EDITORIAL—Consistent Loyalty Helps the Church.—Why Blame the World?—A Good Investment—Making Boys into Men.—Who Pays the Revenue?—Jails are Empty.—Catholics and the President

EDITORIAL NEWS NOTES.—Sherwood Eddy at "Take Time to Pray" 323

More is Needed 324

A Letter of Appreciation 331

MISSIONS.—Two Letters 332

ORDINATION.—The Ordination of A. Clyde Ehret 333

STATEMENT.—Statement of Christian Experience and Belief 333

WOMAN'S WORK.—March (poetry).—Pictures of Korean Life.—Minutes of the Woman's Board Meeting 337-341

Home News 346

Marriages 350

Deaths 351
Consistent Loyalty Helps the Church

Have you ever noticed how loyal the members of a political party are to their leaders? When a party orator makes a speech, hearers of his own party do not think of criticizing his effort, or of questioning his statements. They applaud him during the delivery of his address, and are careful to speak well of it outside. Even if they are disappointed, they do not allow their opponents to know it. If there is faultfinding, it is with those of the opposite party. Would it not be well for Christians to learn this lesson in regard to those who advocate their principles, and be more careful how they criticize their pastors and leaders? The habit of criticizing the sermon in the presence of the children is all too common in many a home. The defects, if there are any, are made more of than the good points, and thus the message is discounted. What can be expected of unconverted children who grow up in the atmosphere of a home where church leaders are constantly being discounted by the parents? Probably there is no more prevalent reason why children grow up with little love for the church. Many a child has been driven away from church life into worldliness by the disloyalty of church members.

Why Blame the World?

It is no uncommon thing to hear people blaming the world for their mistakes and failures. "The world," say they, "is full of snares and temptations. It sets traps for unwary feet, and it is next to impossible to resist the evil influences the world makes so attractive." The Christian who offers such a plea forgets that Christ overcame the world, and that he promises to every one grace and strength sufficient for any emergency. The fact is, the world is not so much to blame for a man's failures as he himself. It never draws one away from the path of right unless he is willing to go; and when he does go, it laughs at him. Very seldom does the world go upon God's ground to lead souls away, but the Christian too often leaves the fold and ventures into the realms of the sinful, into the very grasp of evils which would not disturb him at all if he were in his right place. To pray God to "lead us not into temptation," and then to go deliberately in where we are sure to be tempted, is to fly in the face of fate. Safety is found only by keeping away from danger. Not the influences of the world outside, but the enticements of lusts and desires within the heart, are most to blame for the downfall of those who leave the church.

A Good Investment Making Boys Into Men

Nothing can be more profitable for this country than investments that aid worthy boys in getting a good start as American citizens and business men. The movement now on foot in New York City to raise funds for the erection of a new and larger Newsboys' Club is a move in the right direction. The newsboys as a class commend themselves to the average citizen through their "peculiarly American traits of industry, perseverance, and grit." Their qualities are of the kind that, when properly cultivated, make desirable American citizens. To educate the class of boys now making their way on the streets against hard knocks is to fit a mighty army for active citizenship for the near future. The Newsboys' Club, with its comforts, its classes in English and in civics, its lectures on citizenship and good conduct, its gymnasium, and its system of premiums for advancement and good behavior, is a most worthy institution. Its work has proved so valuable and helpful that men have decided to enlarge the plant, and steps are being taken to raise the money. We believe the enterprise will find willing supporters, and those who contribute to the fund will have the satisfaction of seeing the boys thus helped grow to be men that count.

There never was a time when citizenship
meant more than it does today; and the right kind of education is absolutely essential. One of the most gratifying signs of the times is the increasing attention paid by educational institutions of all kinds and grades to the study of things pertaining to true citizenship and practical manhood. A composite citizenship like ours, special care should be taken to cultivate the habit of seeing the truth from every viewpoint, and to instil the principle of a common brotherhood. Teach the boys that industry and labor are the foundations of all wealth, and that spirituality and honesty, as well as intellectual growth, are essential to complete manhood, and we need have no fear as to the character of the generation to come.

Who Pays the Revenue?

The one question most frequently asked by the advocates of the license system is, "What can you do for revenue?" We are told that we must have the liquor traffic to furnish the great stream of money that flows into the treasury of the nation every year. Too many fail to consider the real source of this revenue. They think it comes from the liquor sellers, and do not see that it really comes from the thousands made poor and destitute by the traffic. It is drained out of the rank and file of the country's citizens, who are thereby made paupers, robbed of manhood, besotted, and brought to despair and ruin! This country, just for a little money, deliberately authorizes certain men to run a business that will defraud, ruin, and untrustworthy thousands upon thousands of its own citizens! May the day be hastened when our country will cease selling the manhood of its citizens for revenue.

Jails Empty

One is impressed with the change in the attitude of daily papers toward the liquor traffic. This is especially true in States where prohibition is having a thorough trial. One of the West Virginia papers, which we happen to know did not in former days have any good thing to say about prohibition, now comes out enthusiastic over the changes for the better since that State became dry. It says: "On the eighth of July the prisoners were so thoroughly cleaned out of the workhouse that, when the jailers sent for men to clean the jail, there were not enough men in prison to do it, and the jail officials had to do the work themselves." This was in one of the larger cities of the State. In the same connection we find the information that one former leader of the "wets," a grocer, tells of a man who owed him a grocery bill four years, from whom he could get nothing; but who, the first pay day after the saloons were closed, gave him ten dollars. The old debt was cancelled, and the man explained that, since the traffic in drink had been stopped, he had been able to save money to pay his old bills. Similar incidents are being reported all over that State.

This is just what might be expected as the result of prohibition. The wonder is that a great nation like ours should so long remain apparently blind to its own best interests. Its citizens, its homes, its schools, its churches, and its every business enterprise have all too long been made to suffer from the tyranny of the rum power just for a little money for government expenses.

Catholics and the President

The tables seem to be turned just now, and instead of Protestants bearing blame upon President Wilson for being too friendly with Catholics and thus encouraging them in their evident efforts to gain political prestige in America, Roman Catholics are censuring him for not intervening in Mexico to stop Mexican leaders from driving "political priests" out of that country. If newspaper reports are true as to what the priests are saying about the President, Catholics must regard him as the most bigoted and blameworthy Protestant since the Reformation. The American people who are in sympathy with the principles held by the founders of this Republic should guard with jealous care our free institutions, and overrule every movement on the part of either Catholic or Protestant to unite church and state in matters of government.

Who Pays the Revenue?

The one question most frequently asked by the advocates of the license system is, "What can you do for revenue?" We are told that we must have the liquor traffic to furnish the great stream of money that flows into the treasury of the nation every year. Too many fail to consider the real source of this revenue. They think it comes from the liquor sellers, and do not see that it really comes from the thousands made poor and destitute by the traffic. It is drained out of the rank and file of the country's citizens, who are thereby made paupers, robbed of manhood, besotted, and brought to despair and ruin! This country, just for a little money, deliberately authorizes certain men to run a business that will defraud, ruin, and untrustworthy thousands upon thousands of its own citizens! May the day be hastened when our country will cease selling the manhood of its citizens for revenue.

Jails Empty

One is impressed with the change in the attitude of daily papers toward the liquor traffic. This is especially true in States where prohibition is having a thorough trial. One of the West Virginia papers, which we happen to know did not in former days have any good thing to say about prohibition, now comes out enthusiastic over the changes for the better since that State became dry. It says: "On the eighth of July the prisoners were so thoroughly cleaned out of the workhouse that, when the jailers sent for men to clean the jail, there were not enough men in prison to do it, and the jail officials had to do the work themselves." This was in one of the larger cities of the State. In the same connection we find the information that one former leader of the "wets," a grocer, tells of a man who owed him a grocery bill four years, from whom he could get nothing; but who, the first pay day after the saloons were closed, gave him ten dollars. The old debt was cancelled, and the man explained that, since the traffic in drink had been stopped, he had been able to save money to pay his old bills. Similar incidents are being reported all over that State.

This is just what might be expected as the result of prohibition. The wonder is that a great nation like ours should so long remain apparently blind to its own best interests. Its citizens, its homes, its schools, its churches, and its every business enterprise have all too long been made to suffer from the tyranny of the rum power just for a little money for government expenses.

Catholics and the President

The tables seem to be turned just now, and instead of Protestants bearing blame upon President Wilson for being too friendly with Catholics and thus encouraging them in their evident efforts to gain political prestige in America, Roman Catholics are censuring him for not intervening in Mexico to stop Mexican leaders from driving "political priests" out of that country. If newspaper reports are true as to what the priests are saying about the President, Catholics must regard him as the most bigoted and blameworthy Protestant since the Reformation. The American people who are in sympathy with the principles held by the founders of this Republic should guard with jealous care our free institutions, and overrule every movement on the part of either Catholic or Protestant to unite church and state in matters of government.

Who Pays the Revenue?

The one question most frequently asked by the advocates of the license system is, "What can you do for revenue?" We are told that we must have the liquor traffic to furnish the great stream of money that flows into the treasury of the nation every year. Too many fail to consider the real source of this revenue. They think it comes from the liquor sellers, and do not see that it really comes from the thousands made poor and destitute by the traffic. It is drained out of the rank and file of the country's citizens, who are thereby made paupers, robbed of manhood, besotted, and brought to despair and ruin! This country, just for a little money, deliberately authorizes certain men to run a business that will defraud, ruin, and untrustworthy thousands upon thousands of its own citizens! May the day be hastened when our country will cease selling the manhood of its citizens for revenue.

Jails Empty

One is impressed with the change in the attitude of daily papers toward the liquor traffic. This is especially true in States where prohibition is having a thorough trial. One of the West Virginia papers, which we happen to know did not in former days have any good thing to say about prohibition, now comes out enthusiastic over the changes for the better since that State became dry. It says: "On the eighth of July the prisoners were so thoroughly
The Federal Council of Churches has indicated the week of March 28—April 3 as a week of prayer among the churches. Unity in Christ, Christ’s Evangel, Christ and the Nations, Christ and the World’s Missions, Home, Education, and Sabbath, and the Nations, have selected the days of the week for the observance of specific purposes as being the days most suitable for divine service in the homes of the people. The observances have been calculated to promote a sane national policy for the preservation of international law and order with the least reliance upon force. It strongly opposes the spirit of militarism and believes in the establishment of six one-thousand-dollar scholarships to enable Chinese nurses to obtain training in America.

