The Board of Directors of the American Sabbath Tract Society is asking the churches of the Seventh Day Baptist Denomination to unite in celebrating the last Sabbath in May of this year by turning all the services of the churches of that week into a grand rally for the Sabbath.

May 27, 1916

SABBATH RALLY DAY

for Seventh Day Baptists

The Sabbath merits our earnest and loyal and best support. Let us emphasize its value and its importance to us and to the world by entering enthusiastically into this united effort.

Outline programs that can be adapted to each community will soon be published in the Sabbath Recorder. Watch for them. Printed copies in leaflet form will be sent on request to the churches in sufficient quantities to supply each person.
The Sabbath Recorder

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

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PLAINFIELD, N. J., APRIL 10, 1916

WHOLE NO. 3,710

Eighty Delinquents

The chairman of the Committee on Distribution of Literature has just informed me that the names of eighty subscribers have been handed him, every one of whom is more than a year behind in his subscription for the Sabbath Recorder. The postal laws require us to drop all such names from our mailing list or pay high postage on the papers. Aside from the regular card notices, always sent when subscriptions are due, the following special circular letter with blank for reply was mailed to each one as the time limit drew near, or after it had expired, with wording changed a little to suit the fact.

DEAR SUBSCRIBER:

Your subscription to the Sabbath Recorder is nearly one year in arrears. (See expiration date on your address label.) The Postal Laws and Regulations provide that "copies sent to persons after one year from the date of the expiration of their subscriptions, unless such subscriptions be expressly renewed for a definite time, together with an actual payment of subscription at the regular rate, will not be accepted at the post office.

Unless you hear from us before the expiration date, we shall be obliged to take your name from the mailing list. This we do not want to do, if you wish to keep your subscription in good standing, and do not desire it.

We append the following renewal form for your convenience.

SABBATH RECORDER, Plainfield, N. J.

SABBATH RECORDER:

Please renew my subscription for the coming year. Enclosed find $_______ in payment of subscription from _______ to _______, at ______ per year. (Signed) Address

A glance at this list convinces us that some, if not all, of those whose names appear thereon would feel badly to have their papers stopped. Evidently most of these delinquencies are due to negligence on the part of busy men, and we venture to retain the names on the list while we give this notice.

Now, dear friends, what shall we do? Though you do want the Recorder to keep coming, yet you must stop it if you are not heard from. Will you right now turn this paper over and see what the label on the cover says about your subscription? If it is not convenient to send money now, please drop a line to the Sabbath Recorder saying you will pay soon. This will satisfy the law, and we can continue to send you our paper. Please do not fail in this.

Open Your Year Book

Our attention has been called to an error in the Year Book which should be corrected in every copy if possible. Please get your Year Book for 1915 and turn to President Randolph’s picture on the first leaf. Then take a pen and blot out the middle name under the picture and write “Charles” in its place. By some unaccountable mishap the wrong name, part, was given. It should read Rev. Lester Charles Randolph, D. D. Since to these Year Books generations to come will turn for data, this mistake should not be allowed to stand uncorrected. Please everybody, make this correction now. Even though Brother Randolph does not mind so far as he is concerned, it is a matter of denominational interest and should not be allowed to remain as it is.

Why Not Full Names? In regard to the names of our leaders as they appear in our papers and in official connections, with a denominational significance, it has long seemed to me that it would be far better if writers would give their names in full. It never did seem just the thing for a writer to cut short the distinguishing part of his name by giving the forename only. What are names given us for? If a letter or two will do as well, what is the need of having a name? One has only to glance at the names in the index of any volume to do with Seventh Day Baptist history to see that many surnames, just alike,
are preceded by similar initials. This sometimes makes it difficult to know which "Davis" or "Randolph" or "Maxson" or "Burdick" is meant when only the initial let-
ters of the Christian name are given. If one's
name is long, it is possible to spell out only one
given name and give initials, and in most
cases, especially with those in official positions,
it is much better to give the name in full.
How strange it would seem to have Newell Dwight Hillis dub himself N. D. Hillis; or Woodrow Wilson
sign his name as W. J. or George Adam Smith
write G. A. Smith! Who does not like the name
Boothe Colwell Davis, for instance, much better than
B. C. Davis? And surely D. Burdett Coon sounds and
looks better than D. B. Coon.
Not long ago one of the oldest men in our
denomination, and one as familiar as most of us with Seventh Day Baptist peo-
ple, said to me: "Why don't those who write for the READER sign their names in full?
Many times I am in doubt as to who the speaker is. Will not our people
get into the habit of writing out in full the names their parents gave them?

Self-sacrificing Christian Loyalty
Is it in the Wane?

We have in Europe to-
day an example of the
sacrificing and conscien-
tious endurance of men who give their lives for their country. Parents give their sons, and sons sacrifice all home comforts and endure the fearful hardships of war, even unto death, to save and build up earthly kingdoms. As Christians, we claim that the most important kingdom is the kingdom of God, and we pray for the day to be hastened when the kingdoms of this world shall be won for Christ. We are called soldiers of the cross, and are urged to fight a good fight. The followers of Satan are strongly ar-
rayed against us, and the kingdom of our God is being assailed. He does not take our loyalty and sacrifice compare with the loyalty and sacrifice of soldiers fighting for an earthly king?
If our zeal for the King of kings were half as great as is the zeal of those who fight for an earthly kingdom, do you think the cause of our Master would be unknown in any of the dark places of the earth? Would our boards be crimped for funds and disheartened over accumulating debts if we cared as much for the cause of Christ as we do for the things of earth?

Never were there more signs of prosper-
ty in all parts of America than we see
today. Our own people, as a whole, are
more prosperous than ever in their fathers
lived. We have more amusement, more
holidays, and times for recreation than ever
before; we can hardly be called poor if our
manner of living is any sign of our finan-
cial condition. Hence we wonder why it
is that so many earnest appeals for our Mis-
ionary and Tract societies go month after
month unheeded. Is the spirit of sacrifice
and loyalty to Christ on the wane among
his people?

President Wilson
In a note to the Veteran On Ministers' Pensions Preacher, President Wilson writes: "I take
pleasure in expressing my very deep inter-
est in the effort which you represent to
obtain an endowment which will supply the
means of pensioning aged preachers. This
is a matter in which I have long had a
great interest, for I have seen so many
cases which demonstrated the necessity of
such action.

More and more is this question coming to
the front in several denominations, and
progress is being made toward secur-
ing these needed funds. As a people, we
are hardly keeping pace with some of our
neighbors in the matter of providing for
aged and infirm ministers.

Modernism: Its Purpose
The one element in the
Roman Catholic Church
that promises to be the saving salt in that
organization is Modernism. While much
is being truthfully said about the baneful
influence of the hierarchy of Rome, with
its dangerous intrigues for political power
and its misleading superstitions, we hear
but little regarding the widespread reform
movement among Catholics known as Mod-
ernism. This is a dated word, used by
Rome somewhat as the name of Antioch was
used by the people of Antioch, to show
contempt and to bring into ill repute any
new movements to which the name might
apply. But we may be sure there is some-
timing important in Modernism, something
for Rome to fear, or the Vatican would
not be so stirred by it.

A most encouraging thing for the cause
of freedom, one that promises to remove
the Roman menace to republican govern-
ments, is the fact that Modernism is gain-
ing ground rapidly. Even in Catholic
countries where the Pope has for genera-
tions been the power behind the throne, this
movement is working wonders by liberat-
ing men from the bondage of superstition
and idolatry, which once was the soul of the Roman hier-
archy. It goes without saying that Catho-
olicism in America is very different from
that of European countries, and Modernism
can, therefore, gain footholding here more
readily than elsewhere.

Giovanni Luzzi, D. D., professor in the
Waldensian Theological Seminary, Flor-
ence, Italy, wrote to three leading Modern-
ists of that country for their views. He
told them he was to visit America, and
wrote a brief, pointed message from each of
them to carry beyond the ocean as an
expression of the ideal Modernism aspired
to by the strong leaders in the land of the
Pope. Here is the substance of one of the
replies received:

We are Christians, believers in the revelation
God has given us in several ways, and
finally and completely through Christ; we
want the inspired document of that revelation, the
Bible, to be the unshaken basis of our
belief and of our morals; we want the Church
of Rome, which once was Christian and is now
doing the work of the Vatican, to
be become again a true branch of the great
Church of Christ. Tell our Christian brethren
beyond the ocean that we expect their earnest
prayers, their brotherly sympathy.

This message was from a priest in north-
ern Italy. The next reply was from an-
other in central Italy, who wrote as fol-
ows:

Tell our American brethren this only, in our
name and in the name of thousands and thou-
dreds of priests, friars, seminarians, in a con-
dition of terrible spiritual bondage. They are
longing for freedom, they are fighting for their
liberty. The American brethren who are interested in the establish-
ment of the kingdom of God in Italy, must choose be-
tween the oppressors and the oppressed. Is it possible that
America will ever waste her sympathy on our spiritual tyrants?

The third reply was from a "layman
of great influence in Modernist circles in
southern Italy. He wrote:

We believe in God, in Christ as our Savior
and the Savior of humanity, in the omnipotent
power of God. We accept as divinized
the substance of Christianity as set forth by
the gospel and by ancient tradition, and therefore
we fight against everything which man has added,
and which is a hindrance to the spiritual pro-
gress of humanity. We fight, that is to say, against the
false church, and against the false curia, against the trade in sacred
things, the materialization of religion into a form
that no longer reaches the soul, no longer edu-
uates and sanctifies the soul of the Christian.

It goes without saying that Catho-
licism in America is very different
from that of European countries, and
Modernism can, therefore, gain footholding here more
readily than elsewhere. Modernism is
an, and has not fully realized their spiritual
mission to the world. "The churches
themselves have been drawn into the vor-
tex of a seething civilization," and those in
America have failed to rise above the
turmoil and distractions of the moment and
have not fully realized their spiritual
mission to the world. "The churches of the neutral nations have all
assumed an impotent neutrality.

Deeper faith in Christians of all lands,
notwithstanding the estrangements that
come from differences in understanding, and the assurance that,
deeply down, everyone recognizes the
Christian leaders of Europe are really look-
ing toward America for light and help,-
these are the words of experience of Dr.
Macfarland in Europe.

A strong plea is being made to the
churches of America to multiply many fold
their relief work for the suffering nations.
This is not only a duty, but one of the
An L. S. K. Printer

An L. S. K. Printer in the Sabbath Recorder some time ago our readers were presented with an interesting account of a family, consisting of a widowed mother with eight children, who embraced the Sabbath in 1901 without knowing any other Sabbath-keepers. Through the Federal Council were learned of Seventh Day Baptists, and correspondence with the editor was begun, resulting in several articles for the Recorder. This family is deeply interested in the L. S. K. movement.

To help in earning a living, and at the same time to be a help in Christian work, this family has established a printery, and publishes a little paper, the Commonwealth. Any L. S. K. or other person wishing Scripture or poem postal cards, including "Eastertide," can procure them at 12 cents a dozen, by addressing the Fay Printing and Publishing Company, Princeton, Mass.

