THE MUSTARD SEED

One planted a seed—’twas a little thing
To sow in the field of his Lord and King—
A grain of mustard. It grew and spread
Till it sheltered the weary toiler’s head,
And under its branches sweet songsters rare
Sang hymns of praise as they nested there.
And he who had planted the tiny seed
Forgot his shame at the humble deed.

And one gave his life—’twas a little thing,
But ’twas all he had to give to his King.
The Master sent him where darkness dwelt,
Where the blind and lame to strange idols knelt;
’Twas a lonely land, but he looked above
As he brought to the hopeless the message of love.
And many whose gropings had been in vain
To the life of the Spirit were born again.
And his life, poured out for a world in need,
Was multiplied like the mustard seed!

—William Merrell Vories.
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The Sabbath Recorder

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VOL. 78, NO. 20
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WHOLE NO. 5,663

John “in the Spirit”

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“Fear Not”

Have you noticed that the very first words of this apocalyptic message to the churches were, “And he laid his right hand upon me, saying, Fear not”? How comforting those words must be to John, and what joy the touch of that right hand must have brought to him. He had felt the touch of Christ in years gone by, and so had others among the disciples. But for years who had healed and strengthened men by a touch that had been gone from earth, and every year the believers had been looking for his promised return only to be disappointed. Now at last it is revealed to them that, though invisible, he is close at hand and still able to heal and strengthen his loved ones by his touch. He “that liveth, and was dead” is “alive for evermore” — the same gentle, compassionate, loving friend as in days of old; and to his disciples, face to face with persecutions and death, he says, “Fear not.” He was dead and is alive again, and shows them that there is nothing in death to fear.

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The Seventh Day Baptist

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Have you noticed that the very first words of this apocalyptic message to the churches were, “And he laid his right hand upon me, saying, Fear not”? How comforting those words must be to John, and what joy the touch of that right hand must have brought to him. He had felt the touch of Christ in years gone by, and so had others among the disciples. But for years who had healed and strengthened men by a touch that had been gone from earth, and every year the believers had been looking for his promised return only to be disappointed. Now at last it is revealed to them that, though invisible, he is close at hand and still able to heal and strengthen his loved ones by his touch. He “that liveth, and was dead” is “alive for evermore” — the same gentle, compassionate, loving friend as in days of old; and to his disciples, face to face with persecutions and death, he says, “Fear not.” He was dead and is alive again, and shows them that there is nothing in death to fear.

John must have remembered another time when he, with Peter and James, had a glimpse of the glory-land on the Mount of Transfiguration. When “they fell on their face, and were sore afraid,” Jesus “came and touched them, saying, Arise, be not afraid.” Thus did the First and the
Last, and the One who is alive forever and evermore unveil unseen things, showing to his followers the nearest approach to heaven, and that what we call death is but the door of entrance to the blessed home above. No wonder, then, that the martyr spirit took possession of the disciples, strengthening them to stand firm in the faith. With Christ so near to see, one's fear of death could move them from the path of duty; for they knew that to die would mean everlasting gain.

"No More Sea"

When John, in his vision of the new heavens and new earth, said, "And there was no more sea," he meant more than a lesson in geography. We must remember that we are dealing with the highly poetically descriptive vision of a vision intended to bring comfort and strength to the distressed followers of Christ. Sometimes what seems to be no more than an incidental phrase in the description contains helpful and comforting suggestions if the mind is open to receive them. It is necessary to put one's self, as it were, in the place of the writer, and to consider the conditions and surroundings of those to whom the message is addressed, in order to comprehend fully the meaning of some Bible passages. With this in mind, we shall see that John's words, "And there was no more sea," meant a great deal to him. For him it meant more than a literal city, in his description "a sea." All nations, with their symbols and their figurative words, are fair examples of the New Jerusalem.,

"The New Jerusalem"

Do we fully realize how difficult it is to express abstract ideas, our thoughts of immaterial things, without figurative or pictorial language? We can not describe mental qualities without using figures of speech. True, the words used may be "faded figures" and their figurative nature may have been lost to sight, but they are figurative nevertheless. The same is true of spiritual things. We have no straight language to describe the spiritual world or to express ideas regarding conditions in the life to come. Everything pertaining to that life must be pictured to us in symbolical language. Something with which we are familiar on earth must be used to illustrate or to give concepions of things in heaven. Hence the symbols and highly figurative language in John's visions of the future. He had his way to convey to mortals any conception of the home above except to speak of it in terms that describe our home on earth.

"The sacred writers have used the things most highly prized on earth to illustrate, and give some conception of, the blessedness of heaven. And after every precious symbolism has done its best to convey some idea of that glorious abode in the land of spirits, that "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

What could be more precious to those whom John wrote than Jerusalem? What could arouse deeper longings in the heart of the banished one himself than thoughts of the "city of the great king," concerning which his fathers had sung and the prophets had written? For generations, Jerusalem and its sacred temple had seemed like heaven on earth to the loyal Jews whenever they had been permitted to attend the annual feasts. There the shekinah had dwelt; there Jehovah had set his name; there he had spoken to the people; and it was the occasion of their highest joy when they could enter the gates of Jerusalem and rest within the temple courts. As great companies of pilgrims approached the city, the very sight of its walls, towers, and palaces caused them to break forth into songs of triumphal praise. For John, it was the same. He had learned to appreciate the significance and beauty of these songs. In every land whithersoever the Jew had wandered he was homesick for the holy city, and it was the one hope of his life that he might be able to visit it before he died.

What then could be more appropriate, as a symbol of heaven, than Jerusalem? By using this, their earthly spiritual home, wherein God had made himself known, wherein his people had held communion with him, and wherein long-parted friends had met and enjoyed one another's company, the Revelator could give his friends in the churches, persecuted and homesick as they were, conceptions of a heaven that should be to them as much more beautiful and glorious than old Jerusalem as a city of dust, ashes, and graces, and a pearl of great price would be grander than one with streets of dirt, walls of stone, and gates of iron.

Whoever takes as literal John's descriptions of things to come, whoever sees nothing but a literal city in his description of heaven, is in danger of losing the most inspiring and helpful conception of the future life. Earthly Eden with its rivers and trees is the one symbol that can give some conception of heaven's Paradise with its river of water of life and the tree, the leaves of which are for the healing of the nations. But if we see only the letter of the description, we miss the larger, grander conception of the spiritual existence that awaits the faithful.

Level Heads and Loyal Hearts Our Best Assets

Seldom does a nation have to face so grave a crisis as that which confronts the United States today. Seldom does a Chief Executive find himself in such a soul-trysting position as that in which our President stands at this writing. The strain is something terrible. Why, or not matters will straighten out and the prospect become brighter before these lines reach our readers, no one can foretell; but we sincerely hope they may. What the American people most need now are level heads and loyal hearts. There is danger that this country has neither; and the indications are that these excellent qualifications in a self-governing people will stand us well in hand in these trying times.

The provocation has been great. In default of the established principles of international law, contrary to the rules of civilized nations, officers of the German Government, acting under orders, have murdered 137 American citizens,—men, women, and children, all non-combatants, who were peacefully journeying as they had a perfect right to do upon the high seas! While the Lusitania was probably a proper war-prize, if she could have been captured, and while the Germans had a right to "hold her up" and take her if they could, or even destroy her if necessary; still it was incumbent upon them, according to the usages of war among civilized nations, to give passengers and crews on merchant ships a fair chance to escape with their lives before destroying the vessel. These usages were utterly ignored and not a thing was given. More than a thousand were mercilessly sent to a watery grave, and no German hand was uplifted to save one of them while they were struggling in the sea. All this happened after fair warning had been given by the United States that the German Government would be
held to "strict accountability" for any consequences of departure from this humane rule where the lives of American citizens were involved.

When the first news reached our shores all Americans were stunned with the horror of the awful tragedy. Many said, "It can't be true!" "We can't believe it!" Then, when each message from abroad confirmed the rumor and added to the death-list until that more than a thousand had perished, a deep sense of indignation took possession of the public mind. Naturally enough cries for vengeance were heard on every hand. The entire people seemed to stand with bated breath and filled, with punch-up rage when it was known that 137 Americans had become victims of an atrocity unsurpassed in the history of civilized nations. All eyes were turned toward Washington. Here and there cool heads wisely advised the people to refrain from hasty action and to wait in patience until the President and his Cabinet could secure necessary data and prepare for sane and proper action. Everybody knew that action was inevitable, but, as if by common consent, the people controlled their impulses to seek redress, and a great nation stood patiently waiting for its President to decide what should be done.

This same cool-headedness, this self-control, that, after a sober second thought, calmly decides to do nothing rash, but loyally "bide the time" and to stand by the President in whatever he directs, is a characteristic of the American people that augurs well for our country. It shows a steadiness of nerve and a poise of mind that constitute the best assets of a self-governing people and of which we may well be proud. This is no time for jingo talk, no time for hasty impulsive action. After calm and careful consideration upon all that is at stake in this crisis, with a full knowledge of all the facts and all that is involved, and with the most reasonable plan of action well matured, the United States will go forward in its dealings with Germany in a manner that will be commended by the civilized world. What the public needs is a cool head to wait, and a loyal heart to act when called upon to carry out the President's plans. Nothing can be more unwise than for Americans to lose their heads and clamor for hasty action. "The people must not anticipate the President in trying to direct the course of events."