The Rockefeller Foundation has decided to render extensive aid to Chinese hospitals and medical missions by establishing tuberculosis hospitals and strengthening the staffs of some missions. It is proposed to establish six one-thousand-dollar scholarships, with traveling expenses, to enable Chinese graduates to pursue further medical studies abroad; and five similar scholarships to enable Chinese nurses to obtain training in America.

The Balkan nations present a war visiting the Dardanelles must seem like a judgment of the Almighty to free them from the tyranny under which they have been held for five centuries through the barbarous Turk and the jealousies of rival European nations.

there are two kinds of prayer—individual and social. Individual prayer is the outpouring, silent or expressed, of a single soul in its devotional attitude toward God. Social prayer is the act of an individual in bringing to the throne of grace what he believes to be the heart-longings of his fellow-worshipers as a group, whether this group be the family or the larger body of Christian believers. In either case prayer may be defined as the act of lifting the heart to God with all its troubles, anxieties and cares, with its burdens and heart-longings for the present and future. Ordinarily it will have in it the elements of thankful praise, petition for forgiveness, the uttering of the soul’s deepest needs and highest aspirations. If it is a social prayer, it will be based on a knowledge, in a degree at least, of the needs, the burdens, the hopes and the aims that fill the minds of those the leader represents.

Now it is evident that from time immemorial, God had to learn to pray. Especially is this true of those who have successfully led their fellow-worshipers in the expression of their petitions and devotions. Some have learned more quickly than others, some may have had “the gift” of prayer, but all have had to learn. I do not say that only the learned can pray. The cry of an ignorant lost soul may be a prayer, but progress in Christian experience implies growth in the power of prayer. Wise fathers and mothers recognize this and patiently set themselves to the sacred task of teaching their little children first, “Now I lay me.” Then, a little later, Junior superintendent, Sabbath-school teacher and the wise pastor take up the same holy task and seek to further develop the knowledge of prayer. So the process goes on for years before the average Christian acquires the ability to lead intelligently his fellow-worshippers in their devotions. It has been the universal experience of men. When the Forerunners of the Christian Church came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and, with Jesus, came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and, with Jesus, came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and, with Jesus, came to prepare his way.

At the Balkan nations the present war activities in the Dardanelles must seem like a judgment of the Almighty to free them from the tyranny under which they have been held for five centuries through the barbarous Turk and the jealousies of rival European nations.

President Wilson has set Monday, May 10, for a Pan-American meeting on financial questions. Representative ministers of finance and leading bankers from Central and South American countries are requested to meet with financiers and treasury officials of the United States, to consider financial and commercial relations among American nations. All these governments have expressed favorably to the President’s suggestion, and invitations have been given.

On March 6, Governor George W. Clapp of Connecticut held his biennial suffrage and constitutional amendment passes by the legislature. The prohibition measure requires the sanction of the next general assembly before its submission to the voters. The present assembly has before it now the bill to permit a vote on the suffrage amendment at the primaries next year.

According to a report of the Rescue Society with headquarters at Room 500, 43 Cedar Street, New York City. It will use its influence to promote a sane national policy for the preservation of international law and order with the least reliance upon force. It strongly opposes the spirit of militarism and believes in the establishment of six one-thousand-dollar scholarships, with traveling expenses, to enable Chinese graduates to pursue further medical studies abroad; and five similar scholarships, to enable Chinese nurses to obtain training in America.

The Rockefeller Foundation has decided to render extensive aid to Chinese hospitals and medical missions by establishing tuberculosis hospitals and strengthening the staffs of some missions. It is proposed to establish six one-thousand-dollar scholarships, with traveling expenses, to enable Chinese graduates to pursue further medical studies abroad; and five similar scholarships, to enable Chinese nurses to obtain training in America.

There are two kinds of prayer—individual and social. Individual prayer is the outpouring, silent or expressed, of a single soul in its devotional attitude toward God. Social prayer is the act of an individual in bringing to the throne of grace what he believes to be the heart-longings of his fellow-worshipers as a group, whether this group be the family or the larger body of Christian believers. In either case prayer may be defined as the act of lifting the heart to God with all its troubles, anxieties and cares, with its burdens and heart-longings for the present and future. Ordinarily it will have in it the elements of thankful praise, petition for forgiveness, the uttering of the soul’s deepest needs and highest aspirations. If it is a social prayer, it will be based on a knowledge, in a degree at least, of the needs, the burdens, the hopes and the aims that fill the minds of those the leader represents.

Now it is evident that from time immemorial, God had to learn to pray. Especially is this true of those who have successfully led their fellow-worshipers in the expression of their petitions and devotions. Some have learned more quickly than others, some may have had “the gift” of prayer, but all have had to learn. I do not say that only the learned can pray. The cry of an ignorant lost soul may be a prayer, but progress in Christian experience implies growth in the power of prayer. Wise fathers and mothers recognize this and patiently set themselves to the sacred task of teaching their little children first, “Now I lay me.” Then, a little later, Junior superintendent, Sabbath-school teacher and the wise pastor take up the same holy task and seek to further develop the knowledge of prayer. So the process goes on for years before the average Christian acquires the ability to lead intelligently his fellow-worshippers in their devotions. It has been the universal experience of men. When the Forerunners of the Christian Church came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and, with Jesus, came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and, with Jesus, came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and, with Jesus, came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and, with Jesus, came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and, with Jesus, came to prepare his way.

“Lord, Teach Us to Pray”

REV. EDGAR D. VAN HORN

There are two kinds of prayer—individual and social. Individual prayer is the outpouring, silent or expressed, of a single soul in its devotional attitude towards God. Social prayer is the act of an individual in bringing to the throne of grace what he believes to be the heart-longings of his fellow-worshipers as a group, whether this group be the family or the larger body of Christian believers. In either case prayer may be defined as the act of lifting the heart to God with all its troubles, anxieties and cares, with its burdens and heart-longings for the present and future. Ordinarily it will have in it the elements of thankful praise, petition for forgiveness, the uttering of the soul’s deepest needs and highest aspirations. If it is a social prayer, it will be based on a knowledge, in a degree at least, of the needs, the burdens, the hopes and the aims that fill the minds of those the leader represents.

Now it is evident that from time immemorial, God had to learn to pray. Especially is this true of those who have successfully led their fellow-worshipers in the expression of their petitions and devotions. Some have learned more quickly than others, some may have had “the gift” of prayer, but all have had to learn. I do not say that only the learned can pray. The cry of an ignorant lost soul may be a prayer, but progress in Christian experience implies growth in the power of prayer. Wise fathers and mothers recognize this and patiently set themselves to the sacred task of teaching their little children first, “Now I lay me.” Then, a little later, Junior superintendent, Sabbath-school teacher and the wise pastor take up the same holy task and seek to further develop the knowledge of prayer. So the process goes on for years before the average Christian acquires the ability to lead intelligently his fellow-worshippers in their devotions. It has been the universal experience of men. When the Forerunners of the Christian Church came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and, with Jesus, came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and, with Jesus, came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and, with Jesus, came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and, with Jesus, came to prepare his way, he found it necessary to teach his new converts how to pray. The disciples of Jesus, who were special pupils in the school of the Master, felt their limitations and needs and, with Jesus, came to prepare his way, he found it necessary to teach his new converts how to pray.
I need not enter into any defense of "printed prayers." Prayer should always be sincere and from the heart and I believe we are all agreed that there is need of more such prayer in our lives; but I think we ought to be very careful not to allow ourselves to be prejudiced against such helps merely because certain denominations may have gone to an extreme in their use. My observation has been that our attempts to guard against "formalism" have resulted in a worse formalism, for certainly in many of our churches there is evidence of a lack of real reverence and devotion. I see worshippers come in and taking their seats bow their heads in silent prayer while our custom is to thoughtlessly meditate on passages of the Bible and meditate on our own thoughts. This is a serious error. One needs more than the mere recognition of the Divine in our lives; but, without that, there can be no true reverence and devotion. In other churches and occasions this is aside; certainly so in many of our pulpits. But this is aside.

For example, in the suggestions as to the proper method of dealing with Seventh Day Adventists, we find the following: "Show them that the law (on the tables of stone, clearly the so-called moral law) is done away." "Show them that the Sabbath obligation is expressly and plainly declared not to be binding upon the Christian." "Show them that the Sabbath is purely a Jewish institution and was never meant to be binding on the Christian." "Show them that every one of the Ten Commandments, referring to Sabbath observance, is reaffirmed in the New Testament." "In the comments which accompany these instructions the author maintains that the doing away with the old covenant has also done away with the law, but that the entire law with the exception of the fourth commandment was reenacted in the New Testament." "It excepting the fourth, the law is, in effect, the Decalogue but nine only of its precepts, the fourth being omitted. In his effort to prove that the Sabbath is a purely Jewish institution the author refers to the law as given both in Exodus 20:1-17 and in Deuteronomy 5:12-18, and maintains that because certain reasons given have special reference to God's dealings with the Hebrews the law itself was meant for them alone." In our judgment the position taken is unscriptural, and fraught with great danger to the cause of truth. Let us examine this position. The first contention is that the entire law was abrogated when the old covenant was abrogated, and that the law with the exception of the fourth commandment was reenacted. This is contrary to all sound principles as to the nature of the moral law. The only text quoted to prove the abrogation of the law is this: "If the ministration of death, written and engraved in stones, was glorious, so was the ministration of righteousness in glory. But if that which was glorious then was excelled in glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious is done away; and this is done, not that it was done away, but that through it the excellency of the glory of that which remaineth.)" (2 Cor. 3:11.)

The question which first meets us here is, what is it that was done away? The entire law, says our author, and then all of it except the fourth commandment was reenacted. But if it was reenacted it was not done away. The contradiction in these two positions is sufficient to show that the law was not done away.

For if that which was made glorious then was excelled in glory, much more that which remaineth is glorious. For even that which was made glorious then was done away; and this is done, not that it was done away, but that through it the excellency of the glory of that which remaineth is done away.

