership. This article has been referred to by at least four other writers, and by some in very vigorous terms. But it is my deep conviction that the article in question is in essential harmony with the whole revealed spirit and purpose of the glad tidings of Jesus Christ, and with the New Testament doctrine of the Church; and that the desired spread of every truth for which we stand, and our greatest efficiency in the world's work, depend upon our taking, as churches and as a denomination, some such position.

10. Also, some time ago, there was published correspondence between the Secretary of the Tract Society and the Treasurer of the Federal Council of Churches. A few of us who dissent from the position of the secretary's letter felt especially grieved that such radical private views should be presented to the people in so semi-official way, instead of in an ordinary article. Under the influence of this feeling my short article under the heading "A Reminder" was sent for publication. Some thought that my language was so courteous that no one could take offense; others thought differently. And in this public manner I wish to express my regret that I did that which wounded the feelings of a denominational officer to whom I held in high esteem.

11. Now there are among us, speaking in the large, two tendencies or lines of thought, speech, and action, respecting most of the points, probably, mentioned above. To many of us our new or old points of view are vital, and absolutely essential to our Christian life. Uniformity of belief, here, is impossible, at least at the present time. And this is written to say that it seems to me to be one of the first and greatest duties and privileges of a Church to and in men, in the measure of their capacity and disposition to receive him; a history of his revealed redemptive purpose, love, and power.

Seventh Day Baptists to get at work and prayer for such a union of ourselves that, in spite of differences of judgment and testimony, we all may dwell together in peace and strength under one denominational roof.

Alfred, N. Y., July, 1914.

Salemville

CORLISS F. RANDOLPH

I found Salemville, too, in the midst of her harvest season, with an unusually heavy crop of wheat, the heaviest I have found in Pennsylvania, so far.

Sabbath Day, July 18, was the occasion of the Harvest Love Feast of the Salemville German Seventh Day Baptist Church. The pastors of the church, Rev. Jeremiah Fyock and Rev. W. K. Bechtel, were assisted by Rev. Wm. A. Resser, who, with his little daughter Edna, had accompanied me from Snow Hill to participate in this service.

The church service was preceded by the Sabbath school under the leadership of its superintendent, Christian L. King. After a brief period devoted to the study of the lesson, addresses were made by Rev. Wm. A. Resser, Rev. Jerome Kagariase, and the present writer.

At the church service, following the Sabbath school, Rev. Wm. A. Resser preached a most excellent harvest sermon; and after the church service, the teachers' training class met for its usual weekly session in preparation for the Sabbath-school lesson of the following week.

In the evening after the Sabbath came the usual feet-washing and communion service, conducted by Mr. Resser, assisted by both the local pastors. This double service was noteworthy because of the large number of young people, who partook in it.

The Fall Love Feast, to be held in October, will probably be marked by a session of the German Seventh Day Baptists is always impressive, but never more so than now.

Walter L. Greene, Chairman of the Entertainment Committee.

General Conference

The time is rapidly approaching when the General Conference will meet at Alfred. The people of the First Alfred church extend a cordial invitation to all the churches to send large delegations to the session of the Conference which convenes with them, August 18-24. They are expecting a large attendance and will be disappointed if their hope and expectations are not realized. Let each church be represented.

Letters have already been sent to the pastors, requesting complete lists of delegates as far as possible. It is to be hoped that this request will not be forgotten. Those of you who live in pastorless churches will do well to see that a list of your delegates is sent in by the fifth of August. Lone Sabbath Keepers who may be expecting to come to Conference are especially requested also to notify the Entertainment Committee of your purpose. It will not be amiss for every one who is expecting to come, to drop a card to the committee or at least see that your name has been included in the list from your church. Send us your name, and if later you find you are unable to come, kindly notify us to that effect.

The Entertainment Committee plans to meet the through trains on Monday night and Tuesday morning. Those arriving at other times will find a member of the Entertainment Committee in the parlor of the parish house. Delegates arriving at Alfred on the night trains may like to know that checked baggage and trunks probably can not be delivered at their homes until the next morning.

In Charleston, S. C., the Christian women held a prayer meeting, early one morning, for the advance of missions. Then, two by two, they went out from the church going to canvass the city for new members for their missionary societies. At night they met again—and they had a record of one thousand and one women enrolled. There is power in every hour of every day, anywhere, if Christians will but use it.—The Commonwealth.
**OUR EXAMPLE**

Although Christ's supreme mission was to save the world from sin, yet, in the prosecution of his task while on earth, he became an example for us in every realm of life. He gave us an example of good citizenship in that he obeyed the laws of his country so far as they did not conflict with the laws of God. We know his attitude in reference to his relation to worldly powers from his words, "Render therefore unto Cesar the things that are Cesar's, and unto God the things that are God's."

