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AT THE FOOT OF THE RAINBOW by Gene Stratton-Porter (Author of “Freckles”) The scene of this charming, idyllic love story is laid in Central India. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender self-sacrificing love; the friendship that gives freely without return, and the love that seeks first the happiness of the object. The novel is brimful of the most beautiful word painting of nature, and its paths and tender sentiment will endear it to all.

THE BOSS OF WIND RIVER by A. M. Chisholm This is a strong, virile novel with the lumber industry for its central theme and a love story full of interest as a sort of subplot. Among the minor characters are some elemental men, lumber men with the grimy strength of their kind, and the rough, simple ways. How Joe Kent became the boss of these men, by sheer pluck and a pair of strong arms, the author tells most effectively. Some of his brachial power was derived from the light of a woman’s eyes, but to enter into the details here means to spoil the story.

THE HOLLOW OF HER HAND by George Barr McCutcheon A story of modern New York—built upon a strikingly unusual situation. Mrs. Challis Wrandall has been to a road house outside the city to identify her husband’s dead body; she is driving her car home late on a stormy night when she picks up in the road the woman who did the murder—the girl who had accompanied her husband to the lonely inn and whom the whole country is seeking. She takes the girl home, protects her, befriends her and keeps her secret. Between Sara Wrandall and her husband’s family there is an ancient enmity, born of the scorn for her inferior birth. How events work themselves out until she is forced to reveal to them the truth about their son’s death and his previous way of life is the substance of the story.

CY WHITTAKER’S PLACE by Joseph C. Lincoln Cape Cod life as pictured by Mr. Lincoln is delightful in its homeliness, its wholesomeness, its quaint simplicity. The plot of this novel revolves around a little girl whom an old bachelor, Cy Whittaker, adopts. Her education is too stupendous a task for the old man to attempt alone, so he calls in two old cronies and they form a “Board of Strategy.” A dramatic story of unusual merit then develops; and through it all runs that rich vein of humor which has won for the author a fixed place in the hearts of thousands of readers. Cy Whittaker is the David Harum of Cape Cod.

The SABBATH RECORDER Plainfield, N.J.

HAVING been a lawyer, an author, an editor, a secretary, and a pastor, there is no profession which has for me so many attractions as the pastorate. The minister has more intimate personal friends than the lawyer, the doctor, or the business man; he deals with men and women usually when in their best moods; he preaches to an audience which is friendly and sympathetic and which desires a message if he has one to give; he has, or can have if he will, time and opportunity for study of the most fundamental themes, those which concern the building of character, both of the individual and of society; and if he has any personal consciousness of divine companionship, he has in that consciousness the greatest gift to bestow upon his friends which it is possible for one soul to bestow upon another.

Very early I had made it my rule of life when accused not to undertake any self-defense, and when misreported not to make any corrections; to give myself unreservedly to my work and leave my reputation to take care of itself. The study of the Gospels made it clear to me that this was habitually the course of my Master, and I followed the example which he set.


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Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.—Matthew 7:12.

Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. —Romans 13:10.

And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins.—1 Peter 4:8.

In the Home News, last week, Rev. T. J. Van Horn said, most truthfully, "We have had enough of destructive criticism of men and methods." We wonder if that little sentence struck all RECORDER readers as forcibly as it did the editor; and we would like to know how many in their hearts said, "Yes, that is true." We hear quite a good deal in these years about destructive criticism, and higher criticism, from those who do not know much about either, and who, we fear, could not very well define either kind. But almost every one knows something about destructive criticism of men and methods; and, if we mistake not, most of our readers feel in their heart of hearts that it is the kind which is doing the most damage to the cause of Christ, and that we have had a plenty of it.

We are too small a people, and too sorely pressed by destructive influences that threaten us from without, to be spending our energies and quenching the Spirit wrangling with each other. And we are glad that most of our leaders see the force of such a statement as that from Mr. Van Horn's pen, and are willing to suffer wrong rather than do wrong. If all men were as ready to take up the gauntlet as some are to throw it down, if all who are criticized were inclined to strike back in the same spirit shown by their critics, it would not take long for a small denomination to enact in real life that old fable of the Kilkenny cats. It is a good thing for any people when most of its leaders, acting on the principle that one man can not fight alone, try to follow the example of him who said: "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." It is not always easy to do so, but whoever would fulfill the law of Christ must overcome self and constantly keep in mind the Bible injunctions: "Be of one mind, having compassion one of another; love as brethren, pitiful, be courteous."

Much may be gained by a courteous and respectful discussion of questions upon which men differ, if the principals in the case leave out personalities and destructive criticisms of the men, and carefully and plainly consider the merits and demerits of the question under discussion. But it is hard to see how immoderate and bitter attacks upon persons can advance the cause of him who indulges in them. We may well be glad that nearly everybody thinks we have had enough of destructive criticism of men and methods.

A new instrument in the field of optics has come into common use on the submarines and in the trenches of the European War. It is called the periscope. By its use submarines under water obtain a view along the surface of the sea, and men in trenches may, without the exposure necessary to a straight look over the land, obtain a view of the enemy. Of course a vision thus secured by means of reflectors must be somewhat distorted. The observer would see quite a different picture, with a more perfect and complete perspective, if he could take a straight look through ordinary spectacles instead of a look around corners by aid of mirrors.

Our esteemed contemporary, the Baptist Standard, in an article on "Periscope Criticism," starts a good article, which we can not quote here, by saying: "Long before periscopes came into general use, the periscope principle was a well-known method of criticism." Men using the peri-
These records are offered to secure legislative changes to push two bills through Congress. The bills are offered to secure legislation that will close United States mails against papers like the *Menace*, which for some time has made itself notorious by its intemperate and extravagant statements. This spirit has given the Catholic Church.* The bills have carefully explained that they propose to defend the character of Protestant Republic tone and to stop the current design of the Church.* The bills are offered to secure legislation that will close United States mails against papers like the *Menace*, which for some time has made itself notorious by its intemperate and extravagant statements.

Hobbies

Most great men ride some hobby. The world has been moved many times by men all absorbed in some great thought or in some needed reform to which they have devoted their lives. So one can object to a man's having a hobby and riding it, in the right spirit, as The Hobbies some hobby. holds and no one can object to a man's having his charity upon our colaborers in the ing around a sentence therein! of the Catholic Church.* In most cases one's writings, had resulted in their being isolation that will dose wholly and that, this unfair thing about the owners' lives showed the ments, had been kind enough to loan the readers The books had carefully explained that they Protest's against the road and power.* The bills 'are offered to secure leg­seen.*

We can not avoid noting the difference in tone and spirit of the Galvain bill and the Fitzgerald bill. Of the two the latter is considered to be more dangerous, but both are un-American and antagonistic to our free institutions. As we stated last week, the courts of this land have said that papers are afforded ample protection in such cases, and this resort to Congress is unnecessary. Let every Protestant protest against it.

The Catholic Problem in a Protestant Republic Many denominational papers now speaking out against the movements of the Roman Catholic Church in its effort to push two bills through Congress. The bills are offered to secure legislation that will close United States mails against papers like the *Menace*, which for some time has made itself notorious by its intemperate and extravagant statements. This spirit has given the Catholic Church.* The bills have carefully explained that they propose to defend the character of Protestant Republic tone and to stop the current design of the Church.* The bills are offered to secure legislation that will close United States mails against papers like the *Menace*, which for some time has made itself notorious by its intemperate and extravagant statements.
scope do not come out into the open and take in the entire field before forming opinions, so their vision around some corner often misleads them, and false judgments are likely to follow. In forming opinions of men and their beliefs by what they have written, a good pair of eyes taking in the entire book or article is worth more for seeing what the author really says, than any periscope method applied to a sentence here and there. Scraps taken out for critical use against a writer seldom give a fair understanding of his real beliefs and teachings.

We have seen cases where men were wofully misrepresented by sentences or paragraphs taken from books which they had been kind enough to loan the readers—and that, too, after the owners of the books had carefully explained that they did not accept all that the authors had said upon the point under discussion. Everything about the owners of the books showed the charges to be untrue, but this unfair "see­ring around a corner," through some other one's writings, had resulted in their being wholly misjudged. Because they loaned the books they must therefore be guilty of holding any false doctrine found in any sentence therein!

If we could only forget our microscopes when we investigate our fellows, if we could carefully avoid the periscope, and passed, as he would do, in the right spirit, one to make prominent the special truth he holds and which he thinks others have overlooked or neglected. All honor to the man who is brave and true and who is willing to be unpopular for the truth as he sees it. If he manifests the Christ-spirit in his work for his favorite theory, people will respect him, even if they can not see as he does.

What most people do object to is the spirit manifested by some who seem to have forgotten the angelic song of peace on earth, and who appear to have learned by heart the passage, "Blessed be the Lord who teacheth my hands to war, and my fingers to fight." These ride their hobbies mercilessly, and roughshod, over every one who can not see as they do. There is such a thing as Christian courtesy even for the confirmed hobby-ride. Without this, his brief life will, most likely, be wasted in quarrels that will avail nothing. The power, shown by harsh words is not the key that opens human hearts to accept gospel truths.

Hobbies

Most great men ride some hobby. The world has been moved many times by men all absorbed in some great thought or in some needed reform to which they have devoted their lives. So no one can object to a man's having his hobby and riding it, in the right spirit, as much as he pleases. It is necessary for one to make prominent the special truth he holds and which he thinks others have overlooked or neglected. All honor to the man who is brave and true and who is willing to be unpopular for the truth as he sees it. If he manifests the Christ-spirit in his work for his favorite theory, people will respect him, even if they can not see as he does.

The Catholic Problem in a Protestant Republic

We can not avoid noting the difference in tone and spirit of the many denominational papers now speaking out against the movements of the Roman Catholic Church in its effort to push two bills through Congress. The bills are offered to secure legislation that will close United States mails against papers like the Menace, which for some time has made itself notorious by its intemperate and arrogant arraignment of the Catholic Church. In some of the papers the bills are firm and outspoken against this move to secure legislation that, if passed, will seriously interfere with the freedom of the press. They have even spoken from time to time against the evident design of Roman Catholic leaders to secure controlling political power in this country, believing that, for a church given throughout the centuries a union of church and state, to gain control of our government would violate our free institutions. To both these lines of discussion we would respond with a hearty amen. We would not grasp any church, Catholic or Protestant, to secure such power.