The moral law was established under Moses. Was the moral law first established under Moses? There are some very excellent things in the book, and some others that may lead astray those who use it. For example, in the suggestions as to the proper method of dealing with Seventh Day Adventists, we find the following:

"Show them that the law (on the tables of stone, clearly the so-called moral law) is done away." "Show them that the Sabbath obligation is expressly and plainly declared not to be binding upon the Christian." "Show them that the Sabbath is purely a Jewish institution and was never meant to be binding on the Christian." "Show them that every one of the Ten Commandments, referring to Sabbath observance, is reaffirmed in the New Testament." "In the comments which accompany these instructions the author maintains that the doing away with the old covenant has also done away with the law, but that the entire law with the exception of the fourth commandment was reenacted in the New Testament." "It excepting the fourth, the law is, in effect, the Decalogue but nine only of its precepts, the fourth being omitted. In his effort to prove that the Sabbath is a purely Jewish institution the author refers to the law as given both in Exodus 20:1-17 and in Deuteronomy 5:12-18, and maintains that because certain reasons given have special reference to God's dealings with the Hebrews the law itself was meant for them alone." In our judgment the position taken is unscriptural, and fraught with great danger to the cause of truth. Let us examine this position. The first contention is that the entire law was abrogated when the old covenant was abrogated, and that the law with the exception of the fourth commandment was reenacted. This is contrary to all sound principles as to the nature of the moral law. The only text quoted to prove the abrogation of the law is this: "If the ministration of death, written and engraved in stones, was glorious, so was the ministration of righteousness in glory. But if that which was glorious then was excelled in glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious then was done away; and this is done, not that it was done away, but that through it the excellency of the glory of that which remaineth is done away.

The moral law was written on the hearts of our first parents in the day of their creation. The Sabbath is specially connected in connection with the finishing of the work of creation. It is said that God not only rested on the seventh day, but that he also blessed and hallowed it. How could a day be blessed? Only by connecting it with the proper observance of it. This was done at the very beginning of the career of the human race, plainly showing that the Sabbath was intended for the race in general, and not for any portion of it to the exclusion of the rest. What then was done away when Christ came? Not the moral law.
Is the "Statesman's" Position Dangerous?

The editor of the Christian Statesman makes a clear and biblical answer to suggestions found in the book used by the Moody Bible Institute as to the best way to meet the arguments of Seventh Day people. To the first half of his reply both Seventh Day Baptists and Seventh Day Adventists can say amen. But when they come to the turn made by the writer when he attempts to explain New Testament teaching as to the apostolic Sabbath, they meet with a genuine surprise. He says: "Had the New Testament writers commanded the observance of the Sabbath day in specific terms they would have been understood to mean the observance of the first day of the week."

Let us notice a few New Testament facts about the Sabbath and the "first day of the week." The Sabbath is mentioned sixty times in the New Testament, always in its appropriate character as the Sabbath. The first day of the week is mentioned but eight times, and never in any sacred sense, with so much as a suggestion that it must be kept holy. Five of these eight times it is distinctly spoken of as the day following the Sabbath. When the writer thus referred to it, several years had passed since the resurrection, but no hint of a change of any change. In one of these eight places reference is made to the evening when the disciples were within doors shut for fear of the Jews, but no suggestion is given of a day for worship. The Book of Acts the first day of the week is mentioned but once, when the disciples were having a farewell meeting at Troas. It was evening, and many suppose it was Sunday night as we reckon time (by the Roman method), but this can not be. The Bible everywhere uses the Jewish method, and Sunday began at sunset of the day now called "Saturday." Hence this all-night meeting must have been in the dark part of Sunday, and Paul traveled off the Sabbath the next day. If this was not the case, and men insist that the meeting was on the evening after Sunday (according to Roman reckoning), then the breaking of bread took place after mid-night, or on the Lord's Day. Conybeare and Howson's Life of Paul gives the time as follows: "The labors of the early days of the week that was spent at Troas, are not related to us; but concerning the last day we have a narrative which enters into details with all the minuteness of one of the gospel histories." One of the events which succeeded the Jewish Sabbath, On Sunday morning the vessel was about to sail" (Life and Epistles of St. Paul, chap. 20).

In all the epistles the first day is mentioned but once, and it is always with reference to the laying by of funds for the needy on the first day of the week, so they would be all ready when the apostles came. Here, too, there is no reference to a sacred day or to worshipping the sun. Paul declares that he did not come to destroy the law, but to fulfill it (Matt. 5:17). The only part of the law which he declared to be fulfilled was the ceremonial law, and he said that he did not come to destroy the Sabbath.
in it, and it is no wonder he said of it: "Do we then make void the law through faith? God forbid; yea, we establish the law."

In view of Christ's teachings about the law which he came not to destroy; in view of his loyalty to the Sabbath all his life; in view of his warning to pray that the believers' flight from doomed Jerusalem, which was to take place forty years after his death, should not be on the Sabbath; in view of the apostolic teachings and example referred to, above, it is reasonable to suppose that the early disciples would have understood Sunday to be meant had the Sabbath law been uprooted upon them? Is there not danger of being misled by the last half of the Statement's argument?

Seventh Day Baptism Education Society
Quarterly Meeting of the Executive Board

The meeting was held, pursuant to call, February 21, 1915, at 4:30 p.m., President W. C. Whitford presiding.


Prayer was offered by Rev. W. L. Burdick.

The Treasurer, P. E. Titworth, gave the following report:

Treasurer's Report
Second Quarter, 60th Year—November 1, 1914, to February 1, 1915
I. Revenue and Expenditure

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alfred University</td>
<td>$128.00</td>
</tr>
<tr>
<td>Alfred University Theological Seminary</td>
<td>86.00</td>
</tr>
<tr>
<td>Young Men Preparing for Ministry</td>
<td>45.00</td>
</tr>
<tr>
<td>Salem College</td>
<td>23.00</td>
</tr>
<tr>
<td>Twentieth Century Endowment Fund</td>
<td>58.00</td>
</tr>
<tr>
<td>Special Betterment Fund for Alfred University</td>
<td>47.67</td>
</tr>
</tbody>
</table>

II. Principal Account

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alfred University</td>
<td>$128.00</td>
</tr>
<tr>
<td>Alfred University Theological Seminary</td>
<td>86.00</td>
</tr>
<tr>
<td>Young Men Preparing for Ministry</td>
<td>45.00</td>
</tr>
<tr>
<td>Salem College</td>
<td>23.00</td>
</tr>
<tr>
<td>Twentieth Century Endowment Fund</td>
<td>58.00</td>
</tr>
<tr>
<td>Special Betterment Fund for Alfred University</td>
<td>47.67</td>
</tr>
</tbody>
</table>

Alfred Hall, mortgage payment | $50.00 |
D. M. Sullivan, mortgage payment | $50.00 |
Cash on hand | $300.00 |

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest</td>
<td>$488.98</td>
</tr>
</tbody>
</table>

A Letter of Appreciation

My Dear Brother Gardner:

I have been receiving cards and letters from dear friends throughout the States on the occasion of my eightieth birthday on February 14, for which favors I am truly thankful. I had not anticipated such special favors. The one from the Tract Board all our SABBATH READER readers have seen. Such a document surprised me. I shall keep them all safely, in memory of the occasion. May God greatly bless the kind senders and give them all many happy birthdays. I had never thought of living so long in this world. My health is good, my faculties and powers of body and mind are in good condition, and I feel well. May God bless you all. Amen.

Yours in His service,

George Seeley

Sunny Brae,
Monton, N. B., Canada,
March 4, 1915

A boy made himself a toy boat to sail on a stream of water that flowed near his home. He took it to the stream he found it was defective, it was discarded from him by his father of his pre-diction. The father heard the story and said: "Here's the money; go and buy back your boat." And when he at last received it from the vendor he hugged it to himself, and said: "I made you, and I bought you." So do Christ's by twofold claim—he made us and he redeemed us. He made us his the second time by a great price.—Christian Herald.
THE SABBATH RECORDER

MISSIONS

Two Letters

The following letters, sent to the wife and children of our pastor, Rev. Edwin Shaw, will be interesting to the many who read with deep sympathy the heart-touching appeals of our sister, Marie Jansz.

DEAR MRS. SHAW:

It was indeed a happy surprise, when I received those beautiful Christmas cards. I suppose it was chits that sent it to me, and therefore I am writing a letter to them to thank them. Oh, I do love children! May our Lord bless them for their kind thoughts toward me.

In the SABBATH RECORDER which I received the same day I read an article from Margaret E. Sangster; the end reads as follows: “Somewhere, as we walk along life’s pathway, there will be something to make us forget our own troubles and doubts; somewhere in this world will be bruises for us to kiss and make well.” When I read that, I thought: That is the very loved ones, and reward you all for each line’s feeling sad, I am willing, if it is his will, to walk about, and work to my heart’s content, with the little children, etc., seems the whole work is going to be a failure. I want a strong hand to lead them and a thing sad, very sad. These Javanese people loves: “Somewhere, as we walk for us to ‘kiss and make well.’

When I was visiting my sister (in another part of Java) I carry it seems to me able to carry on this work as it ought to be done, and it makes me feel sad, very sad. These Javanese people want a strong hand to lead them, and a keen eye to look at all sorts of little things. I feel my hand is loosening the reins, and things do not go as they should. It seems the whole work is going to be a failure—and there is nobody in the whole world who is willing to come and take it up and carry it on. Often it seems to me I can not do. O! much longer, my strength is gone. My sister (in another part of Java) is so very sad about me. I was visiting her for a few days—as I intended—when I got ill with bronchitis, and oh, how she nursed me, just like a mother! I insisted on leaving her before I was really well enough, but I could not stay away any longer from my poor people; they wanted money and advice, etc. And now she is so anxious about me, as the doctor told her that he thought me very weak, and I ought not to have gone to do what you want to come and look after me, but she can not leave her daughter, who is not strong; and my sister is old and suffering herself. So she pleads and pleads in her letters for me to come to her and get strong, but I can not leave this work. Although I am not able to walk about, I can, give my orders or some advice, or I can comfort a sad one who comes to me, or give a little help in money to another who is in need.

Dear sister, I tell you how things are here now; perhaps you can urge the churches to receive a little money for me on the Cross. Although feeling sad, I am willing, if it is his will, to even die all alone here among my natives, and I leave it to him to comfort my sister.

May God bless you richly and all your loved ones, and reward you all for each token of love and sympathy that is cheering my heart.

Yours in our Savior’s love,

M. JANsz.

Pangoeângiën, Tajoe p. o., Java.