Convention for the Promotion of International Friendship, April 25-27

Rev. Arthur E. Main, Alfred, N. Y.

My dear Dr. Main:
The World Alliance of the Churches for the Promotion of International Friendship (American Branch) is planning to create a permanent national committee and to hold a national conference to consider the duty of the Church at this time of world crisis.

The Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America has responded to the request of the World Alliance that it cooperate in securing attendance of representatives for the pastors and laymen at this conference.

Your name has been selected by the commission and recommended to the World Alliance as a member of one of the constituent bodies of the Federal Council whose presence would be of service to the conference.

It is earnestly hoped that you may be able to attend this important gathering.

Faithfully yours,
CHARLES S. MACFARLAND, Secretary.

Rev. Arthur E. Main, Alfred, N. Y.

My dear Dr. Main:
You will remember that a Conference of Representatives of the Churches of Europe and America was called by the Church Peace Union at Constance a year and a half ago. At that meeting it was unanimously voted to form an alliance of representatives of all the churches both in Europe and America that the churches of the world might together stand as one in the great proposition of promoting international goodwill, and might use their combined efforts to substitute judicial methods for war in the settlement of international disputes.

The churches of Europe as well as those of America have responded heartily to this appeal, and we have heard nothing but the sincere desire that the churches might work together more closely together in this great work of building up the Kingdom of Justice and Goodwill among nations.

A few days after the meeting at Con­stance, at an adjourned meeting in London, a Continuation Committee was created consisting of about sixty men, representatives of the various nations and communities. The American branch of this Continuation Committee are those whose names are at the head of this paper. So far this group has conducted the work of the alliance in this country. This group, let it be clearly understood, is an independent international organization.

In order that the churches of America may effectively respond to the extraordinary opportunity now confronting them, and may adequately perform their duty to the nation and to the world at this time of its crisis, it is evident that they must come into close and effective cooperation.

The American committee above mentioned is, accordingly, taking steps for the establishment of a representative national committee for the United States, which shall be the American Branch of the World Alliance. After careful consultation with the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America and the headquarters of those comminations not represented in the Federal Council, we have selected a list of more than one hundred names whom we are inviting to serve upon this committee, and we earnestly hope that you will consent to be one of that number. You will see what high import such service will have for us all that in the reconstruction of the world after this great calamity has passed, we in America and Europe must lead.

It is along these constructive lines that our work is being directed. The enclosed leaflets will show you the platform on which we have so far based our work and the ends which we have in view.

We wish to state clearly that the purpose of this conference is concerned with the fundamental question of the spirit of international goodwill and of the part the Christian Church should take in promoting it, rather than with the national issues now being discussed.

Arrangements have been made to finance a meeting of this National Committee and other interested persons at a three days' conference at the beautiful Garden City Hotel, which lies just outside of New York City in one of the finest Long Island suburbs, and where many such conferences are held. May we ask you to take all possible pains to reserve these dates, beginning on the evening of Tuesday, April 25, and including the next two days for attendance at this conference.

The delegates at the Garden City Hotel will be the guests of the committee, and in the case of those who live one hundred miles or more from New York transportation also will be provided when desired.

This conference will be of great importance. We hope that those invited will let nothing that is in any way removable stand in the way of attendance. The time will be devoted entirely to the discussion of what the Church may do to substitute among the nations Christian goodwill for the present suspicions and strifes, and to further the establishment of judicial methods as a means of settling the disputes between nations. Let us think of your wisdom.

We believe firmly that the ideals of Jesus Christ is the only hope of international brotherhood. The demon of national and racial selfishness is one that can never be cast out save by faith and prayer. In this cause we stand.

We earnestly hope that you will accept membership on this National Committee. Kindly state explicitly whether or not you will be able to attend the conference.

May we hear from you as soon as possible?

Yours very sincerely,
SIDNEY L. GULICK, Frederick Lynch,
Secretaries World Alliance.
March 24, 1916.
SABBATH REFORM

Short, But Not Conclusive

A writer in the *Watchman-Examiner*, in a half-column article entitled "A Short Method With Sabbatarians," seems to think that he has completely settled the Sabbath question once and for all. He would give his readers to understand, from a glance at the statement below and add a few facts which must convince every impartial student of the Bible that this "Short Method" is by no means conclusive. He says:

Admit that Jesus observed the seventh day and that Paul, to reach Jews, visited the synagogues on that day.

Admit that the Roman Church had no authority to change the Sabbath to Sunday, and thus cut off all references to Church Fathers.

Insist that, as the Lord's Day is a Christian institution, it must be established on the New Testament, and thus cut off all references to the Old Testament.

Show that the seventh day, with Jesus in the tomb, was a day of gloom, while the first day, with Jesus risen from the tomb, is a day of gladness.

Show that the Epiphany of the eighth day was on the next Sunday.

Show that the day of Pentecost fell on a Sunday.

Quote Paul's words to the Romans: "Christ is the end of the law," and his words to the Gentiles, "As there is one God, so there is one Lord Jesus Christ, by whom are all things, and by whom we live, and by whom we shall live forever." But no, Paul gave no such instruction; and when Luke wrote about the matter some thirty years after the resurrection he, too, gave no hint of the Gentiles to preach the gospel to them on the next Sabbath Day, and he granted their request. So the next Sabbath crowds of Gentiles came to hear him. Had a change been made from the seventh to the first day of the week been made, what an opportunity Paul would then have had to say to the Gentiles: "Come tomorrow; the Sabbath has been changed in honor of the Lord; the Lord's Resurrection and the Lord's Day has taken its place." But no, Paul gave no such instruction; and when Luke wrote about the matter some thirty years after the resurrection he, too, gave no hint of the change in the Sabbath. Evidently Luke still, after thirty years, understood, as is shown in his Gospel, chapter 23, verse 56, that the Sabbath was the day before the first day of the week, as the sixth day of the week must be admitted by the writer of "A Short Method With Sabbatarians." To "insist" upon the Lord's Day as a Christian institution, "established on the New Testament," is one thing, but to prove it quite another thing. The assumption that "Lord's day" in Revelation means Sunday has never yet been proved, and remains only an assumption. Surely the writer of the Apocalypse did not have gloomy days and the day he appeared to his disciples must have been one of gladness, but what has this to do with the Sabbath question? He cannot cite the law, and said not a jot or tittle of it should pass till all was fulfilled; and the facts stated above furnishing no ground for believing that these words of his did not hold true after his death. Even if "the Epiphany of the eighth day," and Pentecost did fall on Sunday, as some seem to think, what effect has that upon the matter in question?

Again, confusing of the ceremonial laws of the Jews with the moral law of God given in the Ten Words at Sinai, has the effect only of confusing the mind and of drawing conclusions from false premises.

In all these discussions by our Baptist friends, in which such strenuous efforts are made to set aside the plain teachings of the Bible and the example of the Savior regarding the Sabbath, we can not avoid thinking how, as a people, they claim to be a little more loyal to Bible teachings than many other denominations; and the question must come with great force to many readers, "How can one who claims such loyalty to the Bible write such things as appear in the statement quoted above?"

Friendship With the Stars

CORTEZ R. CLAWSON, A. M.

We all prize friendships. Wherever we may travel whether by land or sea a warm greeting awaits the faces of old and familiar friends. To renew acquaintances and to make new friends means are among the joys of life. With the desire to make you acquainted with some friends of great worth whom I have found true is the occasion for this paper. One has a fine sense of comradeship with the stars when he is able to greet them by name—to watch for them night by night—season by season—as they come and go in the heavens and to speak familiarly of their beauty and attractiveness. Friendly stars first led men around the globe. With these overhead, mariners had courage to penetrate the unknown. The Greek singer, Aratus, expressed this sentiment in his poem when he said, "From all quarters heaven speaks to man." This knowledge of the stars preceded the science of astronomy. Stars figured more in ancient than they do in modern literature. This is due perhaps to the fact that men lived more out of doors. The starry wonders became their friends and they spoke of them in familiar terms. As the constellations pass over the plains and mountains we can see dancing and twinkling in their orbits from autumn to winter, from spring to summer, each has its own characteristic stars which keep step with the year. The stars in the flowers and the trees are but a part of the beauty of nature and such claim our attention especially in the springtime. Once you come to know a star familiarly every recurring starry night you will eagerly watch for the sparkle of your newly made acquaintance. As you add to your knowledge night by night the heavens will become for you a veritable wonderland of delight.

If the stars that deck an evening sky were to appear only in a hundred years tales of their wonder and beauty would have come down to you from generation to generation, and in your ears and you would eagerly wait for the night when they were to appear. If we once accustom ourselves to spend an hour or so every clear night learning more of the wonders of the heavens above us we am confident we will feel well repaid for the effort. To lie on one's back on a clear summer's night on the hillside and watch for the stars to rise and then trace them in their course through the sky is to establish one of the pleasantest and friendliest of relations. It is actually true that there are scores of people today with the clear-sky and the starry sky who do not know or care to know the most familiar stars over their heads, notwithstanding the fact that they appear punctually in the sky in their appointed seasons and run their course through the vault of heaven with the greatest precision.

The planets change their position with reference to the earth constantly because of their revolution about the sun. Those that go above the earth and ago are not to be seen today. Venus one year ago shone in wondrous beauty as an evening star. Now (1912) Venus is a morning star and heralds the approach of day rather than its close. This is not true with reference to the stars proper. In earlier days it was thought that the stars had no motion independent of their annual revolution about the earth. Now we know that there is not a single really fixed object in the whole celestial sphere. The apparent fixity of the stars is due to their immense distance. A star will appear to the eye of a person with which the planets might almost be said to stand fast in their tracks. The speed of our earth in its orbit is 18 and one half miles per second, while some of the fixed stars are moving at the rate of 300 miles per second. It seems to me that no more overwhelming impression of the frightful depths of space in which stars are buried can be obtained than by reflecting
upon the fact that a star whose motion across the line of sight amounts to more than 200 miles per second does not change its apparent place in the sky in the course of a thousand years enough to be noticed by a casual observer. While the planets move in one direction about their master, the sun, the stars seem to move in every contrary direction. Because the line of their own light the stars twinkle. Some shine with a pure white light, others with a bluish, yellowish, or red light, the color in each instance revealing in some degree the element of star. The sun is farther advanced in the evolutionary process, while the white ones are younger. The universe presents all phases of evolution. There are worlds young and worlds old, worlds in process of formation, and worlds in process of disintegration. Comets, shooting stars, falling meteors, and nebulae testify to the ever changing conditions of the universe. The most fascinating time to greet a star is when set comes above the horizon. It is a pleasure to watch for its shining face from some hillside, or familiar window, as it peeps above the horizon and then to trace its course through the heavens with ever increasing enthusiasm. As one after another appears to take its appointed place the whole heavens will be lighted up with a galaxy of familiar genii. Among the hundreds and thousands of stars there are just twenty which are so much brighter than any of the others that they are called stars of the first magnitude. These are scattered about the sky. Each seer has his favorite being, star set ting, and we can always count on their appearing with unchanged beauty and with unerring promptness. One of the great stars of which perhaps the most is our own sun, the center of the solar system and the source of all life on this planet. This system is moving in a northerly direction in space toward the constellation Hercules at a rate of 375,000 miles per year. Many thoughts are suggested by this mighty voyage of the solar system. Every year of our lives we travel 375 million miles. We think of the earth's orbit as a well worn path which we traverse many times in a lifetime. In reality the earth never returns to the place in space which it has once quitted. In consequence of the motion of the sun carrying the earth and the other planets the track pursued is a vast spiral in space. This is a wonderful journey. We may stay at home all our lives and yet be making a stupendous trip. Space is full of strange things and as we pass through the unknown what experiences may we not have! This fact perhaps solves the riddle of the alternation of the hot and glacial periods through which our earth has passed. The sun draws water from the ocean and fills the river; it sets in motion the winds; purifies the air; wafts the ships over the seas; gives life to the sea of birds, paints the beauty of the flower, puts the bow in the sky, and ripens the fruit. The sun is 95 million miles distant but travel to the sun and then go 200,000 miles further on and it would bring you to the nearest star. Streams of light are traveling toward us this morning at the rate of 186,000 miles a second which set out on their long journey long before the birth of Christ and have not yet reached us. Thousands of stars might be extinguished for centuries and we should still be ignorant of the fact. The light from the faintest telescopic star requires from 3,000 to 4,000 years to reach us. We can begin to grasp the immensity of time and infinity of space are ideas the intellect can not fully grasp. Figures give us a faint idea of the immensity of space but after all when we say that our sun is 25 trillions of miles from its nearest neighbor words lose their meaning. Put in another form, an object moving in a straight line at the speed of light would take 49 millions of years to traverse this distance. This, however, is but a mere yardstick for measuring the distances of suns and stars. These are bewildering statements yet when we remember that photographs of the celestial vault reveal 100,000,000 suns, what shall we say?