We see that Christ mingled with all classes of people, from the self-righteous Pharisees and wealthy publicans to the poor unfortunate common people, and thieves. None were too self-righteous, too rich and powerful, too poor or too degraded for him to associate with, instruct and pity, and few were so hard-hearted and calloused by sin, but that his loving personality could touch and soften them. Jesus, with his pure and strong character, could mingle with every one without being soiled. We, as Christian people, should be willing to associate with all grades of society, as long as we can do them good, provided we possess a Christian character and a hold on God strong enough to elevate our associates and to keep us unspotted by their lives. If this old world is ever brought to Christ, it must be through the instrumentality of Christ's disciples.

Christ was a master conversationalist. Who does not earnestly desire to possess his wonderful tact and ability in talking effectively with people in different professions, trades and conditions of life? He was able to turn every conversation concerning material interests into a heart talk about spiritual things. In the course of his social conversation, he could arouse the thoughtless worldling from his spiritual lethargy by portraying for him, in a vivid picture, his poverty-stricken and wealth eaten spirit. Persuasively, with the rich young man, he made him turn away sorrowfully; by his little talk with the woman of Samaria, he implanted within her soul a desire for the living water. What would happen in your community today if the Christian could make his conversation count? We are all prone to spend too much time in talking about our worldly pleasures, ambitions and prospects, and too little time about questions of eternal moment. We should have a sufficient amount of the "good salt" mixed in every conversation. It's a trite saying that "a man is known by the company he keeps," but one might say with equal truth that a man is known by what he talks about most.

Christ is a good example in the matter of conduct. The Christian's proper social conduct presents many problems, but these problems may best be solved in the light of the life and teachings of Jesus. Some might say that Jesus, by his example, sanctioned Sabbath-visiting, that he accepted invitations to dine, not only with his disciples, but also with publicans and Pharisees. As he had no home of his own, he naturally would go home to dinner for which the Sabbath was created. Too many times are our lips closed, our principles compromised, our characters tarnished and our conduct ridiculed because of false rules of etiquette and lack of moral backbone. A great deal of popular comment has been made against Hon. William J. Bryan because he abstains from all forms of liquor, and we admire him because of the moral stand he has taken. And in the long run no Christian will lose anything by being true to himself and to his God in his social life. We need to follow the example of Jesus more closely, that our conversation and conduct may ever be fit expressions of the purest and most Christ-like social life.

**CHRISTIAN ENDEAVOR SOCIALS**

Christian Endeavor societies should be distinguished from other social gatherings by their motive, which is not amusement, but helpfulness. Thus they are the most receptive of all social gatherings. But the supreme end of all Christian Endeavor social life should be the building of Christian character. Whether the immediate purpose of a social be for the sake of raising money, getting better acquainted, or of introducing some honored guest, that social is a failure if it does not make us better, more interested in the affairs of the kingdom and better fitted to seek and to save those within the sphere of our influence.

**THE END OF CHRISTIAN ENDEAVOR SOCIAL LIFE**

Christian Endeavor socials are to be distinguished from other social gatherings by their motive, which is not amusement, but helpfulness. Thus they are the most receptive of all social gatherings. But the supreme end of all Christian Endeavor social life should be the building of Christian character. Whether the immediate purpose of a social be for the sake of raising money, getting better acquainted, or of introducing some honored guest, that social is a failure if it does not make us better, more interested in the affairs of the kingdom and better fitted to seek and to save those within the sphere of our influence.

**IN SOCIAL LIFE**

There should be no proverbial "wall-flowers" at our Christian Endeavor socials. If any one is sorry that he came, this feeling must be completely changed before he goes home.
Gentry, Ark.

In common with much of the West, is harvesting good crops of wheat, oats, corn and fruit of all kinds except peaches. The apple crop is one of the best. The Northwest Fruit Growers' Society held a two days' session here recently and many of its members reported having cleared upwards of $400 an acre on fruit, both apple and small fruit. Those who take proper care of their orchards are successful and prosperous.

The Gentry Church is not increasing in numbers or in Spirituality as we desire, but perhaps, like many other professing Christians, we are not as devoted, consecrated and faithful in our duties as we ought to be. Our services are quite well attended, both preaching and Sabbath school, and the Junior Endeavor society is doing good work. We have recently greatly enjoyed and profited by a week's visit from Rev. E. H. Socwell, who has been in missionary work in the Southwest. He is surely a man with a message, and his forceful, helpful sermons will be long remembered and can not fail to do good.