Brother Wheeler's Sermon

Though the sermon by Rev. Samuel R. Wheeler may seem long to you, please don't pass it by without reading. The last half especially, upon the question of Christ's second coming and the close of time, a question being considered by many religious papers today, is timely. What he says regarding our responsibility and our hope is well worth reading. Don't let the length of this sermon keep you from reading it.

Opportunity No. 2

The article under this topic, introduced by Rev. G. M. Cottrell and written by W. K. Davis, of Milton, is given our readers because we feel that anything the SABBATH RECORDER can do to promote industrial enterprise in communities where we have churches, and so to open ways for Seventh Day Baptist young men to secure employment among Sabbath-keepers, is good and desirable. Everybody feels that action is in order, no matter who is to be the agents of change. Everybody feels that action is in order, no matter who is to be the agents of change. Everybody feels that action is in order, no matter who is to be the agents of change.

INTRODUCTION

The world came not into existence by accident; but by the creative power of God, according to his own premeditated plan. For "in the beginning God created the heaven and the earth" (Gen. i: 1). As the dwelling-house is built for the family, so the world was created for man, "And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1: 26). God has recognized the exact needs of man through all the generations of our race. Again, as the ruler of a nation makes known to his people a new and important work, so God made known to his angel servants his purpose to create a world, which would greatly increase the work of GOd.

The work explained

He told them of man, made but "little lower" than themselves, "crowned with glory and honor;" man, free in moral action, having power to do what he knew to be right or what he knew to be wrong. There was a strong creative urge in the deceitful and untruthful enemy man would have, and also revealed the sad, sad truth that man would yield to this enemy, would never be able to rescue himself from his power, and must have help from heaven or come to utter ruin. Then he proposed the plan of salvation for the individual, and for the whole world, and counted the great cost to complete it. He announced that it would be necessary for one of them to leave heaven, be "born of a woman, born under the law" (Gal. 4: 4), grow through the years from infancy to manhood, have a full experience of earth life, "in all points tempted" the same as any man. He also made it plain that whoever thus leaves this glorious home is called on men among men must proclaim truths that will bring upon himself ridicule, contempt, scorn, and an ignominious, cruel death. Then came the question: Who will thus sacrifice himself? Who will "make me in the flesh?" (1 Tim. 3: 16). Who will undertake the mighty work of "reconciling the world unto me?" (2 Cor. 5: 19.) Silence, deep, solemn, penetrating silence.

THE RESPONSE

Father, my Father, send me. I will do anything, at thy word, to save thy children orphans, and bring hope to heaven all who will yield to our influence. I will bear all the humiliation, all the burdens and sorrows, and lay down by life to fully finish thy glorious plan of salvation. Verily, the "Lamb (was) slain from the foundation of the world" (Rev. 13: 8).

So clearly does God see from the beginning all along to the end, that future events are spoken of as already present. So also do the God-inspired prophets speak of the future.

THE CONTRACT

The offer accepted, the contract was then and there sealed between God and the Word. Yes, very properly the Word, for he was to be the messenger to carry the word from God to man, and from man to God. "For there is one God, and one mediator between God and man, the man Christ Jesus" (1 Tim. 2: 5).

The inseparable unity of God and the Word is told by the apostle John (John 1: 1-3): "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." Also by Paul (Col. 1: 17): "And he is before all things, and by him all things consist." When the Word came to earth as the Mediator, he surely came to his own world. He knew it as God knew it. He had seen the birth, life-conduct, and death of all generations as they had seen them. The test verses are his own words. One says, "God sent his Son to save the world." The other says: "I came to save the world." Here we see the unity of the Father and the Son as to the world's need of salvation, and their
John 3: 16 speaks of salvation for the individual: "Whosoever believeth," The verse following announces salvation for the world. The one promises heaven to the person who believes and is converted, whatever the condition of the world; the other announces a grand, moral and religious state of things among all nations, peoples, and tongues— the world saved. This will be when all heathen darkness is dispelled by the True Light; when Confucianism, Moham medanism, Brahmanism, and every other man-devised system of religion shall be supplanted by the religion of Jesus Christ; when false notions of God and His Word shall have passed away, and unadulterated teachings of the Bible shall be practiced.

**SAVED WHEN**

"Jesus shall reign where'er the sun
His kingdom spread from shore to shore,"

Till moons shall wax and wane no more.

From the very beginning the arch-enemy desperately determined this glorious condition should not be realized. He gained the victory over Adam and Eve; also over Cain and his descendants. With their help he captured the descendants of Seth and all the world. Seth's posterity were a God-fearing people for many centuries.

"Enoch (the fifth from Seth) walked with God, and he was not; for God took him." But, intermarrying with Cain's descendants, they degenerated. In the midst of the seventeenth century there were only Noah and his family, eight in all, to recognize God. When the flood came, no doubt Satan gloated over his victory, shouting through all his infernal regions: "Ah, ab, we have conquered him who called himself the Almighty. We have thwarted his purposes in creating the world, blasted his promises and blighted his prospects."

The earth was repopulated, but in about four hundred years it came to much the same degree of wickedness as before the flood. God did find one man—Abram—and only one. God was called to build up a nation for himself. It required four hundred and thirty years for this nation to grow and make much impression upon the idolatrous world. During the next fifteen hundred years till Christ, the devil's many nations crowded so hard upon God's one nation that the ten tribes of Israel were scattered throughout the remote parts of the earth; Judah was captive in Babylon seventy years, and Jerusalem, the only seat of and center of God's government on earth, lay in utter captivity; and Jerusalem and the temple were rebuilt; but such was the departure into sin, that God seemed to leave them. There was no prophet to make a God-inspired record for about four hundred years. Then "the Word was made flesh and dwelt among us" (John 1:14), and he was rejected. With this view of the time before Christ it looks as though the devil had full control through all the four thousand years.

During those centuries a multitude of holy men worshiped God in spirit and in truth, although written some thousand years before Christ, yet speaks of him as already in full possession. The psalm is very positive. It is one of God's unconditioned promises. Whatever be the plots of hell and earth to the contrary, he reigns by his Father's ordination (Stephen Charnock, 1628-1689, in Spurgeon's writings).

Isaiah (760-700 B.C.), in those sixty years, told such glorious things that he and his hearers must have been filled with ecstasy joy. These same things thrill our souls now, and fill our mouths with songs of praise to God who revealed this future history to encourage his own people. "And it shall come to pass in the last days, that the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it... Nation shall not lift-up sword against nation, neither shall they learn war any more" (Isa. 2: 2-4). Micah, contemporary with Isaiah, gave the same prophecy (4: 1-3) "This passage is a prophecy of the extension of the true religion over all the nations of the earth" (Gen. 3: 15). This blessed, ever-blessed promise of God has been the bright star of hope illumined through all time. It was seen by such men as Enoch and Noah before the flood, Abraham and Isaac, Jacob and Joseph after the flood. They assured and reassured the people, that the seed of the woman would eventually bruise the serpent's head. The seed of the woman is Christ. The serpent is the devil. Bruising the heel is not fatal. But bruising the head, Christ. It seriously injures but is not a deathblow to his cause. The success of Christ's kingdom on earth is bruising the head of Satan and bringing his cause down to death.

**THE PROPHETS TESTIFY**

That bruising the head of Satan will go on until the world is saved from his power, is proclaimed by God's prophets. Psalm 2 says: "The heathen rage," kings and rulers counsel together against "his anointed, . . . yet have I set my king upon my holy hill of Zion." Then the promise, a word of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The king is Christ. This psalm,
Paul agrees with David

"Then comes the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet" (1 Cor. 15: 24-25).

This prophecy by Paul is closely related to King David's prophecy (Ps. 110: 1), although distant in time, though distant in time, even forty days. It was after a heart-rending scene: 'Where my possessions lie.'

"Then comes the end, when he shall have delivered up the kingdom to God, plainly and far-reaching in its effect upon the heart of man: the idea of the final judgment, God's power, the fulfillment of God's will, the overthrow of the Jewish nation, the final destruction of Jerusalem, and the glowing visions of the prophets promising his coming, were not sufficient. It was fully demonstrated, and is a lesson for all time, that the world could not be reconciled to God without the Word becoming incarnate and dwelling among men."

The beliefs of men do not alter the ways of God. Amidst all the conflicting creeds of Christendom, and wrong views of prophecy, God's contract with Christ remains the same, and the means used to save the world remain the same. It seems to be God's part of the contract to use, the rod. The flood, the burning of Sodom, the drowning of Pharaoh and his army, the scattering of the ten tribes of Israel, the captivity of Judah in Babylonia, the final destruction of Jerusalem, and the overthrow of the Jewish nation, are mentioned in the Scriptures as the judgments of God in consequence of sin. God uses the natural elements to restrain sinful man. Psalm 148: 7-8, says: 'Ye dragons and all deeps, fire and hail, snow and vapors, doing His will, fulfilling his word.' Divine chastisements are still a necessity. One shudders to think what the world would come to if there was nothing beyond the control of man, nothing to make him fear and tremble, nothing to force him to remember and acknowledge the Almighty."