Most glorious of all the heavenly bodies is the planet earth. We can always count on their appearing with unchanging beauty and with the splendor of the telescope. Sir John Herschel and his assistants had views of the moon that no human being had ever had before and wonderful scenery was beheld—forests of green, and evidences of habitation. One night the observers were electrified to find something moving on the moon. On closer inspection what first appeared like birds were found to be much like monkeys gifted with intelligence. Their chief occupation seemed to have been eating large yellow fruit. Such an account appeared in the New York Sun 75 years ago. It is now known as the "Monkey business." The moon has no more meat but I am glad to say and there are those who will corroborate my statement, that the moon does have the face of a beautiful woman. Possibly this accounts for the fact that the moon has in all ages been the inspiration of poet and seer. Her silvery rays have ever had their magic charm over the human heart. Young men and maidens under her poetic spell have committed themselves to promises of love and devotion. Under her benign influence what romances have not been interwoven with her silvery threads and what songs of love and adventure have not been sung to this goddess of the skies?

"Prattling poets say "

That sweetest is the lover's walk,
And tenderest is their murmured talk.
Beneath its gentle ray."}

May I now introduce you to a few of the more notable constellations? About March the trees and birds have announced springtime one sees a light bluish light just pushing itself above the eastern horizon and knows that Vega has come to grace the skies. It may be seen in the northeast. This is the chief star in the constellation known as the Lyre once fancied to be the magic lyre from which Orpheus charmed the wild beasts. During the most of May Vega rises as the sun sets and will be the most attractive star in the evening skies during the summer months. This star is the pole star which others rotate is the north star or Polaris. It is due north from every point and is the only star in the heavens that does not change its apparent position. There is a circle of stars about the pole star which always rises to us. They complete their round in 24 hours, but they never rise nor set. Within this circle are the stars of the great dipper or Great Bear. This constellation consists of seven stars all bright. A straight line run through these will intersect the pole or north star. The distance between these pointers is five degrees. If an observer keeps this in mind it will aid him in localizing other stars in his influence. We need only to keep this figure in mind as so many of the constellations can easily be located from the pointers of the dipper.

"Facing forever on his polar round
The Great Bear will whirling play,
Unconscious that his plodding feet are bound
By an attraction he must obey.

"So we, firm-planted on our rolling star,
Died not the subtle change of time and place,
Unmindful, while we gazed on worlds afar,
That we, with them, are wanderers in space.

"But this we know: that though the heavens fall
By power Omniscient our way is spanned;
That Creative Love doth hold us as a trust
Secure within the hollow of his hand.

This is the season when one will naturally associate the first warble of the bluebird with the splendor of Arcturus. One may be aware in a general way that the heart leaps with joy when he beholds some favorite blossom. So it is with the stars. A starry night is beautiful. We never lose sight of miles and miles of twinkling friends but how our attention is attracted when we see a familiar twinkle and call it by name. It separates itself at once from its surroundings and becomes impressive. If we enlarge our acquaintance with the skies the whole aspect of the heavens will be changed for us. Such will be the impression made by the coming forth of the stately star of the shepherds.
gin at the end of the handle of the big dipper and follow a graceful curve and you will come to Arcturus, the very star whose bright beams flowed down more than 2,000 years ago on patient Job. The star is in the constellation Boötes. One of the delights of an amateur early in the spring is to sit up until 10.30 on a clear night and be rewarded by the sight of Arcturus as he rises in this latitude over the eastern horizon. It is now well up in the sky and stellation. The north star represents the 'nonep~haps years longer in order to catch the first may account for the reward. It is on toward the northwest but as far away as this star it would be entirely invisible. It is 100 light years distant, or in other words if Arcturus began its existence to-day as a star we would need to live 100 years longer in order to catch the first glimpse of its light.

* Prolong the line which connects the upper front stars of the dipper and it will bring you to one of the most brilliant stars in the heavens. It is far north that it is above the horizon more than 20 hours out of every twenty-four and can be seen sometime in the night every month in the year. When the birds begin to gather for their fall migration watch for Capella in the northeastern sky in the evening. During the spring months it is hurrying on toward the northwest but still bright and then it will travel along the stars of spring. Its distance is so great that its light requires 40 years to reach the earth. It is so far away that if Capella were inhabited our sun would appear to its people as a very faint star. While the astronomers tell us that Capella is receding from us at the rate of 1,000,000 miles a day it will be hundreds of years before any appreciable change will be seen in her brightness.

Orion, the mighty hunter, and Sirius, are still conspicuous figures in the western evening sky, following hard after their neighbors the Pleiades. Soon they will all disappear in horizon to be seen no more until the frosty nights of October herald winter's approach.

Of all the stars in the heavens there are none perhaps that have excited such universal wonder as Sirius. The magic of their quivering light has made a strong appeal to the imagination. Poets from Homer to Tennyson have sung their praises. The principal stars form a dipper and some have taken this group for the little dipper but it is in an entirely different portion of the sky. With Sirius in it in the summer there are 3,000 in the group. Light comes to us in about 8 minutes but to travel from one pleiad to another requires 4 years. Many solar systems such as our own could be placed between any two stars of the group, such as Vega and Spica. The bear has a very long tail formed by the handle of the dipper. The end of the tail is fixed and the bear having been swung around polaris tall for thousand is of years may account for the long drawn out tail.

If the line is prolonged which connects the two front bottom stars of the dipper it will run into Castor and Pollux—the heav­enly twins. These two stars stand with their feet bathed in the milky way. The stars the circle of stars is not complete and the bear having been swung around polaris tall for thousand is of years may account for the long drawn out tail.

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Again taking the great dipper as our starting point, directly opposite. the open bowl will be found the northern cross. Deneb is at the head of the upright of the cross. While often spoken of as the northern cross it is really a part of a larger con­stellation known as Cygnus, or the swan. Watch for it just after the setting of the sun about the middle of next month.

It would like to call your attention to one other constellation. If the handle of the dipper were straightened it would point directly to the northern crown. This is one of the figures in the sky that bears a resemblance to the one for which it was named. The circle of stars is not complete but the whole outline is suggested. No one can see it for the first time without an admiring explanation.

The name of the constellations captiv­e the mind. Who can look unmoved on Andromeda chained, and Perseus with diamond sword, speeding to her rescue; or upon Orion, the mighty hunter lifting his club to meet the bull, who at this season when the trees feel the sap and the spring begins is at the end of his journey. How many times, or Arcturus whose beauty inspired the poet upon Andromeda chained, and Perseus with diamond sword, speeding to her rescue; or upon Orion, the mighty hunter lifting his club to meet the bull, who at this season when the trees feel the sap and the spring begins is at the end of his journey. How many times, or Arcturus whose beauty inspired the poet...

The great dipper with its seven bright stars stands ever ready to direct one's gaze to the northern cross and then to the northern crown decked with gems of rare beauty. In another direction the heavenly twins, Castor and Pollux, stand guard over the Pleiades. Regulus, with extended sickle thwarts any intruder that might disturb the tranquility of the heavens.

Marvelous things are revealed by the present largest telescope in existence—the 60-inch one on Mt. Wilson, California. Under the manipulation of the skilled di­rectors of thousands of stars are brought within the field of vision for study and examination. It pictures the sun with its vast flames shooting outward from its surface thousands of miles and reveals much in reference to the spots on its sur­face. It fascinates the observer as he views the moon with its craters and extinct volcanoes. With these marvels what may we expect when the new 100-inch telescope, which in the year 1913, will be placed on Mount Wilson, to displace the 60-inch one now in use! This 100-inch lens weighs four and one half tons and cost $45,000. This new telescope will be able to pick out stars at a distance so great that it would take 150,000 years for their light to reach the earth. This with the spectro­scope, that other wonderful in­strument that has revolutionized astronomy and ascents the distance of the fixed stars, the drift of the solar system, the speed, direction, and composition of the stars and planets, will add a new chapter to the page of most wonderful of sciences.
MISSIONS

Letter From the Secretary

DEAR RECORDER READERS:

I am on my way home from a five weeks' trip among some of our churches. With my other work, I have been trying to assist in the Forward Movement, and have found that there are many encouraging things being done.

After seeing the chairman of the Missionary Committee, my first visit was made in the Western Association. Sabbath Day was spent with the Belton (Ill.) churches. When I reached there Friday the sleighing was fine, but on Sabbath morning it snowed, filling the track. About twenty people came to the First church. The morning hour was devoted to talking of the work which the Missionary Society is trying to do, of what is being done in the churches. A voluntary offering was made the board. At present this is one of our pastorless churches. The morning service and the Sabbath-school are continued regularly. The people have adopted the habit of churchgoing. Of course the storms have interfered greatly with all our work during the past quarter.

After meeting, Sister Burdick gave me a "quick lunch" (but not a small one), and Brother Roy Kenyon dressed me up in a sheepskin-lined coat and drove me more than seven miles through the driving snow to the Second church, where a few of our people had closed the Sabbath school, and kindly awaited my coming. They showed a good interest while I again presented the cause of missions. I remained here for a Sunday-night service. The drives were so deep that we did not call at the homes as we had intended. Pastor Fisk and myself did find a large saw and succeeded in preparing a log for the stove, which greatly improved the temperature of the evening meeting, though hardly think it rose to the height that it did while we were sawing. Be it understood that Brother Fisk and I volunteered to do this work from the fact that the saw was too dull and rusty for labor to use. Quite a few friends came out through the drifts to the evening meeting, and manifested an interest in both the praise service and the message.