The SABBATH RECORDER thinks that in this step the Catholics are making a great mistake, so far as Amended; and that, if there is any design to make this country Catholic by securing government control and uniting church and state, they have shown their hand altogether too soon. Protestants all over the land are urged to write their representatives in Congress urging them to protest against both the Galivan bill and the Fitzgerald bill. Of the two the latter is considere.1 I'm more dangerous, but both are un-American and antagonistic to our free institutions. As we stated last week, the courts of this land are not the proper place for political discussion, and this resort to Congress is unprecedented. Let every Protestant protest against it.

One other thing in the published discussions on this subject by denominational papers has especially commend ed itself to us, namely, the courteous and gentlemanly spirit manifested by nearly all writers of whatever creed. This spirit has given their pens power to win.

Another commendable feature is to be found in the fact, that no one of the writers, so far as I have seen, no matter what his denomination, has weakened his case by fighting the yokefellows among his own people. Absolute freedom from objectionable personalities, absence of any spirit of bitterness, and straight clear presentation of the main point, in no slant jargon—sarcasm, have characterized all. This is the kind of writing that wins; and to such the Recorder papers are always open.

"Alfred in Olden Times"

On another page will be found an article from our aged friend, Mrs. Witter, regarding conditions in Alfred in the days when she was a student there. It was suggested by some things that have appeared in the Recorder upon the question of the demand and since the article is not offensive, either in spirit or language, we are glad to give it place in the SABBATH RECORDER. Notwithstanding Mr. Witter's advanced age, nearly ninety years, she retains a deep interest in the young people and is solicitous for their spiritual welfare. It is beautiful to grow old without relaxing one's sympathy and love for the younger generation.

Probably there are but few people who will expect or desire to see exactly the same methods of administration applied to a school like Alfred University today that were applied to the young academy seventy years ago. And yet, a few can realize the perplexity of those who have to solve the problems confronting Alfred in these times. We have requested President Davis to give our readers any explanation of the actual situation in Alfred today which may seem to him best. This he gladly consents to do, and next week we hope to have his article on "Facts About Dancing at Al­fred."

We trust that a courteous, sympathetic, and brotherly exchange of views will be helpful and profitable to all concerned, and lead to no controv­ery. We love all our schools, and want to do all we can to help them bear their burdens and solve their problems.

Our Valuable Assets

In one of the papers of a great denomination, we noticed an article entitled, "Public Papers Published at a Loss," in which it was claimed that denominational papers are the "most valuable assets in promoting the connecting life of the denomination."

In one of the papers it was stated that the papers of that people were published at a great loss, and yet it was deemed worth while to continue them. For though the direct cost to the publishing house was very great, the indirect loss in lost subscribers, and due to the boards, schools, missions, and other church enterprises, coming through the influence of the denominational paper, is many times larger than the entire cost of publishing.

Two Recorders in One Week

Unlooked-for delays in getting the new press and its electric motor ready for use made the last Recorder three days late. In view of the great work necessary to remove the press and establish the new, we were fortunate to get off with no more than nine days' delay.
EDITORIAL NEWS NOTES

Boy Scout Courses in Columbia

Columbia University has instituted two courses in Scoutingcraft, which will provide practical training for Scoutmasters and executives in a national-wide organization. The courses include studies which will give an understanding in biological, psychological, and sociological problems pertaining to adolescence. Columbia University evidently believes in the value of the Boy Scout movement. Thirteen other colleges and universities have also provided instruction for workers among Boy Scouts.

President Wilson received the National Council of Boy Scouts in the East Room of the White House, and among other things he said: "From all I have been able to observe, this is an admirable organization, developed from ideals I thoroughly believe in." He spoke of the Scoutmasters who are in the ranks in which we all stand, responsible to the people who live around us, and under obligation to help in maintaining the standard of life and the fidelity upon which the community depends.

At least eighteen state governors sent telegrams to the National Council of Boy Scouts assembled in Washington, D. C., congratulating the boys upon their excellent work. The burden of some of these messages was that the discipline in the Scout movement makes better citizens. Everything in the professions of the organization tends to develop manly characters in the boys.

After five years of the Boy Scout movement, the interest in it keeps increasing. The National Council showed great progress. There have been enrolled, as leaders of the boys, 25,500 men. They serve voluntarily as Scoutmasters, as assistants, volunteers, and homes, has been a great problem, as special gifts.

The Moody Institute of Chicago, Ill., has secured the services of Rev. Robert McWatty Russell, late president of Westminster College, who goes there as a teacher of "Doctrines and Homiletics." He will also assist in editing the Christian Workers' Magazine. Dr. Russell is a Pennsylvania boy by birth, has been a successful educator and pastor for more than thirty years, and is regarded as a preacher and Bible teacher of exceptional ability.

The Holland-American steamer Rotterdam arrived in New York, on February 22, with her name painted on the windows of twelve of the thirty-five cabins in six different places on her sides. About fifty feet above the water line, on the windows screening the promenade deck, the name "Rotterdam" was displayed on the glass and illumined with electric lights. The letters in one place on her side were eight feet high, making the name legible from a great distance. Bunch lights were arranged so as to illuminate these names, enabling the ships to be read in the night. The Rotterdam was taking no chances of being mistaken for a contraband of war.

Ex-President Taft, on Washington's birthday, in an address before the Washington Association of New Jersey, referred to the danger of a serious invasion, by European submarines and mines, of our rights as a neutral nation in the commerce of the world, and strongly upheld President Wilson's neutrality policy, saying that no jingo spirit should be allowed to prevail.

While his sympathies were stirred over the sufferings of Belgium, still he approved the President's course in taking no action. While he urged people to pray that the stern necessity for action with its direful consequences to 90,000,000 people may be avoided, still he insists that—

We must not allow jingo spirit to prevail. We must abide in the judgment of those to whom we have intrusted the sovereignty, and when that judgment the President shall act we must stand by him to the end. In this determination we may be sure that all will join, no matter what their previous views, no matter what their European origin. All will forget their differences in self-sacrificing loyalty to our common flag and our common country.

At a banquet of 600 members of St. Andrew's Society in New York, on Washington's birthday, Bishop Greer said:

It is not necessary for me to repeat what so many people are saying at this time, that we are nearing a great crisis in the history of this world. The policy that might make right is breaking down with a tremendous crash, and the hour has come for the Christian Church to exert the great moral force in her possession.

On February 22, one thousand newbsboys were the guests of Mr. and Mrs. Randolph Gurney, Gurney Hall, New York City. Many who attended this annual dinner were men grown, but a few years ago were selling papers on the streets. They are prosperous now, and these boys received much encouragement from them.

The Society of Cincinnati, of the State of Pennsylvania, which for nearly 130 years has held annual sessions in honor of our French allies of the Revolution, decided to omit its annual banquet on Washington's birthday, and instead of spending money for the dinner, sent $400 to relieve wounded and disabled French soldiers in the European War.

The Legislature of New York State has passed a suffrage bill referring the question of votes for women to the voters of the State at the next election. Much interest was shown in the signing of the bill by the Secretary of State in the presence of a distinguished gathering of suffragists from all parts of the State.

The women wore one purple and the other yellow, each bearing the colors of one of the women's organizations represented in the gatherings. These were taken as souvenirs of the event. The women express confidence that they will win in the election.

When Daniel Webster dedicated the Bunker Hill Monument, he expressed the hope that the column might be the last object seen by him who sails away from the American shores, and the first to greet the vision of him who should approach the land at Boston Harbor. Things are changed. Instead of Bunker Hill being the landmark for mariners today, it is hidden behind smokestacks, but it is always along the waterfront. The custom house tower rears its head far above all others today.

Investigation of Rural Conditions

At recent Country Church institutes held at Saratoga, N. Y., and at Olean, N. Y., in which representatives of different denominations participated, the following resolution was adopted:

Voted, that the persons named below, representing the several states and national home missions and also the state-wide investigation of rural conditions, be asked to act as a committee to develop and promote a plan by which there may be a state-wide investigation of rural conditions, and by which constructive inspirations may be carried directly to the heart of the rural community, and which will result in the actualizing and enlargement of the community service of the church; and that this committee be asked, if they shall find it wise, to provide for the organization of a Country Church Council for the state of New York, to be federated with the national Home Missions Council.

Baptist—Rev. Dr. L. C. Barnes, 23 East 26th St., New York City; Rev. W. A. Granger, 83 East 26th St., New York City.

Seventh Day Baptist—President Booth C. Davis, Allegheny University, Pitts., U. S. A.

Congregational—Rev. Dr. C. E. Burton, 287 Fourth Ave., New York City; Rev. Dr. C. W. Shelton, 824 Fourth Ave., New York City.

Methodist—Rev. Dr. Ward Platt, 1026 Arch St., Philadelphia, Pa. (Another to be named.)

Presbyterian—Dr. Warren H. Wilson, 265 Fifth Ave., New York City; Rev. Dr. U. L. Mackey, 36 Fifth Ave., New York City.

Reformed—Mr. W. T. Demarest, 25 East 22nd St., New York City; Rev. John H. Brandow, Albany, N. Y.

At Large—Professor F. A. Starratt, Hamilton, N. Y.; Rev. Joseph B. Clark, 80 Howard St., Albany, N. Y.

The final meeting of this committee has been called for March second at the board rooms of the Congregational Home Mission Society, 287 Fourth Ave., New York City.

An injury done to character is so great that it can not possibly be estimated.—Livy.
"Prevalent Mistakes Corrected"

In the last issue of the Defender we find the good word of Dr. Burrell, D. D., in which the speaker, after introductory remarks, proceeds to "correct some prevalent mistakes" upon the question of the Sabbath as it stands in the New Testament. The speaker is quite right in his principle one at the twentieth anniversary session of the Lord's Day League held in Boston. The speaker said:

First. "It is founded on the fourth commandment. This is not true. It was founded long before the fourth commandment and put into the nature and constitution of man. The experiment which was made in France at the time of the revolution to keep every tenth day rather than every seventh day was an ignominious failure, because it was against the physical needs and demands of human nature.