The Holy Spirit

The last night, a little while before being arrested, Jesus said to his disciples: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. . . The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 16, 26).

The Holy Spirit, a distinct personality direct from God, moves with power upon the mind and heart of man. "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1: 21). The Holy Spirit comes with all power to Saul of Tarsus on his murderous errand to Damascus, convicted and converted him, then instructed and comforted him (Acts 9: 3). He does the same now on the crowded streets under the midday sun, and in the private chamber in the midnight darkness. He calls upon the merchant in his store, the banker in his bank, the mechanic at his bench, the laborer at his daily task, the herdsman on the plains, the forester in the forest, and the farmer in his fields. Sometimes he comes with wonder-working and transforming power, where Christians are assembled for worship, small or large numbers, suddenly compelling, regenerating, and thoroughly changing the current of thought, and purpose of life, both of moralists and hardened sinners.

Christ's earth life

During the forty centuries before Christ the world made but little progress toward God, and with the Holy Spirit's power, the sacrificial worship pointing to the sacrifice of the Savior on Calvary, and the glowing visions of the prophets promising his coming, were not sufficient. It was fully demonstrated, and is a lesson for all time, that the world could not be reconciled to God without the Word becoming incarnate and dwelling among men.

God knew this from the beginning. In his infinite wisdom he does nothing prematurely. 'But when the fulness of time was come, he sent forth his son, God of the seed of the virgin Mary' (Gal. 4: 4). Then the world started on a new era. Satan was desperately enraged.

There followed unspakably cruel persecutions, and death by a pagan Rome, persecutions, intolerance, and corruption of the Papal Rome, and ten centuries of dark ages, the Bible a sealed book to the mass of humanity. But glory be to God, the Light of the world has come. The devil could neither extinguish it nor hide it. The example life of Christ, his love manifested for man, his soul-yearnings and strenuous work, his buffetings and sufferings, and the story of his ignominious death upon the cross, were all preached from hearts burning with love to God and man, with marvelous effect upon the heart of
the savage and the criminal, the civilized and the cultured.

INCREASE OF CHRISTIANS

In spite of all the fierce and murderous opposition, at the end of the first century, only about one thousand years from the crucifixion, there were fifteen hundred thousand Christians. Also thousands had died rejoicing in hope of heaven through Jesus Christ—blessed be his name forever and evermore. In the year one thousand there were fifty million Christians; in 1500, one hundred millions; in 1800, two hundred millions; in 1880, four hundred and ten millions. In this same year, 1880, there were three communicants in the same number of inhabitants, where there was one in 1800. (Problem of Religious Progress, pp. 445, 517.)

THE WORLD SAVED

The thought of it exhilarates the soul beyond measure. No dens of infamy, no murders, no liquor traffic or drunkenness, no labor troubles, no oppressive monopolies, songs of praise to God instead of streams of profanity, no depraved men and women to wreck peaceful homes, sending children out worse than orphans, no bandits and highway robbers. Instead of such wickedness, peace and safety reign in jails and penitentiaries, houses of worship enough to receive the large throngs pressing into them. The Scriptures so well taught and practical that complete harmony exists among the numerous churches, “Thy watchmen shall lift up the voice with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion” (Isa. 52:8). The Savior’s prayer to the Father answered: “That they all may be one even as we are one” (John 17:22). “And there shall be one fold and one shepherd” (John 10:16).

THE HUMAN AGENCY

To bring about this glorious time, verify the ancient prophets of God, and the prayers and sayings of Christ, rests upon his followers. The Father, Son, and Holy Ghost are always ready and urgent to do their work. But the three combined do not do the work of God who are “born again,” born anew, born from above, regenerated. The success of Christ in the world depends upon their Christian activity. In any given locality where Christian activity languishes the cause of Christ also languishes. No Christian should think only of his own salvation, although this is of more importance to himself than any amount of earthly possessions. But one’s own safety is a small matter, in the way of saving the world; thousands of numbers an earnest worker will bring to Christ. Every Christian should feel as enthusiastic to bring the millennial period as though it were to come in his own lifetime. This happy my will come when a sufficient number become colaborers with Christ. Also this will be hastened according to the faithfulness of the collective body of Christians. Let every one work. The boy, the girl, the young man, the maiden, the man in the vigor of maturity, the aged, even though broken with labor and infirmities, one and all are needed, and will be recognized by Christ as his helpers to fulfill his heaven-arranged contract to save the world.

Some one has thought about the Angel Gabriel saying to Christ: “You have gone to earth, done your work and returned. What arrangements have you made for it to be carried forward? ... My followers are to tell it to others.” “But suppose they should fail to do so. Suppose Peter and James and John should say nothing about it. What other plan have you?” Christ replied: “I have no other plan.” “Dear brethren, how exalted our position! How important our work! How great our responsibility! How large our reward! God is abundantly generous. Quietude of soul is worth more than earthly treasures. King David possessed it when he wrote the Twenty-third Psalm: ‘The Lord is my shepherd; I shall not want.... He leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me.’ Such calmness of soul is such a feeling of trust and security in God, that in all the changing scenes of one’s earthly career, is reward a thousand fold in this life.

THE HEAVENLY REWARD

Though the earthly reward is so large, the heavenly reward is far greater and richer beyond comparison. The most precious materials and beautiful things of earth are used to give us a faint idea of the glorified home for those who have accepted the Savior.

“God is no respecter of persons.” Every Christian, when freed from his tenement of clay, will be carried by the angels, as Lazarus was, to that restful realm where “sickness and sorrow, pain and death, are felt and feared no more.” And, in that beautiful home, “the streets, we are told, are paved with pure gold, and the Sun—it never goes down.” We think of heaven as existing with no earthly materials. But the prophets had to use human language, earthly materials, and earthly scenes to make known their God-given visions. How else could they reveal them to the people? And the same truth would be expressed in different words, figures, symbols, and comparisons, by each prophet, according to his bent of mind, education, and surroundings at the time of his writing. But the information given must be true, the figures must represent a reality, and the impression made upon an intelligent mind must be substantially correct. This is God’s way of making known heavenly realities to his earth-born children.

THE REVELATOR’S VISION

"After this I beheld, and, lo, a great multitude, which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb” (Rev. 7:9-10)

This vision teaches that the number gaining heaven will be exceedingly large, composed of citizens from every part of the earth. Also that there will be occasions when an innumerable multitude will assemble around the throne of God to praise him and Lamb for their salvation. "Salvation! O the joyful sound!" Brethren, dear brethren, who have received Christ as the "hope of glory" and are faithful unto death, will rejoice with exceeding joy to join this vast multitude to express thanksgiving and praise for our salvation.

Oh! the beauty, the grandeur, the glory, and the spiritual ecstasy of such heavenly occasions—far beyond our present grasp of thought. Then shall we realize the unspeakable largeness of our reward for working with Christ to save the world.

Boulder, Colo.

THE FIRST OR THE SEVENTH—DETERMINE NOW

MRS. M. LANG

(Written by a sister 75 years of age, and published by request)

Who gave the name to Sunday—say?
Who told you 'twas the Sabbath Day? It is the first day of the week, and yet there's some who dare to speak of it as the Lord's day. This opposition will not hinder the Christian from his faith:

"Tis blindness in the first degree.
With darkness vision that won't see.
Nor yet discern with common sense.
They live in darkness and pretense;
Their creed is false; that's settled long ago.
For Sunday is not the Sabbath Day.

They can't invent one single name
For Sabbath Day and 'tis a shame.
The record plainly states it seven And 'tis begins its day at even—
Midnight nor at morning light,
But sundown, when begins the night.

The wisdom of the virgins wise
Who watched not on that day
Put on by those who still will say
That Sunday is the Sabbath Day.
You feed on husks, the fatted ox
Won't show you where we disagree.

He's safer to consult than men
Who can't tell how or why or when
The Sabbath was to Sunday changed,
have you ever known?
Some say 'twas changed when Christ arose;
These folks are very ill disposed.

"Tis hardly fair for men to boast
And make some think they know the most;
The wise will see and understand.
Remember now is his command
The Seventh Day to keep, and
And untold blessings you may reap.

Yes, they are blind and blind indeed.
Their rest is false, 'tis Satan's creed.
Go search the Scriptures while you may
And know the Lord's own Sabbath Day;
There light and truth are both combined,
The Sabbath Day to help you find.

"Remember" does not mean invent
Some other day and rest content.
Why misconstrue in this false way
The meaning of the Sabbath Day?
You feed on husks, the fatted ox, and
No more the Sabbath Day to spurn.

I once was blind, but now I see;
By God's own word I was made free."
"My way so small, my work so great,
I'm guided only by his hand.
The night is past, the day is bright;
I now can walk by faith, not sight.