Monday morning I went to Richburg, N. Y., where I saw Pastor Kenyon. It now seems best and to all, that our evangelists should soon commence work in this locality, probably at Richburg. With this letter, I am sending one from Boulder, Colo., which gives an account of the fine work accomplished in that church.

E. B. SAUNDERS.

Letter From Boulder

DEAR BROTHER SAUNDERS:

I think when I wrote you last I promised to write you again soon as to how we were progressing in the Forward Movement. So briefly just a few items this morning.

Early in the year two of our high-school girls offered themselves for baptism and church membership. Before this was carried out we had decided to observe Decision Day, so baptism was deferred.

Decision Day was observed Sabbath Day, February 13. It is a church-membership morning service, making free use of the decision cards prepared by the Young People's Board. The results were gratifying indeed. Aside from enrolling a large number in the Quiet Hour, the Tenth Legion, thirty-three pledged themselves to abstain from alcoholic liquors and tobacco. Two additional decisions were made to accept Christ as their Savior.

Last Sabbath Day, February 19, was a happy day with us. Four young people, and a woman past middle life, publicly put on Christ by baptism and were received into church membership. Four others joined the church by letter.

As we have found it difficult to keep up a church prayer meeting, because we think we are too badly scattered, we are trying to get our members, and, as many as possible, to observe the Quiet Hour. We now have thirty-four enrolled as Comrades of the Quiet Hour. I am not sure but that, for us, this may be a more real help than a poorly attended church prayer meeting. Certainly we have enlisted more in this movement than we have ever been able to reach through the prayer meeting. We have also enrolled sixteen members of the Tenth Legion. I wish our enrolled thirty per cent as tithes; it ought to be. But—this is a start, about one sixth of our church membership. Is there a church with a better showing than this? I hope so. No more for the present.

Fraternally yours,

A. L. DAVIS.


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

REV. HERMAN D. CLARKE

(Continued)

CHAPTER XI

In about two weeks Lorna received this from Mr. Ellington:

"Meadville College.

"December 3.

"DEAR MISS SELOVER: I hardly know how to express the thoughts I have at this time, but your kind permission for me to write to you gives me courage to have a frank understanding between us and I will tell you all that is in my heart and take the consequences. I am most sincere in my approach to you and will say, that from the first day I met you, I have had a growing respect and admiration for you and now I can not hide from you the fact that admiration has grown into more than strongest friendship, I am fully aware of your talents for future usefulness both in the church and society and your superior qualifications for some day making a model home. I have observed your devout to what you felt was truth and have admired your superior qualities. I am sure you will know that I do not love you, but that you are the best and agreeable young man I have met. I feel was truth and have admired your superior qualifications for some day making a model home. I have observed your devout to what you felt was truth and have admired your superior qualities. I am sure you will know that I do not love you, but that you are the best and agreeable young man I have met.

"From Mr. Ellington:

"DEAR MISS SELOVER:

"It is with a very great pleasure that I have received your letter, and I am sure you are right in all that you say. I am very glad to hear that you have decided to enter the ministry and to have chosen this as your chosen work. As to myself I know of a connection therewith, had some misgivings engagement possibly may be pained to find such not to be the case. But if you can respect me now after this frank statement and can content to a better acquaintance you will make me happy and I will try to be worthy of such confidence.

"The contest I arranged will take place (D. V.) the 18th inst. I hope to see you at that time; and before then to receive some words from you, if you think wise to write before I come to Kingsbury.

"With sincerest regards and in hope,

ELLINGTON."

Lorna concluded that she would not write to Mr. Ellington, but she wrote to several of colleges, but write to her mother in confidence and ask her advice. Secretly she knew that she did like Mr. Ellington and saw in him a clean man and one worthy of respect and esteem. She was not yet at the age where she would pay any attention to romantic love; therefore the letter gave her a great deal of anxiety and she regretted that she had made a rash decision. She wrote to her mother what Mr. Ellington had told her and reminded her of what she and father had said as much without thinking probably of any intimate relation between him and her daughter. She wrote to her mother what Mr. Ellington had told her and reminded her of what she and father had said in her home concerning him and his prospects. She added that she still regarded her parents' advice as most worthy of heeding and seeking in such matters.

By return mail she received this from her mother:

"DEAREST DAUGHTER: Your letter received and your loving confidence appreciated. Many daughters never think of mother's wishes or experience when such matters come up, but hastily and blindly rush into relations that often bring sorrow instead of happiness. Your school days are not yet over, but you will have completed three years in college with the course you have taken, and possibly four. It is not usually well to make haste in matters of engagement or love during that time. I admire the young man and his spirit and aims, which are high. I do not hold from any more thorough investigation. We hardly know how great a cross we might be able to bear and what sacrifices we might have to make, but I can assure you that I want honestly to know all the revealed will of God in all things as opportunity is given. Somehow I have flattered myself that you have given me more than a welcome to your home in the past and that there may be some inclination on your part that may have come from a common friend. Possibly I may be pained to find such not to be the case. But if you can respect me now after this frank statement and can content to a better acquaintance you will make me happy and I will try to be worthy of such confidence.

"The contest I arranged will take place (D. V.) the 18th inst. I hope to see you at that time; and before then to receive some words from you, if you think wise to write before I come to Kingsbury.

"With sincerest regards and in hope,

ELLINGTON."
you the fact that I hope sometime to see you the wife of a good man and the "Mistress of the Manse," and I am sure that it is lawful for a girl of your age to have ambitions along that line. To want to be God in secret prayer always and if you can retain yourself and hold the gentleman off and not hastily entangle yourself, you will be the better prepared to continue your course in college and better prove his felic- ity and worth to you. There is not, in my opinion, enough difference between Meth- odists and Presbyterians to separate a man and wife if to cause a young woman to re- fuse college good offices. My only fear would be that you make further mis- takes in religious matters and doctrines and thus unsettle yourself for life's great work. "All are well at home. Harold is tak- ing examinations and bids fair to reach high marks. Father is away just now on business; was called to the city where he buys goods. Affectionately,

Mother"

"Dearest old mother," said Lorna to her- self. "How glad I was to have such a letter and it was so good in advice. Surely she would heed it and do her best to be wise and discreet in matters that related to all her future. Had not her cousin made shipwreck by a hasty marriage and a mar- riage and had she not seen some of her schoolmates already live to regret what they had so hastily done without consult- ing parents? God had blessed her with good parents and she had been wise in al- ways consulting a wise mother in all mat- ters requiring confidential relations.

The day for the great intercollegiate contest came. The little city was all alive for the occasion. There were banners and bunting and house decorations. The college contestants and their friends who could come with them arrived on the same train; the city band welcomed them with patriotic airs, and the committee on local arrange- ments met at the station. They were a jolly and clean-looking band of young men and women. College yells rent the air and all were in the best of spirit. Ellington had been a leader among those representatives. Among the Milton fellows, as a visitor, was Dr. Williams; and though some past middle life, he was a sympathetic and popu- lar man among "his boys and girls." The Milton crowd had its double quartet along and they sang to the great delight of the people, first on one corner and then another of the crowded streets and at the hotel where they were assigned as guests of the college. They "got off a few innocent stunts" and at once they were among the most popular of the students present. It was said that the college received from the State University, men who once had been students in small denominational colleges and in hearty sympathy with such institutions.

Mr. Ellington had met Miss Lorna that afternoon and secured her for a prominent place, with a good view, in the large and beautifully decorated college hall. Dr. Williams had met him and greeted him pleasantly and introduced him to the stu- dents from Milton. The debates were to be held that evening and the games the next day. It was ideal weather, unusual for winter. Never had a game of football been played there in December, but the in- dications had been so favorable that they had ventured to arrange it, with the under- standing that if the weather changed they would have to make the game impossible. After a few preliminary remarks by the president of Kingsbury and explanations as to the rules of debate, the young men and women (for both were invited from each college) were all invited to the platform with its staging in accord with the scenery.

Introductory to the debate was held a short but most interesting parliamentary practice in which the students showed ex- cellent drill. This was led by a Mr. Thorn- gate, of Milton. In this practice he intro- duced especially the use of privileged mo- tions and the previous question. Then came the debate in which had been agreed that he who won should have a beautiful pennant presented to his college to decorate the chapel, and $100 for any most needed fund of that special college. It was not to be the least bit of the debate. It was a most exciting contest and every one did his or her best and in the best of spirit. Cheers were constant as each one made his point, and the college yell seemed to come from a thousand throats as each college had its part. At the close of the debate it was announced that, while the judges were consulting as to the decision, Mr. Ellington, representing Kingsbury, and Mr. Ellington, Meadville, would entertain the audience with piano and violin duets and songs. This had been previously ar- ranged through the influence of a profes- sor who knew their talents and was in sym- pathy with Miss Selover's struggles, that had been so prominent of late and had lost her so much of the social and religious prominence she had first enjoyed. This was caused by the mutiny of popular Kingsbury and there were some jealous- ones present as they viewed Miss Lorna and saw her dignified and unaffected man- ner by the stage and heard music that Kingsbury had not dreamed was in her. "What a voice!" said some Milton repre- sentatives. "How I wish we had her in our college," said one. "Who is that Ellington?" asked another. "He is really a master of that violin," said Dr. Williams to one of his boys.

At last the judges came to the stage and all was silence. A pin could have been heard on the sound of the piped organ. The spokesman stepped to the front and said: "Ladies and gentlemen, the decisions we give tonight are not the easiest to make. The speaking tonight has been of an un- usually high standard and discreet in every way. Every college has done much better than we expected. After the most careful markings and unprescribed decision we award to Milton College the highest honors. We have talked and thought, and arrived at an agreement in which the people of all the towns present entered, in honor of the winning team. In behalf of Milton, Dr. Williams arose and thanked the judges and all the people for the grand spirit in which they had been played and the excellence of music they had made and the manner in which they had presented their arguments.

Mr. Ellington accompanied Lorna to her room and was welcomed for an hour's visit with the approval of the lady of the house who was dully introduced and who had been especially pleased with the music they had given at the college hall.

"I am glad to see you, Miss Selover, for the privilege of appearing in public with you tonight, and you won high honors. I am sure, from remarks I overheard. One of the teachers remarked also that he was so pleased with the band and to give them a ben- efit in music hall for their pipe organ fund sometime after the holidays. What do you say to that?" said Mr. Ellington.

"O Mr. Ellington, you surely flatter me. I did not know that I created any special en- thusiasm, only as always is the case they give applause. I was thinking all the time I was playing with you about the possible grand concerts that will be given in heaven. Don't you think there will be music there beyond all our present imagination?" asked Lorna.

"Oh, indeed, there will! I think that heaven will be resounding with songs and why may there not be instrumental music with them? I am a firm believer in that. But I have not time this evening to talk over everything of interest connected with this occasion. I wanted to commend the manner and spirit of that Milton bunch. They are certainly grand boys and girls and manifested no apparent concern as to the results, but cheered with the rest for the other colleges. I could not help but think of their religion and that they stand out from the popular world in convictions and practices, especially as to Sabbath obser- vance. In the observance of their Sabbath as they were in conduct tonight. I want to study up their peculiarities so as to be able to meet the people in my future pastorates when I arise and speak of this and that doctrine," said Ellington.