Second. "Christ abrogated the fourth commandment. He could not have done so and would not if he could. He abrogated certain ceremonial laws, of which the fourth seventh day Sabbath is not one. He fulfilled them and nailed them to his cross. Narrow ceremonial requirements, foolish and preposterous measures were not important. Would he have chastised us for desecrating them and making it a perpetual memorial of his great work, if the special day were not important? Would he have sent his people into captivity for Sabbath-breaking? I maintain that if Jehovah blessed and made his representative in time.

Would Jehovah have called the seventh Sabbath to be observed? He showed that it was not important. Is it likely that the Creator would have given his children a Sabbath to which so much importance was attached, without carefully safeguarding its boundaries? Yes, if he did not wish to have men to obey God. This is why Jesus kept it all his life. This is why the New Testament is silent about any change, and speaks time and again of the Sabbath as the day before the first day of the week.

Three hundred persons perished in Peiping, China, during a recent cold snap, said to be the coldest known for the oldest for foreign inhabitants. Soldiers on duty perished, and officials in the various ministries shivered, though clothed in several suits.

An Opportunity

W. K. Davis

A Janesville merchant recently asked, "Well, Davis, how are those Seventh Day Baptists at Milton?" I told him they were gaining a little. "Well," he said, "I have known those people forty years and have always found them honorable, upright, law-abiding people." I told him he was right; my only criticism was that they were too conservative. "Yes," he said, "they are conservative and close." I believe that history shows his estimate of our people to be correct.

We claim that Seventh Day Baptist doctrines are more nearly in harmony with divine truth than those of other denominations. That being true, it should follow that Seventh Day Baptists are better Christians, better farmers, better business and professional men, better housekeepers, mothers, nurses, and cooks, better citizens along all lines. Are we? If not, we are not true to our profession, for we claim that we have more truth than other Christians.

A farmer's wagon was stalled in the road. Priests and Levites (commonly called his neighbors) hurried past, all too busy to help. The Good Samaritan appeared. The pull of another team relieved the situation. And the good Samaritan was a Seventh Day Baptist. How many know about it? Possibly two or three families. That help of spirit should be typical of Seventh Day Baptists. I met a traveling man who told me of doing business with a man who said that he was a Seventh Day Baptist, and the traveler said that if that man was a representative of our people he did not care for any. How many will know of that incident? Probably hundreds, for traveling men talk.

It is said that in numbers our denominations are lost. If we have more truth, if we are better people all along the line, we should hold our own power and attract outsiders. That we are gaining ground is evidence of a lack of spirit, a lack of practical effort in the very day Christian living. If we were all true to our profession, our denomination would grow by leaps and bounds.

As indications of a republic, Individual rights must yield to civic and social rights of others. The motto of a republic should be "the greatest good to the greatest number." The Sabbath is the very cornerstone of Christian civilization, and it should be maintained at all costs. Every Christian and every patriot should assist the league in its vital work.
side of our churches. All honor to them! They deserve God's richest blessings. But the stories of those who have failed are sad.

But how shall we concentrate? Here was a young man with a family at Milton. He must have work. There was little there to afford employment. He felt that he was forced out. He and his family became Lone Sabbath Keepers or no-day keepers. They are lost to our people. What of our children's future? Brother, those of us who can help to furnish employment and fail to do so are building up a morass we might weep over. We are violating what should be a cardinal principle of Seventh Day Baptists.

I believe that before our people make normal progress we must recognize that the best field for our people is agriculture. No other line of activity offers greater advantages for the average man, be he a student or a plodder. The day when anybody can farm successfully is past, if Seventh Day Baptists are superior in character, and wish to do the right thing, as they should be—then will they be better farmers than their neighbors. The world brings fewer temptations to farmers and to people in rural communities than to almost any other class. And as we pray, we must say, "Lead us not into temptation," we should seriously consider agriculture. This farming should, in my opinion, be in close proximity to a strong Seventh Day Baptist church. Many of our people are unable to get a foothold in such communities, or rather are unwilling to accept the conditions. This produces many Lone Sabbath Keepers, for I am not a doctor with a remedy for all the Day Baptist ailments and at this time I shall make no suggestions, but this matter deserves attention.

Perhaps no line of effort promises greater financial rewards to the person of ordinary ability than farming—if the ability is adequately trained, intelligently directed, and dominated by a willingness to work. This line of endeavor should be particularly fostered by Seventh Day Baptists, as farming has practically no handicap for our people. We have always been largely agricultural. Many of our Lone Sabbath Keepers are such because they chose farming and felt that high-priced land among our people made it advisable to seek new locations where prices were lower. The inclination is natural, and has developed some strong churches like North Loup, Nortonville and others. Forgetting the past with its successes or failures, we may face the future. What has it in store for the agriculturally inclined? My belief is that intensive diversified farming in the vicinity of Milton can be made worth while. It will require work, wit and wisdom. Mere muscle may produce a living on almost any farm, but fortune reserves the highest rewards for people with high ideas and with ambition to do the out-of-the-ordinary thing. One man wrapped tomatoes in paper, put them in the cellar till Christmas and sold them at high prices. Another by intelligent effort makes about $600 a year from honey as a side line. Another sells pasteurized bottled milk put up under most favorable conditions and gets 17 cents a quart, selling two carloads a day. Other items could be mentioned. The field is almost unlimited. The accomplishments just mentioned did not take place here but in other parts of the country. This is not the limit of what we might do. Will our people improve it?

Not every Seventh Day Baptist wants to be or is fitted to be a farmer. God did not plan for all men to follow the same vocation. Many of our people have made good in the business world, but our denomination offers few opportunities in this line. And here is another avenue which must be explored. We have small business enterprises in Seventh Day Baptist communities to hold our own people and to provide for those whom we should convert to our faith. Certainly it is true that many young people, brought up in our homes and churches, yield to the temptations of the world and leave the Sabbath. My suggestion of furnishing employment to foster soul-saving and denominational growth is not a cure for all denominational deserts. Yet furnishing employment will help. At the same time the local churches are awakening to the needs and opportunities of the times. The pastors and lay workers are active, alert and aggressive. They are strengthening enfeebled weak places. Sabbath schools are conducted along modern lines, well calculated to hold children and young people and to train them for Christian service, as they were never trained before. The religious, educational and social life of our people in this community is far superior to that enjoyed by most people. And with the awakening of denominational conscience to the necessity of careful instruction in the fundamentals of practical, every-day Christian living we may confidently expect that denominational losses through disaffection will decrease in a marked degree.

We have at Milton and Milton Junction a large number of people fitted by nature and training, for carrying forward Christian work in the Sabbath school, the Y. P. S. C. E., the Ladies' Aid societies, the Men's Brotherhood, quartet work and other lines. The location, the equipment, the personnel—all are ripe for a healthy forward movement of our people.

While conditions do not warrant the conclusion that the future of Milton offers wealth to those who come here, it is safe to say that it does offer what is probably one of the best opportunities in the world to develop high types of Christian men and women; and if our people are very wise they will accept the challenge of the day, and seize the opportunity which is here. Will our people improve it?

We must have work. There was little here is that intensive diversified farming in the vicinity of Milton can be made worth while. It will require work, wit and wisdom. Mere muscle may produce a living on almost any farm, but fortune reserves the highest rewards for people with high ideas and with ambition to do the out-of-the-ordinary thing. One man wrapped tomatoes in paper, put them in the cellar till Christmas and sold them at high prices. Another by intelligent effort makes about $600 a year from honey as a side line. Another sells pasteurized bottled milk put up under most favorable conditions and gets 17 cents a quart, selling two carloads a day. Other items could be mentioned. The field is almost unlimited. The accomplishments just mentioned did not take place here but in other parts of the country. This is not the limit of what we might do. Will our people improve it?

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THOUGHTS FROM THE FIELD

DEAR SABBATH RECORDER:

Not as an invited guest do I come, but voices final, supreme test.’

And while mine are neither the "long, long thoughts" of youth, nor the deep thoughts of the sage, yet this something—I do not know. Lowell says—

"All thoughts that mold the age begin Deep down within the primitive soul."

If so, may not we humbler ones, who more nearly approximate to those "primitive souls," have still some germ of right started on some particular phase of our denominational—shall we say—struggle for oil and the little leaven going and the little leaven working—what comfort or strength will come to their heart or hand through continued belittling of themselves and their work?

Worse still if the belittling comes from outside. You have heard what men said in the public place—the market. You have seen their wise nods, their ominous head-shaking, their portentous frowns, the lifting of the eyes, the shrug of the shoulders, and you have listened to the woe in their voices: That man will never reach the top of the mountain if he takes the new road.

The driller will strike no oil on that side of the divide. The runner has too many encumbrances. The farmer sows seed too old. The fire is too low for the leaven to work.

And when one raises the disparaging, discouraging cry, how it echoes and re-echoes from many tongues. We, the people in the mass, are still like sheep that surge this way or that, half blindly following first one leader and then another. It may be too upper, better pastures, or it may be into some deep, unlighted pit.

Sometimes an earnest soul among us gets started on some particular phase of our denominational shortcomings, or, as you may have guessed, I am thinking particularly of our own people) and, either for his own good or the general good of the cause, he positively can not or will not get off. And if we are to win the battle, we must again stamp up the steep grade and around the sharp curves of the Elk Mountains of West Virginia, the engine drawing our train slowed down, and, finding ourselves almost stopped, we have peered out of the windows to discover, if possible, the cause. On one of the short curves I could just see, ahead of the engine, three or four sheep. The engineer footed, and the train moved more and more slow to the passengers were being delayed and much power was being wasted. But the sheep kept right on. Tired, eyes bloodshot, almost overcome by heat, they still held doggedly, their course, and the train had to come to a dead standstill, and the trainmen were compelled to get down and drive those sheep off the track before we could go on.