January 18, 1915.

Ordination of A. Clyde Ehret

Pursuant to the action of the Adams Center Church, inviting delegates from the various churches of the Central Association to join in a council for the purpose of ordaining to the gospel ministry A. Clyde Ehret, representatives from five of the churches met with the church at Adams Center, on Sabbath Day, February 27, 1915.

The council was organized by the election of Rev. J. T. Davis to be its chairman, and Rev. R. R. Thorngate as clerk. The council was made up of the following delegates: Adams Center, Deacons A. J. Horton, A. Stooldy, W. P. Jones, C. W. Phipps; Rev. Dr. E. Malthe, Rev. J. T. Davis, Rev. S. C. Maxson. West Edmeston, Rev. A. G. Crofoot. DeRuyter, Rev. L. A. Wing. Syracuse, Rev. R. G. Davis. Verona, Rev. R. R. Thorngate. The regular hour for the Sabbath-morning service was selected for listening to the statement of the candidate, who presented an entirely satisfactory paper setting forth his Christian experience, his call to the ministry, and his fundamental beliefs. A large and responsive congregation was present to enjoy the service.

On motion of Rev. L. A. Wing, the theme of the sermon was announced as “Christian Warfare,” and was based on 2 Timothy 2: 3-4. The ceremony of the laying on of hands was performed by the ministers present, while Rev. A. G. Crofoot offered the consecrating prayer.

The charge to the candidate was given by Rev. R. G. Davis, who some years ago had had the privilege of baptizing and receiving Mr. Ehret into church membership. The charge to the church was given by Rev. R. R. Thorngate.

The hand of fellowship and welcome on behalf of the Central Association was given by the moderator of the association, Dr. S. C. Maxson, of Utica. The welcome to the ministry was given by his fellow-ministers.

While the choir sang, “Blest Be the Tie That Binds,” the large congregation feelingly responded to the invitation to come to the front of the church and congratulate and welcome their pastor.

The council adjourned and the services closed with Rev. A. Clyde Ehret, Rev. J. T. Davis, Chairman, Rev. R. R. Thorngate, Clerk.

Statement of Christian Experience and Belief

A. CLYDE EHRET

Perhaps one of the hardest things for any individual to do is to relate his own experience and give an account of the influences that have made him what he is. Life is not a symbol that can be handled, things can be seen or heard or felt, or told in words. Even an individual cannot completely analyze his own life and tell just what it is; nor can he always tell what has prompted him to act or choose. It is hard
He must have been more and more convinced that God had brought him to the right hand of the Father and lost in love.

"A man, an element that 'came as a connection than the church, because there I had a part of the all that has entered into it; what has been done there."

And I am not yet ready to change my opinion, only to grow stronger in my convictions.

The day that I gave my heart to God I am not able to point out, neither did I know at the time. I made my public stand late in the fall of 1898, while Rev. L. D. Seager, a man who helped me much, was holding meetings in the Ritchie Seventh Day Baptist church, at Berea, W. Va. But my full surrender came a few weeks or perhaps months after as I continued to meditate upon the value of religion. It was about a year after I made my stand for God before I came to him in baptism.

This(Test.), but Seager had gone to another field. Some months later, Rev. R. G. Davis—who is with us today—took the work. By him I was baptized and taken into the church. Then and not until then did I feel that I was entirely ready to do work for God.

Now my desire to help others was stronger than ever before, and this desire has steadily grown, as has my belief in God and Christianity. Like most young men it was hard to decide what my life-work should be. One question was settled in my mind, that I would first set the example, and that if I were to do this, I could use him in starting a great nation.

Joseph was to live so he would not betray the confidence his master had in him. Moses had to face the unpleasant task of appealing time and again before Pharaoh. Joshua was to be strong and turn not to the right hand or to the left, but to press on. Here I might say that my decision was not made without a struggle.

Different questions presented themselves; such as, Could I give up teaching, a work which I followed for seven years and learned to love? But a greater question was my fitness for the ministry, a question that still presents itself. Many had spoken to me regarding the ministry and some said that the church was the only one that my final decision. This of course was another help, to know that my friends believed in me. From a child this work seemed more inviting than any other, but I could not feel that I was capable. I had many struggles along with God and my decision came. The question was settled in the spring of 1908. I do not know the day or even the month. And the fall of that year my little home church at Ritchie gave me license.

The greater part of my college work was taken after this and new forces entered my life to strengthen me. The greatest was Dr. C. B. Clark, a man of God. Had my decision not already been made, it could hardly have been otherwise. But his confidence in me inspired me, and what I received from him. He and Professor Bond gave me new visions of God, of life, of religion. They helped me to see God's love for humanity, and man's responsibility to himself, to his fellow men, and to God. As I had never seen it before. The work that I had undertaken for God seemed more complex than ever, but I saw that God wants his servants to work and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.

"And to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's life is an effort against the crowd; and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.

They helped me to see God's love for humanity, and man's responsibility to himself, to his fellow men, and to God. As I had never seen it before. The work that I had undertaken for God seemed more complex than ever, but I saw that God wants his servants to work and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.

"And to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.

They helped me to see God's love for humanity, and man's responsibility to himself, to his fellow men, and to God. As I had never seen it before. The work that I had undertaken for God seemed more complex than ever, but I saw that God wants his servants to work and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.

They helped me to see God's love for humanity, and man's responsibility to himself, to his fellow men, and to God. As I had never seen it before. The work that I had undertaken for God seemed more complex than ever, but I saw that God wants his servants to work and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.

They helped me to see God's love for humanity, and man's responsibility to himself, to his fellow men, and to God. As I had never seen it before. The work that I had undertaken for God seemed more complex than ever, but I saw that God wants his servants to work and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.

They helped me to see God's love for humanity, and man's responsibility to himself, to his fellow men, and to God. As I had never seen it before. The work that I had undertaken for God seemed more complex than ever, but I saw that God wants his servants to work and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.

They helped me to see God's love for humanity, and man's responsibility to himself, to his fellow men, and to God. As I had never seen it before. The work that I had undertaken for God seemed more complex than ever, but I saw that God wants his servants to work and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.

They helped me to see God's love for humanity, and man's responsibility to himself, to his fellow men, and to God. As I had never seen it before. The work that I had undertaken for God seemed more complex than ever, but I saw that God wants his servants to work and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.

They helped me to see God's love for humanity, and man's responsibility to himself, to his fellow men, and to God. As I had never seen it before. The work that I had undertaken for God seemed more complex than ever, but I saw that God wants his servants to work and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.

They helped me to see God's love for humanity, and man's responsibility to himself, to his fellow men, and to God. As I had never seen it before. The work that I had undertaken for God seemed more complex than ever, but I saw that God wants his servants to work and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.

They helped me to see God's love for humanity, and man's responsibility to himself, to his fellow men, and to God. As I had never seen it before. The work that I had undertaken for God seemed more complex than ever, but I saw that God wants his servants to work and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.

They helped me to see God's love for humanity, and man's responsibility to himself, to his fellow men, and to God. As I had never seen it before. The work that I had undertaken for God seemed more complex than ever, but I saw that God wants his servants to work and to work hard. He has no place for the individual who is not willing to do something. The idler is no good in God's world.
taught by his disciples, as his own words indicate: “Go ye into all the world, and preach the gospel to every creature.” These instructions, when given by God’s messengers,—combined with the Holy Spirit, which at some time pleads with every man—have been the means of leading men of all nations to the Master.

The training received at the Seminary has been another means of strengthening my faith in God, and continuing into life that he works through his servants to teach men the way of life. I have always looked with a hopeful view upon the world, with the belief that God’s truth will conquer; and yet you would have been a mess’gener,—combined with the Holy Spirit, which at some time pleads with every man. The great man un bent nowhere as he did with his little pet. It about broke Lincoln’s heart when Tadie died. Jolly as he always was, his wit was sobered down after that. Colonel Crook is a man of intelligence, culture and Christian consecration. The reception given was a fitting recognition of his half century of devoted service and voiced the words with which we trust the Master will receive him at last: “Well done, thou good and faithful servant.”—Christian Herald.

A young Chinese engineer who was converted to Christianity while studying at the Massachusetts Institute of Technology and is now following his profession in China, has taken up the organization of Bible classes. It is said that seventy-one such classes, attended by 800 men, are being conducted under his supervision.—Watchman-Examiner.

Keep Busy
If you were busy being kind,
Before you knew it you would find
You’d soon forget to think ‘twas true
That some one was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You’d soon forget to notice it.

If you were busy being good,
And doing the very best you could,
You’d not have time to blame some man
Who’s doing just the best he can.

If you were busy being true,
To what you know you ought to do,
You’d be so busy you’d forget
The blunders of the folly you’ve met.

If you were busy being right,
You’d find yourself too busy, quite,
To criticize your neighbor long
Because he’s busy being wrong.—Southern Churchman.

WOMAN’S WORK

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

March
Snow lingers still in dell and glade,
But look you where the brook has made
A narrow runway through the ice;
See where the little meadow mice
Have ventured forth, and left a track
All zigzag, to the brook and back.

The wind is rude and buffets one;
But feel the fervor of the sun!
Look up and see how warm and blue
The sky is smiling down at you.
And how the sunlight pats the trees:
Wake up, old elms, and don your leaves!

Hark how the wind calls, “Follow, follow!”
I know that in some deep woods hollow
The shy arbutus hides her head.
I know that in some leaf-mold bed
Sleep trillium and anemone
And violets that are blue.
—Margaret Lee Ashley.

Pictures of Korean Life
Delivered at the Northfield Summer School for Women’s Foreign Missionary Societies, July, 1914

When I was a child, we used to enjoy playing the game of “supposin.” Supposin’ you didn’t have to go to school, what would you do? Supposin’ you had a hundred dollars, what would you do? And so we would go on and on with the whole delightful range of possibilities. Tonight I am going to ask you to join me in this game. Supposin’ it was possible that a great giant could sweep out his arm over the three great commonwealths of Massachusetts, Vermont and New Hampshire, and brush aside every church, every church building, every church organization, every school, every Bible, every hymn book, every printing press, and everything like literature for school, either primary or collegiate, every college, every hospital, and every institution for the care of the old and the young and the helpless; and supposin’ he could sweep away every mercantile enterprise of every kind, every business house of every sort; and then supposin’ he could take away every road, every one of the great thoroughfares that cross and recross this country, everything in the way of a wheeled vehicle except now and then a clumsy ox cart, and every means of travel, communication, every telegraph and telephone and everything that makes the world small and life easy and pleasant; and then supposin’ he could go into every home and make it an unhappy home, into every heart and take away from it that peace and joy that come from belief in each other and mutual relations; and then supposin’ he could scrape up and pile up from every direction all the ignorance and all the superstition and everything that goes along with them—the worship of foul demons, the living in terror from morning till night, the hideous malpractices in the use of drugs and surgery that it is unfit to think about unless you are interested in some way to help;—and then pile on everything that comes in the train of these things—enervies and jealousies and murders and everything that blackens and darkens the heart,—if he could do all that, then we would have something that Korea was like not very many years ago.