A word of caution on the Florida colonization scheme. Our advice is, go slow and investigate. After participating in colonization enterprises, I am convinced that of all people Seventh Day Baptists are the most difficult to colonize successfully. After spending several weeks in Florida last winter and crossing from the sea to the Gulf, studying carefully conditions, the people, soil, climate, resources, etc., I am satisfied that people of moderate means and poor people, especially from the fertile prairies of the West, will meet with discouragement and disaster. We visited places in Florida where in years past Seventh Day Baptists have undertaken this experiment in what we believe to be the best part of the State, and we found only deserted, dilapidated houses that were once homes, beautiful and costly, but abandoned. The land is mostly poor soil, if it may be so called, is nearly everywhere sand. To be productive it must be constantly and heavily fertilized. The population is largely made up of negroes, by whom most of the labor is performed. People nearly in or near cities and towns. Some towns like Sanford, Orlando, Lakeland, Plant City and a few others appear to have some thrift and prosperity, while the large cities prosper from the tourist trade, which is immense. While we were at St. Petersburg in February there were 10,000 tourists in that city alone. It is certainly a most delightful country in which to spend the winter.

It would seem unnecessary in this age of educational advantages to warn people from real estate booms, agents and promoters, whose enticing smiles will not come off. As we rolled into Kissimmee, the first and most prominent thing to be seen was an immense billboard upon which in flaming colors was a picture of Uncle Samuel, U. S., just arrived and addressing a beautiful damsel who was temptingly holding up her cheek.

"What town is this, my pretty Miss?"

"This, Sir, is the town you sought. You're welcome here. It's Kiss-im-mee."

We were also handed this poem:

"I've found the land of 'grapefruit' fine—
O that a grove of it were mine!
I'd have such income this way,
And life's hardships would pass away.

"O Florida! thou favored land,
As in the blizzard here I stand,
In frigid clime, I think,
And there I will stay.
In warm sunshine, upon thy shore,
Where blizzards rage, no, nevermore.

"There sweet perfumes upon the breeze,
Borne from grapefruit and orange trees,
Do more and more refreshing grow,
As over pure, cool lakes they flow.

"There zepphis ever come to me,
Bearing elixir from the sea,
And happy people join in throng:
To bless thee in grace and long.

This about Florida is not written to discourage the project mentioned in the Recorder. I did not visit Stuart, consequently can not speak intelligently of that locality; but I found people nearly everywhere disappointed and discouraged. But this class of people is not confined to Florida; it is found everywhere. One thing is very certain: for our children's sake and for the sake of the cause which we profess to hold dear, we should be careful to make our homes among Sabbathkeepers and thus help strengthen and not integrate.

R. J. Maxson.

July 26, 1914.

---

CHILDREN'S PAGE

Teddy Barrows, F. D.

Teddy Barrows swung back and forth on the front gate, while Billy Doane stood close by and watched him.

"Come on, Ted," said Billy, when he could stand it no longer. "What's the fun of doing that? What's fishing?"

"Can't," said Teddy, without looking up. "Not for three days. If you don't believe it, go ask my mother." But Billy had no idea of doing this, and he surely wasn't going to waste any more time on a boy who wouldn't look at him. So he hurried away in the direction of Willow Brook.

"Oh, shucks!" said Teddy, when Billy had disappeared from sight. "I mustn't have tried to doctor that old rooster, then. Suppose I could have gone. It's the dullest day ever. Wish that mouse in the trap hadn't been deader than a door-knob. I know I could have cured him like I did Uncle Ned's squirrel. But Teddy didn't make any more wishes, for just then Bobby's dog from across the street came running up to him, and barked for attention.

"Hullo, Towser," said Teddy, as he stopped swinging. "What do you want? Is it a note?" And he hastily untied the string that fastened a square bit of cardboard to Towser's collar. "Want's me to come over, of course. Is he sicker?"

But Towser only wagged his stub of a tail, so there was nothing for Teddy to do but to go and find out for himself. It had been several days since he had seen Bobby—not since the day he caught cold, and everybody thought he was going to have pneumonia.

"Well, come on, Towser," said Teddy when he had read the note, "I'll beat you across the street.

Bobby was curled up on the couch in the sitting-room. "Sicker?" asked Teddy the minute he spied him. "Want some sugar'n water? If you've got a broken bone in your leg, I've made some dandy splints. And I can tie up a cut or—or—"

"Oh, go long!" Bobby interrupted him, though he smiled a wan little smile. "I'm lots and lots better, but Anna's gone off, and mother's got a headache. And I want somebody to amuse me."

"Humph!" said Teddy. And he looked very much disgusted. "What do you take me for? I'm going to be a doctor, not a clown. But just then he glanced at Bobby's mother, and saw that she did look tired. And she kept putting her hand to her head, so he smiled instead of scowling. Maybe it was his duty to cheer Bobby up.

Doctors had to do queer things sometimes. Suddenly he thought of the baseball puzzle and the new game that Bobby had never seen.