156 Champion Street,
Battle Creek, Mich.
"Evangelist," written at Sir, Mysore, State, South India. This is a bazaar village, forty miles from the railroad. Our brother has been in communication with Marie Jansz, of Java. He writes that she has been doing for more Sabbath-keepers there. The letter is well written, and is largely composed of Bible quotations, praising God that he has found Christ, the Bible Sabbath, and baptism. He asks our prayers for his work as he travels from village to village preaching the gospel. He appeals for help to start a mission at Bangalore, a big town in the central part of South India. He also sends a five-page tract on baptism.

Our readers will recall that Marie Jansz has been talking of sending some of her inmates to another colony. It would seem that she has about two hundred people to care for now. The following letter was written in Dutch to Marie Jansz, and she inclosed it to me. Sister Catrijn van de Boer has kindly translated it for me:

Beloved Sister Marie:

In my letter I forgot to tell you at first send those boys and girls which can be roomed in the sheds, as it will be easy to prepare a place for them. Please let me know which you'll send first, the boys or the girls, and how many; then I will get their little compartment ready. I have already got bamboo collected for that purpose. The first ones you may send as soon as you can get free transportation. I'll have things ready for them.

But now a word about yourself. From Sister van de Boer I learned that you were ill, and I could not let you stay there alone. Can't you arrange it so some one comes away from there? Then I can take you with me. We have just got bamboo collected for that purpose. We will soon have charts and maps, which work harmoniously and the people to the truth. During this time I have been leading the Seventh Department of the Christian Education, and that she has about two hundred people to care for now. It seems to me, brethren, for the liberty to publish a new song composed by myself. We have written many songs, and the duties too pressing for you in your work, that I could not let you stay there alone. That would not be a more suitable field of labor for you. The work there seems too much, and the duties too pressing for you in your feeble condition. I can not bear the thought of you being there alone with no help, and nobody to care for you. You certainly have been fighting a big battle, and undoubtedly the good seed sown with so much love and self-sacrifice will, in due season, yield a plentiful harvest.

Commune you to our heavenly Father's care, guidance and keeping, I remain, with fond love and sympathy,

Alice.

White Cross Colony, near Satlara,
January 16, 1915.

We are in receipt of a bulletin announcing the opening of the fourth year of the Union Language School, Department of Missionary Training, of the University of Nanking. Here the Chinese language is prepared orally, and without the use of text-books.

The following are extracts from a letter from Rev. T. L. M. Spencer, of Georgetown, British Guiana, S. A.:

My dear brother:

I wrote you a few weeks ago briefly, as I was very depressed in mind over the death of my only sister at Barbados, West Indies. She had only a week's illness. We have in this world of trouble and therefore must expect these things. I am now without brothers and sisters, but God has given me those in him. I am now getting off the Herald for this month. For the present I am sending this letter to you. I have not got it through without the appropriation of the tract Board. I have received many encouraging letters from different parts of the States. An isolated Sabbath-keeper of Princeton, Mass., recently wrote me. The name is Pay. Perhaps you know the family.

I feel glad to read of the success of the work in America. May the Lord continue to pour out his blessing upon you all.

The work here is in a healthy condition. Three new persons have taken their stand for truth. Do you remember my cousin, you visited her house, and met her husband, an Englishman. She will soon be baptized. He believes, but has not fully surrendered. Enclosed you will find my report for the last month.

Yours sincerely,

T. L. M. SPENCER.

In a recent letter from Elkhart, Kan., we learn that things are prospering there. The prospects for crops are good and the town is growing rapidly. A number of farms have recently changed hands. Quite a few of our people still remain, who own many acres of good farming lands. On Sabbath evening Rev. E. D. Stiller delivered an address on 'The Bible and Science.' He is to follow this with lectures on other subjects.

E. B. SAbNERS.

Among the Scattered Sabbath Keepers in Arkansas and Oklahoma

Rev. Willard D. Burdick

When I stepped from the train at Fouke I found Elder G. H. F. Randolph and Brother C. C. Van Horn waiting for me. It was soon decided that we should have a meeting the following night (Thursday), and that meetings should be continued for several nights. Many besides our people attended the meetings. There was a marked seriousness and thoughtfulness among the people, and many testified to an increased interest in their own spiritual welfare, and their anxiety for the cause at Fouke. I hope that some who started in the meetings will go forward in baptism and unite with the church.

On the second Sabbath afternoon I spoke for a half-hour at the Christian Endeavor prayer meeting on the Sabbath question. Wishing to help the boys and girls present to better understand the meaning of the Sabbath I asked them if the commandment reads, 'Remember the Sabbath day to go fishing?' or 'Remember the Sabbath day to go to town?' A little girl who had walked about eight miles, without the previous Sabbath to attend church answered, 'Remember the Sabbath day to go to preaching.' This same little girl has cried two or three times recently because she could not go to church on Sabbath days.

Fouke has many children and young people of promise who show the good influences of school, church, and Christian homes, several of these young people told me that the meetings had helped them a great deal.

This visit at Fouke gave me the opportunity to visit some of the classes in the school, and to learn by observation about the work that is being done. Much credit is due the teachers who are so faithfully
Visiting in Iowa

REV. H. D. CLARKE

Dear Brother Shaw:

I arrived at Osceola, Iowa, on Friday, April 23, too late to proceed further to spend Sabbath with any of our L. S. K’s, but the Seventh Day Adventist has arranged for me to preach for them. I preached in their church several times years ago when placing orphan children there. But a very sudden death made it necessary a funeral at same time and place. I was, however, most happy to participate in such Sabbath and Sunday and also saw six of my orphan wards, one of whom is now the leading pianist of the city and a singer of marked ability. This was a happy meeting with these dear young friends.

At Walton I visited Mrs. Dorcas B. Hall and husband. Mr. Hall was once a student at Milton under President Whiford. Mrs. Hall was a member of the West Hallock Church. Her daughter, Miss Elizabeth Bavington, is a teacher at the Indian School at Turtles, Iowa, a Sabbath-keeper, and not knowing it I passed her by when I visited at Toledo.

My visit at Council Bluffs was most agreeable and, I was assured by friends, very helpful. Miss Cora Tarbell, of the First Seventh-day Baptist Church, is a very loyal Sabbath-keeper, and though obliged for three years past to be in a Catholic hospital, she has her Bible and Recorder for greatest comfort. I took her over into Omaha on an invitation of friends there and had excellent talks and talks with the teachers and with her, Mrs. E. R. Gavitt, of the Plainfield Church, and Mrs. Stella Burdick, and others. We found also the daughter of Pastor G. B. Shaw, Miss Hannah, visiting in the city. Returning to the Bluffs we visited the Christian home where Miss Tarbell had once lived. It will interest many reasons to know that the Octavius's mother was an organist in the Leon County Church for twenty-five years. I was warmly welcomed in Council Bluffs by Mrs. Annie M. Weaver and her daughter, Mrs. A. S. Harrington, and husband, from North Carolina. In these homes mentioned I found the Recorder a welcome visitor.

At Botna was Mrs. Ellen Ramsey and daughter, of the Garwin Church. Mrs. Ramsey is the postmistress, and her husband, though blind, keeps a grocery store. Their home has the rural delivery route. Mrs. Ramsey is the sister of Eld. E. H. Sewell.

I was obliged to spend a night at Marilla. In 1904 Mrs. Clarke and I placed a large orphanage of orphan children there.

Sabbath, May 1, was spent at Sioux City. Sister Mary C. White, of the Brookfield Church, is a loyal member yet. As she was with a sister who is seriously ill, I could not join her at home, but she came to see me at the beautiful home of A. J. Westfall and we, moreover, missed out the’s Sabbaths and hundreds of choice Albertans.

Elder Randolph was not well while I was there, but I think was feeling better towards the close of the meetings.

I regard Fouke as a promising place for Sabbath-keepers in the Southwest to locate. Seven years ago this coming fall I attended an association at Fouke, and since then several brick business houses have been erected and several good residences have been built. The town is 16 miles from Texarkana, and is the second town in size in the county, I believe. Everything indicates that Fouke will steadily grow. Land can be bought not far from the town for $10 an acre. It is one of the places where I would like to have money invested in land.

I hope that Elder Randolph will be able to visit some of the lovely Sabbath-keepers in the Southwest this summer. I find them anxious to see him and hear him preach.

On Monday, April 19, Brother Scouten and family took me to Texarkana, where I was to take the train for Stuttgart. This town is very pleasant because the woods were beautifully in their green, and the white of the dogwood attracted the eye everywhere.
True Nobility
J. H. TITSWORTH

Excellence and perfection are the result of exercise, to a noble field of thought and action, not by accident, but only so far as he exerts and expands his highest moral faculties. All that may be said of true manhood describes each to his unattained but attainable self. Books, monuments, and customs, all are portraits in which he finds the lineaments, not of himself, but of that character to which he aspirers. You have doubtless already anticipated the statement, that first among the principles and qualities which should enter into, and govern the formation of, true greatness is truth, or more precisely, an entire truthfulness, extending beyond the mere avoidance of verbal falsehood, to the rigid preservation of perfect truthfulness, to the rigid preservation of perfect integrity of being.