"Tomorrow more than tonight will tell the stuff they are made of. Football has made many a ruddy show his true nature and many a good man suffered from it, for as they are as manly and as cheerful as they were tonight they will merit more than usual esteem," said Lorna.

After the game I will have to go with my collegians back on the evening train to Meadvil-le. You received my letter, did you not?"

Lorna blushed a little but with frankness and without apparent uneasiness she said, "Yes, and I referred it to my wise mother for advice.

"And what did that wise mother sug- gest?" asked Ellington. Lorna told him frankly.

"I have not asked you, Miss Selover, to make any hasty decisions nor to write me any effusive letters. I frankly ask for a correspondence for better acquaintance and mutual improvement in many ways. I want to help you in your studies and convictions and I want to win you if I can. I feel that with your great devotion to truth you will be seeking yet greater light on some questions. I do not
know what, but there will be sure to come up, now, something that will test you more than baptism has. The great majority of Christian people are just contented to live any old way their fathers and grandfathers did or not as well and to accept with no investigation whatever the faith held by the church of their choice. If there is ever Christian unity, then is Jesus Christ it must come about by an honest search for truth at any cost and a more thorough one than is now given by the so-called denominations. We have already together had some search and most profitable discussions. I want to continue them with the other thought also in view if you can see light in that direction; but we can arrange that in some way agreeable to us both, and if you can give me no hope, I shall not cease to respect you and will have to abide your decisions. May I write to you again?"

"And thank you, Mr. Ellington, for your frankness and candor and your high opinion of me, which may not be well sustained later on with better acquaintance. You may write, but if my dear parents seem at all uneasy, you might as well quite. With that present understanding I will consent to a correspondence," said Lorna.

"That is all I may hope for at present, and that will give me greatest pleasure. As far as your boys are concerned, no moment, no doubt, tomorrow. Good night."

The morning dawned bright and almost warm for a December day. Not a particle of wind and the sun shone as on a Saturday afternoon. We have to commence at ten o'clock in the morning. The grand stand was full, automobiles from all over the country contained interested spectators, and the stands were crowded everywhere. The game was called promptly, and the college boys were dressed cleanly and plainly but with distinctive marks for each college. Ben Hur's chariot race could not have been more interesting. They all shook hands around and smiled in cordial recognition of the rights of each and with the determination to make this a game that the "world's people" could not point to as brutal or in any way manifesting an unchristian spirit. A large banner with these words was at one side: "We will all rejoice with the winners."

The Milton coach stepped out and said to his boys: "Three cheers for our many adversaries." And such a cheer! The Meadville coach stepped out and said: "And me." Allen Cross and all the college representatives gave such a lusty yell as nearly shook the campus. But were there any impartial ones present? Very doubtful. College spirit and loyalty run high and each one has his favorite. All Miltonians believe they have the game the better than it can be described in this story. No one will doubt the excitement. Flags and hats waved. Yells louder than Indians'. One man was trying to listen to what was said and Kingsbury stopped it. Several young men appeared with cigarettes when the Milton leader went and politely requested them to throw them away. College athletes have no use for tobacco or narcotics of any kind and they are learning to hate the sight of them wherever seen—that is, Christian athletes are.

Kingsbury was victorious over Meadville. Kingsbury was cheered by Milton and Meadville. All went to dinner.

In the afternoon Milton was victorious over Meadville. Now was to come the game that made Kingsbury and Milton. The band played a few selections before the last game was called. The two college teams shook hands and cheered each other. The game was called and there must now be talked to be present the gym and the cordon fame. As for me I will try to keep humble in saying that I had many compliments that appeared to be sincere. Of course Mr. Ellington had praise for me! He is a modest fellow and rarely gives compliments. Of course we have agreed to correspond with him on affairs religious and literary with your consent, and I hope you will see no inconsistency in it and give your consent. I promise you that I will be wise and not permit myself to be swept off my feet. I must tell you that Milton won in each contest, and they are fine debaters and fine players and mighty fellows. 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One of the "world's people" with the winners.
WOMAN'S WORK

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

A Basketful

Into the basket of thy day
Put each thing that each thing say
That thou canst find along thy way.

Neglect no joy however small,
And it will verily befall
Thy day can scarcely hold them all.

Within the basket of thy day
Let nothing evil find a way,
And let no frets and worries stay.

So shall each day be brave and fair,
Holding of joy its happy share
And finding blessings everywhere.

—Frizzicla Leonard

The Mission of an Ash Tray

(An True Story)

"They are untidy things, but John just will smoke!" laughed little Mrs. Mason, as she emptied the soft gray ashes from a shining tray and put it back upon the big library table in the cozy office of "The Elms." "I'd rather have the ash on a tray than scattered over the carpet. Smoking is a bad habit, but John is the 'bestest' fellow in the world and I can't bear to say anything against it when he gets so much pleasure from the weed. I suppose now that we're open for boarders we will have smoke morning, noon, and night.

Mrs. Mason, Senior, nodded. "I'm going to tell all the men that their tobacco must go tonight. Mr. Johnson, one of our missionaries, is to speak at the church and will be our guest over Sunday. Won't it be a privilege to listen to a man who has suffered so much for Christ and done so much for the heathen?"

John's mother nodded again rather impatiently. She didn't believe in foreign missions or any other kind. She thought her own town the most noble, long-suffering man of her acquaintance and the pretty, little college girl daughter-in-law the most most illustrious. She contracred the girl in any way, but today the thread of patience, which she considered long-suffering, snapped.

"If we take care of the heathen in our own town we'll do well!" she replied, "and so far as women throwing away their husbands' hard-earned money is concerned, I think it's a sin and a shame. For my part I say women who earn nothing should settle."

Young Mrs. Mason paled, then flushed to a vivid scarlet. She looked as if she were going to cry. To this girl, the only child of a minister, who had been raised in an atmosphere of helpfulness and tender love for the ones across the sea, the mother-in-law's speech seemed little short of sacrilegious. The bold reference to her uselessness, Alice Mason felt she could not allow to go unanswered. She looked thoughtfully about the house which had been furnished by her earnings and kept neat and tidy by her careful hand.

"When a woman does the work of the home, she does her part!" she said, with a pretty dignity. "John might easily get someone to do his cooking. He could not hire a home-maker."

"The idea of a man paying his own wife for keeping the house!" hooted Mrs. Mason, Senior; "The only reason Mason they get married—to have someone to take care of them and their belongings."

"I must correct you there again, mother!" gently expostulated Alice. "True love is the only reason for marriage. Besides houses may be had at all prices. Homes are neither bought nor sold. As to missions, we give the Lord, at most, only a portion of what is his. We would not have been married, if he did not send it."

Mrs. Mason, Senior, said no more. Mrs. Mason, Junior, tied on her dainty apron and ran to the door. "He's coming!" she announced, gleefully.

"That's some!" Mr. Johnson's lecture and the evening of the visit passed so pleasantly and profitably, the Masons could scarcely realize that it had gone. Mrs. Mason, Senior, learned many things and among them was that she owed a sacred duty to the women across the sea.

Mr. Johnson wrote a letter on the morning of his departure and came to the door with it in his hand. "Has any one a postage stamp?" he inquired. Mrs. Mason rushed to her latest flourishes, took the proffered coin. The missionary slily slipped the pennies into the ash tray. The two women found them there the next morning when cleaning the room.

"They don't belong to me!" declared little Mrs. Mason, "Nor me!" echoed the mother-in-law. There were many coming and going at "The Elms." Almost every one who sat down by the library table noticed the pennies and inquired. "I'll tell you what we'll do," suggested a young man who visited the Masons one day, as he laid a quarter on the tray with the two lonely pennies; "let's make them the nucleus for a mission fund. I'll start the ball rolling."

"All right!" cried young Mrs. Mason, delightedly.

"I'll fix a notice," proposed the young man, "and make a piece of cardboard and begin putting it just as Mrs. Mason, Senior, came in.

"What now?" demanded the old lady, who watched until the card was finished. Contrary to her daughter-in-law's expectations, she neither sneered nor complained. She opened her purse and took out a half-dollar. "It's a good idea," she said; "I'll help it along if I can."

In the same hour the "Missionary Fund" card was fastened to the newly consecrated "Missionary Fund." In the same hour the Elms was blazoned with a mission. In the same hour the Masons one day, as he laid a quarter went. by.

"What did they get for keeping the house?" Mrs. Mason asked in her own loud, pronounced; "It's the card was fastened to the newly consecrated "Missionary Fund" card."

When Mr. Mason was done, the man eyes upon her.

Almost every one who sat which point was fastened to the newly consecrated "Missionary Fund." In the same hour the Masons one day, as he laid a quarter went. by.

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"What did they get for keeping the house?" Mrs. Mason asked in her own loud, pronounced; "It's the card was fastened to the newly consecrated "Missionary Fund." In the same hour the Masons one day, as he laid a quarter went. by.

The long row of "The Elms" senior, Junior, Senior, Junior, Senior, was making up into a mission. When County Fair time came the kettle was filled and emptied three times in one day. When the Christian Endeavor Convention met, and the eager young people finished the palatable meals which Mrs. Mason served, even bills tumbled into the little kettle's sides. When, on the last day of the year, the narrow gauge road was changed to a broad gauge and the town was filled with workers, the largest amount of the year was gathered in without a request.

Next night, in answer to Mrs. Mason's call, the citizens gathered upon the porch of "The Elms." Mrs. Mason stood on a chair that all might hear and as she held the little book in her hands.

"Our year closed yesterday," she announced; "what shall we do with our money?"

"How much have we?" demanded the lumberman who had pitched the first dollar.

"Eight hundred twenty-five dollars and seventy-five cents." A murmur of surprise went up from the crowd.

"No, no!" cried several voices. Without a word the little woman passed the book. "What shall we do?" she repeated.

"What would you do?" demanded the lumberman, pointedly.

Mrs. Mason blushed a little and stammered when she saw her mother-in-law's eyes upon her. "I wouldn't want to dictate," she began, "but you know, we have money enough to support a missionary for a whole year and we have four little girls besides. We could educate them so they would be fitted to teach and preach in their own land. Native missionaries are so successful. It would be a wonderful thing for us to have four representatives in a foreign land!"

Little Mrs. Mason's hands were clasped, her lips parted and her eyes so appealing
Open Letter to Dear Main

MY DEAR BROTHER MAIN:

I had the pleasure the other day of hearing my sister Adeline read six long letters that came to her husband in one of those "circle letters," you know what I mean. A few years ago these six men with their wives were living in Alfred, and were studying with you in the Seminary. Now they are scattered; Leslie at Fairbanks, Iowa at Alfred Station, Clyde at Adams Center, Will at Nile, Erlo at Shiloh, and Herbert at New Market.

What I want to tell you is this. I was delighted and encouraged by the spirit shown in all these letters. There was a feeling of fellowship, of hope, of good will, of Christian faith, of patient enthusiasm, of denominational loyalty, that was most encouraging. There was a happy absence of any spirit of censure or criticism or unkindness, direct or indirect, anywhere in any of the letters.