It is said that missionaries sometimes exaggerate. If this is considered exaggeration, then I can only say that you have never lived long in a non-Christian country. Great changes have been wrought in the last few years. These changes are of two kinds, material and spiritual. The material changes we owe to the coming of the Japanese. We have now a railway going the whole length of the country, with fine cross country government roads. We also have automobile service in several parts of Korea, very antiquated vehicles, sold cheap, to Japan. We have a postal system, a banking system, postal savings banks, telephones and telegraph, and government hospitals to care for the sick, and now modern methods of agriculture are being taught to the Koreans. What an improvement it is, but it is, I fear, at a terrible price to the Korean people—the price of their independence as a nation. One cannot expect that people as old and proud as the Koreans could accept this situation altogether with gratitude. And yet they are beginning to appreciate greatly the material benefits that come to them from the change of régime.

I wish I could say that with all this material change the standard of public moral-
ity has likewise been uplifted; but I can not. However, the Japanese people are a wonderful people, and when they become Christian we can expect from their presence, not only material benefit, but real spiritual benefit as well.

The spiritual change has been due under God to the introduction of Christianity. We found there a people prepared of the Lord. Honest hearts there were into which the seeds of the kingdom fell. You will understand what I mean when I tell you what a Korean woman said to me when I was telling her about how the Lord Jesus lived and died for his people through his own suffering and death. She said, 'Oh,' she said, 'Yes,' she said, 'but he knew there would be others, didn't he?'

That is a sample of the attitude of the Koreans in accepting the story of the gospel.

If you ask what our methods are, I would say that our system of Bible training school is being most blessed of God. At first— all missions have used the same plan—we gather the men and women in separate classes. These groups vary in size from ten or twelve up to seventy, eight, nine or twelve hundred in the larger centers. I remember very well the first class of countrywomen held in Korea. We had little groups gathered in the city of Piang, but nothing of the kind for the countrywomen. Mrs. Lee and I put our heads together and decided we would issue invitations to the countrywomen to come into the city for Bible classes. We thought that if only six came we might call it a success. But the Lord gave us a great deal more than our weak faith expected, and so I just kept on.

Last year a woman walked three hundred and twenty miles over those awful roads in order to visit a class for training teachers. I asked her how she could do it, and she said: 'Well, they gave me a Sabbath school class to teach and I wanted to learn how to do it; so just came.'

This first class that I spoke of was held fifteen years ago. Last year in one station, in one mission, from this one little class of countrywomen the grand total had increased to one hundred and twenty-five classes with an attendance of many hundreds of women. Only nineteen classes were held by missionaries. The others were all taught by native Korean women trained by the missionaries for that particular work.

The Koreans are wonderfully human people, and at times they are surprisingly frank about expressing it. You will realize this when I tell you of a poor girl who came to see the foreign doctor. She was a fine-looking girl except for the fact that she had a harelip. She tried to hide that abnormality, because non-Christian people are very regardless of the feelings of those who have any such failing. All her life people had hurled some ugly name at her, and so she had tried to hide the harelip by walking with her head down. But what was worse was that she had reached twenty years of age and was unmarried! In Korea, the girl of twenty who is unmarried is a hopeless old maid. The eligible young men had passed this girl by because of her harelip. Well, she had heard that this missionary doctor did wonderful things and she presented herself with this harelip. And he did do a wonderful thing. He put in little drops of cocaine; he worked with his instruments; he put bandages on, and kept them for a whole week or more, and then took them off and handed her a looking-glass. What do you suppose was the first thing she said, when she looked and saw herself with that fine new lip? Oh, I won't have a bit of trouble about getting married now!' That was human, was it not? We have seen wonderful instances of transformed lives. I remember one night, when I came to our house for a confidential talk, I was a junior in one of the colleges where Mr. Baird was principal. He wanted to talk upon domestic affairs. The perspiration stood out on his brow as he sat there and poured out his poor little story. He was a fine-looking young fellow of nineteen or twenty, and he had been married since he was ten or twelve years old to a girl three or four years his junior. It was not as bad as it might have been. He got along all right with his mother-in-law: but he did not select the girl, and in all these years he had not claimed her at all or had anything to do with her. He simply did not love her at all, he was sure. His sister had got out of patience with this state of affairs and was undertaking to arrange another match for him, dispensing with this woman and taking some one he could like. In doing this, she had selected a heathen girl from the neighborhood. Of course, he had never seen or talked with her, but still the hope was that he would care for her. He came to tell Mr. Baird about it, all, and he hoped he would consent. Mr. Baird had only moral influence over him, but he knew it would land him outside of the church if the missionaries did not consent. My woman's heart softened toward this, and I do not know but I would have given in, had the matter been left for me to settle. He had not chosen that girl, and perhaps he might love this other one. It did not seem right to ruin his happiness for life. But Mr. Baird was brought up on the Bible, and he is made of sterner stuff than I am made of. He just went down the Bible and he showed the passage: 'Have faith in God.' That was a plain command. Then he showed him another passage: 'Husbands, love your wives.' That was perfectly plain, too. But ——'s plea was as to how he was going to love her. Mr. Baird's only response was to point him again to the word: 'Husbands, love your wives.' By that time his knees were trembling, and he had a pretty tough proposition to face. I thought so, too. He went away. Not long after that we had a revival. I noticed that —— was under great suffering of sin. He sat with his head bowed between his hands. He was screaming in agony at the thought of his sins. I feared that his reason would go. So I went over and touched him on the shoulder and I said: 'Don't you know that all your sins are washed away the moment you are repentant?' Then he leaped to his feet and began to pour out the whole story—how he had hated his wife in his heart, how he would have killed her long ago had he dared. But now he was seized with a desire to make everything straight, and he went to his home determined to do all he could. One night shortly after that there came another rap at our door —— had come back with his wife. He told us how he had told her all about it, how he had hated her, and everything. He had begged her forgiveness, they had cried it out together, and now they were good friends and were going to be happy all the rest of their lives. When they left they walked down the steps hand-in-hand like two children. That was a very courageous and consoling thing for any man, young or old, to do in Korea. It showed complete surrender to the situation.

There are many other stories I can tell you—one of an old, old woman. She was eighty-three years of age, more than twice the age at which a certain scientific authority of late has said it was possible for people to change their minds. But this old lady changed her mind. All her life she had been a worshiper of evil spirits, a worshiper of Buddha. Her house was piled with pieces of broken dishes and bottles, scraps of paper, worn-out shoes, bits of bone, and every worthless thing you can think of, and the devils which she thought dwelt among them. Before these she was always making offerings of scraps of food, and whenever she had the time and the strength she climbed the hill back of her house to
minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. S. J. Clarke on March 1, 1915.

There were present Mrs. West, Mrs. Clarke, Mrs. Crandall, Mrs. Babcock, Mrs. A. E. Whittford, Mrs. Crosley, Miss Phoebe Coon, Mrs. O. U. Whitford, Mrs. Maxson.

Mrs. Babcock had charge of the devotional exercises and read 1 John 4, and offered prayer.

The minutes of February 7 were read.

The Treasurer's report for February was read and adopted. Receipts were $231.00, disbursements, $1.25.

Mrs. Whitford read a letter from Mrs. G. E. Osborn, Pacific Coast Association Secretary.

The Corresponding Secretary read an invitation from the Home Board to send a representative to the Foreign Missions Conference to be held in New York City, March 25. The purpose of this conference is to consider the relation of Foreign Mission Boards to the Student Christian Movements in respect to certain problems.

It was voted that the letter be sent to Mrs. Shaw, Eastern Association Secretary, asking her to attend the conference or, in event of her being unable to do so, to secure a representative from our women in that locality.

Mrs. Babcock also read a letter from the Federation of Women's Boards of Foreign Mission in regard to that work, and a letter from Miss Minnie Godfrey who is teaching in the Fokus School, and two letters from Secretary E. B. Saunders concerning the lieu-oo Hospital Fund.

It was voted that the Corresponding Secretary see Miss Lucy Walker, of Milton, and lay before her the matter of taking steps to organize a Local Interdenominational Missionary Union.

It was voted that the Treasurer be authorized to send our annual dues to the Federation of Women's Boards of Foreign Missions.

It was voted that the President appoint a committee, of which she shall be chairman, to prepare the program for the Woman's Hour of Conference. The President appointed as the other members of the committee, Mrs. A. E. Whittford, Mrs. Crosley, Mrs. Crandall, and asked Mrs. O. U. Whitford to assist them.

Miss Coon read a part of a letter received from the Secretary of the Woman's Board of the Christian Denomination in regard to special prayer for mission workers and missions. She also read a letter from Mrs. Wheeler, of Boulder, Colo., in regard to the observation of days of special interest for foreign missions held in that city by its local Federation of Woman's Societies.

After the reading and approval of the minutes, the Board adjourned to meet with Mrs. West in April.

Dollie B. Maxson
Recording Secretary.

A Nice Letter

Here is a nice letter sent out by one of our L. S. K. state secretaries, with a partial report of results:

DEAR LONE SABBATH KEEPER:

We wish you a Happy New Year. We know that this year will probably bring you some sorrows and disappointments. They seem to come alike to the rich and the poor; the old and the young; the well and the ill. But to those that have the wonderful beautiful hope, there comes the power to outride the storm.

Let us thank God for peace and quietness in our own States. Let us work and pray, that good will to men and peace on earth may speedily come to all nations.

You will find enclosed a card that carries its own message.