"I'll go get them this minute," he said to himself. And taking his coat from the chair where he had thrown it, he hurried from the room, saying as he went, "Wait just a minute, Bob; I'll be right back. Then you'll be surprised."

And he told the truth. For when he next appeared in the Bee sitting-room he wore a tall silk hat, his big brother's long coat, and a pair of spectacles that were mostly on the bridge of his nose, for there was no glass about them. And he carried an old-fashioned, black bag that fairly bulged out, it was so full.

"I am Doctor Merryman," he announced, with his most professional air. "And I've some splendid medicine in my bag. We'll try it at once." And he proceeded to take out a game of checkers, a puzzle, and various other articles.

Bobby and his mother both laughed. And Mrs. Dee thought, "I do believe that Bobby looks better already. Perhaps I can get a nap now." And she left the two boys to put the baseball puzzle together. After a few minutes she lay down on the old lounge in the kitchen. How her head did ache. From the sitting-room came the sound of two boyish voices. Bobby's was weak and sometimes a little bit cross, but Teddy's was jolly, though not too loud. He knew that Bobby wasn't getting excited. A good doctor never allowed his patients to be bothered. So he patiently picked up the tiny pieces of wood that seemed bound to fall from the table. And he let Bobby beat three games of checkers a-running.

That this was not easy for Teddy Barrows could be told by the way he bit his lips every little while. Once or twice he
Golden Wedding

But few people are permitted to enjoy fifty years of uninterrupted married life, and when any couple has attained to this it is very fitting that something should be done to celebrate the event.

Fifty years ago last Thursday, July 16, Rev. Thos. B. Bowler, of Little Genesee, celebrated the ceremony at Little Genesee, N. Y., that united in marriage Aburts C. Rogers and Miss Alice Ennis, Mr. Rogers at the time being at home from the Civil War on a furlough.

On Thursday their beautiful home on West University Street was made the gathering point of a company, about sixty in number, who desired to assist them in a proper observance of this occasion. Mr. and Mrs. Rogers were fortunate in being able to have their children all home with them at this time, which fact added much to the enjoyment of the occasion.

Those present from out of town were Mrs. Agnes Rogers Saunders of Robbinsdale, Minn.; Walter E. Rogers, Milton, Wis.; Mr. and Mrs. O. S. Rogers, Plainfield, N. J.; George Cotton, Friendship; Miss Mary E. Bowler, Miss Alice Ennis, the latter two being cousins of Mr. Rogers.

Refreshments of ice-cream and cake were served. There were many presents, including $100 in gold. The Jum wishes to extend its congratulations to Mr. and Mrs. Rogers, and wish for them many more wedding anniversaries, and as they are both hale and hearty we see no reason why our wishes may not be gratified.

Alfred (N. Y.) Sun.

Business Opportunity

The Model Laundry in Battle Creek is for sale, either the whole industry or one half. This is a splendid opportunity for a Seventh Day Baptist. The present owner has interests elsewhere which demand practically all of his attention. He would sell one half interest to a Seventh Day Baptist, a young man preferred, who would learn the business end of the industry, and devote his whole time to it. If you are interested come here and look the proposition over, or write the Model Laundry at Battle Creek, Michigan.

No panic disturbs the riches of the heart.

SABBATH SCHOOL

REV. WALTER L. GREENE, ALFRED, N. Y.
Contributing Editor

HEBRON, PA.—An interesting and profitable quarterly meeting was held with the Hebron Center Church from Friday night to Sunday night, July 7-19. Nearly one hundred people were in attendance at the sessions Sabbath day and Sunday.

Pastor Walter L. Greene was assisted by William M. Simpson of Nile, Rev. Byron E. Fiske of Coudersport and Rev. George P. Ken-

Some Possibilities of the Home Department

Organized in 1881, the Home Department of the Bible school, like many other valuable institutions in and out of the church, had a small beginning, and over many obstacles has succeeded to a permanent place. That it has a real and important function to perform is indicated by the fact that within two decades after its organization there were enrolled, in the United States and Canada, approximately 700,000 Home Department members. [Now there are considerably more than half a million. The Methodists have 160,000, Presbyterians 120,000, Baptists 100,000, according to a late report.]

But these figures record only a small part of results. They do not tell how large a number of men, women, and children through its agency have become regular attendants upon the sessions of the Bible school. Nor do they register the numerous instances in which drooping spirits have been cheered, or souls converted, through its instrumentality. The

Death of Sir Francis Flint Belsey

Bible-school workers throughout the world are saddened by the news that Sir Francis Flint Belsey, of London, passed out of this life on May 25, 1914. His loss will be keenly felt. Sir Francis began his service for the Bible school at a very early age. At sixteen he was secretary of the British and Foreign schools at Rochester, England, and for sixty years he has been an active worker in the Bible school. He was president of the first World's Sunday-school convention, held in London in 1889; he was chairman of the council of the Sunday School Union of Great Britain, representing over 700,000 Bible school teachers. Because of his distinguished services on behalf of the Bible schools of the Old World he was knighted by King Edward in 1910. His remark on the occasion of his knighthood is typical of the man. "It is the Sunday school that has been knighted," said he, "and I am proud to be its representative and to accept the honor on its behalf.