You can each, if you like, make your own application. I made mine not so long ago—not, however, for the first time and doubtless not for the last time. Surely the picture must recur to me whenever I see a mountain-climber, by his doggedness, to make the steep grade, hindering or brought to a standstill by unnecessary obstacles.

* * * *

How easy it is for a church or denomination to speak of its loss of spirituality, as of something previously had in full measure. How easy it is to ascribe this "loss," to any one of several things, according to the individual viewpoint. But have Seventh Day Baptists lost spirituality? Are we, as we grow older, blinding our eyes to the shortcomings of the past—our past—and discouraging our young people with unjust comparisons? My own life has touched both ends of a half-century, and truly never before have I felt the Christ-life so permeating the life of my church and people as I have felt it in these later years. Oh, we are far from the mountain top and, doubtless, we could all make better progress, but why try so hard to discourage us, and why say things about ourselves and our efforts that must to the on-looking, listening, unbelieving world seem to give the very lie to the works we do and the beliefs we hold.

* * * *

We use that word "spirituality" so indefinitely. In many a recent article have I found myself pondering over the real meaning of the word. The author, you who have written the article, probably have not a clear notion of what you mean by it. It is not hard to understand Paul's words when he says the fruits of the Spirit, love, joy, peace, patience, kindness, goodness, faith, meekness, temperance; or that twenty-fifth chapter of Matthew where Christ, picturing the final judgment, and showing the test whereby the worthy are to be separated from the unworthy, makes, the King say:

"I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In this wonderful testing of the King it was not asked: Which of you spoke loudest in the prayer meeting? Which of you excelled in pious exhortation? Which of you was in attendance on religious services? Which gave most money for the decoration of your house of worship? Which of you preachers drew the largest audiences? Which moved your people most mightily? Blessed are all these things when done in His name, but and you must see that not these were put as the final, supreme test.

Now, to show the fruits of the Spirit, as given by Paul, and to live, day by day, in the service described by Christ,—must not this be the meaning of spirituality? Did the church of our earlier days excel the church of today in all these things? Did the members, by love, more than mere affection? Did they look after the sick, feed the hungry, clothe the naked, visit those in prison more than do the brothers and sisters of today? Be honest and face the facts.

Do you say we are not spiritual or would grow more? Shall we never lay claim to spirituality until, looming big in our own eyes and in the eyes of the world, we are humbling ourselves in excess of love, more than mere affection, more than mere friendship? Maybe we are not small enough, not sifted enough for this truth we hold. Well, if God is sifting us, testing us, will he not use the same methods and means as Paul,—the ones written of above?

Why, my brother, stand haranguing in the market place? If the mountain-climber seems to lag, he may be widening the path, training his legs, getting proper technique. The mountain-climber may be carrying a child. If the driller does not yet strike oil, he may be seeking a richer vein, in a deeper sand. If the bread rises slowly, it may not sour so soon.

And don't give vent to bitterness and abuse. A friend of mine had a beautiful, never-failing spring of water. In his absence a well-meaning but unwise workman exploded it in a stick of dynamite. He made the spring larger and deeper. Of course you know he did neither, but cracked the rock, and the water was lost. Don't ruin for any weak soul among us the spring of divine love and joy and faith by the blast of denunciation.

* * * *

Would we have more spirituality if we had less education? We all believe there...
is such a thing as over-refinement, over-culture. My mother used to say of a neighbor whose plants always looked spindling and sickly, "She works over them too much; she spoils them by too much cultivation." But such effects do not grow out of schools or from the influence of school men. They are made possible in worldly, luxurious homes where education for itself is almost invariably discounted.

We have much to say, in these days, against Romanism. Follow the Roman Catholic Church into the least enlightened parts of Italy and South America and see where the chains of Popery are not hopelessly welded. Is our religion no better than the religion of Rome that it can not bear the light of the fullest study and investigation? Is the theological student to be restrained in his researches by a Protestant Popery? Against every skeptic made in this or any other day by a too broad and liberal education, I believe two or more could be placed who have become so under the influence of a too narrow, too conservative dogmatism.

Nor do I think the European War proves the failure of either education or the religion of Christ. The crime lies with the few. The mass of the people are fighting in good faith, for what they deem a just war. Through Georgia? More education, more enlightenment may bring in the day when Christians will forbear to laugh, even in song, the cruel things that belong to all war, however seemingly just.

* * *

May God, who, seeing the deep-lying motives of our actions, alone can judge us, give us the fruits of the Spirit—meekness, temperance, joy, peace; and may we never turn from the divine service emphasized by Christ, to bring discouragement or reproach upon one of these our brethren.

Let Us See Ourselves as Others See Us

An elderly gentleman, although a babe in Christ, having entered the church family only a few months before, was on a journey, and being in a city on the Sabbath where he knew there was a Seventh Day Baptists church out of doors and no Roman Catholic church, and is a lone Sabbath-keeper, he decided to attend the services. He went early to the house of worship, and introduced himself to the pastor and any further attention. At the close of the services he went out a disappointed, chilled guest, though, we are happy to say, not frozen out of his trust in Christ.

One must be in similar circumstances in order fully to appreciate this man's feelings. He had been reared by godly parents, in a home where all breathed a Christian atmosphere; yet the serpent's taint was there, and although the gospel seed was sown and took root, weeds from the seeds of evil grew rank and choked down the growth of the good in that precious soul. He became a most efficient promoter of worldly business. This crowded out the appeals of the Holy Spirit for him to dedicate his splendid abilities to the service of God, until the infirmities of age compelled him to lay aside life's sterner activities and gave him leisure for thought. He then saw life from a different angle and found peace in accepting the Savior. On his seventieth birthday he put on Christ in baptism and was enrolled as a non-resident member of one of our older churches, within the boundaries of which he had spent his boyhood days, and where his mother and sisters, when living, had been members.

On the day he attended church in the city, he was hungry for brotherly recognition, as he had not attended a Seventh Day Baptist church since 1875. Can we understand something of his disappointment? Are we always as ready as we should be to entertain strangers? "Be not forgetful to entertain strangers, for some have thereby entertained angels unawares."

 AN AGED FRIEND.

LATTY.

Co-operation in Education on the Foreign Field

On January 13, 1915, there was organized at Garden City the American Section of the Board of Governors of a Christian College for Women, to be located at Madras, India. Interdenominational co-operation among educational institutions is no novelty on the foreign field, but some of the details of this particular union are of interest.

Nearly four years ago one of the missions working at Madras suggested the cooperation of other missions in a Christian college for Indian women. It was found that a few Indian women had become so desirous for higher education that they were willing to attend the colleges for men in Madras. Whatever may be said for co-education in America, the arguments against it in India are exceedingly strong. It was felt not only that the women who had already come forward should have more satisfactory provision for their needs, but that such provision would encourage a much larger number to present themselves. As the possibilities became clearer, the missions on the field approached the British Section of the Committee on Christian Education in the Mission Field, which had been organized by the Extension Committee of the Edinburgh World Missionary Conference. The British Section corresponded with missionary societies in Great Britain, and in October, 1913, arranged for a meeting, as a result of which proposals were drafted as a basis for discussion. Meanwhile, the co-operation of American societies having educational work in the territory in question was invited. In May, 1914, a meeting of the representatives was held in New York under the auspices of the American Section of the same Committee on Education, and several societies signified their willingness to enter the combination. The last steps leading to organization were taken when the British Board of Governors was formally constituted in December, 1914, and the American Board in January, 1915.

In all, six British societies, representing the Church of Scotland and the United Free Church of Scotland, the Church Missionary Society, the London Missionary Society, the Wesleyan Missionary Society, the Church of England Zenana Missionary Society, and five American societies, the American Board, the American Baptist Foreign Missionary Society, the Woman's Foreign Board of the Methodist Episcopal Church, the Reform Church in America (Dutch), and the Canadian Presbyterian Church, have agreed to contribute $1,000 per annum each for this purpose, and thus much available will be used, not only for running expenses, but to purchase land and buildings on an instalment plan whereby the property will become the joint possession of the societies at the end of ten years. It is expected that the solicitation will make a great effort to cover a considerable portion of the initial cost.

Each co-operating society has appointed two members of the Board of Governors of its respective country, which boards have ultimate control of the college. The administration on the field is, as is usual, in the hands of a council composed of representatives of the missions.

Miss Eleanor McDougall, late principal of Westfield College, which is affiliated with the London University, was unanimously elected principal of the Madras College, and has been spending part of January and February in America to become acquainted with the American boards, study American education, and select American members of the college staff.

No educational institution on the foreign field has as yet secured so large and evenly distributed co-operation of missionary societies on both sides of the Atlantic. It seems probable that other societies will also join the case, and the Board is full of the best example of the creation of a college by joint effort instead of the union of existing institutions. We are rapidly entering the period of unified planning for the strategic educational occupation of the non-Christian world.

Financial Report of Milton Quartets

DEAR BROTHER GARDINER:

At the quarterly meeting held at Milton, January 29-31, it was voted that I prepare and send to the SABBATH RECORDER, with a request for publication, the report given below, being the final report of committee of the quarterly meeting, which was ap-
Letter From Lieu-oo

Mrs. Babcock, of Nortonville, Kan., sends this letter, written to her, thinking Racouans readers will enjoy it as much as she did.

Mrs. S. E. R. Babcock,
Dear Friend:

It is a rainy day, our patients are gone early, and I am going to write you a little letter. You will probably be surprised to hear from me, as I have not written for so long. I wrote last, or at least if any letter has been sent me since I wrote, it has never reached me. But I feel that, even so, I ought to write again, as you must find it very inconvenient to get writing done for you.

Last fall I was looking over a lot of old letters I had kept, and burning up many; but there were many I did not want to burn up, among them some of yours. As I read those letters of yours of years ago, it gave me a new realization of your lively interest in all the Master's work, and I determined I would write to you again, if only to help brighten your day a little with the thought that I appreciate your consecration, and do sympathize with you in your affliction. It will be the first letter written in this year, for America.