With best wishes, I am,
Fraternally yours,
State Secretary L. S. K.'s

Now that is quite an interesting and encouraging report. All reporting take the Recorder. I suppose if all the rest had the Recorder they would report too. So much for the influence of the Recorder. And isn't that contribution good, from two members, $170? If they could all do as well as the 7 would make $505 and the 16 would make it $1,560. Well, some of these say they pay to their home church, but give no amount. I wish to urge all the L. S. K.'s who fail to give the amounts (Continued on page 352, second column)
Shall We Fail?

In the Sabbath Recorder of February 1, on page 152, appeared a statement and appeal from the treasurer of the Young People's Board. The treasurer called attention to the fact that there are over fifty churches and societies that are supposed to contribute to the Young People's Board. At that time, only fifteen out of the fifty had sent money to the treasurer, and only two of these had paid their full apportionment, while the others had paid less than half. Some thirty societies had not been heard from at all since Conference.

More than a month has elapsed since this statement was published, the Conference year is half gone, and still there has not been any marked response to the appeal made by the treasurer of the board, with the result that the board is becoming somewhat anxious about the matter. In a very recent letter to the editor of the Young People's department, Prof. L. H. Stringer, treasurer of the board, had this to say: "It certainly looks as though we were not going to get the money we want by a good deal..." Walworth, Westerly, Welton, Farnam, and Little Genese have paid their full amount. A few are paying quarterly. But the thing that brings us great discouragement is the fact that fifty of the places on this list [a list of societies and churches to be published later] have not been heard from this year, and in spite of the fact that we have written more letters and pulled harder than ever before.

Must the Young People's Board fail to raise the amount, $1,000, provided for in its budget? Whose fault will it be? Surely not the fault of the treasurer, for, as the treasurer says, they have "written more letters and pulled harder than ever before."

What are you going to do about it? What is your society going to do about it? Have you and your society forgotten for what purposes the board needs that $1,000? Perhaps you have forgotten the particular objects for which the budget provides, so here it is again. Read it carefully, and ask yourself if they are not all worthy objects for which it provides. And remember this: If you, as young people, do not quickly rally to the support of the Young People's Board, some of those lines of work included in the budget must suffer loss. Are you willing that it should be so?

THE BUDGET

Dr. Palmborg's salary ........................................... $300.00
Extension work .................................................... 100.00
20th Century Endowment Fund .............................. 200.00
Fonke School ..................................................... 200.00
Salem College .................................................... 75.00
Student evangelistic work ..................................... 100.00
Lenn-oo Hospital Fund ........................................ 100.00
General Fund ..................................................... 125.00

$1,200.00

Do you know what is the amount of the apportionment of your church and society for the Young People's Board? Likely not, but you ought to know, so in the next issue of the Recorder the complete apportionment will be published in the order of the associations. Do not fail, dear reader, to look for the name of your society in the list, and the amount apportioned to it, then act. Will you not? It is important that you should.

Birthdays That Count for Christian Endeavor

One of the newest members of the Christian Endeavor society, and one of the youngest in heart and sympathy, is Miss Emelie S. Coles, of New York City, who, to celebrate her seventieth birthday, which comes, by the way, most appropriately in Christian Endeavor Week, has sent a check for $70 for the Building Fund. On Dr. Clark's sixty-third birthday she sent a check for $63 for the same purpose. For the Christian Endeavor birthday she has sent as budget as the society is years old. We do not know of a better way to celebrate a birthday than by helping the cause which will help the young people of the world in all generations to come. We wish that a multitude of our Endeavorers who are seventy years young, either more or less, could celebrate it in the same way.

—Christian Endeavor World.

Rhode Island State Christian Endeavor Convention

Dr. Edwin Whitford

"A wonderful day." This expression was heard more often, probably, than any other to describe the feeling of inspiration engendered within the heart of every one who attended and participated in the State Convention of Christian Endeavor for the Rhode Island land, held in the Pawtucket Seventh Day Baptist Church of Westerly, February 22.

The day was fine, the sun shone, the air was bracing as a spring tonic, and we all felt generally good, so that when the delegation of over two hundred came into view from the Providence train, and the local societies joined them to fill the church full at the very beginning of the first session, and by the time the first chorus was sung, there began to stir within one the feeling that this was an especial occasion; that there was to be something doing every minute; that there were things to be heard worth hearing, people to be seen worth seeing, and that it was worth a great deal of trouble or expense to be there.

To begin at the beginning, after the heartwarmers by Rev. H. C. Van Horn, in behalf of the local union, and Rev. C. A. Burdick, as pastor of the church, a response from the president of the state union, singing by the congregation, appointment of committees, and the reading of communications from all over the Union, at eleven-fifteen sharp (and one of the best features of the whole convention was the strict adherence to the schedule), the convention was addressed by Rev. J. Stanley Durkee, D. D., of Brocton, Mass., who spoke on the subject of "The Missing Link in Christian Endeavor." At the first, one was impressed by the splendid presence and wonderful voice of the speaker; and as he proceeded with his discourse, and the salient points of his message began to come home, the sentiments felt in the hearts of his hearers, there was manifested an interested attention seldom seen in so large a gathering.

Dr. Durkee made a most impassioned appeal for the "saving use" of young people to save towns to eighteen years. He plainly showed the lack of attention paid by church members and older Endeavorers to the youth of this developing period. Among the most poignant truths he uttered are the following: "The business of the church is to keep young people busy. "The business of the Sabbath school is to teach the young people good."

The business of the Y. P. S. C. E. is general work supplemental to that of the church, for use as a common denominator between religious, social, charitable and industrial activities. We need muscular Christianity for the boys and muscular Christianity for the girls; make their interests your interests, train them for use." He said that in this respect the churches have been marking time backwards; that all the time, while we have been praying God to keep our youthful members of the society or of the church, the Savior has been putting boys and girls into our very arms and saying: "Take these and keep them for me; use them in my service." Dr. Durkee's arguments on this subject, combined with the use of charts showing that by far the greatest percentage of criminals begin to go wrong at this same period of adolescence, brought very forcibly before us the tremendous responsibility of occupying the time, talents, minds and hearts of the younger disciples.

After the offering and adjournment, a buffet luncheon was enjoyed in the First Baptist church, at which nearly two hundred were served.

Reassembling at two o'clock, after a praise service of fifteen minutes the convention was addressed by Secretary A. E. Shartle, of Boston, on "Some Phases of Christian Endeavor Work." He spoke interestingly of different methods of keeping up the spirit of the Christian Endeavor meeting, of the duties of the different committees, and the necessity of keeping the interest of the people alive and alert and "out of the rut." It was during his talk that Dr. Francis E. Clark, the father of Christian Endeavor, entered the church. He was tendered a very enthusiastic ovation of hand-clapping and shouts of "Dr. Clark." The business of the meeting was then disposed of, and the convention announced closed. The program was performed in a manner to inspire us all.

Rev. H. A. Atkinson, D. D., of Boston, was the next speaker and was introduced as "one who is full of gum from the first to the last." He was strong enough to say that he lived up to his reputation as he delivered in a rapid-fire manner a most excellent address on "The Church Serving its Community." He referred in a very
touching way to the labor troubles of different localities, particularly those of Colorado, and warmed the hearts of us all as he related the instances in which the church as an institution can lighten the burdens of humanity.

At four o’clock, after another prolonged outburst of applause, Dr. Clark stood before an eagerly expectant throng of about five hundred Endeavorers, for every one was an Endeavorer just then, and he was the father of them all. How intently we all listened for the first word to fall from his lips, and how his beloved voice thrilled our souls as he called us “fellow Endeavorers.” A staunch veteran, old in the service of the Cross, though not in years, with a bearing of dignity, but of Christ-like gentleness, he spoke of the great Y. P. S. C. E. Home to be erected in Boston, paid for by contributions from all over the world from Australia to Japan, told of the different campaigns in the West and South, and cheered us with the news of great activities all along the line. His address of a half-hour was too short, but like a true soldier the General was punctual to the minute, and the meeting passed, on to the closing business of the convention. Then Dr. Clark dismissed the meeting, and, following it, about two hundred partook of a splendid banquet prepared by the ladies of the Congregational church.

After listening to some excellent toasts, and some merry quips between the (light) heavyweights,—Farker, president of the state convention, and Van Horn, president of the local union, the convention reconvened at seven o’clock and listened to an excellent address on “Progress toward National Prohibition,” by Mrs. G. F. Roote, president of the Rhode Island W. C. T. U. Her references to the action taken by the legislature of Alabama regarding the prohibiting of liquor advertisements in papers and periodicals throughout the State, was received with hearty applause, as were other portions of her optimistic report.

At eight o’clock Dr. Clark gave his second address, and his reception was a repetition of the first, the house rocking with applause, subdued by the speaker only to break forth again and again, until people were breathless and their hands were swollen.

This widely traveled man, this great missionary, this lover of mankind, this loyal patriot, took his audience around the world, stopping at points of interest even in Southern Africa and in the Fiji Islands. He recited exciting and pathetic incidents of the present war, then led us back to our own beloved land, and showed us her duty as a neutral nation, a living exponent of peace; he depicted the spirit of militarism in the place of patriotism, and then, at his request, the whole crowded throng arose and repeated the pledge of the International Christian Endeavor Peace Union: “As a follower of the Prince of Peace I will seek to promote good will among men and peace on earth; I will work as I have opportunity toward the abolition of war,” and will endeavor to cement the fellowship of people of all nations and denominations throughout the world. Then, after singing the “Song of Rhode Island,” he dismissed us with the apostolic benediction, and the convention and friends dispersed, with thanks to God for the wonderful things enjoyed, and a prayer for the coming convention to be held in Providence next year.

“Home Mission Opportunities”

REV. WILLARD D. BURDICK

Christian Endeavor Topic for March 27, 1915

Daily Readings

Sunday—Making citizens (Tit. 2: 1-12)
Monday—Kindness to strangers (Luke 10: 30-37)
Tuesday—a free gospel (Rev. 22: 13-21)
Wednesday—Teaching the children (Deut. 6: 1-9)
Thursday—Prayer for missions (Rom. 10: 1-4)
Friday—a home-mission tour (Matt. 11: 1-6)
Sabbath Day—Home-mission opportunities that

Marion Lawrence, in the preface to “Missions in the Sunday School,” says: “It is my candid judgment that twenty-five years of sane, systematic missionary instruction in our Sunday schools will forever do away with the great debts carried by our missionary boards, multiply by millions the money poured into their treasuries, and increase tenfold the number of missionaries who are carrying the gospel to those who need it in the homeland and foreign countries.”

