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SABBATH RECORDER  ::  PLAINFIELD, NEW JERSEY
Our Seminary

The new catalog of Alfred Theological Seminary is at hand. It contains 30 pages of historical notes and information regarding the Seminary and its work. A good picture of Rev. Lewis Alexander Platts with a brief life sketch appears on the first two pages. On page 8 begins a historical sketch showing the steps by which the present Seminary was secured as a school with a separate faculty, and endowments of its own, instead of being a department of the University.

Aside from the usual theological studies pursued when the old boys were young, we notice several additions to the courses which are most appropriate and needful in these days. Among these may be mentioned "Industrial Problems," including economics and other questions of industrial society; "Rural Sociology," including problems of village and country life; the home, the church, the school, and the farm: "Religious Pedagogy," including questions that have to do with the teaching work of the church; "General Agriculture," a course to teach up-to-date methods in farming and in the arts of the dairy; "Diagnosis and Treatment of Backward and Feeble-minded Children," having to do with the education of the subnormal child: "Contemporary Social Problems," and topics on "Religious Education," designed to prepare young men and women for religious and social-service leadership in church and community. All these and more are now found in the courses of study. Just to read them makes one wish he could go to school again.

The Seminary makes no charge for tuition. It is supported by gifts from the people, and from the income of permanent funds. The endowments are not yet sufficient to furnish a living income for the school. Our people should see to it that the permanent funds of Alfred Theological Seminary are increased until the income shall be sufficient to meet the demands.

The Treasurer's Letter

Have you seen the good letter sent by Frank J. Hubbard, treasurer of the Tract Society, to the treasurers of all the churches? It was written, in accordance with a recommendation by the Conference Board of Finance sent out some months ago, just to keep you informed as to the amount each church has paid on its budget apportionment made at Conference, and also to advise the churches as to the amount still due if they are to bear their part in the denominational burdens. It is hoped that in this way the churches may better understand the situation and that each one will gladly do its full share. If you have not seen or heard this letter, you should call on your church treasurer and learn all about it. You will like the spirit in which it is written, and we trust you will gladly respond.

What About the Associations?

A personal letter is at hand from Brother Johanson, of Battle Creek, Mich., moderator of the Northwestern Association, asking for advice regarding the time for holding the next associations and for data regarding the matter. We give herewith all the data we have at hand. So far as we can learn, the Western Association was the first one to take official action upon the question of changing from autumn to spring. On page 5 of their minutes of last fall, a petition was presented to this association by the delegate from the Northwestern Association, recommending that the associations begin with the Southeastern in early May, the others following one week apart. The matter was referred to a special committee, which reported in favor of beginning with the Southeastern on Sixth Day before the first Sabbath in June, the Eastern to follow, and so on around to the Northwestern, leaving the Southwestern to hold its sessions when most convenient for its churches. This,
Memorial Services

Rev. L. E. Livermore

In the SABBATH RECORDER, January 24, appeared the copy of a telegram announcing the death of our lifelong friend, Rev. Leander E. Livermore, at his winter home in Kissimmee, Fla. For nearly a half-century previous to 1904, Brother Livermore was identified with the general and pastoral work of the denomination, and was well known in most of our churches. In this issue our readers will find a sketch of his life, prepared by himself, with a brief introductory by Mrs. Livermore. In a personal letter to the editor Mrs. Livermore writes: "Nearly all I am sending you Mr. Livermore requested published in the SABBATH RECORDER. My heart is so pained it has been very hard to carry out his request this far."

On Sabbath, February 5, appropriate memorial services were held in his old church in New Market, N. J., of which he had been the beloved pastor for three different times, and of which he and his wife were members at the time of his death. The timely arrival of this life sketch will obviate the necessity of publishing in full, as we intended, the papers and addresses given at the time, which, if published would cause many repetitions.

After the usual introductory services, in which was read a comforting lesson from John's wonderful fourteenth chapter, Mrs. Myra E. Dunham read the following letter from Mrs. Livermore:

To the Seventh Day Baptist Church, New Market, N. J.

DEAR PASTOR AND PEOPLE:
The doors of your church open on this "day of all the days of your salvation." The old bell has often called this people together, for sermon, prayer and praise, but you come now, as never before, to mingle your loving tears in a cup of memory to the one who has been thine pastor, and ever one who prayed for you.