World Wide Bible School News

Quadrennial World's Conventions After Tokyo

So that the great Sunday-school conventions of the International and World's associations may not interfere with each other, the executive committees of the two associations are agreed, pending confirmation by the British section of the World's Sunday School Association, to hold their conventions quadrennially, with an interval of two years between the sessions of the International and World's associations. The next convention will be in Tokyo, October 18-26, 1916, and after that date there will be no convention of the World's Association until 1920. The next conven-

tion of the International Association will be in New York in 1918.
history of the Home Department is a thrilling story of the siege-work of the Bible school, in its endeavor to carry out the command of our Leader to "go into the highways and hedges and compel them to come in."

In the Home Department, as in every other department of the Bible school, individuals of originality have enterprised features of the work which were not provided for in the printed directions. Numerous thrilling stories are told of the work of that class of Home Department visitors who have the subtle power to gain ready access to the hearts and lives of people and stir them to spiritual endeavor.

The Home Department takes on large significance as soon as the stragetic importance of the home in the fight for character is appreciated. Unfortunately, this evaluation of the home, while theoretically admitted by all, is practically overlooked by many in their zeal for institutions, such as the kindergarten, day school, Bible school, etc. These institutions have their part to play, but for obvious reasons, which it is not necessary to state here, the home is the character-building institution par excellence, and to farm out the work of character-training to the Bible school or to any other institution is to shirk the first duty of parenthood. If this be so, then it may be that the Home Department, when fully developed, may become the chief sphere of the Bible school's activity.—Methodist Sunday School Journal.

Minutes of the Sabbath School Board

An adjourned meeting of the Sabbath School Board was held at the home of Prof. A. E. Whitford, Milton, Wis., Sunday afternoon, July 12, 1914, at 5:30 o'clock.

The meeting was called to order by the President, and prayer was offered by Pastor H. N. Jordan. The following Trustees were present: A. E. Whitford, L. C. Randolphp, G. E. Croseh, W. H. Greenman, R. V. Hurley, D. N. Inglis, H. N. Jordan and A. L. Burdick. In the absence of L. H. Stringer, member of the Auditing Committee, R. V. Hurley was appointed to fill that place.

The Committee on Recommendations to the General Conference presented the following report, which upon motion was adopted.

The Sabbath School Board recommends to the General Conference:

(1) That a committee, to be known as the Lessons Committee, be appointed by the General Conference for one year; that the General Conference appoint a representative of the Seventh Day Baptist Denomination on the International Lesson Committee, to hold office for a term of three years.

(2) That amendments to the constitution of the Sabbath School Board be made as follows: Amendment to Article 3, Section 1, so as to read as follows: The annual meeting of the corporation shall be held on the last day of the annual session of the Seventh Day Baptist General Conference and at the time and place where the General Conference is held, at an hour to be fixed by the Board of Trustees. Special meetings of the corporation may be called at any time by the Board of Trustees.

A budget for the next year was also presented.

By vote of the Trustees the following amendments to the by-laws were made:

Art. 1, Sec. 3, No. 7 in Order of Business, to be changed from "Report of Field Secretary" to "Report of Committee on Field Work."

Art. 2, To add a permanent committee as follows: Committee on Field Work. After a recess, during which time refreshments were served by Mrs. Whitford, the Committee on Conference Program made a report of progress.

The annual report of the Treasurer, W. H. Greenman, was given and upon the recommendation of the Auditing Committee, G. E. Crossley and R. V. Hurley, was adopted as a part of our report to General Conference.

The Treasurer's quarterly report was given as follows:

Treasurer's Report

From March 15, 1914, to June 30, 1914

GENERAL FUND

Balance on hand March 15, 1914 $236.07
March 16 Rev. Josephine Whelan, balance over expense to S. S. Convention. Chicago, 5.50
27 Caroll Oakley, Milton, Wis. S. S. 2.00
27 Irving, Hunting, Plainfield, N. J. S. S. 3.00
27 F. A. Wood, Plainfield, N. J. S. S. 0.00
27 M. H. Savannah, Plainfield, N. J. 2.00
27 C. M. Shibles, Abbeville, S. C. 3.00
27 G. B. Winslow, Milton, Wis. S. S. 2.00
27 M. C. Trusler, Lebanon, N. Y. 2.00
May 7 Ross M. Van Horn, Winton, Iowa S. S. 3.00
16 Anna Laura Brandall, Independence, N. J. 3.00
20 Roy F. Randolph, New Minton, W. Va. 3.00
21 Cora F. Randolph, Alfred, N. Y. 3.00
June 18 B. D. Cunningham, New York City 1.84
18 R. E. Hurley, New York City 1.84
24 R. J. Davis, Shiloh, N. J. 7.73
25 E. E. Jordan, ak, R. S. S. 2.00
25 W. C. Parker, North, Md. 2.00
29 Cora Oakley, Milton, Wis. 4.15
30 Mrs. Cady Rogers, Waterford, Conn. 0.00
30 Mrs. Cady Rogers, Waterford, Conn. 0.00
30 Mrs. Cady Rogers, Waterford, Conn. 0.00
30 Cora Oakley, Milton, Wis. 4.15
30 Mrs. Cady Rogers, Waterford, Conn. 0.00
30 Mrs. Cady Rogers, Waterford, Conn. 0.00
30 Mabel E. Davis, Lebanon, N. Y. 0.00
30 Mabel E. Davis, Lebanon, N. Y. 0.00
30 Ruby Hurley, Plainfield, N. J. 2.00
30 Louis H. Sherman, Chicago, Ill. 4.90

Total $479.49

Balance on hand June 30, 1914 312.64

JUNIOR QUARTERLY FUND

Balance on hand April 15, 1914 10.00
April 15 Rev. Josephine Whelan, balance over expense to S. S. Convention. Chicago, 5.50
27 Caroll Oakley, Milton, Wis. S. S. 2.00
27 Irving, Hunting, Plainfield, N. J. S. S. 3.00
27 F. A. Wood, Plainfield, N. J. S. S. 0.00
27 M. H. Savannah, Plainfield, N. J. 2.00
27 C. M. Shibles, Abbeville, S. C. 3.00
27 G. B. Winslow, Milton, Wis. S. S. 2.00
27 M. C. Trusler, Lebanon, N. Y. 2.00
May 7 Ross M. Van Horn, Winton, Iowa S. S. 3.00
16 Anna Laura Brandall, Independence, N. J. 3.00
20 Roy F. Randolph, New Milton, W. Va. 3.00
21 Cora F. Randolph, Alfred, N. Y. 3.00
June 18 B. D. Cunningham, New York City 1.84
18 R. E. Hurley, New York City 1.84
24 R. J. Davis, Shiloh, N. J. 7.73
25 E. E. Jordan, ak, R. S. S. 2.00
25 W. C. Parker, North, Md. 2.00
29 Cora Oakley, Milton, Wis. 4.15
30 Mrs. Cady Rogers, Waterford, Conn. 0.00
30 Mrs. Cady Rogers, Waterford, Conn. 0.00
30 Mrs. Cady Rogers, Waterford, Conn. 0.00
30 Cora Oakley, Milton, Wis. 4.15
30 Mrs. Cady Rogers, Waterford, Conn. 0.00
30 Mrs. Cady Rogers, Waterford, Conn. 0.00
30 Mabel E. Davis, Lebanon, N. Y. 0.00
30 Mabel E. Davis, Lebanon, N. Y. 0.00
30 Ruby Hurley, Plainfield, N. J. 2.00
30 Louis H. Sherman, Chicago, Ill. 4.90

Total $479.49

Balance on hand June 30, 1914 312.64

LESSON VII.—AUGUST 15, 1914

THE WICKED HUSBANDMEN

Lesson Text.—Matt. 21: 33-46.

Golden Text.—"The stone which the builders rejected, the same was made the head of the corner." Matt. 21: 42.

DAILY READINGS

First-day, Isa. 5: 1-7.
Second-day, Ps. 80: 1-19.
Third-day, Ps. 118: 1-29.
Fourth-day, Neh. 9: 16-31.
Fifth-day, Mark 12: 1-12.

(For Lesson Notes, see Helping Hand)

Men have a superstitious idea about reading the Bible. They carry texts as Indians carry amulets, thinking that God will bless them to their good. The mere reading of the Bible, or carrying texts, will do no good. A man may own a farm, and yet go to the poorhouse. His land must be cultivated.—Beecher.
Among the Scattered Sabbath Keepers of the Southwest

REV. EUGENE H. SOCELL

Having closed our labors at Edmond, Okla., we visited Kingfisher and were entertained in the home of Rev. S. L. Maxson and wife, both of whom are known to almost all readers of the Recorder.