Now of course I can not attribute all of these qualities, which were so pleasing to me, wholly to the men. But I am convinced that these men did imbibe at the Seminary a large measure of the spirit of Christian charity that is making their work valuable. And whether they know it or not, I could feel in those letters sentiments and life purposes which at least have been deepened and made stronger by their contact with their teachers at the Seminary.

I am sincerely yours,

EDWIN SHAW.

THE SABBATH RECORDER

that her listeners were eager, anxious to do her will. "I would like to see Cynthia, a Living Link," she added, prayerfully. "I move we make a Living Link," called the lumberman.

"I second the motion!" piped a third.

"All in favor signify by rising to your feet!" Every person rose. "And what shall we name our missionary kettle?" queried Mrs. Mason when the other question was settled.

"Put it back where it belongs and let us take another shot at it!" commanded the lumberman.

And do you know that the little mountain town, whose missionaries had been sa­loon keepers and whose one church had been so poorly supported,—this same town became a great power. The first letter from the missionary with pictures, went into so many hands that it was worn to tatters. The pictures became but shadows. When the second letter came, the interest was so intense that a meeting was announced for the church. The people were interested even in the land where these folks lived.

A lumberman flung himself disgustedly out of the church that night. "I don't know a thing about them towns!" he de­clared, and so he had become, when he had clasped his hands softly, for to them came an inkling of the preciousness of the life which had come to them with the consecration of the price of a postage stamp.—Grace Boteler Sanders, in Missionary Tidings.

YEOUNG PEOPLE'S WORK

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

Contributing Editor

Lessons of Our Immortality

MABEL E. JORDAN

Christian Endeavor Topic for Sabbath Day,
April 22, 1906

Daily Readings

Sunday—Life a pilgrimage (Heb. 11: 8-10, 14-16).
Tuesday—Life a growth (2 Cor. 5: 15-18).
Wednesday—Life a responsibility (2 Cor. 5: 9-10).
Thursday—Death a doorway (Phil. 1: 15-26).
Friday—Hope breads patience (2 Cor. 4: 14-18).

Sabbath Day—The lessons of our immortality (Romans 6: 1-23).

(Easter meeting.)

When we are going on a journey it matters not to us if the station is cold and ill-lit; it matters not where we have to change cars; or whether the car itself is cold; for we know that at the end of the journey we shall meet loving friends and be welcomed into a home of warmth and light. It is just as we came with our journey through life. Often times we are with sorrows and discouragements, the world seems cold and dreary, but we know that at the end of our earthy journey we are to be welcomed home by a loving heavenly Father who loves us more than any earthly parent or friend.

QUOTATIONS

A fable states that within hundreds years after the death of Tullia Cicerio's daughter, her tomb, which was accidentally opened, was found illuminated by a lamp. But the light that Christ sheds upon the grave is better than the light of this fabled lamp, for it reveals through the grave the vision of our immortality.—Sunday School Times.

It makes great demands on life, this immortality as Christ teaches it.—Wilfred T. Grenfell.

I feel my immortality d'eraupec All pain, all tears, all time, all fear—Byron.

Thy treasures up in heaven laid Await thy sure ascending soul Life after life—be not afraid!—Joaquin Miller.

TO THINK ABOUT

How can we keep our immortality in mind?

What is the bearing of our immortality on our earthly life?

How can we prepare for ourselves a blessed eternity?

BIBLE REFERENCES

Titus 3: 7-8; Eph. 2: 12; Heb. 6: 18-19; Rom. 8: 25; 1 Peter. 1: 13; John 3: 15; 17: 3; 1 Tim. 6: 12-19.

Immortality

It is the same everywhere; unlock the mysterious clueform reading on the clay tablets of Assyria, Babylon, and Chaldea, and there is practically only one message—life beyond the grave.

Is there anything to match this? Tell me this instinct for immortality is a night­mare, an excrescence bred of ignorance. I reply that here is a great cycle that the one you displace. The law of correspondence is broken. No; when I find a fossil, and on it I find fossil fins, I rightly infer that the fish was once a fish, and there must have been water to match it, correspond with it. The eye, with its coats, humors, lens, and retina, is impossible without light to match; it; the bird, with its wings beautifully formed, must have air with buoyancy to match it. So when I find this instinct for immortality as universal as language, as old as human thought, as real as consciousness, as deep as human nature, and as high as human aspiration, I recognize it as a thing of the soul, to have life beyond to match it, to equalize it, to make the music plain, and fill the earth with law, and the universe with justice.—Rev. A. J. Waldron.

A Conference on Young People's Work

REV. JESSE E. HUTCHINS

At the invitation of the Sabbath School Board I was in attendance at this conference, which was held in Philadelphia March 14-15. The conference was composed of delegates from all the evangelical denominations in the United States with a few representatives from Canada. The meeting was called for the purpose of trying to find some common ground of activities for
the organized classes, has
organized classes, has
possible to
young people's societies have been doing, so that
has not seemed to be the place for them which there was when this work was
begun and which was continued in the
work of the young people.
Feeling that there was such a wasted
in the Christian Endeavor and kin-
dred societies, this meeting was called to
see what could be accomplished. On
the part of some of the delegates, there was
forth an effort to practically do away with
the societies. There also came be-
fore the convention statements from the
Federation of Churches with this purpose
in view. These ideas were not gladly re-
ceived. And it was the consensus of opin-
ion that there is still a work for the young
people to do apart from the work of the
Sabbath school. Each one has its place in
the development of the Christian.
It was brought out in the conference that
there is the need of instruction in all lines of
Christian work and the need of giv-
ing expression to this instruction. It
is the work of the Sabbath school to impart
this knowledge; but because of the limited
time in most schools and the crowded con-
ditions and the general confusion and in
so many places a lack of order, it is impos-
sible to find a place for expression and cul-
tivation of the devotional part of Christian
training. It is possible to accomplish this
with the organized classwise and careful teacher. But more often it is im-
possible to give a place in the Sabbath
schools for such a devotional atmosphere,
hence the need of a special service which
has this as its object. This is a work
which the young people's societies have
been doing and which they can better do
than any other organization of the church.
During the first forenoon several ad-
dresses were given on well-defined sub-
jects. A committee was appointed to bring
to the afternoon session a synopsis of these
addresses, which was open for discussion
by the delegates. The final suggestive plan
which was developed was as follows. However, there is nothing official in this
report, but only suggestive.

YOUNG PEOPLE'S WORK
The second day was given to a program
on the Relation Between Denominational
and Interdenominational Young People's
Society Work. There were some excellent
addresses given but they did not come very
close to the subject. There were many
things helpful to the young people's society,
so I will give the outlines of the addresses
as well as I could take them.

I. Topics and Study Course. W. E.
Chalmers, D. D.
1. Should be topics close to young peo-
ple's minds. With variety.
2. Should invoke thought on the part of
the leader, if not compel.
3. Should cultivate Christian experi-
ence.
4. Should make the Bible attractive.
Bible is too much a closed book—
uninteresting.
5. Should cause young people to accept
Christ's standards, in comparison
with Old Testament standards.

II. Age Limit. Frank W. Lore Jr.
A very indefinite proposition.
1. Age limit is necessary. If non,
the Christian Endeavor will be
run by older minds.
2. If too limited, we lose the influence
of older minds.
The scope is likely to be the more
common.

III. Local Federations. Dr. Landrith.
We find federation in all things except
religion. Not so much to encourage
as to give opportunity for coming in contact with others for
the sake of learning new and
more efficient ways.

IV. Reform Movements. Rev. Daniel
A. Poling.
1. Constructive reforms, Study classes.
2. Community surveys.
3. Peace programs.
4. Against the saloon and immorality.

V. Loyalty to the Church. R. W. Veach,
D. D.
1. Loyalty develops courage, devotion,
leadership.
2. Loyalty to Christ.
3. Loyalty to a conception of the Chris-
tian Church as the body of Christ.
Such a conception helps to hold in
the mind of outside destroying influ-
ence.

VI. Evangelistic Campaigns. W. F.
Sheridan, D. D.
There are the different classes in the
community which must be recog-
nized.
1. Unconverted.
2. Those converted, with other, distant,
church affiliation.
3. No church connection. Very few
are willing to confess no connec-
tion.
4. There should be a constituency roll
along with membership roll.

VII. Efficiency Standards.
All standards must be such as will get
results.
1. Standards must include plans for
the development of deeper spiri-
tual life. (1) Prayer. (2)
Testimony. (3) Quiet Hour.
2. Educational. Start where the per-
sion is found. Begin with a leaf-
et test for advancement.
3. Training. Make the weakest strong.
4. Service.
Here a suggestion was made in regard
to the age limit. A Christian En-
deavor coach could be used to ad-
vanage.
Mr. Worden in Brookfield

Mr. Worden, who has been foreman in the office of the Western Sun for several years past, has accepted the position of manager in the office of the American Sabbath Tract Society, publishers of the Sabbath Recorder, at Plainfield, N. J. He succeeds L. A. Worden, who resigned to become the publisher of this paper. Like Mr. Worden, Mr. Burch is a graduate of the Courier office and with a number of others we might mention has made good, in which fact we take pride. "Mr. Burch is in every way capable and we feel sure he will fill the place most satisfactorily."—Brookfield Courier.

Quarterly Meeting

The quarterly meeting of the churches of southern Wisconsin and Chicago will convene with the Milton Junction Church, April 21-23, 1916. General theme: The Life More Abundant.

Program

Saturday Evening
7:30 Song Service, led by Mala Quartet
Sermon and Conference, Pastors C. R. Loofbourrow, Theme: The Excellent Exchange (Phil. 2: 6-7)

Sabbath Morning
10:30 Sermon—Pastor L. C. Randolph. Theme: The Conquering Christ

Sabbath Afternoon
2:30 Program arranged by the Sabbath School Board. Junior and Intermediate classes in Sabbath-school study in church parlor

Sabbath Night
7:30 Program arranged by the Woman's Board
8:15 Sermon—Rev. George W. Smith. Theme: The Spirit that quickeneth

10:30 Business
11:00 Sermon—Pastor C. S. Sayre. Theme: Glorifying in the Cross (Gal. 6: 14)

Sunday Afternoon
2:30 Program arranged by Carroll West, representative of the Young People's Board

Sunday Night
7:30 Sermon—President W. C. Daland. Theme: The Life More Abundant. O. S. Mills, Secretary.

Children's Page

Clean Hands

Mother's checked kitchen apron reached from Phoebe's chin to her toes, and she stood on a wooden stool as she washed the dishes. But even though she was such a little girl, her hands worked so quickly in the warm soapsuds, and the dishes were so clean as she placed them in the rinsing pan, that any one would have said, "Ah, this is not the first time that Phoebe has washed dishes. She has learned how by doing it very often." And as Phoebe worked she sang so merrily that any one would say: "Phoebe likes to help her mother, even though the work is dish-washing."