Just here I turned the page to see if I had written the right style letter, and found it was not good enough, I had written 1914! Indeed, 1914 was all too short, and it seems as if one ought to be allowed to write it for some time yet.

What a year it has been for the world! I hope 1915 will be one of better things,—the ending of this dreadful war in Europe for one thing. But my faith about that is not equal to my hope. It would not surprise me if it brought on a war of Japan with China, or even the involvement of America in the European broil. I wish it might bring the return of our Lord, and his rule on earth. I wish, too, it may make Christian people more truly Christian in their lives, seeking the kingdom of God and his righteousness rather than the pleasure of the world.

Fourteen years ago today I was taking ship on my return to China after my first furlough. How plainly the day stands out in my mind! Dr. and Mrs. Fryer went with me to the ship, and before it sailed, their son-in-law, Mr. Threlkel, came and brought me some beautiful flowers. When I arrived in China, I immediately began work in Lieu-oo, so it is almost fourteen years since I came here. It seems to me I have done very little in those years, and I do want to do more and better work in the year to come.

Just lately we have been having fewer patients than usual for some reason, though the number is picking up a little the last few days. One of the girls has just come, saying there is a poor child down in the dispensary now to be seen, so I will go down.

Later. When I got through with the child, I went and fed some alfalfa to the goats; and as it is my month for housekeeping, I got supper started, and while it is cooking, I will finish this.

You may not know that we have a flock of four goats for milking purposes. Goat's milk is so much better than tinned milk, and we can get no cow's milk. Dr. Crandall's health has been much better since she rejoined the missionary band in the spring and summer, when she has it at noon, with bread, instead of the Chinese dinner we usually have. Miss West was here this summer, and for a while we had enough, so we ate bread and milk at noon. Miss West's health seems to have been much benefited by her quiet summer in Lieu-oo.

We find it as comfortable here in summer as anywhere, so we have not been away at all, or far from here. We keep right on seeing patients, but our school work is closed. The pupils would not come anyway when it gets hot, for the sun is so hot to walk in.

We have run a few away. Lately we have taken up a house in the town for a girls' day school. It has two stories, and the schoolroom is up-stairs. Lately we have had thirty benches made (paid for by the little Lieu-oo Church) and put in the room below, and twice a week we have held evening meetings there. Our evangelist is a very good speaker and we have had the room full every time, sometimes as many as eighty present I am sure, though many others have been chirping away. We are a bit discouraged having to have evening classes to teach the folks to read—those who wish it—and have a chance to instruct them in Christianity as well.

At Christmas we had a little service here, the day before. The room (the waiting-room in the dispensary) was decorated with the American and the Chinese Republic flags, and a few evergreens with the red heavenly bamboo berries, which look a little like holly berries.

The service consisted of music, preaching and praying, and a dialogue about Christmas, by three of the schoolgirls, written by myself. Then we gave out bags to all, of peanuts, walnuts, oranges and candy, which were the gift of Dr. Crandall and myself. There were about one hundred and twenty present.

Anna and Burdet Crofoot have been out with us to spend some of the Christmas holidays. They went back yesterday. They seem to much enjoy getting out here in the country—I think, on account of the goats, our big dog (who is very affectionate with "foreigners," i.e., white folks) and our cat, as much as on our account! At present they have neither cat nor dog at their house, and they love them. Burdet says he is going to be a missionary like his father.

Well, I will close with love to you and yours,

Rosa Palmberg

Alfred in Olden Times

BROTHER GARDINER:

A responsive fire was kindled when reading Rev. E. B. Saunders' letter in the Recorder of December 4, burning with slow tenacity; flaming up enthusiastically when famed by Rev. H. D. Clarke's vigorous yet truthful and timely presentation of "Our Offering to Our Children"; but bursting forth in burning illumination and enthusiasm when Grant Davis' representation of the healthful influence of a gospel sermon which must have been uttered under and with the fire of the Holy Spirit was read; insomuch that my voice rang out with Amen! Amen! Thank God for the Neheleias of the younger generations,—Mr. Clarke standing as one of the youngest in the one in which he was born; Mr. Saunders, being older one of the then incoming generation; and Mr. Davis, of the next younger, each having knowledge of, and interest in, uplifting activities of life, and taking up a strand in the cord by which we are drawn towards Christward, and held by grace if we accept the draining influence and "abide in Him."
Your scribe poses as one of the earlier generations—having entered the institution at Alfred in 1847—and wishes to give an illustration of the life of Mr. Davis’ letter was related at our dinner table and a gentleman present, who was familiar with Alfred affairs thirty years ago, remarked: "There is no dancing allowed in Alfred, or was not when I knew about it.

A lady replied: "Yes, there is, but President Davis says it is against his principles and wishes, but he has been obliged to submit."

Another lady, who was living there at the time the question of dancing came up for discussion in the school, said: "Yes, there were several families living there to have their children in school, and several professors who were in favor of dancing parties; and a proposition was made for pupils to secure their parents’ opinions. So many favorable responses came that a compromise followed, and dancing was allowed under conditions.

The gentleman quickly remarked, "I would like to have seen President Allen in such a case. He would have said, ‘There is no place for it for this institution; you live by them or you leave. There is no compromise.'"

The scribe said, "True, and President Kenyon’s action, when the girls in South Hall, in the autumn of 1851, being shut in three weeks by inclement weather, took to dancing for exercise at noon and evening recess under the advice of our preceptress, Sarah E. Vincent, who played the piano for us, shows his principles and his stick-to-it pertinacity and obedience to law: for, as soon as he learned of it, he provided heavy and light ropes for jumping, battledore and shuttlecock, grace hoops and rubber balls at his expense, and had the benches moved for us to exercise in the chapel at recess hours, saying: ‘Dancing and religious revivals can not live in the same atmosphere, and a term without a soul’s being born into the kingdom would be a lost term to me.’"

Again, in 1852, some of the Seniors were called before the faculty for playing cards in their room. Three denied the accusation, one only owning up. This one, believing it was his right to play cards if he wished, refused to promise to do so no more while there, and forfeited his diploma, though it was the only case of derection during his college course and he was a first-class student. But it caused an arrest of thought which brought him to discipleship in Jesus, and he lived an honored public life.

The Christward culture took the lead at all times. "Get a hold on God’s rule and stick to it under all circumstances, and so insure a clean life," was an every-day maxim with President Kenyon, and no less so with President Allen.

The climax came when we read in the Alfred Sun, issued January 28, the object of the Press Club Medal to be awarded in June to Alfred Press Club students, and the requirements as a basis for the contestants. Ostensibly the effort is to get Alfred University advertised as widely as possible through metropolitan city, and all newspapers. The requirements are: (1) The copy must pertain strictly to student activities; (2 and 3) to the numbers reached by the periodicals; (4) Copy that appears on the sporting page of any paper shall be given the greatest preference in awarding the medal.

There is a Y. M. C. A. and a Y. W. C. A. always represented in the college and local papers, but the difference in interest therein apparent between them and athletics is wide, and does not this proposition bear the hallmark of notoriety in secular rather than Christian characteristics, for which latter the institution was founded.

We have high regard for, and confidence in, President Davis; also unpassable reverence for the former presidents; and we trust that their teaching and example of "stick to Bible grounds" will not be culturized down to "adhesive compromise"—that our University’s ideal will be to present its graduates as perfect men and women through sanctification by Jesus Christ, rather than polished adherents of social activities.

Professor Paul E. Titsworth’s address before the assembly has the ring of the true metal and brings cheerful hearts longing for true culture. Will we be led into the life which alone can bring peace, happiness, and prosperity?

A. K. Witter.

No fountain is so small but that heaven may be imaged in its bosom.—Nathaniel Hawthorne.
And while I believe we should engage in all lines of Christian activity when it is possible for us to do so without compromising our own principles, I think we should be very careful to remember at all times that we are Seventh Day Baptists. Let us not be ashamed to speak of our religion and our Sabbath; let us be proud of it; let us be busy, let us try to do as much as we can for it, but let us always remember to take care that we are doing it in such a way as will not bring discredit upon our faith.

February 10, 1915.

The worm that is caught by the early bird is usually caught napping.

The Sabbath Recorder

Business in Religion

Rev. G. M. Cottrell

It is all too common to think of business and religion as being divorced. The conception that "business is business, and religion is religion" is not confined to those of any particular race or creed. The prevalence of this idea has been a hindrance to the larger and richer development of those in the world. We surely are not to lay aside our intelligence, when working in things of the kingdom. Sound business methods are right and proper in religion, and who shall say that we are not to practice our religion in our business?

The boy Jesus said he must be about his Father's business. The same one said the children of this world are wiser in the generation than the children of light. Let early church proceeded in an orderly business way to provide for a social and financial or industrial necessity when they appointed deacons to attend to the daily necessities for the church. They gave directions for systematic laying aside for the needy saints at Jerusalem, to save time and avoid confusion when he came.

There should be no objections to the use of the wise men since they have systematic methods of handling the machinery of the church of God, to attain the majestic ends of saving and glorifying men and honoring God. Let the most effective methods of handling business be utilized in her service. Let her minister be fully supported and give a full chance to do his best work. Let neither over-organization, nor under-organization, nor anything else, stand in the way of her highest efficiency. The divinely conceived church was a glorious thing, and her untrammeled ministers are they of whom it was said, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

A fine speech along these lines was made a week ago before the Rotarian Club, by Rev. Roy B. Guild, successor to Rev. Charles M. Sheldon, who led in the Central Congregational Church. I am sure you will enjoy reading his words below.

Hardly a minister whom I know can manage his work as a business man does. This is because people do not consider it a business. Ninety-nine ministers out of a hundred can never do their best work because they "must," as a big lemay once expressed it, "be carrying water for the church." They have not had the time to get into the big three-ring circus.

Take for instance the largest church in Topeka, the First Methodist Church. There were a membership of three hundred they considered the minister had all one man could do. That church has increased several thousand, and if all one preacher with a small allowance for clerical aid, there is not a business institution in town that would follow this plan.