This calls for the necessity where there are Seventh Day Baptists there are opportunities to do personal work, and this is as truly missionary work as is work in lumber camps or prisons. As individuals we ought to be watchful for those who are in need of sympathy and help, that we may prove ourselves our neighbors, and then use this hold on them to lead them to accept God and his commandments. This calls for unselfish and persevering effort.

Our small churches, as well as our large ones, should be centers of Christian activity. In the interest of the cause there is time too precious for us to give way to discouragements, jealousies, lack of harmony, or shrinking. The prayer meeting, the Sabbath school, and the preaching service should be maintained with as much concern as each member has for those things that relate to material prosperity. And at all times we should make others feel that we are anxious for their spiritual welfare. If more of our people would take advantage of the opportunities at hand to do missionary work we would have more revivals in our churches and in surrounding neighborhoods.

Our missions among the foreign born

I will not attempt to review our work among the Hungarians and Italians in our country, but I will ask the leaders to look up these interests as they were presented in Senator Saunders’ annual report that was published in the Recorder last fall, together with letters from these different missionary fields.

We have a need of money to carry on this work effectively I believe that we are in greater need of the sympathy and prayers of our people for this work, and that we should give more loving council to those who are intimately connected with this work.
The SABBATH RECORDER

THE LARGE MISSION FIELDS

On our Western coast Elders Hills and Severance have large fields reaching out from Los Angeles and Riverside, Cal.

With his home at Boulder, Colo., Brother Alva Davis is working on an important territory.

The Tract Society is anxious to send a man to the States south of the Ohio and east of the Mississippi, to encourage and help lone Sabbath-keepers and small societies of our people, and do missionary work.

The Tract Society is soon to send Eld. H. D. Clarke into the Dakotas, Minnesota, and Iowa to work for three months, and the same society has already sent Eld. Willard D. Burdick into Arkansas and Oklahoma for three months.

The reports that come to us from Marlboro and Shiloh about the evangelistic services on that field conducted by our missionary-evangelist Eld. D. Burdett Coon are very encouraging, and I hope that many other churches will ask Brother Coon to come to their help—and then unite with him as heartily and faithfully as they are doing in South Jersey.

You are well aware that we have an important missionary field in the Southwest. But not all of you realize how very important it is that we place a missionary on this field this spring. Let him live at Gentry and build up the interests here, and from here reach out into Arkansas and Oklahoma, visiting lone Sabbath-keepers and doing missionary and Sabbath-reform work where opportunities permit. Every day of delay is costing us dearly.

The field presents great opportunities to a minister and his wife who desire to serve God and humanity. I believe in the special trips that the Missionary and the Tract societies are promoting on these great home-mission fields, but in this work and all other that we are attempting, we are working for permanent results.

SUGGESTIONS

If you know of localities or persons on these different fields that should be visited, you can do missionary work by giving this information to the workers, or to the boards for whom they are working.

Follow the reports from these various fields as they appear in the Recorder.

---

A PLEASANT EVENING AT BERLIN WITH THE JUNIORS

The Berlin (N. Y.) Junior Christian Endeavorers, with their parents, were entertained at the parsonage, on the evening of Washington's birthday.

Read extracts from these letters at your Christian Endeavor meeting today.

| GENTRY, ARK., MARCH 1, 1915. |

---

George and Martha

The rooms were tastefully decorated with bunting and flags, and the faces of the children were bright with the pleasant expectation and interest that so characterize the young.

The feature of the evening was the impersonation of George and Martha Washington, by Roger Williams and Lida Bentley.

Games were played, and when the writer was privileged to look in, the older ones were being greeted with shouts of laughter as they joined in the fun, and became "little folks" once more with the children.

Refreshments, consisting of sandwiches, pickles, cheese, cake, cocoa, and fudge were served. (What child but would vote for fudge on a menu?)

The favors were given by George Washington, and were little hatchets on which were inscribed these words, "I can not tell a lie.

The evening was a success, to judge from the happy faces of the young, and the expressed pleasure and thanks of the older ones.

It means time, and effort, and thought, to arrange for such an evening; but the spirit of the efficient pastor's wife was shown when she said, upon being reminded of the time it took to decorate for one short evening, "Yes, but the children will enjoy it." It is this spirit of thoughtfulness that characterizes the pastor and his wife in their efforts with the Juniors, and has made them so beloved; and when one has won the love and co-operation of the child, the problem of the young people in our churches is near solution.

M. E. G.

NEWS NOTES

ASHWAY, R. I.—The world contest Christian Endeavor social held by the Ashaway Endeavorers, February 16, in the parish house, was a great success. Plans were adapted from the Christian Endeavor World contest program put out by the United Society. Booths appropriately representing Europe, Asia, Africa, and America were arranged, and refreshments served from them by waiters in national costumes.

The rooms were decorated with national Christian Endeavor flags and pennants. Such stunts as "Mobilizing the troops," "A battle in the air," "Submarine battle," "Cavalry charge," were contested in by representatives from the different continents.

A prize of a year's subscription to the Christian Endeavor World was awarded America for winning the greatest number of points. A neat sum was realized.

Our society has challenged the other societies of the Western Local Union to an "Efficiency" contest for three months. A young married man, who was converted last spring, has announced his determination to be the first to qualify from Ashaway for the degree of C. E. E. (Christian Endeavor Expert). In this line it may be said that the Western Local Union proposes to qualify more Christian Endeavor Experts in three months than any other union in the State. Providence not excepted.

At our recent state convention Rhode Island accepted a challenge from the Brooklyn (N. Y.) Union to an "Efficiency" contest of three months.

New life and zeal is noticed in the society as a result of the state convention.

FOUKS, ARK.—Our society, observed part of the program for Christian Endeavor Week. The Friday night prayer meeting, February 5, was given over to the young people. Miss Godfrey led the meeting, speaking on the three essentials in Christian Endeavor: consecration, enthusiasm, and service. Her talk was a summary of an address given by Karl R. Lehman at Hope, Ark., a short time before.

On account of stormy weather, we had no services Sabbath morning, and so missed the pastor's sermon to the young people. But the afternoon was pleasant and the Junior and Senior societies met together. This was the decision service and was led by the Junior superintendent, Mrs. G. H. F. Randolph. Many decisions were made to take up tithe, to attend prayer meeting, and to prepare for Christ's service.

Monday night, February 15, our society gave the mock trial, "A Cunning Conspicacy." This was "something new" for us and was appreciated by a very good audience.

The value of a victory depends on what one has fought for. A young man or woman may have a low ambition, in which case the attainment of one's ideal is but a fruitless achievement. When, however, one aims at the best things, with a heaven-born faith in oneself and in Christ the Leader, and wins that for which he has contended, he is truly successful.—Russell H. Connell.
SABBATH SCHOOL

The Sabbath School at Jackson Center, Ohio

The Jackson Center Sabbath School recently asked the Sabbath School Board to send some one to them to conduct an institute. Arrangements were soon made that Rev. Willard D. Burdick should conduct the institute, going to Jackson Center when starting on his trip for the Tract Society into the Southwestern Association.

On Friday night, February 12, the conductor of the institute preached from 2 Timothy 3: 16, 17. This text and the many Scripture passages that were read made a fitting introduction to the work of the institute.

The institute was held on Sabbath Day, with three sessions, and the program was selected from that which was suggested by the Sabbath School Board in the Recorder of January 11.

The Sabbath school, under the direction of Superintendent W. G. Polan, had its regular study of the lesson in the morning, with closing remarks by the institute conductor.

This was followed by an address by the conductor on the "Debt of the Church to Its Developing Youth."

In the afternoon a half-hour Christian Endeavor session was conducted by Elder Burdick. This was followed by an address by Pastor G. W. Lewis on "Bible Study and the Formation of Life's Purposes."

The afternoon meeting was closed with a live round-table discussion on Sabbath-school work.

At the evening session the following subjects were introduced by members of the Sabbath school and discussed under the leadership of the conductor:

- "Possibilities of the Home Department," Fred Kennedy.

Sabbath School

I wonder how many of us can remember when we first heard those words. I am sure some of us were so young that we can not recall the first time. We have still been hearing them all along, until we have reached manhood and womanhood, and now perhaps are repeating them to our children and grandchildren.

Do we ever stop to think what the real significance of the words "Sabbath school" is to us? How much time do we give to the study of God's word and the teaching of it to our little ones? We take days, weeks—yes, years in training our minds for the short stay here on this earth when we do not know, any moment, whether we may be called. How much time do we take to train our minds for eternity? Out of seven days in a week we have set aside less than one hour for studying, together, the word of God.

Think for a moment, if you please, of the thousands of children moving swiftly on to the end of time without any preparation to meet their God. Are we in any way responsible? And we who are teachers, do we bring out the vital points of the lesson with emphasis, that they may sink deep into the hearts of the children and bear good fruit?

We read much today of the training of teachers. Do the leaders of our Sabbath schools look to see whether those who are training the minds of the children in class are competent? Do these teachers understand God's word sufficiently to pass it on to others?

A child's mind is very sensitive and susceptible—a film, as it were, in a camera. Are the little ones of the children in class to have the receiving impressions that will strengthen and help their lives, or are the pictures imprinted on the soul's film so hazy and uncertain that the film is spoiled and the golden moments wasted?

Are the lives of the grown-ups model patterns such as we would have the younger generation accept?

Do we encourage attendance at Sabbath school by our presence, or are we negligent? "Let us not be weary in well doing.

For the Children

The Pet Pelican of St. Petersburg

Next to "Old Abe," the famous war eagle of the United States Navy, the best known bird in the United States was "Old Molly," the pet pelican of St. Petersburg, Fla.

As the boy or girl who reads this story may already know, pelicans feed almost entirely on fish, which they catch with great skill. They take their prey by hovering over the water and plunging upon the fish when it appears.

A pelican has a very long and large, flattened bill. The upper mandible or jaw terminates with a strong hook, which curves over the tip of the lower mandible. Beneath the lower mandible is a great flexible pouch, capable of holding a large number of fish, from which they bring the fish out at a later time, either for their own eating or to feed their young.

The popular harbor at St. Petersburg is often frequented by great flocks of these interesting birds and a sudden swoop of them at a shoal of fish is a striking and beautiful sight.