While she was singing the door opened and Mabel peeped in. Mabel was Aunt Mabel's little daughter and Phoebe's cousin. "Do you know when you wash that greasy pan? Ugh, the thought of your hands feel hands makes me creepy," and Mabel looked at her own pretty hands. "I will not wash dishes, but it is the last of the week, and Nora can't do more than the baking. It is mother's busy day, and she needs help." Phoebe polished till the pan shone.

"Well, I wouldn't do it," Mabel cried and ran away.

When the dishes were all put away on the pantry shelf, the small hands did look a little red, but do you think Phoebe cared for that when mother called: "Thank you, Phoebe dear. You have made the whole morning easier?" She did not take the checked apron off, for she knew that mother was hurrying to find time to polish the silver. It was a slow, tedious task, but mother had said, "I must try to do it." Phoebe knew why. Uncle Matthew was coming to spend a whole week with mother. Uncle Matthew was the brother mother loved so dearly and had not seen since he went away to a far country to be a missionary. Phoebe was such a tiny girl that she could not help mother the day at all, but mother often told her the story.

In a short time the silver knives and forks and spoons were spread on the kitchen table, and how they began to shine! First, a dab of powder on the soft chamois cloth, then round and round went Phoebe's fingers; not a dark stain escaped her notice.

Suddenly the door opened. "Look at your hands. They're as black as a piece of coal." Mabel had come in. As she spoke she made her own dimpled hands in her white apron.

"I'll all come off," laughed Phoebe.

"Well, I wouldn't do that. I thought you'd be ready to come out by this time."

It did take a good deal of scouring to take the stain away from the fingers when the bright silver was laid away in its place, but do you think Phoebe cared after she heard mother say to Nora, "See what the child has done! She is a little treasure."

The next day at the kitchen mantel, warned Nora that dinner time was coming, and she cried: "What shall I do? The vegetables are not ready. The baking and the extra work have made me late."

"I'll peel the potatoes, Nora. Let me." It was little Phoebe who spoke.

"You, child! They'll stain your hands again."

"Oh, the stain will all come off." Soon Phoebe was seated on the low kitchen step with a pan in her lap almost as big as herself, peeling potatoes, so that father's dinner should be ready on time.

Again Mabel popped her head through the kitchen doorway. "Well, you're the dirtiest girl," she called.

"Queer girl, indeed!" snorted Nora. "Never a wee bit of help have ye given your mother and she as busy as Phoebe. Ye ought to be full of shame when you look at your lazy, white hands."

Uncle Matthew came, and Phoebe soon found him to be as dear an uncle as mother had said. He had the strangest way of looking at one. Phoebe said to herself: "I've been almost as to what I think."

Of course this was not quite true, but certainly Uncle Matthew was very wise. He was so wise that it was not long before he understood just why Phoebe's mother was so gay and happy and rested, and why Mabel's mother sometimes seemed almost too tired to smile.

Both little cousins wondered when, the day before he went away, he caught their two small hands in his big one; side by side they rest, Mabel's soft, dimpled white ones, and Phoebe's, roughened and red, with here and there a stain. Slowly he said: "Beautiful hands are those that do Work that is earnest, and brave, and true."

Moment by moment the long day through.
"It's a big mistake to think that loving work makes them ugly, my dears."

The next day, when Uncle Matthew kissed Phoebe good-by, he pinned a beautiful gold and pearl pin under her chin as he whispered, "A badge of honor for the little maiden whose hands and heart are pure and good and beautiful, because they are ready to give loving service."

The Canadian Baptist.

Letters to the Smiths
To Tom Shirley-Smith.

MY DEAR PROSPECTIVE NEPHEW: I received your pleasant letter in due time, and will undertake to answer it in the same frank spirit with which it was written. I may not, however, get around to all your interrogation points. You speak as if you and Kate have got so far along that your plans for the future are pretty well settled. I am truly glad that you are anxious to see yourself into harmony with her religious convictions. Your sincere desire to be honest means a great deal.

Let me assure you that it is no light matter to two young people not in religious harmony to set up a home, especially if one has, like Kate, positive religious convictions, while the other is not very particular. It is, of course, worse when both have positively opposite convictions. In such case they are almost sure of unhappiness. They would much better be true to a sense of duty, and remain apart.

As I understand it, while Kate is a loyal Seventh-Day Baptists, you are a Dillerical. If so, you can not, as a good man, ask her to become neutral, too. I mean that if you truly love her you will not ask her, just to please you, to violate her conscience. I am of the opinion that one good reason for your loving Kate—the principal reason, perhaps—may be found in the very fact of her conscientious devotion to principle. Not at all, then, could you wish her to give up her home and all her friends and parents for you not only love but admire her. Should she thus violate her conscience she would by so doing put herself into an attitude whereby she might yield in other matters of right and wrong—devotion to duty; and you know she would not then be the true woman she is now.

I know Katie, and I love the girl for her settled purpose to do what she believes is right. I have seen her grow up from innocent, teachable childhood into noble womanhood, and I have become yet stronger and truer as the years go by. I do not wish you, Tom Shirley, to trifle with her convictions of duty. If you two are to marry, your religious life should be in as nearly perfect harmony as possible. Your home should be such that the children who may come to bless you will become just as loyal, just as strong of conviction, as Kate is now. This they will not do if you and she are not in religious harmony. If Kate keeps the Sabbath and you do not, there will be no real Sabbath in your home. Under such conditions a woman like Kate could not be happy. The chances are that she would be very unhappy, however much she might try to hide the fact from you. And a hidden unhappiness is, I think, worst of all.

Now here, Tom Shirley, as you are a true man do not trifle with this matter. If you truly desire to make Kate happy—I presume you have told her more than once that you would die for her happiness for you to undertake to live for what is worthy purpose. You would better either help her in her devotion to duty—or not marry her.

You seem to have an honest heart—open to conviction. I am sure that you have the no settled conviction that Sunday is the Sabbath. Even though you have been brought up to observe it as such, you do not now have conscience in the matter; You are prettily keeping the Sabbath, keeping the Sabbath, and that to continue to do so is quite necessary for her religious enjoyment. Then if you and she are to live together in a home of your own, you'd better keep it yourself, and keep it just as faithfully as she does, and go to church with her. Before you marry her pledge yourself to her that you will stand by her in her strong religious convictions and devotion to duty. I am afraid you not only love but admire her. Should she thus violate her conscience she would by so doing put herself into a situation whereby she might yield in other matters of right and wrong—devotion to duty; and you know she would not then be the true woman she is now.

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I know Katie, and I love the girl for her settled purpose to do what she believes is right. I have seen her grow up from innocent, teachable childhood into noble womanhood, and I have become yet stronger and truer as the years go by. I do not wish you, Tom Shirley, to trifle with her convictions of duty. If you two are to marry, your religious life should be in as nearly perfect harmony as possible. Your home should be such that the children who may come to bless you will become just as loyal, just as strong of conviction, as Kate is now. This they will not do if you and she are not in religious harmony. If Kate keeps the Sabbath and you do not, there will be no real Sabbath in your home. Under such conditions a woman like Kate could not be happy. The chances are that she would be very unhappy, however much she might try to hide the fact from you. And a hidden unhappiness is, I think, worst of all.

Now here, Tom Shirley, as you are a true man do not trifle with this matter. If you truly desire to make Kate happy—I presume you have told her more than once that you would die for her happiness for you to undertake to live for what is worthy purpose. You would better either help her in her devotion to duty—or not marry her.

You seem to have an honest heart—open to conviction. I am sure that you have the no settled conviction that Sunday is the Sabbath. Even though you have been brought up to observe it as such, you do not now have conscience in the matter; You are prettily keeping the Sabbath, keeping the Sabbath, and that to continue to do so is quite necessary for her religious enjoyment. Then if you and she are to live together in a home of your own, you'd better keep it yourself, and keep it just as faithfully as she does, and go to church with her. Before you marry her pledge yourself to her that you will stand by her in her strong religious convictions and devotion to duty. I am afraid you not only love but admire her. Should she thus violate her conscience she would by so doing put herself into a situation whereby she might yield in other matters of right and wrong—devotion to duty; and you know she would not then be the true woman she is now.

I know Katie, and I love the girl for her settled purpose to do what she believes is right. I have seen her grow up from innocent, teachable childhood into noble womanhood, and I have become yet stronger and truer as the years go by. I do not wish you, Tom Shirley, to trifle with her convictions of duty. If you two are to marry, your religious life should be in as nearly perfect harmony as possible. Your home should be such that the children who may come to bless you will become just as loyal, just as strong of conviction, as Kate is now. This they will not do if you and she are not in religious harmony. If Kate keeps the Sabbath and you do not, there will be no real Sabbath in your home. Under such conditions a woman like Kate could not be happy. The chances are that she would be very unhappy, however much she might try to hide the fact from you. And a hidden unhappiness is, I think, worst of all.
Minutes of the Sabbath School Board

The regular meeting of the Sabbath School Board was held in Whittford Memorial Hall, Milton, Wis., Sunday afternoon, March 19, 1916, at 5 o'clock, President A. E. Whittford presiding.

Prayer was offered by Pastor L. C. Randolph. The following Trustees were present: A. E. Whittford, L. C. Randolph, A. B. Van Horn, H. Greenman, D. N. Inglis, Mrs. J. H. Babcock, G. W. Davis and A. L. Burdick.

The minutes of the last regular meeting and of a special meeting were read.

The Secretary reported that notices of this meeting had been regularly sent to all members of the Board.

The Committee on Publications reported that the matter of our publications and their relation to the Publishing House, as indicated in the previous papers passed at the special meeting of the Board held January 23, 1916, had been taken up with the Corresponding Secretary of the American Sabbath Tract Society, and a letter from the Rev. Edwin Shaw, Corresponding Secretary, indicating the action of the Tract Society was presented. Upon motion the report was accepted and the letter was ordered placed on file.

The Committee on Field Work reported that work had been done since the last meeting, and supplemental reports were made by the superintendents of the Home Adult, and Teacher Training Departments. The Subcommittee on Score Cards also made a report of progress. Upon motion these reports were all accepted.

The Treasurer, W. H. Greenman, presented his quarterly report, which, upon motion, was adopted as follows:

Treasurer’s Report

From December 19, 1915 to March 19, 1916

General Fund

Dec. 19, Balance on hand ........................................ $130 42
Dec. 27, Edd. R. Coon, Leonardville, N. Y. Church ........................................ 4 15
Dec. 27, G. M. Coddrell, Topeka, Kan. ........................................ 2 10
Dec. 27, L. E. Jordan, Niles, N. Y. Church ........................................ 1 10
Dec. 27, Mabel E. Jordan, Niles, N. Y. Church ........................................ 2 45

SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.
Contributing Editor

The supplemental reports were received.

The Secretary read the minutes of the preceding meeting, which were approved.

The Special Committee on Field Work reported.

A bill for $7.00 for Home Department cards and postage in favor of Mrs. J. H. Babcock was upon motion, allowed and ordered paid.

The minutes were read and approved.

Adjourned.