In the varied departments of life, that man who stands forth in unimpeachable veracity is a pattern of moral worth, worthy our imitation, and his reputation is more than wealth and honor. Truthfulness you implant in your own high purposes, your fellow-men and to God,—this presents the fairest specimen of human excellence. Also let there be inculcated in our natures the feeling of self-respect, not that we should regard ourselves as essential to the honor of the world or the glory of God, but view ourselves as capable of ennobling influences and capable of imparting such influences to others. Respect ourselves, not so much for what we are, as for what we may become, by careful attention to the underlying principles of true nobility.

Not less important is the respect for the reputation of others, a character free from the spirit and habit of detruction, the most undervalued of all the common traits in the history of our race.

Self-forgetfulness enters into the texture of noble individuality. That which distinguishes a high order from a low one is surely not the enlightenment with which men pursue their own advantage, but it is self-forgetfulness, disregard of personal beauty, because some other line of conduct is nearer right.

Pity is in no sense unfavorable to the highest intellectual and moral cultivation,—the mind rises as from a deep sleep when piety takes possession of the heart, and awakens at once the dormant energies of the soul. In the absence of personal, heart-felt, genuine piety, the world will be cherished, and all higher impulses and aspirations will be lost. With these underlying principles of true nobility we are ready to see the central idea of virtue, which, in itself and for itself, is the most desirable. He who has performed an act of generosity, and reading its inscription, has been elevated and blessed by the deed. Where a divine and unselfish idea preponderates, virtue is not an effort but a law of nature,—purity is felt to be necessary.

The foregoing are the simple elements of a noble life animated by one grand and ennobling impulse, in harmonious subserviency to which all lesser aspirations soon find their appropriate place. I have depicted to the reader one broad type of character, not essentially belonging to any profession, but to which priest and layman, king and peasant may equally aspire and attain. But how shall we reach this point, so easy to suggest in words? Raise the level of public opinion, insist on a higher standard of moral excellence. There is no crimes that defile our public life, no greediness, and the supply will follow, at least mankind will do its best. Until we require more of one another, more will not be provided. A noble life has its prescribed modes of attainment, and it is our duty and privilege to seek and secure its advancement in the way, and within the limits, prescribed by infinite wisdom. It must be sought by an earnest cultivation of all the graces and virtues which are commanded by God and man, and is only secured as the well-merited reward of a pure and useful life.

As an edifice is erected by carefully laying one stone upon another, so a noble life must be built up by good deeds, faithfully and constantly performed. Every day bears us along amid the busy scenes of life. We must see that our hearts are pure and our thoughts sanctified by virtue and holiness. God's uniform is better than the world's which is changing.

Then let us throw off the lower laws, the selfish, debasing influences of our professions, and obey the higher. Follow love, truthfulness, manliness; follow these first and make our professions subservient to them. Then shall we see—exhibited in God's noblest creation, Man—true nobility, and it has made a tremendous impression on us. It seemed impossible that it could come so suddenly and my days and nights have been haunted by its horrors. I have made myself read the dreadful accounts, for I felt cowardly to be unwilling even to share in the knowledge. I have imagined what it would be like to have come in some evening and tell me suddenly that he was going to leave me alone, going to war, to face horrible suffering and death, to kill other men whose wives love them and depend upon them as I do on John. I have thought so often of our boy, safe now in his bed upstairs, perhaps growing to manhood, ready for college, and then instead of entering college, marching out with his regiment into the trenches to die in agony, my little boy! I have pictured myself, here at home alone, sitting over the ashes of Sunday, for the Sabbath, and all are invited to join this peace committee.

The federation has published a "Pageant of Peace and War," hoping that it will be used very extensively and carry its lesson to millions of men, women and children. It would be well worth while if women could help change the attitude of the world on war.

The pageant consists of six scenes:

1. Spirit of Peace and War.
2. After the War.
3. Good-will toward Men; Conquests of Peace; Historic Events.
4. Volunteers for Peace.
5. Friendship of the Nations; Illustrated by children.
6. The Song of Peace at Bethlehem.

Copies of the pageant with music may be had for $1 a set, and for $6 for 10 sets. Send for material to Miss M. H. Leavis, West Medford, Mass.

A Quiet Crusade

John and I were sitting by the fire in our cozy living-room. I was knitting for the soldiers and the girls in my missionary magazine which had just come. "Good," I exclaimed, as I read about the "Movement of Christian Women for World Peace." "What?" said John, who was absorbed in war news.

John and I have taken the war seriously. It is the only great war of our generation and it has made a tremendous impression on us. It seemed impossible that it could come so suddenly and my days and nights have been haunted by its horrors. I have made myself read the dreadful accounts, for I felt cowardly to be unwilling even to share in the knowledge. I have imagined what it would be like to have come in some evening and tell me suddenly that he was going to leave me alone, going to war, to face horrible suffering and death, to kill other men whose wives love them and depend upon them as I do on John. I have thought so often of our boy, safe now in his bed upstairs, perhaps growing to manhood, ready for college, and then instead of entering college, marching out with his regiment into the trenches to die in agony, my little boy! I have pictured myself, here at home alone, sitting over the ashes of Sunday, for the Sabbath, and all are invited to join this peace committee.

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thousands and thousands of women everywhere praying.

"What will they pray for?" John asked, a little unsympathetically, "That the war shall stop now?"

"I don't think we shall begin there, John. We shall pray rather that the spirit of Jesus may come into the hearts of men and that all war shall cease."

"Do you mean disarmament?"

I know John thinks that is impracticable, though we women would take any risk of peace rather than the awful certainties of war. But I did not want to argue, so I said, "This is a non-political movement. We are not going even to discuss these questions in this movement, though I heard the Grange would join, and the women of the other good women of the world who have talked about peace."

Everywhere the people who have been interested in the work of foreign missions, and aroused interest in the work of foreign missions. Miss Eugene Davis gave her the information about the schools in China. The Woman's Board has no definite organization for work in children. The children at home are interested in missions, through the work of the Sabbath-school primary departments and Junior Christian Endeavor meetings. Mission study classes for young people have furnished information and aroused interest in the work of foreign missions.

In Shanghai, three day schools for small children are conducted, and at Shanghai, one day church service. A foreign mission visits the school at least twice a week: once for reviewing the work of the week, and once to conduct the Bible school held on the Sabbath. Another day school, near the Boarding School, has accommodated many of the poor children of the neighborhood. Some of the little sisters insisted upon coming with their brothers, so a small school for girls has been opened. These children, aside from daily religious instruction, attend in a body the weekly church service. Since the girls' school was opened, the decorum on the part of these children is wonderful, 'beautiful,' under the edge of the town. Each pageant. We must win our children and men and women till love shall overcome hate, peace conquer strife, and the Prince of Peace can begin his reign. What a great, wonderful, beautiful undertaking this is! We need to bring little children into a new relation to God and to his world. Let me not fail, O Lord, to do my part.

---Bulletin of the Federation of Women's Boards of Foreign Missions.

Report to the Chicago Commission

Miss Phoebe Coon, who has had charge of the Junior department of the Chicago Territorial Commission, sent in this report of our work, which she gave as a part of her general report at the recent meeting of that commission. She wishes to say that Mrs. Eugene Davis gave her the information about the schools in China.

The Woman's Board has no definite organization for work in children. The children at home are interested in missions, through the work of the Sabbath-school primary departments and Junior Christian Endeavor meetings. Mission study classes for young people have furnished information and aroused interest in the work of foreign missions.

In Shanghai, three day schools for small children are conducted. One is in what has been known as the native city, and has been in existence many years. It is usually taught by one of the former pupils of the Boarding School. A foreign mission visits the school at least twice a week: once for reviewing the work of the week, and once to conduct the Bible school held on the Sabbath. Another day school, near the Boarding School, has accommodated many of the poor children of the neighborhood. Some of the little sisters insisted upon coming with their brothers, so a small school for girls has been opened. These children, aside from daily religious instruction, attend in a body the weekly church service. Since the girls' school was opened, the decorum on the part of these children is wonderful, 'beautiful,' under the edge of the town. Each child paid a fee of ten cents a month to help pay for books. Now that has been given up, and a school for girls is conducted in the town.

Boarding schools for both boys and girls are conducted in Shanghai, with a few day pupils taking advantage of the teaching offered there.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. Daland on May 3, 1915.

There were present Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Daland, Mrs. Babcock, Mrs. A. E. Whitford, Mrs. Crossley, Miss Phoebe Coon, Mrs. O. U. Whitford, Mrs. Maxson.

Mrs. West read Psalm 46, and Mrs. Morton offered prayer.

The Treasurer's report for April was read and adopted. The receipts were $309.80; disbursements, $170.40.

The Corresponding Secretary read a letter from Mrs. Babcock, of Northville, Kan., concerning the Lieu-oo Hospital Fund.

Several paragraphs were read from the Missionary Bulletin urging concerted effort on the part of pastors, churches, and Christian women to inspire the hearts of God's children with religious fervor, for the gospel of Peace.

It was voted that a request for the preaching of Peace sermons on the last Sabbath of May be printed in the Sabbath Recorder.

Mrs. West made a report of the meeting of the Chicago Territorial Commission of the Federation of Women's Boards, held in Chicago on April 6. Much time was spent during that meeting in taking action on the recommendations of their Executive Board.