If you men wish to have strong young men go into the ministry, give them the vision of their task, which is fundamental to all other tasks, then manage your churches that they will feel there is the same business sense displayed that there is in the Santa Fe offices. "The average trustee of a church locks up his business sense"—I am quoting the words of a church meeting. I believe the cause of this is not understood. Ministers have tried to look after all these things because business men think they have nothing to do.

I wish my predecesor could successfully establish his ministers' union concerning which he fainctly wrote. Then the ministers of Topeka and Argus had a bill hanging about finances, pestered about the little details of church management, worn out by watching and ordering, and when a petty church quarrel will not be like a handful of sand in the gear box, could, like the prophets of old, know men as with their enemies before they will be earth time and be their personal friends; know social conditions by personal study, and, with energies not busiess, proclaim the wrong, and the right with a passion that would prevail.

The greatest business

With all its difficulties, with all its humiliating phases, with all its misunderstandings, there is nothing in it, the greatest business on earth and in some form, God willing, I shall be in it until I die.

I am a Rotarian preacher because that motto to that extent I have said: "He who serves best, profits most." Thus was it right the wrongs of human relationships and relations, the business of the preacher of the twentieth century is the same as the business of the preacher of the first century before Christ. David coveted the beautiful wife of Uriah. Therefore he sent Uriah off to the battle, giving Joab orders to send him to a place of great danger, then to withdraw that he might be killed. His plan worked and after the time of mourning was over, and Joab had died, then was the court preacher and he preached a sermon to one man, the king.

The business of the preacher

The business of the preacher Nathan, thirty millennia ago, was to make men repent of the sins they committed against their fellow men and to prevail upon them to sin no more. The business of the preacher was, and is, to continue to help establish right relations between all men. The prophets of old had the help of God's spirit enlightening their conscience to see what was right, and strengthening their wills to do the right thing. It has been the same help, with the additional help of the example in preaching given by the Carpenter of Nazareth.

The books of prophecy of the Old Testament have of recent years become most interesting to people. One thing they may think that the only use of these books was to trace out the messianic or some other prophecy. Now we know that was right. The modern liturgies those preached by Savonarola in Florence, or Beecher in Brooklyn, or Parkhurst in New York City, or Jane Addams in Chicago. They denounced the sins of the men of their day.

Jane Addams has come out of the ranks of womanhood as the Salvation Army. She came wandering in from the sheepfold. This great lay leader, James and Lord Ashley, the seventh earl of Shaftesbury.

Must know conditions

The twentieth-century preacher must know what present-day conditions are. The day is past when he must separate himself from the madding world so that his meditations will not be disturbed. Undisturbed, his fancy may paint beautiful pictures of a heaven hereafter, but he will not know much how to establish heaven here. Its conditions are different in this hereafter," but "Thy kingdom come, They will be on earth, as it is in heaven. You can not improve your condition.

These are two fields of study. Individuals, fashion society, society molds individuals, must know men as they are in their individual life and as they are in their social life.

Medicine Trees Disappearing

The woodsman's ax has been clearing our forests so rapidly as to work great injury to the farming interests of the country and to the wealth of the nation. The trees so necessary to the retention of moisture for the soil and a supply for the rivers have been cut down. The trees from which medicines are derived are rapidly disappearing with the rest.

The wild cherry, besides having the ax as a mild -cathartic, as a mild sedative, has been used in the respiratory wounds and inflammations. The wild cherry, besides having the ax as a mild sedative, has been used in the respiratory wounds and inflammations. The wild cherry, besides having the ax as a mild sedative, has been used in the respiratory wounds and inflammations.
THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

REV. ROYAL B. THORNGATE, VERONA, N. Y.

Contributing Editor

Testing My Christianity

ETHLYN M. DAVIS

Christian Endeavor Topic for March 13, 1919

Daily Readings
Sunday—By temptation (Matt. 4: 1-11)
Monday—By failure (Luke 22: 54-62)
Tuesday—By success (Acts 1: 6-8)
Wednesday—By martyrdom (Rev. 2: 8-11)
Thursday—By daily life (1 Tim. 6: 1-8)
Friday—By Christ's example (Phil. 2: 16)
Sabbath Day—Tests of My Christianity (Matt. 10: 16-31. (An honorary members' meeting.)

THOUGHTS ON THE LESSON

That trial through which you have just passed was the hardest ever? You are quite sure no one now would threaten you to the death. Talk the fact that the apostles out under just such conditions, should they have been tested... Among those onlookers who are standing outside the church portals because some of Christ's confessed followers are there, what difference between their way of living and yours. Here is a great test. That trial which brings forth the adder, and that craves weary walking... How can we prepare to meet the tests of our religion? What tests does our Christian Endeavor pledge furnish?—Endeavorer's Companion.

SOME QUOTATIONS

Temptations are a file which rubs off much of the rust of self-confidence.—Fenton.

It is the bright day that brings forth the adder, and that craves weary walking.—Shakespeare.

There are times when it would seem as if God fished with a line and the devil with a net.—Madame Stivichine.

Without constancy there is neither love, friendship, nor virtue in the world.—Addison.

SUGGESTED HYMNS

The Inner Circle.
Never Lose Sight of Jesus.
Anywhere with Jesus.
Sweeter than All.
Lord, is It? Suspend Me.
Yield Not To Temptation.
I Surrender All.

The Dance

REV. ERLO E. SUTTON

Sermon at little Genesee, N. Y., January 17, 1915, requested by a number for publication in the SABBATH RECORDER.

Her feet go down to death; her steps take hold on Sheol. Proverbs 5: 5.
Keep thyself pure.—1 Timothy 5: 22.
Wisdom is concerned, as we shall see by a study of the book of Proverbs, with the whole universe of fact, with the whole range of things. But while she is occupied with these high things, she is also attentive to the affairs of human life, and her delight is to order human conduct, not despising even the smallest detail of that which is done by men. As the great authority on conduct, Wisdom is pictured as standing in the places where men congregate, where the busy hum of human voices and the rush of hurried feet make it necessary for her to lift up her voice in order to be heard. With words of winsome woe, she tries to win us, while we are yet in youth, to her paths of righteousness and her ways of peace. Her object is to deliver from the evil man, or from the evil woman, or in the most comprehensive way to deliver us from evil.

Let us spend a few moments in noting the particular temptations which are exposed when these chapters were written. There was the temptation to join bands of robbers and to obtain a living by acts of highway robbery which would frequently result in murder; and there was the temptation to throw in our lives... 

THE SABBATH RECORDER

THE SABBATH RECORDER
and dresses for the dance, may not realize the paths to which they commit their feet. Nothing but special speech will tell the story, no matter what the cost to personal feeling or delicacy. If you want to know the dance as it really is, go to the physician, the police court or the judge and they will tell you, in terms that I dare not use in this desk, the outcome of the dance.

But some will say, "There is a time to dance." Certainly. It is not a question of propriety but of necessity. God is in the world, and where he is there is happiness, and an express train to paradise for himsel in capes. I, like many of you here today, have some well-laid plans which, should they succeed, would fill me with joy, and I light feel compelled to jump up in the air, touch my heels together in glee, that nineteen out of every twenty work off my blissful feeling. But to sad state of propriety but of necessity. God is in the world, and where he is there is happiness, and an express train to paradise for himself in capes. I, like many of you here today, have some well-laid plans which, should they succeed, would fill me with joy, and I light feel compelled to jump up in the air, touch my heels together in glee, that nineteen out of every twenty work off my blissful feeling. But to sad state of propriety but of necessity. 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I, like many of you here today, have some well-laid plans which, should they succeed, would fill me with joy, and I light feel compelled to jump up in the air, touch my heels together in glee, that nineteen out of every twenty work off my blissful feeling. But to
the prayer meetings, they visit the sick and sorrowing, they are actively engaged in the work to which the Master has called them. They pray clasped to the bosom of this one who have made a profession of religion, and this is the most that can be said of them and for them. If the prosperity of the church depended upon their interest to its welfare, it would soon perish from sumption of any improper attitude between the sexes tends to immorality, whether it be behind the curtain of the darkened parlor or on the dance floor. Think as you please about that; my concern is about getting you to see something else, namely, that the dance has its basis in the passions of human nature.

"The mingling of the sexes in dancing originated in Greece among men of contaminated morals and women of loose, questionable character. There are no square dances in the brothels, and what is done there with the avowed and expressed purpose of exciting the sensual nature, do you think you can indulge without any tendency toward that direction?"

The chief indictment, then, that I would bring against the dance, is, that in its nature, in its tendency and in its results it is dangerous to social purity, and that it leads away from the foundations for an eternal character that shall match in any wise the character of Him who knew no sin. Or in other words, heed the words of Paul to the young man he loved as he would his own son, "Keep thyself pure." To do so, tread on the floor of the dance hall.

News Notes

MIDDLE ISLAND, W. VA.—Rev. L. D. Seager, of Farina, Ill., was called here to conduct the funeral of Dea. J. J. Lowther, and is staying a few days to assist Pastor Wilbert Lowther at extra meetings. Pastor Davis is giving us some splendid sermons, for which we are thankful.

BROOKFIELD, N. Y.—This is the dull season for old Brookfield, so far as the Seventh Day Baptists are concerned. Of course there are many activities in the town, in which we always participate, but, as a church, our young people are scattered at this time away for teaching, others in college, while our elderly people—a few of them—are getting to be quite migratory. They find a few months with friends a pleasant way to pass the long cold winter.

The friends of Pastor W. L. Davis, consisting of Baptists, Methodists, Episcopalians and Seventh Day Baptists, gave him and his good wife a surprise (?) a short time ago. Light refreshments were served to over a hundred people and, as a token of love and appreciation, each guest left a mysterious-looking package. These packages (some contained money), together with a well-filled envelope at Christmas time, tend to give an upward tilt to the angles of the pastor's mouth.

Our annual church dinner and business meeting were held at Odd Fellows' Hall on Sunday, February 7. A large amount of business was transacted and, as usual, the dinner was nearly ready before the meeting. This yearly gathering is an inspiration, not only to the pastor and officers of the church, but also to every member who can participate.