Brother Maxson and wife have resided in Kingfisher for thirteen years and have won the respect and esteem of a wide circle of friends. During all these years Brother Maxson has devoted his life to the service of the people, in connection with his business, that of life insurance. For many miles around he has visited the sick and the dying, ministering words and deeds of consolation and comfort, conducted funeral services, performed marriage ceremonies, and in all these ways has endeared himself to people far and near. He has also been called upon to preach upon special occasions, and as supply in many of the representative churches in Kingfisher, El Reno, and other points of the surrounding country. We greatly enjoyed our visit with these friends of bygone days and were made to feel that the enjoyment was mutual.

Perry, Okla., was the next place visited, where we were entertained in the home of Mr. and Mrs. J. T. Gregoire, former friends from Iowa. These friends are not Sabbath-keepers but felt that it was not wise to reject their warm invitation to visit them, and we went hoping to do them good. Twenty years ago, at the home of the late Dr. William Perry, Iowa, it was our privilege to unite these friends in marriage, since which time we had not had the privilege of meeting them. Our visit was brief but pleasant indeed, and we tried to cause it to be as profitable as it was pleasant.

While at Perry we had the privilege of forming a personal acquaintance with Hon. Al J. Jennings, one of the candidates for the office of governor of Oklahoma. Mr. Jennings is an ex-convict, ex-bandit and train robber, who, during the past few months, has come very much into public prominence both in the East and West. I was much interested in him and pleased that I could hear him speak, not because of his past wild and wicked career, but because of his evident repentance and for his manly struggle to do the right. After a most pleasant visit with him I am convinced that his reform is genuine, and it was a true pleasure to grasp his hand in friendship and encourage him in all we could in his struggle to live down the past by living right in the present.

Tulsa, in eastern Oklahoma, was our next stop, where we had a most pleasant and profitable visit at the home of Mr. and Mrs. B. A. Miller. Mrs. Miller is a daughter of Eld. S. S. Davison, of Fairview, Okla., whom we visited last March, and a granddaughter of Rev. Samuel Davison, a Seventh Day Baptist clergyman of bygone days. Mr. and Mrs. Miller are members of the "Church of God" of Fairview, loyal Sabbath-keepers and devoted Christians. Our visit was brief, but we were assured that we "could never know the encouragement and cheer" our visit imparted and we, in turn, felt amply repaid for the effort put forth.

Thirty-four miles southwest of Enid is Okenee, the home of Mr. and Mrs. Carrie Parvin, formerly of Shiloh, N. J., and a cousin whom we had not seen for forty-two years. We very much enjoyed meeting her again and being entertained in her home. Several days were spent at Okenee, visiting families, and on Sunday we preached in the M. E. church to an appreciative audience.

By the request of Rev. V. W. Young, pastor of the M. E. church, we had the privilege of explaining to him the doctrine of our people, in which he evidenced a deep interest, and of furnishing him with Sabbath literature. We think our labor at Okenee was not without profit.

Tulsa, in eastern Oklahoma, was our next visit, where we were pleasantly entertained by Mr. and Mrs. Perry B. Maxson, who are faithful Seventh Day Baptists.

Mr. Maxson was identified prominently with the early settlement of Kansas, having been elected to each branch of the legislature and occupied several important public positions. He was one of the first settlers in the new state of Kansas and Texas Railway, a stockholder in the original company and secretary of the same. He was sent by the company to Tablequah, Indian Territory, in 1866, to attend the council of the Cherokee Indians, for the purpose of securing the franchise and right of way through their domain. He made the journey overland with a covered wagon and alone, and during the last 150 miles of the journey he sighted but one house, a mere shack occupied by an Indian. He made the desired treaty with the Indians, which was the first treaty ever made upon the American continent with any tribe of Indians for railway purposes. Thus Mr. Maxson blazed the trail for what has since become one of the great railway systems of the United States. A most pleasant visit was enjoyed with Mr. and Mrs. Maxson, who expressed much pleasure, and in a substantial manner, for the visit made them. They had received no official visit from our people in twenty-five years.

Porter, Okla., is located thirty-six miles southeast of Tulsa, and is the home of Mr. C. G. Kenyon and family, of Nortonville, Kan., all of whom are true Seventh Day Baptists. The threshing of wheat was fairly on and there was almost extreme heat, and there was therefore very little opportunity for missionary labor. A pleasant visit was made with these loyal ones, who had not been visited by any of our clergymen for nine years. They appreciated the visit, and we trust it was not without profit.

Porter, Okla., July 15, 1914.

Denominational News

Rev. James Skaggs, pastor of the Shiloh (N. J.) Seventh Day Baptist Church, has resigned that position and accepted the pastorate of the church at Nortonville, Kan. He will go to his new pastorate about October first.—Alfred Sun.