A. L. BURDICK

Lesson IV.—April 22, 1916

The Sabbath Recorder

Apr. 20—Ps. 72: 11-19. The Righteous King
Apr. 21—Zech. 8: 18-23. Flocking to Jehovah
Apr. 22—Rom. 4: 1-17. Universality of Divine

Home News

LOST CREEK, Va.—If the editor can use some words from our corner at this time when he is not loaded with papers from Conference, or the associations, it is a privilege to offer a few thoughts for our denominational forum—the Recorder. It must certainly be a person very disinterested in our cause as a people that can not find much excellent thought in the Recorder relating to our great, human, Seventh Day Baptist family. Please indulge me the above use of the word great in this connection for such reason as we find for saying that the length of a man’s life is not best measured by the almanac, but by his good deeds. Just let us deliver not to harp on our littleness or bigness by the arithmetic, but greatness of our cause. We have been told that the best people read them most often. Let me add—and the Recorder.

At our March quarterly meeting at the Lost Creek Seventh Day Baptist church we had a very happy experience. We have had other, but none just like this one. It is not often that a new church comes along so with good a confession of his past failings and turn into the service and fellowship so nobly, and it was most heartily received. The audience which at once gave the glad hand of welcome. He had been moved toward this experience for many months, then at our village meetings among the many friends and neighbors who were on the move for spiritual growth in the revival services, he found courage for this new decision. He had long felt the force of the fact and conviction that he was away from the Father’s service, feeding his soul on husks rather than true spiritual food so far from his service.

Our Lost Creek High School is making a good beginning this year. You might well suspect if you know that the moderator of our church is a prominent member of the Board of Trustees, and that he now has a brother at the head of the faculty of Alfred University. The course of study will be advanced next year and there will be more teachers.
As to roads, we have them, but we have yet only the one mile of pavement, and the handling of much iron over our roads this soft winter has moved deeply toward the heart of Mother Earth. Hence we are no more sure than we were six years ago of having good roads for association by the first of May. The Salem College faculty is no more willing to have it amid the rush of its usual closing of the school year. Therefore, in 1917, we are appointed to go up into Penn's Woods the second week of September and haul for our roads. The Eastern, Central, and Western will probably connect up. All ye other good folks will please fall in where it suits you best. Our delegate will be there if invited.

M. G. STILLMAN.

CHICAGO, ILL.—The Seventh Day Baptist church and society held a poverty social on Tuesday evening, March 22, at the home of Mr. and Mrs. J. M. Maxson. About fifty people were present, a number looking quite poverty-stricken as to attire. Supper was served and every one enjoyed the music composed of violin, piano and vocal selections.

Rev. L. C. Randolph was calling on Chicago friends during last week and attended the church social.—Journal-Telephone.

ALBION, WIS.—The hard times social, which was held last Thursday night, was a great success. A short program was rendered by members of the society, and the Young People's orchestra played a number of selections. Mrs. Martin Gunderson took the prize for representing hardest times the best. Lunch was served to about one hundred ten. A good time was reported by all present.—Journal-Telephone.

PLAINFIELD, N. J.—The seventy-eighth annual meeting of the Seventh Day Baptist Church and society was held at the home of Mr. and Mrs. R. H. Nolting. Mr. Nolting was in attendance in the afternoon in 100 persons and in the evening by 175. Theodore G. Davis was moderator and Anna F. Randolph clerk. After a song service, led by Rev. J. T. West, and devotional services by Pastor Edwin Shaw, the congregation listened to the annual reports of the trustees and treasurer, from which we learned that the expenses of the church and parsonage for the year was $760, and the total net receipts from all sources and for all purposes, to $5,436.69. The latter included a loan of $800, rents, and gifts from the people. The net income from invested funds was $1,303.81.

The church gave $375 to the Missionary Society, this year, $275.50, to the Tract Society, $260.60, to the Sabbath School Board, $103.50, to the Theological Seminary $114.69, and to the Y. M. C. A. and other local missions $100.34.

The Woman's Society for Christian Work raised during the year $342.70, of which all but $41 were used for benevolent purposes. The trustees' budget for church expenses in the coming year, amounting to $3,900, was adopted, and the church learned with regret that it had a debt of $500. A committee to raise this money was immediately appointed, with instructions to report to the evening session. When, two hours later, this report was called for, the committee reported pledges enough to pay all the deficit and that more than half the money had been already paid over. This was good news and we all rejoiced.

The social hour between sessions was spent in visiting and in partaking of lunch. The morning service was held at the home of Mr. and Mrs. M. W. Warren. A large number of forty non-resident members reported by letters, which were read aloud and enjoyed by all. The meeting closed with the song, "Blest be the tie that binds."

Dr. Edwin H. Lewis' Book

"Those About Trench," by Edwin Herbert Lewis, is an unusual novel of American life that is decidedly brilliant in spots. The story is the history of the Trench of Halsted Street, Chicago, and of various human beings whose influence had part in shaping his life and opinion. Lovers, strange Orientals, odd Americans, factory girls, are thrown together in a jumble that nearly strangles the story, but nevertheless the book is interesting and gives promise by its strong, vivid style.—American Review of Reviews.

The desire to look back over the past is a sign of age and weakness; we need to look forward, and develop into what we may be capable of becoming. What heights are we now striving to occupy?—E. J. Dinsmore.

DEATHS

Warder.—William Wallace Warder, son of Amos and Polly Warder, was born in the town of Salem, Franklin Co., N. Y., June 8, 1831, and died February 17, 1917.

His entire lifetime was lived in or near the community where he was born, and all his life he had been active, hard-working man. He was the second of nine children, four girls and five boys. He was one of four sisters only of which survive him—Mrs. Eliza Burdick and Mrs. Maria Rathbun, both of Utica, N. Y.

He was married to Angeline Williams, January 6, 1854, and March 29, 1907. There are four children of this union who are set to cherish the memory of a kind-hearted father. These are Mrs. Ida Thayer, Mrs. Zilla Snowley, and Henry B. Warder, of Higginsville, N. Y.; and Albert W. Warder, of Brooklyn, N. Y.

During the later years of his life he had not only been afflicted with extreme deafness, but for the past two years of his life he suffered total blindness. He had been faithfully cared for in the home of his son, Henry.

Funeral services, held at the home, took place February 8, 1917, and interment was made in the Higginsville Cemetery.

R. R. T.

Crandall.—Near Alfred, N. Y., March 4, 1916, Charles H. Crandall, aged 77 years, 10 months and 8 days, died.

Mr. Crandall was the son of Rogers and Hannah McDougal Crandall and was born in Alfred, N. Y., in the year of Christ 1839. He spent the Federal Army during the Civil War his life was spent in Alfred and vicinity. He was mustered into the service of the United States, May 16, 1861, and served till the expiration of his term of enlistment, May 22, 1863. He was in many battles, among which were Antietam, Fredericksburg and Chancellorsville. Since returning, the service of his country he has followed farming. He was married by two sisters—Mrs. Lucy Chadwick, of Grand Rapids, Mich., and Mrs. Mary A. Crandall, of Alfred, who kept his home and directed her life into his needs.

Funeral services were conducted by Pastor William L. Burdick, March 7, at the home of Mrs. James R. Crandall, in Alfred, N. Y., and burial took place in Alfred Rural Cemetery.

W. M. F. B.

Maxon.—Fred J. Maxon, son of Mr. and Mrs. Henry Maxon, was born at Walworth, Wis., January 29, 1865, and died March 4, 1916. He was the son of the school at Walworth and the Big Foot Academy. About thirty years ago he went to Chicago. He was in the service of the railways for some years. He held a responsible position in the safety department of the Central Trust Bank until the close confinement and mental irritation gave way to severe attacks of rheumatism. He has recently been the car conductor on the C. M. and St. P.'s finest trans-continental train. His death was due to sickness caused by exposure in a severe Pacific Coast.

Mr. Maxon was a genial, good man, faithful to any trust committed to him. He had a gay and genial smile, and his associates were many.

Funeral services were held in Chicago at Covenant Presbyterian church, of which he was a member, and by Pastor Rev. Charles Christ Lutheran church, Sharon, Wis., attended by his widow and adopted daughter, his three brothers and others. These services were conducted by his boyhood friend and schoolmate, Rev. L. C. Randolph.

C. R.

Davies.—Charles Grandison Davies was born in January, 1852, on Big Flats, Douds County, W. Va., about four miles from Salem, and March 11, 1916, near the place of his birth, having lived by his own labor, all but twelve months of his ninety-four years.

Brother Davis was married to Miss Amanda M. F. Harper, January 20, 1860. His first wife being died, he was married May 2, 1869, to Mrs. Elizabeth Randolph Sutton. He was the father of twelve children by his first wife, and to the second union nine children were born. He is survived by his wife, who is in her eighty-eighth year, by ten children, eighty-grandchildren, more than one hundred great-grandchildren, and lived to see members of the fifth generation.

Mr. Davis was one of the early pioneers. He was married the old district from the East with the first settlers of Salem and vicinity, and blazed the trail through unbroken forest to the borders of the wilds. He built his home, and established a home. Here the subject of our sketch was born and grew up, helping to connect the new state with the old. In 1860, he turned founded a home, reared his children, and gained considerable competence, for his generator a second wife, was a member of the Salem Seventh Day Baptist Church, and a consistent and genuine supporter. Although living a considerable distance until two feet to make the journey he was regular in attendance at all services. He was a good neighbor and a reliable citizen, and his neighbors, as well as his wife, were always welcome amongst them this generation owes many good things.

Funeral services were held at the church of which he was a member, and were conducted by his pastor, Rev. A. J. Bond, who came from Louisiana, Ky., to render this last service, and the body that has held his spirit for almost a lifetime led to the final grave by the community where he was born. In his last illness he was tenderly cared for by his children, and the body was borne to the grave by six, to all of whom he left the heritage of a good name. A. J. B.

Crandall.—In Westerly, R. I., March 11, 1916, Benedict Crandall, in the eighty-eighth year of his age.

He was the son of Thier J. and Lucy Nye Crandall and was born in the town of Westerly, July 21, 1828, and there professed faith in Jesus Christ as his Savior, and was baptized the same before the world being baptized and uniting with the First Westerly Seventh Day (Continued on next page)
I have taken my good deeds and bad deeds, and thrown them together into a heap, and fled from them both to Christ, and in him I have peace.—David Dickson.
The Board of Directors of the American Sabbath Tract Society is asking the churches of the Seventh Day Baptist Denomination to unite in celebrating the last Sabbath in May of this year by turning all the services of the churches of that week into a grand rally for the Sabbath.

May 27, 1916

SABBATH RALLY DAY
for Seventh Day Baptists

The Sabbath merits our earnest and loyal and best support. Let us emphasize its value and its importance to us and to the world by entering enthusiastically into this united effort.

Outline programs that can be adapted to each community will soon be published in the Sabbath Recorder. Watch for them. Printed copies in leaflet form will be sent on request to the churches in sufficient quantities to supply each person.

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For, lo, the winter is past, the rain is over and gone: the flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.


Thou visitest the earth, and waterest it: thou greatly enrichtest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the fitches thereof abundantly; thou setttest the furrows thereof: thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy path drop fatness.—Psalm 65: 1-3.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.—Isaiah 61: 11.