One day when a flock of these birds made their accustomed visit to the harbor, for some unknown reason one bird remained behind. For several days she lingered in the harbor, and as she became more courageous, stalked around among the lines thrown out by the fishermen on the dock, and when the unlucky fish had taken the hook and was being drawn out of the water, Miss Pelican would dart quickly forward and appropriate the fisherman's prey. This she stored away in her pouch and immediately began her watch for another fish. In this manner she enjoyed sumptuous meals and stored away quantities of food from the labors of others.

She came to be called "Old Molly," but her pattering songs were quite sweet.

After a time she became so tame that she ventured on shore and then walked out upon the dock, where she would stand demure near a fine catch. When the angler's back was turned she would quietly pick up the finest fish in the bunch and as quickly sit up again, the picture of innocence.

It soon came to be no unusual thing for "Old Molly" to stalk along the shore in a proud fashion and mingle with the tourists as if she had been among them. She came to enjoy having her beautiful feathers stroked by human hands and offered no resistance when the children gave her a good, hearty embrace.

Her intelligence was manifested when she soon learned what was required of her when a camera was pointed her way. When told to "look pleasant" she immediately assumed a dignified pose and kept perfectly quiet. Then, again, when the artist said, "That's all, Molly," she immediately walked off with a haughty air.

But one bright morning Molly was nowhere to be found. Her friends looked for her in vain, but no doubt she went back to her family and told them many times over all about her experiences on the shore of Tampa Bay—"The Comrade."
HOME NEWS

Albion, Wn.-It may not be appropriate for a visitor to send home news for any of our churches. To the waste basket, editor, if this is needed. No harm done.

You ought to hear the Albion choir! It is inspiring. You ought to see the girls! Equally inspiring. Boys? Too few of them. Albion seems to make it doubtful as to the propriety of raising a large crop of boys. Wonder if the crop of tobacco has any effect on it! It certainly does on the quality of many boys in the surrounding country. But the few boys in this society seem to average well with others.

Albion has "no end" to circles, clubs, aid societies, benefit societies, willing workers, and what not. One of the clubs had a big gun from the state university recently to tell the "geeks" in the present European war. It was suspected that he was on the side of the Krupp gun.

The society sent out three barrels of clothing to the poor of Chicago or some wicked city that has thrown thousands out of employment this winter.

The "visitor" has seen no signs of any lack of harmony. The church seems to be working in entire harmony, and a good spirit and genial feelings. It would be supposed that, with so many men of so many minds everywhere, there would be a marked diversity of opinion on some of the great questions that occupy attention here and there. One denomination

But it was a remarkable illustration of Albion harmony when one hundred seven of the church members signed a declaration of withdrawal from the Federation to which "our people" are united by virtue of act of General Conference, and only four against while four were undecided.

And on Sabbath, February 20, the congregation ratified that declaration by an almost unanimous vote, only one vote being observed in the negative. The Albion Church is out of the Federation and by this act hopes that other churches will also declare against affiliation with it. It is not the "visitor" to write up their reasons but should any one be curious enough to ask why, I suppose a letter to the church clerk or pastor or moderator will get the desired information.

There is an opening for a Seventh Day Baptist physician here. Dr. Coon is very much missed. Dr. Crosley made good here and is often called now from Milton, but ten miles is a long way for a doctor to come, especially for emergency cases. Many are having La Grippe now.

The Sabbath-evening prayer and conference meetings are a source of encouragement and quite well attended. Live themes seem to occupy attention.

The Juniors and Christian Endeavorers are still on the program.

Pastor Sayre is credited with being a wide-awake up-to-date worker, and they say that with him a spade is a spade, not a mere beautiful polished blade of iron for ornament, whatever they may indicate. And people seem to like the plain definition.

But a visitor does not know everything in a church and society and the next contribution by some accredited correspondent may set forth in a clearer way the correspondent here.

Later.—Since the above was written the main four-story building of the academy has burned down. This removes a historic landmark from Albion. Many pleasant memories no doubt cluster about that academic landmark, and if our prominent men received an education years ago.

The Norwegians were putting forth their best efforts just now to make the school a success and were increasing their endowment. It is not known yet whether they will rebuild.

March 2, 1915.

SEVENTH DAY BAPTIST COLONY IN FLORIDA

Lone Sabbath Keepers, especially, are invited to investigate the opportunities offered for building up a good home among Sabbath Keepers in this land of health and prosperity. Correspondence solicited.

U. P. Davis,
Jacksonville, Florida.

T. C. Davis,
Nortonville, Kansas.

MARRIAGES

AUGUSTE-MASSON.—Married, at the home of her parents, Mr. and Mrs. Henry M. Masson, at 66t West Seventh street, Plainfield, N. J., on Tuesday, March 9, 1915, at 4 o'clock in the afternoon, by Rev. Edwin Shaw, James William Auguste-Masson and Ruth Potter Masson, both of Plainfield, N. J.

DEATHS

BURDICK.—At her home, Burdick's Bridge, near Clarence, N. Y., Sunday evening, March 7, 1915, Jane Brown, widow of the late Daniel H. Burdick, in the seventeenth year of her age.

She leaves to mourn her loss two children, Mrs. Orna S. Rogers, of Plainfield, N. J., and Robert B., at home; a sister, Mrs. Hiram E. Bratt, of Akron, N. Y.; two brothers, George N. and John P. Brown, of Royan ton, N. Y.; and a large circle of relatives and friends.

Services were held from the house, Wednesday, March 10, at 2 o'clock, conducted by her pastor, Rev. A. G. Wall.

BRAND.—Mrs. Isabel Maxson Brand was born, at Preston, Chenango County, N. Y., September 28, 1806, and died at her home in Lennardsville, N. Y., February 25, 1895, aged 88 years, 5 months, and 7 days.

She became a member of the church and society some years after the death of her husband, Symonds Brand, and was a member of the church until the death of the late Mr. George Brand, her son, in 1886. Since then she became a member of the Seventh Day Baptist Church, to which she gave her loyal support until moving to Plainfield, when she transferred her membership to the First Brookfield Seventh Day Baptist Church located in that village, where her quiet and unassuming life has been a blessing to many outside her own home.

On the twenty-third of November, 1879, she was married to Mr. Eli Brand, so that for over thirty-five years they have traveled life's journey together, until that frail frame could no longer bear the weight her ambition placed upon it, and she drops by the wayside to rest, leaving her home where once she was the center of her family, and the social life, and all the feelings, who so fondly miss her, but who can truthfully say: "Blessed are the dead that die in the Lord from henceforth," and the Spirit, that they may rest from their labors; and their works do follow them."

BRONT.—August 22, 1886, Mrs. ElizabethOrra S. Rogers, died, at Plainfield, N. J., in her home in Nile, Monday evening, March 1, 1915.

When she was nearly three years old the family moved to the town of Wirt, Allegany County. There Samuel lived the most of the time until August 26, 1862, when he enlisted in Company E, Twenty-third New York Militia, Eighty Infantry. He served until the close of the war. He was a member of the Hatch Post, G. A. R.

On March 7, 1868, Mr. Burdick was baptized by Rev. L. A. Platt and became a member of the First Seventh Day Baptist Church of Friendship, where he remained a member until his death.

Oon 3rd, 1908, he was married to Miss Henrietta Enoe. To them was born one son, W. H. Burdick, who, with the wife and two brothers and three sisters, survives.

Funeral services were conducted at the church by the pastor, on Wednesday afternoon. Interment was made at Mt. Herman Cemetery, Friendship, where the G. A. R. held appropriate services.

W. M. R.

BRANT.—Margaret Reamer was the daughter of George and Catharine Reamer, born July 22, 1820, near Somerville, N. J.

She married Jonathan Randolph, of New York (now South Plainfield), N. J. On December 14, 1846, she was married to John A. Brant, of Newark, N. J., who died October 22, 1892. Early in her marriage she became a member of the Seventh Day Baptist Church at Plainfield, where she remained a member until her death, twelve years after the death of her husband. She was a member of the church at Plainfield, and a large circle of relatives and friends.

Services were held from the house, Wednesday, March 10, at 2 o'clock, conducted by her pastor, Rev. A. G. Wall.

M. S. BRIA~T.—Margaret Reamer was the daughter of George and Catharine Reamer, born July 22, 1820, near Somerville, N. J.

She married Jonathan Randolph, of New York (now South Plainfield), N. J. On December 14, 1846, she was married to John A. Brant, of Newark, N. J., who died October 22, 1892. Early in her marriage she became a member of the Seventh Day Baptist Church at Plainfield, where she remained a member until her death, twelve years after the death of her husband. She was a member of the church at Plainfield, and a large circle of relatives and friends.

Services were held from the house, Wednesday, March 10, at 2 o'clock, conducted by her pastor, Rev. A. G. Wall.

E. H. B. REAMER.

To be a Christian is to obey Christ, no matter how you feel.—H. W. Beecher.
The Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 3.30 o'clock in the Yokesellows' Room, third floor of the Y.M.C.A. Building, No. 135 Montgomery Street. All are cordially invited. Rev. H. D. Olin, pastor, 331 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square, South. The Sabbath school meets at 10 a.m. Preaching service at 11.30 a.m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 606 West 14th St., New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 203, Masonic Temple, N. E. cor. State and Randolph Streets, at 1 o'clock p.m. Visitors are most cordially welcome. Rev. Geo. M. Muncy, 351 E. 17th Street, at 3 p.m. Visitors are most cordially welcome. Rev. W. B. Witten, pastor, 264 W. 42d St.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Frank May, 255 Pine Street, at 10 a.m. Christian Endeavor at 3 o'clock. Prayer meetings Sabbath Eve at 7.30.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 11 a.m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Prayer service meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severson, pastor, 1113 Mulberry St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services at the Sabbath in the Sanitarium Chapel at 2.45 p.m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), at 7 a.m., every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 236 W. Washington Ave.

Services are held at the home of Mr. and Mrs. W. H. Strothers, 14 South Grant Street, Denver, Colo., Sabbath afternoon, at 3 o'clock. All interested are cordially invited to attend.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p.m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 242 Tollington Park. N. Strangers and visiting brethren are cordially invited to attend these services.

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

Wanted


Any one willing to dispose of a copy of the above named book for a reasonable price, who will please address, stating condition of book, and price.

The Sabbath Recorder, Plainfield, N. J.