We notice by the Hammond paper that Rev. A. P. Ashurst, pastor of the Seventh Day Baptist church, has enjoyed a delightful birthday party at his home, attended by the pastors of other churches and a goodly company of friends. The write up shows that Brother Ashurst and wife are held in high esteem among the churches of Hammond, and greatly beloved by their people.
DEATHS

SHERIDON.—Edrie Beatrice Sheridon was born at Blyste, Pa., April 4, 1903, and died at her home near Cambridge Springs, June 27, 1914, aged 11 years, three months and 23 days. Edrie was the daughter of Burton E. and Ma­ belle Waldo Sheridon, and was the eldest of a family of four, an infant brother having pre­ ceded her seven years ago. She had been a delicate child from birth, and after intense suf­ fering from a complication of diseases, for a period of three weeks, and though loving hands assisted by a nurse did all in their power to stay the ravages of disease, the spirit returned to the God who gave it. She leaves to mourn her loss, besides the father and mother, a brother, Ray­ mond, a sister, Marian, and other relatives and friends.

Funeral services were held at the home at 11 a.m., June 30, conducted by Rev. Mr. Chase of the United Brethren church (there being no Seventh Day Baptist minister near). Text from James 4:13, 14. A large crowd of relatives and friends followed the body to its last resting­ place in the jeweled Cemetery. And so another bud has gone to bloom in heaven.

"Death is delight, death is dawn, The waking from a weary night Of fevers, unto birth and light."—A. W. P.

Education

Education is gleaming from men and books and laboratories, from field and forest and whispering wind; but is more:

It is learning promptness and thought­ fulness, kindness and helpfulness, and every form of purity.

It is the mastering of mind and spirit, appetite and passion, thought and word and glance.

It is knowing that nothing but service brings worthy living, that selfishness means sin, that courage lies in being right.

Education is the implanting of good habits, the acquisition of efficiency, the development of twenty-four carat character.—Thomas C. Blaisdell.
YOUR CHOICE FREE
FOR ONLY ONE NEW SUBSCRIPTION TO THE SABBATH RECORDER

THE BLUE FLOWER
by Henry Van Dyke
With colored frontispiece, blue and gold inlay. This volume is probably the most widely sold and universally beloved of all Dr. Van Dyke's books. Its underlying motive is the search for true happiness, as symbolized by the rare and beautiful Blue Flower.
Most of the tales are deeply poetic in conception and are told with that delicate feeling and fresh felicity of style which is at the command of this vigorous and fascinating writer.

JOYCE of the NORTH WOODS
by Harriet T. Comstock
Illustrated by John Cassel. A very beautiful woman, married to a drunken rascal, has an experience in an affair of the heart that carries her through joy, misery, the censure of friends and the reproach of her little world. Through it all, Joyce remains the strong, noble aspiring soul that one finds among those who live midst primitive civilization.
The great impassioned love story is handled with rare skill.

MARY MIDTHORNE
by George Barr McCutcheon
Illustrated by Martin Justice. Eric and winsome Mary Midthorne are flesh-and-blood people whose adventures hold you with bated breath.

THE MISTRESS OF SHENSTONE
by Florence L. Berclay
In this delightful love story, a worthy successor to THE ROSARY, we follow the fortunes of the young and lovely Lady Ingleby, recently widowed by the death of a husband who was never capable of really understanding her. While rustling in the country, she meets her heart's delight under the simple and classic name of "Jim"—in reality an Earl—and these two proceed to fall deeply and rapturously in love with each other. When he learns her identity, a situation of singular power and fascination is developed, which Mrs. Berclay handles in a masterly manner. A most absorbing and unusual story.

BEN-HUR: A Tale of the Christ
by General Lew Wallace
This is a famous religious-historical romance with a mighty story, brilliant pageantry, thrilling action and deep religious reverence. It is hardly necessary to give an outline of the story, for every one is familiar with the "Star of Bethlehem" and The Three Wise Men," and the wonderful description of the "Chariot Race" and "Christ Healing the Sick on the Mount of Olives."

A PRAYER
ALICE MATHEWS
My Father! in this quiet room tonight
I kneel, to ask the blessing of a greater light
To guide my restless footsteps wheresoe'er I go;
And let content stay closer than my dearest friend below.
Ahh! let the tender littleness of kindly deeds
Be always eager, in my heart, for friendly needs.
No root of bitterness I pray you let abide.
Within my soul, O Father, when comrades turn aside;
The little slights, neglects, or frets,
That choke so with their stings.
And remember, the sinner, with the thorns it ever brings—
Oh, help me lift my heart away from them, in prayer,
And trust, and love, and leave all aching care
Within the shadowy corners of this weary flesh.
And hourly seek new courage, each day to taste afresh
Thy living waters, and learn that life is not in vain,
And always doing, not in keeping, lies the highest gain.
My Father, last of all, I ask a smile of cheer,
And oh, forever peace, thy peace, to hover near.
Newark, N. J.

SABBATH RECORDER
PLAINFIELD, NEW JERSEY