NEW MARKET, N. J.—A recent Christian Endeavor social at the church parsons, with a voluntary offering, progressive games, refreshments, etc., afforded a good time for all. Some new faces were present. Another pleasant occasion was a twenty-fifth anniversary surprise for Mr. and Mrs. Walter G. Dunn, at their home some three miles in the country. The company went in straw loads. A complete surprise was the result. Fifty people enjoyed the event.

RICHBURG, N. Y.—During the past week, the people of Richburg had the privilege of hearing the noted evangelist and Bible teacher, John A. Davis, founder of the Practical Bible Training School, at Bible School Park, N. Y. Though coming by request of the First Day Baptist church, our people have been urged to unite in attending and sharing the benefits of the meetings, which many have done.

By request of our pastor, Mr. Davis occupied the pulpit on Sabbath, February 13. The afternoon Bible studies have been especially interesting and helpful, and the plain talks and denunciation of present-day evils ought to result in a blessing to the entire community.

Mr. Davis is accompanied by Mr. Browning, a singer of fine ability. He not only trains and leads a helpful choir, but also brings, in a voice of strength and sweetness, such messages in song as cannot fail to draw the listeners nearer the divine Master.
Another rare treat for our little village was the opportunity of hearing the noted preacher and lecturer, L. B. Wickersham, who filled a place in the lecture course program last Sabbath night. He also spoke again the next morning in the Baptist church, and in the evening at the Methodist church of Bolivar, where a large number from the village attended. His messages touch the hearts and lives of his hearers, and are truly an inspiration.

Boulder, Colo., as a Farming Community
P. H. Hummel

Because of the fact that Boulder is nestled close to the foot of the Rocky Mountains, probably most people think of her only as a mining town and do not realize that lying east of the mountains, right at the door of the city, is as good farming land as is to be found anywhere. The mineral products of Boulder County, for 1914, were about $3,000,000. But the combined products of the farm, dairy, live stock, etc., aggregated more than that.

The following information will prove interesting, I am sure, as it throws light upon the size and value of last year’s crops:

<table>
<thead>
<tr>
<th>Crop</th>
<th>Per Acre Cost</th>
<th>Est. Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>32 bus.</td>
<td>$1,200.00</td>
</tr>
<tr>
<td>Barley</td>
<td>30 bus.</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Oats</td>
<td>35 bus.</td>
<td>$900.00</td>
</tr>
<tr>
<td>Alfalfa</td>
<td>3.5 tons</td>
<td>887.00</td>
</tr>
<tr>
<td>Sugar beets</td>
<td>12 tons</td>
<td>342.00</td>
</tr>
<tr>
<td>Beef</td>
<td>70/2000</td>
<td>400.00</td>
</tr>
<tr>
<td>Dairy products</td>
<td></td>
<td>300.00</td>
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<tr>
<td>Buttery</td>
<td>50.00</td>
<td>50.00</td>
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<tr>
<td>Bee industry</td>
<td></td>
<td>50.00</td>
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</tbody>
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There is considerable dry farming done in the county, and the average per acre yield, of grains, includes the yield from the dry farms as well as irrigated farms. Irrigated lands are always more productive than the dry lands. Wheat on irrigated lands often yields as high as 50 bushels an acre.

Now as to the practical side of this question. What can Seventh Day Baptists do in Boulder? I know of no place where farming, dairying, stock-raising, truck-gardening, poultry industry, offer better inducements to Seventh Day Baptists than they do in Boulder. Of course good land is expensive, but no more so here than in proved lands in other western States. The acreage yield is high, and with water for irrigation, crops are reasonably sure. A good living may be made by “trucking” on from 3 to 5 acres of land.

This article is not written to influence any one now located in a Seventh Day Baptist community to leave, or become dissatisfied. But if any one contemplates a change, if or some lone Sabbath-keeper desires a church home, it will pay him to look Boulder over. For a good farming community, with a healthful climate, good markets, beautiful scenery, and splendid educational advantages Boulder is unsurpassed.

Boulder, Colo.,
February 10, 1915.

Home News

WESTERLY, R. I.—On January 26 the ladies of the Second Westerly Church, under the leadership of Dr. Alice L. Waite, met at the home of Mr. and Mrs. A. B. Larkin and organized the Ladies’ Auxiliary Society with eleven members: president, Mrs. Spencer Newton; vice-presidents, Mrs. Ruth F. Larkin and Mrs. Harriet Crandall; second vice-president, Mrs. William Newton; treasurer, Mrs. A. B. Larkin.

Dr. Waite gave a very helpful and interesting talk on what our missionary sisters are doing in China, especially Dr. Falmah in her hospital work, and of the urgent need of a hospital and equipment to care for the sick as they come to her for help. A basket lunch was served by the ladies at the noon hour, when the meeting closed.

The day was too short as the time passed too quickly.

On February 9 the society met at the home of Mrs. Harriet Crandall, with eight members present. One new member was added at this meeting. May there be much good done through this society.

(MRS.) ELIZA S. LARKIN.
Bradford, R. I., R. F. D. 1.

It is a little thing that we are increased in goods if our sons decay.—Newell Dwight Hillis.

We are coming to realize that an unworthy citizen can not be a good Christian.—Fausce.

The Lemonade Stand

"How’s business today?" Uncle Jack asked, as he stopped in front of the lemonade stand under the big maple tree on the Blake lawn.

"Not a bit good," replied Bobby, with a hasty glance at the row of clean glasses.

"Not one single person has wanted to buy lemonade this afternoon."

"Guess we won’t earn money enough to go camping with the Boy Scouts, if we stay here till Thanksgiving," added Billy with a sigh. "But don’t you want to try our lemonade, Uncle Jack? It’s good, and there’s a cooky to go with every glass."

"Of course I’ll try it," was Uncle Jack’s hearty reply. "And don’t you boys get discouraged yet, for somebody’ll be sure to stop here before noon. This is first-rate stuff, and the cookies are all right.

Here’s a nickel—"

But Uncle Jack didn’t finish, for Bobby was saying gravely, "No, Uncle Jack, we don’t want any pay. Business is bad. And we’re to furnish you with all the lemonade you want and run all your errands for you in return for the lemons and sugar that come from your store on our bargain."

"All right then," Uncle Jack said as he turned to leave. "There’ll be some errands to do tonight. Good luck to you both, and I reckon you’ll need some lemons before tomorrow."

It was very cool and comfortable there under the big maple tree on the front lawn. Tony, the scissors-grinder, thought so as he slowly drove down the street. And he wished that he might end his day’s work and take the little bundle of old umbrellas and rest a while. But he couldn’t afford to buy cookies and lemonade today. For his father was sick, and there were little brothers and sisters who needed shoes and stockings and lemonade to say something of bread. So he only looked longingly across the street as he stopped to rest a minute.

Some boys seemed to have everything while he had very little except brothers and sisters.

"There’s the scissors-grinder’s boy," whispered Billy to Bobby. "And my, but don’t you look tired and warm!"

"Why can’t we buy some lemonade then?" asked Bobby in a low tone. "Guess his father must be sick, or else he wouldn’t be around alone with that heavy machine. Maybe he can’t afford to buy.

"Say, Billy, let’s—"

"Say, Bobby, let’s treat him," said Billy. And Billy and Bobby spoke almost at the same time, while Bobby added, "We won’t get much money that way, but sometimes there are things better than money, mother says."

So Tommy Torran, the scissors-grinder’s boy, soon found himself nestled in the lawn and swing while Bobby and Billy stood close by offering him glasses of iced-cold lemonade and big sugary cookies. A half-hour later he was trucking along the street and whistling as he went. And he was thinking, "What a good world this is, after all!"

Billy and Bobby watched him until he turned the corner. Then they washed the glass he had used and replenished the plate of cookies.

"Look quick, Billy!" Bobby cried, when they had begun to feel completely discouraged. "There are all those folks coming now! Why, we’ll sell them all. And Billy Blake, they’re every one of them looking this way. Just suppose they should come here! Wouldn’t it be great?"

Bobby didn’t expect Billy to answer, for the big boys were soon crowding around the lemonade stand, and all were demanding cookies and lemonade.

"Whoa!" said Billy, when the last cooky had been eaten, and the last boy had gone hurrying away.

"Just look at that pile of pennies and nickels and dimes," said Bobby. "Now we’ll have to run down to the store for more lemons. Then there’s the Warrenville Baseball Nine and all the fans, but how ever think to come this way? Why, they all go round the other road. You don’t suppose Tony told them, do you?"

"Perhaps he’s brought us luck at last," Billy suggested as he looked at the row of empty glasses. "Anyway, I guess we can go camping after all, if business keeps up like this."

Then Billy began to whistle for the first time that day.

And the whistle grew louder and louder each morning during the warm summer week, for business was good. Not every one who drank the ice-cold lemonade and ate the sugary cookies asked for the pile of nickels and pennies, for there was Joe, the lame peanut man, who trundled his heavy cart up and down the street and tried to support his big family of children; he
The Richmond Meeting, Again

My mind and memory have been unusually full of work and cares; and it may be that this pardon will be granted for the delay in keeping my promise to supplement the report made by Brother Edwin Shaw. The question as to what should be our action with reference to the report of the Commission on Sabbath Observance to the Executive Committee of the Federal Council of Churches was very carefully considered by the three Seventh Day Baptists who remained after Mr. Shaw left for his home; and we agreed that, on the whole, it would be better to let it pass without opposition. Our reasons were: (1) In any event we did not believe the report was likely to do us any harm or the cause of its advocates any good. (2) Members of the commission were largely in sympathy with us, preferred, from their own point of view, to let the extreme legalists have their way in the matter of the report, rather than to discuss it in a weak features publicly. (3) We had good reason to believe, and more reason now than then, that a majority of the Executive Committee was really on our side, but that they, too, thought that the formal adoption or rejection of the report was a question of no great moment. (4) Perhaps the most important feature of the report was a proposition to have a bill presented to Congress relating to the Sunday law problem, the form and wording of which were to be left to a committee of nine, to include the writer of this article. This bill is of far greater account than anything presented at Richmond.