After the reading and approval of the minutes the Board adjourned to meet with Mrs. Cranfill in June.

DOLLY E. MAXSON,
Recording Secretary.

It is ours to be either the grave in which the hopes of the world shall be entombed, or the pillar of cloud which shall pilot the world forward—Alexander Hamilton.
An Opportunity

No. 2

REV. G. M. COTTRELL

Many Recorder readers will recall reading with much interest an article in the Recorder of March 1 under the above caption. If not, please get out your paper again and read it. The natural sequel or conclusion to the propositions advanced there would be to offer a real and practical plan of carrying out the industrial suggestions there made. This the author has done; but as it seemed to involve also so much of the personal element and interest, he was too modest to ask for its publication, but consents for the writer to do so.

Here is a real opportunity to help a good cause and yourself at the same time. Not a get-rich-quick scheme, but I hope better than many of these.

I expect to invest some in it, and expect to secure a good rate of interest on the money, and return of the principal after a term of years, if better than I realized from a larger sum that I put in a Joplin mine. I have never sighted any principal or interest returning from that.

But my main thought is not for profit, but to help Milton College, and our Sabbath community, to bring women for years to come who are seeking to secure an education and to become loyal and efficient Seventh Day Baptists. This Milton print plant has already been a source of help to many Milton students, my own son among the rest. And I wish that not only Milton but all our college towns and church towns had these helpful institutions to minister to our interests, and to make a little less strenuous the running in the Seventh Day Baptist race.

But read below the rest of Mr. Davis' article.

Milton and Milton Junction, by reason of their location in a rich agricultural region, with splendid railroad facilities, two strong churches and a fine educational institution, are exceptionally good locations for industries. Usually an industrial enterprise should be in charge of a capable management with a particular line of manufacture. He should understand the business and should be able to buy our paper in quantities, to discount our bills and to eliminate the worry and losses caused by printing in a condition to print this or that would be considerably larger. During that year we produced about $10,000 worth of printing. In 1915 we produced $15,000 worth of printing, and have an outside interest. What is the cost of each book? We would like to have one for each family, and I have an idea that the price would be less than $15.00.

We believe it best to come alone and see what is yet available to work on the Sabbath. We have had this experience and we have been able to buy our paper in quantities, to discount our bills and to eliminate the worry and losses caused by printing in a condition to print this or that would be considerably larger. During that year we produced about $10,000 worth of printing. In 1915 we produced $15,000 worth of printing, and have an outside interest. What is the cost of each book? We would like to have one for each family, and I have an idea that the price would be less than $15.00.

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RELIGIOUS READING

First of all the Bible commentaries on the Bible; devotional books; biographies of missionaries and other religious leaders; good poems of devotional books, such works as the late Dr. J. R. Miller’s “Devotional Hours with the Bible,” Gordon’s “Quiet Talks,” etc., are unsurpassed. For the life of Christ, Smith “In the Days of His Flesh” is splendid. Time and space do not permit one to go into this rich field. The wise man who centuries ago said, “Of making many books, there is no end,” would find it hard today to make a more comprehensive statement.

Christian Endeavorers should carefully read some of the literature published by the United Society of Christian Endeavor. They should let no year pass by without reading or studying an up-to-date book on missions. But above all, and first of all, and in place of all, read and study the Bible. The other books and splendid young Christian man, president of an Endeavor society, when the matter of “Expert Endeavor” was up, said: “What little time I have I feel I must spend on my Bible,—on the foundation.” He was absolutely right. If it is a question between our Bible and some other book, no matter what its importance, our choice should be the Bible.

WHY READ RELIGIOUS BOOKS

Man is religious by nature and should, in every way possible, foster the religious element in his life. The value of the Bible in the development of a man is illustrated in the following incident. A Frenchman was being entertained by a Christian chief in one of the Pacific islands. The Frenchman sneered at the chief’s Bible, telling him that the people of Europe had got by that. The chief took out of the house and showed him where they used to eat their meals in cannibal days, and convincingly said: “My friend, if it had not been for that Book, I should be dining upon you now.”

Hints for the Leader

With your blackboard handy, at a proper time in the meeting, write on it a list of the religious books and periodicals read during the past year by those present. Read the list with your own.

Spend not over fifteen minutes of your meeting in an informal discussion of the religious reading done by those present. Encourage each one to contribute something to this part of the meeting.

Have some one tell in a few words of the most helpful thing he has read outside of the Bible, during the past three months. Make some good live use, in this meeting, of the experiences of your Good Literature Committee.

WHAT OTHERS’ HAVE SAID

John Muir, the well-known naturalist, divides the world into two classes; those that read books and those that write them. He is thinking of those writers who, like himself, first live their books and therefore have their information first-hand from Nature herself.

Such books are worth while. Most modern literature is written in the desert of the study, and is “very dry,” like the bones in Ezekiel’s vision. But when a book is written out of throbbing life, when its words are flames of fire, then it kindles the imagination and inspires to great deeds. Bunyan’s “Pilgrim’s Progress” came red hot from the preacher’s heart. “Uncle Tom’s Cabin” precipitated a war. The writers of the books of the Bible had very small libraries, but they had large experience. That made their books worth while.

The habit of reading anything that looks good from the outside is as fatal as the habit of eating everything one sees. The newspaper and magazine craze is likely to destroy the appetite for really good reading. We may try to keep in touch with our times; but that is all.

Worth-while books are those that produce good effects. A book is a dynamic force. Therefore the Bible heads the list. After that come the great poets that keep alive our insight and vision. Then each must follow his need and his taste.—C. E. World.

The beauty and purity of Lincoln’s language, the terse and simple dignity of his diction, are the result of his careful study of Shakespeare, Bunyan, and the Bible, and it is because such masters as these were his boyhood’s teachers that certain passages of Lincoln will live forever as models of the finest expression in English prose.—Malcolm G. Wyer.

Would you know whether the tendency of a book is good or evil? Examine in what state of mind you lay it down.—Robert Southey.

It matters not whether you read an article that is purely instructive, or whether you read a story that is intended to amuse or inspire, if it does not move you or set you thinking, it is not worth while. Reading that makes you think takes hold of you and becomes a part of you; it becomes an influence in your life for good and inspires you to better things.—W. H. Luhnberger.

There is gold even in the stones which mend the road, but there is too little of it to be worth extracting. Alas, how like many books! Not so with the Scriptures: there one finds much gold; their very dust is precious.—Rev. C. H. Spurgeon.

If you should tell a young woman that she is not modest or pure, she would be grossly insulted; but if she finds pleasure in reading books and those that write them, you would not stir up suggestion or immoral allusions, she is not modest or pure. Her mind is tarnished, and her soul is spotted. The difference between a good book and a bad one is greater than the difference between light and darkness.—The Christian Advocate.

FOR THE JUNIORS

What Jesus Said About Birds

F. E. D. B.


Dear Juniors: Did you ever try to count the many different kinds of birds mentioned in the Bible? It is a very interesting study.

In many places birds are used as symbols which have a meaning, to teach some special lesson.

In the laws given by God to Moses, certain birds were forbidden as food; so they were divided into clean and unclean, the latter usually being the flesh-eating birds. These were generally called birds of prey,
and as symbols were used to represent armies which wasted the land and troubled the people.

The vulture represented keenness of vision, and the eagle was a symbol of strength and parental care. Their nests are high up among the rough rocks, and when the little eagles are old enough to fly, but afraid to venture, the mother bird stirs up her nest and pushes them out; then she quickly spreads her wings and flies underneat them, so they will not fall to the ground and be killed. (Read Job 39:27-30; Deut. 32:11-12; Ex. 19:4.)

The swallow represents restlessness, and the dove stands for purity and harmless-ness.

The sparrow is a symbol of the commonest objects of God's care, as shown in our lesson, and also in Matthew 10:17-31.

All little Jewish boys were taught much of the Scriptures, and Jesus probably knew all about the birds spoken of in the Old Testament. When he saw the birds building their nests around the houses, perhaps he thought of the verse in Psalm 84:3: "One day when Jesus was talking to the people, he taught them about God's loving and watchful care over all his children, no matter how poor or weak or troubled they might be.

He told them about the sparrows, the smallest and commonest of birds, which they saw every day and did not count of much value. They were so cheap that five could be bought for two farthings.

Yet God sees and remembers them all, and not one of them ever falls to the ground without the notice of "Our Father." And Jesus said, "Even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows." In the same chapter Jesus told a little story about the ravens (Luke 12:22-24).

Here are the beautiful words of a song, "Not One Forgotten,"

There's a word of tender beauty In the sayings of our Lord, How it stirs the heart to music, With all gratitude's sweet chord; For it tells me that "Our Father," From his throne of royal might, Bends to note a falling sparrow, For its precious in his sight.

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.

T. C. Davis, Nortonville, Kansas.

American Sabbath Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 9, 1915, at 2 o'clock p.m., President Corliss F. Randolph in the chair.


Visitor: Elisha S. Chipman.

Prayer was offered by Rev. Theo. L. Gardiner, D. D.

Minutes of last meeting were read.