In view of the facts that the commission was controlled by several secretaries of Sunday law societies, and that their ideas were absolutely opposed to expressed convictions of Brother Shaw and myself, it is but fair to make mention of their courtesy towards us. And we fully believe that nothing is ever gained by unnecessary or useless opposition among those who differ.

A. E. MAIN.
Alfred Theological Seminary,
Alfred, New York,
February 22, 1915.

Wanted
A copy of History of Sabbatharian Churches, by Mrs. Tamar Davis, Philadelphia, 1861.
Any one willing to dispose of a copy of the above named book for a reasonable price, will please address, stating condition of book, and price.
The Sabbath Recorder
Plainfield, N. J.

The Sabbath Recorder

The Ladies' Home Journal
The woman's magazine by which all others are measured. Monthly circulation, 1,800,000.
The Saturday Evening Post
The great American weekly for men and women everywhere. Weekly circulation, over 2,000,000.
The Country Gentleman
The oldest and best farm journal in existence. Weekly circulation, over 300,000.
$1.50 each; $3.00 for any two.
Send your orders to
SABBATH RECORDER
Plainfield, N. J.

The New Bible School
Six miles north of Rhinelander, Wis., two Seventh Day Baptist families had settled--in the country of pine stumps and crystal lakes and potatoes and clover blossoms and spruce and tamaracks. The pine stumps are disappearing. The spruce is being hauled to the paper mill and sold for $7 a cord. The potatoes are bringing ready money to the farmer's pocket and the clover blossoms grow up. It will be a great county some of these times, and the times are not far away. It is lonely sometimes. More than one family of settlers, overcome by the heartbreak for old associations, have gone back. Our pioneers are made of stronger stuff.
Eve, come near me, I asked one of them, "Never homesick. lonesome sometimes."
I was the first Seventh Day Baptist preacher to visit them. In the cozy log house that night the chairs of fourteen of us were drawn sociably together. We had song and good fellowship. I told them about the Holy Land. The two Seventh Day Baptist families lingered longer than that night, and I said: "Now you have been intending for some time to start a Sabbath school. Why not make the plans right here? I hereby appoint Mrs. Davis to find a sermon to read from the RECORDER. Mr. Stone shall be the first teacher. Mrs. Stone shall have a box of the music." "And what shall Albino do?" "He will be usher and general manager." So the Seventh Day Baptist Sabbath school of Rhinelander had its initial start with four of its eight members holding office.
Wherever there is a lone Sabbath-keeping home, there is the nucleus for a Bible school. I should like to have reports from all such schools; for I am sure there is a group of Bible students more earnest and appreciative than are those out upon the frontier, the outposts of civilization. These friends are members of that splendid Home Department of the Albion Sabbath School, and they are following the daily readings. Their hearts were cheered and uplifted by a Christmas box that came from the loving people back in the home church. Oh, I like to see such things! How they deepen and strengthen the "tie that binds our hearts in Christian love."

THE SABBATH RECORDER

Lower Lights Burning
I find among the lone Sabbath-keepers an intense interest in the Lone Sabbath Keepers' Association of which Brother G. M. Cottrell is the bishop. (A bishop is an overseer, you know.) The lone Sabbath-keepers read the Recorder through from cover to cover. They know what is going on in the denomination. They know their Bibles, too, and they know their Lord. The outside props are taken away—the religious services and advantages and associations that mean so much to most of us, are mostly absent from them. Let your light shine brightly and bravely, friends.
"Let the lower lights be burning. Send a beam across the wave;
Some poor, fainting, struggling seaman
You may rescue, you may save."

Lesson XI,—March 13, 1915
SAUL GAINS HIS KINGDOM—1 Sam. 11: 1-15
Goldfinch Life. That is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city." Prov. 16: 32
DAILY READINGS
First-day, Gen. 14: 1-24
Second-day, 1 Sam. 30: 1-15
Third-day, 1 Sam. 20: 1-15
Fourth-day, 1 Kings 20: 1-15
Fifth-day, 1 Kings 20: 15-30
Sixth-day, 2 Kings 19: 23-37
Seventh-day, 1 Sam. 11: 1-15
(For Lesson Notes, see Helping Hand)

"Great things come naturally to him who has done small things well."

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, Ft. McCoy, Florida. T. C. Davis, Nortonville, Kansas.
MARRIAGES

MOREHOUSE-ORRILL.—At Alfred Station, N. Y., February 3, 1915, by Pastor Ira Leecottrell, Mr. Fred Harold Morehouse, of Alfred, N. Y., and Miss Faith Odell, of Alfred Station, N. Y.

EMERSON-WHITFORD.—On the evening of February 15, 1915, at 8 o'clock, at the parsonage of the first Baptist church, Hornell, N. Y., Mr. Thomas W. Emerson, of Amsterdam, and Miss Agnes E. Whitford, of Alfred Station, were united in marriage by Rev. Stewart Bates Crandell.

DEATHS

AYARS.—Gilbert Austin Ayars was born in Salem County, N. J., September 9, 1838, and died in Rosenhayn, N. J., January 30, 1915, aged 76 years, 4 months and 21 days.

Mr. Ayars was the son of Job and Eliza (West) Ayars. He was married to Miss Melissa Noble March 13, 1860, who survives. He is survived by one brother, Uz Ayars, of Bridgeton, N. J.

Many years ago he professed faith in Jesus Christ, and was one of the early members of the Marlboro (N. J.) Seventh Day Baptist Church, of which he was a member at the time of his death. For a long time he had been a great sufferer from eye trouble. Mrs. Ayars was in the home hospital, Petoskey, Mich., February 7, 1915, from a stroke of paralysis.

Mrs. Bond was the daughter of Franklin Bond and Fanny Nickolson Bond, and the widow of Arthur Bond, son of Elder Richard Bond. After her mother's death, when she was five years old, she was sent to her mother's relatives in New York City, where she grew up in the common and womanhood. She was a half-sister, Mrs. H. Bond, of Dodge Station. In her last illness she was cared for and laid to rest by stronger hands far from her family friends.

RAY.—Mrs. Elizabeth Nash Roe, last remaining child of Jonathan and Sally Gavitt Nash, was born in the town of Preston, near Norwich, Conn., July 26, 1842, and died Dec. 9, 1914, in the hospital at Ventura, Cal.

Her husband, Charles Roe, had been in the hospital for more than a year, in failing health and with a very serious eye trouble. Mrs. Roe remained near, spending some hours daily in reasoning with him and walking with him for needed exercise. On advice of her physician she, too, entered the hospital for medical treatment late in the summer, and she passed away as recorded above.

Mrs. Roe lived for several years at Milton, Wis., where she and Mrs. Harriet Davis, with her family, resided there at the same time. Here she made many friends and was highly respected by all who knew her as a sterling Christian character and her undaunted courage in facing difficulties. Finally she joined her husband, who had gone through varied experiences in prospecting, mining, etc., and together they settled upon an extensive sugar-beet ranch near Oxnard, Cal., of which he was the owner, and the work of trying to cure of the disease which had so long caused the relinquishing of this position and the past few years have been spent in the vain attempt to recover sight. His eyes were taken by her, except for the effort, was but was finally first called home. She was especially staunch and loyal to the truth. One of the members of the Bible Sabbath was a member of the Seventh Day Baptist Church at Milton, from which she took a letter to unite with the church of like faith at Riverside, Cal.

Brief services were held in the undertaking chapel at Vero Beach, Fla., and burial was at the family burial lot at Poquetannock, Conn. E. T. F.

BOND.—Mrs. Fanny N. Bond was born in Pennsylvania, near Morgantown, about the year 1837. She has one brother, H. Bond, of Dover Station. She was a very quiet, unassuming woman, a lover of her home. At the same time she was a constant and loyal member of the Pawcatuck Seventh Day Baptist Church, of which she remained a loyal member all these years. Mrs. Bond was a quiet, unassuming woman, a lover of her home.

She was, at the time of her death, the manager of a store, was a half-sister, Mrs. J. M. Her illness was of the helplessness of his changed life upon them. She was a great lover of the Bible and carried it with him everywhere. In his dying moments he said that he could remember no other name but that of Jesus. He leaves a wife and three children: William H. Loomis, of New York City; George E. Loomis, Jr., of New London, Conn., and Mrs. James F. Chadwick, of St. Paul, Minn.

The funeral service was from the home on Main Street, January 29, 1915.

Queer Facts About Days

January always begins on the same day of the week as October in any year. The former always begins in respect to April and July, September and December. Again, February, March and November also begin on the same day of the week. This, however, is only true in normal years of three hundred and sixty-five days, and not in leap years. A century can never begin on Wednesday, Friday or Saturday. Furthermore, the ordinary year ends on the same day of the week as that on which it begins.—Youth's Companion.

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PLAINFIELD, N. J.
SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 3.30 o'clock in the Yokefellow Room, third floor of the Y. M. C. A. Building, No. 320 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square, South. The Sabbath school meets at 10.45 a.m., preaching service at 11.30 a.m. A cordial welcome is extended to all visitors. Rev. E. H. Van Horn, pastor, 506 West 19th St., New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 933, Masonic Temple, 120 S. Fourth Street, and on Fridays at 7.30 p.m. Visitors are most cordially welcome. The Church in Los Angeles, Cal., holds regular services in their home of worship near the corner of West 44th Street and Muneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 44th St.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to visit the services of the church, which are held regularly at the home of Mrs. Frank Munsey, 1675 Pacific Ave. in the Yokefellows' Room, third floor of the Memorial Baptist church, Los Angeles, Cal., holding regular preaching services each Sabbath afternoon at 3 p.m. All are cordially invited. Rev. Charles R. Saunders, pastor. All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

A Hard Nut to Crack

Galicia bends around Hungary to the south in bow-shaped fashion. Some one has compared Hungary to the kernel and Galicia to the shell of the nut, which is not a bad comparison, except that the shell does not go entirely around the kernel. If we carry the comparison further, we might say that Russia has found it a very hard nut to crack and that, in the process, the poor shell has been pounded and cracked and broken into many fragments.—The Christian Herald.

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