The Advisory Committee recommended that Rev. T. L. Gardiner be requested to represent us by attendance at the dedication of the new North Loup (Neb.) church, and on his return request us to the Commencement of Milton College, Wisconsin.

Recommendation adopted.

The committee further recommended that we request President Corliss F. Randolph to represent us at the annual meeting of the German Seventh Day Baptists at Snow Hill, Pa., on June 5, next; also that he make his annual visit to the German Seventh Day Baptists in July, at the expense of the Board; and that Esle F. Randolph be requested to spend a part of the summer at Scott, N. Y., at the expense of the Board.

Recommendations adopted.

Voted that we request President Corliss F. Randolph to represent the Board at the General Conference, at the expense of the Board, and also visit such churches in the vicinity as he may be able to before his return home.

The Committee on Distribution of Literature reported the number of pages of tracts sent out since last meeting, 116,864; number of new Recorder subscribers, 14; number of discontinued Recorder subscribers, 14 (5 of those discontinued were dropped from list because of arrears), Also they recommend that the Board authorize an edition of 5,000 each of the following tracts, now only out of print, viz., "Pro and Con," "Why I Am a Seventh Day Baptist," and "The Sabbath and Seventh Day Baptists."

Report adopted.

Voted that the form and style of publication of the contemplated new tracts be referred to the Committee on Revision of Tracts, with power.

The Committee on the Italian Mission reported for April an average attendance of 23 at New Era, and 1,000 papers distributed, and 12 sermons and addresses by Mr. Savarese.

Corresponding Secretary Shaw reported correspondence with J. E. Monorié following to the action at the last meeting.

Correspondence was read: from Rev. T. L. M. Spencer, reporting for the month, and from Rev. A. J. C. Bond, requesting literature for the library of the Southern Baptist Theological Seminary at Louisville, Ky. The latter was referred to the Corresponding Secretary with power. Correspondence was also received from L. E. Livermore, Professor Clawson, W. D. Burdick, H. D. Clarke, Geo. B. Shaw, C. S. Sayre and L. O. Green.

Minutes read and approved.

Board adjourned.

Arthur L. Tittsworth,
Recording Secretary.

Rev. George B. Shaw's Report to the American Sabbath Tract Society

Report of a trip taken by Rev. George B. Shaw, of North Loup, Neb., in the interest of the Tract Society, the Sabbath School Board, the North Loup Seventh Day Baptist Church, and for his own prayer and pleasure,

I. General outline.
1. Time—March 31 to April 23, 1915.
2. Distance—4,150 miles, by steam-cars, electric-cars, gasoline-cars, mules and bronchos.
3. Expense—$67.35, of which $30 is chargeable to the Tract Society and which has been paid.
4. Sermons—Ten sermons, audiences 12 to 150.
5. Calls—58.
6. Tracts distributed, 1,150 pages.
7. Members of the North Loup Church visited, 23.
II. Places visited.
April 1 was spent in Denver, Colo. In making calls I was assisted by the auto of H. W. Saunders. The night was spent at home of P. L. Clarke.
Four days were spent at Boulder with headquarters at the home of Rev. A. L. Davis. Here six sermons were preached including one at ordination of deacons. This special service will doubtless be reported by the officials of the church.
Tuesday night was spent at the home of Wardner Williams, at Pueblo, Colo. Thursday night at Provo, Utah, where one waits twenty-five miles for the train to Heber. Provo is a beautiful city. Heber is 25 miles from Provo. Heber is at the end of the railroad in the center of a bowl-shaped valley about 10 miles in diameter, in the heart of the Wasatch Mountains. The altitude of the village is about 5,500 feet as I remember it. Here I spent three days preaching twice and visiting.

The following friends are living here: Mr. and Mrs. Van Horn, with Clara and Dorothy; Mr. and Mrs. H. L. Plumb, known with Fern, Gladys, Olin, Carl and Lula; Mr. and Mrs. Harry Van Horn, with Stanley and Burt; Mr. and Mrs. C. Dee Green, with Merna and De Esta; Mr. and Mrs. Irwin W. Horn, with Merton; and Beecher, Brian, Ana and Leah Van Horn. From Heber I am reporting a Sabbath school with L. L. Van Horn as superintendent and Leah Van Horn, secretary. We do not know what its future has in store for these dear friends at Heber. May it be strong and good.

Monday evening I spent at Salt Lake City with H. T. Plumb, known to many readers of the Recorder.

Wednesday evening I reached Los Angeles, Cal., where I was met by Pastor George W. Hills. Thursday and Friday we called on practically all Seven Day Baptists in and about Los Angeles. This included stops at Monrovia, Alhambra, Irwindale, etc. Among those visited was the widow of Rev. J. E. N. Backus, who lives with her son, Lincoln Backus, in Monrovia. But "time would fail me to tell of" the people and the places.

Friday night I preached at Long Beach at the home of Frank Muncy. There were eighteen present. This I understand is a regularly organized Seven Day Baptist church.

Sabbath morning I spoke at Riverside; attended Christian Endeavor in the afternoon; and a reception in the evening at the home of Mr. and Mrs. Beebe. And so on to the end of the chapter.

III. Some impressions.
1. Nebraska is not "out West," but "back East."
2. I went over the mountains prejudiced in favor of a country where it rains, and I came back in the same condition.
3. That Riverside is a clean, brave, wide-awake little church on a steep upgrade with the right kind of work.
4. That Rev. G. W. Hills has a hard place, but is not afraid to endure hardship as a good soldier of Jesus Christ. He is a worker and deserves the moral and financial support of our people.
5. That Rev. A. L. Davis is a large man for his size. He is president of the Boulder Ministerial Association, also of the Boulder County Sunday School Association, and holds other positions that show the confidence that men have in his character and ability.
6. Every effort should be made to save losses. The coast is strewn with wrecks. Men have drifted west. They have let go of God. They have gone down by hundreds. Pray for them.

Strange! to think how the moth-kings lay up treasures for the moth; and the rust-kings, who are to their people's strength as rust to the armor, lay up treasures for the rust; and robber kings, treasures for the robber; but how few kings have ever laid up treasures that needed no guarding, of which the more thieves there were the better. -Ruskin.

FOR SALE
The Home of Mr. Wm. R. Potter in Hammond, La.
Lot 75 ft. front, by 150 ft. deep, five room house, pleasantly located near the Seventh Day Baptist Church. $1250.
Enquire Wm. R. Potter, Babcock Building, Plainfield, N. J.

CHILDREN'S PAGE

Audubon's Birds

"Take care! O Ben, see what you've done!"

"I didn't mean to, Betty."

"What's the trouble?" asked mother, looking up from her book.

"Ben tipped over the ink on my lovely catbird sketch I was making for father's birthday." "I'm sorry, Beth!" pleaded Ben.

"You might have looked where you were going!" muttered Beth, sulkily. "Look, mother, please," and she held up her drawing, all one blotch of black.

"It's too bad, dear, but what if you had a thousand bird pictures ruined instead of one?" Here mother actually smiled a little.

"That's what happened to the great Audubon's first drawings for his Birds of America."

"How did it happen?" Ben and Betty cried together, settling down at mother's feet.

"Audubon," mother began, "was living in a village on the banks of the Ohio, when he had to go away on business. He took all his magnificent drawings of the native wild birds in their homes and haunts, placed them carefully in a box, and gave them in charge of a relative.

"He was away several months. On his return home he soon asked after what he called his treasure. The box was brought and opened, and—"

"Oh, what had happened?" whispered Betty.

"A pair of Norway rats had moved in and reared a little family among the gnawed bits of paper which only a short time before had represented a thousand lovely feathered folk of the air. The destruction was complete.

"Poor Audubon could neither eat nor sleep for several days. Then he took his note-book and pencils and went forth to the woods."

"Fime!" cried Ben.

"He said," concluded mother, "that he felt pleased that he might now make better drawings than before." Betty looked at Ben. "Forgive me," she said, "for making such a fuss!" —Lucile Lovell, in the Youth's Companion.

Number One Boy

"He is a number one boy," said my grandmother, proudly. "A great boy for his books, indeed, he would rather read than play, and that is saying a good deal for a boy of seven."

"It is, certainly," returned Uncle John, "but what a pity it is that he is blind!"

"Blind?" exclaimed the grandmother, and then number one boy looked up, too, in wonder.

"Yes, blind, and a little deaf also; I fear," said Uncle John.

"Why, John, what put that into your head?" asked grandmother, looking perplexed.

"Why, the number one boy himself," said Uncle John. "He has been occupying the one easy chair in the room all the afternoon, never looking you or his mother when she came in for a few minutes' rest. Then when your glasses were misplaced, and you had to climb upstairs two or three times to look for them, he never saw or heard anything that was going on."

"Oh! he was so busy reading," apologized grandmother.

"That is not a very good excuse, mother," replied Uncle John, smiling. "If 'Number One' is not blind and deaf, he must be very selfish, indeed, to occupy the best seat in the room and let other people run up and down stairs while he takes his ease."

"Nobody asked me to give up my seat or to run errands," said Number One.

"That should not have been necessary," urged Uncle John. "What are a boy's eyes and ears for, if not to keep him posted on what is going on around him? I am glad to see you fond of books; but if a pretty story makes you forget all things except amusing 'Number One,' better run out and play with the seven-year-old boys and let grandmother enjoy the comfort of her rocker in quiet." —Youth's Evangelist.

Refinement that carries us away from our fellow-men is God's refinement. —Henry Ward Beecher.

"Even in the right, it is always judicious to be tolerant."
A Leaf From a Missionary's Notebook

Bible Conference, conducted by Dr. W. W. White, summer of 1910, Mohkanshan, China.

A thorough knowledge of the Bible is essential to Bible-school teachers.
1. Because it contains that which we are to teach.
2. We are to teach the Bible, and not about the Bible.

"Nothing save holiness demands such homage as a thorough mastery of facts" (Pierson).
3. Because we must make the Bible interesting.

No man has the right to preach who cannot make the Bible attractive and interesting.
4. Pray for holy invention.

Because we need knowledge of human nature.
5. Because inspiration comes to the teacher himself from a comprehensive knowledge of the Bible.

Because character is a result of Bible study.
6. We must keep ourselves toned up, flush in patience, joy, sincerity, and so on.

Combine properly zeal with patience. Eternal vigilance is imperative. An immersion in the Holy Scriptures is essential!

Riverside, Cal.

Having heard the far-away call from Dr. Randolph, our school voted to have its secretary send occasional reports to the Recorder. There are many things that might be told and many taken for granted, for our school has many likenesses to other schools of the denomination.

We meet for the discussion of the lesson (International) immediately after the church services, and are made up almost to the individual of the church attendants. In this respect we differ from those schools where the children are sent to Sabbath school and the parents go to hear the sermon.

Our primary department—a live wire—meets in a separate room from the main school and is under the leadership of earnest, active teachers. They use the Kephart notes, graded help, and pictures and the Sabbath Visitor. The children enjoy dropping in the pennies. They raised last year $7 for missions besides their contributions to the regular fund.

But our primary department is not, as in many instances, the main center of interest. Every class in the adult department is an organized Bible class and has its own activities in addition to performing its functions as a part of the school. One notable illustration of this activity is at the annual social at New Year's time, where each class "pulls off some amusing stunt" and makes a definite, substantial gift to some worthy cause.

One of our practices is to make birthday offerings; that is, when any one has a birthday, he gives, if he sees fit, one cent for each year of his age. Once each quarter, the money received in this way is sent to the fund for the missionary societies. A special collection box, which is a small model of a church with a slot in its belly and bells in its lower part, rests on the table at the front of the room, and the chimes ring out gaily as the happy owner of the birthday drops his pennies in. The little church collected $20 last year.

The regular fund is made up from the weekly class collections, and in volume far exceeds our expenses, so that we have at times found ourselves with a couple hundred dollars of idle money in the treasury. This year, to do away with this monetary congestion, the school voted to send quarterly the money received on the first Sabbath of each month to the Missionary Society; on the second to the Tract Society; and on the third to the Education Society and Sabbath School Board, leaving the fourth and occasional fifth for our own expenses. By this arrangement, we know definitely where our contributions will be used.

**Lesson IX—May 29, 1915**

**David Brings the Ark to Jerusalem.**—2 Sam. 6: 1-19; Psalm 24

_Golden Text._—"I was glad when they said unto me, Let us go unto the house of Jehovah." Ps. 122: 1

Mrs. Marianne Thorngate Rood

Marianne Thorngate Rood was born in Jefferson County, New York, on the 13th day of January, 1829, and died at her home in North Loup, Neb., on Thursday afternoon, April 22, 1915, at a little more than ninety-two years and three months of age. She was the eldest of the family of two daughters and four sons of George and Matilda Blanchard Thorngate.

When Marianne was less than two years old the family moved from Jefferson County to Cattaraugus County, town of Persia, of the same State, where all of the rest of the children were born.

On the 13th day of July, 1844, she was united in marriage with Charles Persons Rood, who died at their home near North Loup, March 17, 1878. To them were born nine children, five boys and four girls, all of whom survive her, seven being at her bedside when the death angel came. Besides her children she leaves thirty-two grandchildren and twenty-eight great-grandchildren. Of her brothers and sister only one is left, Uncle Henry Thorngate, now in his eighty-sixth year.

In the fall of 1845 the Thorngate and Rood families emigrated together from Cattaraugus County to the then territory of Wisconsin, first settling near Milwaukee, but removing a year or two later to Rock Prairie, Rock County. In 1850-51, in company with other families from Cattaraugus County, they moved to Dakota, Waushara County, Wis. There they lived until the most of the people of that community had emigrated to North Loup, Neb. Among the last to make this move were Charles Rood, his wife and youngest two children, in the spring of 1875. The journey, made with an ox team, was a long and tedious one, lasting from the 18th of May until the 4th of July. They settled on a farm in Mira valley, and that was her home until 1888, when the farm house having been destroyed by fire, she, with her youngest son, removed to the village of North Loup, where she was at home until she passed to the higher life.

Mrs. Rood made a public profession of the Christian religion in 1843, and, with her sister and two of her brothers, was baptized by Elder Thomas Babcock, and united with the Seventh Day Baptist church at Persia. Later, she became a member of the church at Dakota, Wis. On coming to Nebraska her membership was transferred to the church of her faith at North Loup. During all the years of her connection with the church she was ever consistent, believing in its teachings, having faith in doctrines, trusting in the wisdom of her pastors and religious leaders, and ever having an abiding trust in her Savior. She was an every-day Bible student. Those who knew her in her home life will ever remember her as they so many, many times saw her with her Bible on her lap reading the

**MRS. MARIANNE THORNGATE ROOD**
blessed words that told her of the life to come, and of the loving Savior who was so dear to her.

It was her custom every night, before retiring, to read her Bible and then go to the kitchen to see that everything was in readiness for the next morning. She was never demonstrative, never talked much about her religious beliefs. This she did not need to do; she lived her religion. In her every lifeline she made manifest her trust in her Savior.

Mother Rood was a good woman, and now that her long and beautiful life on earth has come to a gentle, peaceful close, her children in grateful and loving remembrance rise up and call her blessed.

Home News

WINDFALL LAKE AND EXELAND, Wis.—We have been too busy to stop and write about it. Just before spring election it seemed that we had all we could do with the regular appointments and visitation, but last year the result of the vote on the saloon question was a tie, so we felt that something must be done to try to win a few votes over to the temperance side.

The night of April 4 we gave a program at the town hall to a full house (standing), although it was a rainy night. There were twenty-four numbers on the program, including readings, music, and a short address, all by the school children, N. Y. X., and the church people. We heard it praised around town for many days afterward, so it must have been a success. The town voted out the saloon by twenty-five majority.

Upon the request of Exeland people for revival meetings, I secured the services of Rev. T. J. Van Horn for two weeks. His wife also assisted. He arrived the day before election, and was about town, talking and praying all he could (at a safe distance from the polls). No doubt helped the cause a great deal.

As a result of the special meetings, three came out definitely for Christ. Others, who had made a start a short time before, got upon higher ground. Some began to testify and pray in the meetings who thought that they could not before. Many among those who seldom go to church seemed interested and serious.

Now, after the meetings are over, some are studying the Sabbath question, earnestly seeking to know the truth. I am trying to help these by giving out tracts, and by giving Bible readings in the homes.

The Seventh Day Baptist church at (Continued on page 640)
TICKER, were held at Grand Marsh, April 27, after which the body was taken to Davis Corner for burial. Truly a good woman has been taken from our midst. "Blessed are the dead who die in the Lord."  

W. E. T.

IRVING ALBERT.—He was born November 16, 1902, and died at the home of Mr. and Mrs. Ellis Ayers, South Superior, Wis., January 21, 1915.  

The first yellow had become greatly belayed in this home for where not quite a year he had found a tender refuge, and these hearts were sore when the death angel came and took him away.  

Rev. Mr. Clark, of South Superior, conducted the funeral, from the heavens: "Suffer little children, and forbid them not, to come unto me: for such is the kingdom of heaven."  

"A little one from us has gone.  
The voice we loved is still;  
A place is vacant in our hearts,  
That never can be filled."

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Windfall Lake recently elected George Masson to the office of deacon, and Mrs. Florence Fowler deaconesses. Both are earnest, consistent Christian workers, and will fill the office creditably. The church voted to have them ordained when another minister should come here, thinking Mr. Burdick or Mr. Cooon would visit us before long.  

The field is constantly broadening. New people are coming here almost daily, and new opportunities are opening for service. While Pastor Van Horn was here, we held two services at Wiergor, three miles from Windfall Lake, one and one-half miles from Exceldor. Mr. Van Horn preached once, and I once. The people there seemed very grateful to us, and said they would like to have more meetings here. There are no regular services, not even a Bible school there.  

Our church here will be a bright and shining light, and do an immense amount of good, if each member is filled with the missionary spirit, and is consecrated and true, and zealous of good works.  

April 4, 1915.  

ANGELINE ABBEY.

What the world needs is the resolve step, the look of cheer, the smiling countenance, and the kindly word. Keep sweet.  

—George L. Perrin.