I am called, as his sorrowing companion, to tell you of some of his ripening days. A little later, when I can command my strength, I am to offer, at his request, a sketch of his life for the Recorder, written by himself, as he felt the call, "Come up now not far away.

He loved you all. We loved our field with you, but ill health, on the part of both, regarded the work we longed to accomplish. He never faltered from our Christian service. He was then too active and his heart too willing for his strength. I am glad I could be with him, and among you, the last of his pastorate. It was a source of pleasure to know you and feel we were working together for our Master, and a deep regret when we were necessitated to leave you.

But you could not have our thought, our love and prayers. You have ever been our dear people! And now, while he can no more remember you, I hoped to meet you all in the "beautiful world on high," as he pointedly expressed.

Of his failing health you were all aware, and almost steadily the cogs of life broke away from him. I felt I was favored among women to have such a devoted husband. True to home interest—true to his friends—true to God. There was a radiation from his life that made all happier for having known him, and more anxious to live nobler and better.

Twenty-two years we have been hand in hand, descending the slope of life: and while our path has had bars of shadow with the sun, we came to pass at evening time that it was light. Steadily the grain has ripened, and he was ready for the harvest.

It may not be out of place to say, here how longed to see you all once more. We repeatedly planned to come among you, but ill health has chilled us off, and for seven years we have flown, as he said, "with the birds," north and south, unable to carry out our cherished plan.

He has been so patient during his affliction and the least was his almost entire deafness. He continued to pray that his hearing might be restored. I said, "Do you really expect your prayers will be answered?" He answered, "Yes! don't you?" I answered, "Yes you have so much faith, I expect it"; and lo! for long weeks he would send us a written report of what we had said in committee. "According to your wishes, I take you into my heart." What can I say more of him? He knew in Whom he hoped, and he had faith in His Word. He never doubted. He was brave and cheerful—ever emulating the example of his Father's heart.

The Bible and the SABBATH RECORDER were his favorite reading. Although he suffered, he never complained. Stranger's were drawn to him by the "silken cord" of love, and one would almost have supposed he was among his own Northern friends. Tender farewells—glistening tears—gentle pressure and the loving sympathy, all told he made friends.

But—we must draw to a close. He retained his reason until about two hours before he went home, "I am weary; let me rest," he repeated, "The Lord is my shepherd, and I shall not want," of the 23rd chapter of John, Friday afternoon, and Sabbath morning, at 9:45 o'clock, January 22, 1916, he entered "into the joy of the Lord." In my deep sorrow and departing strength of body, I have tried to tell you, in outline, what I past you. He was beautiful in his repose—so peaceful, and you could almost imagine he would love to say to us, "Be ye also ready, and ye shall stand as an hour as ye think not the Son of man cometh." Pray for me, O our people, that I may look up and adore Him who lent the treasure he has recalled.

EILEEN C. WILLIAMS LIVERMORE

"Mossy Nook," 118 South Vernon Ave., Kissimmee, Fla.

Then followed a sketch of his life by Mr. James R. Dunham. After giving a brief biographical sketch from such data as he could find, Mr. Dunham said:

Mr. Livermore was a man of genial disposition and a rare combination of the fundamental principles of Christianity with clear and deep conviction, while he bore a broad and liberal spirit towards other toes. Consequently he was popular among all classes of people, and especially as a pastor. During his residence in Kissimmee he was in an impaired state of health, including deficiency in hearing, that he was not a regular attendant at church services, but when he could attend and hear he was exceptionally appreciative and responsive.

Mr. Livermore was uniformly cheerful and patient in his afflictions, and met his death with faith and hope. His decided desire for such restoration to health that he might continue in Christian labor, but expressed his equal readiness to endure in retirement, or pass to his future home, never seeming to think of anything but triumph and bliss.

Deacon Charles E. Rogers followed Brother Dunham, speaking briefly of Brother Livermore's relations with the New Market Church. He spoke of his early acquaintance with him as pastor here, and mentioned the following characteristics that made Brother Livermore an "idea pastor." He was "true to pastoral ways in the homes of the communities, the best parsonage, tactful presentation of the gospel, distinct, forceful, and logical preaching, and loyalty to his own church and people.

The fact that this church called Brother Livermore to be its pastor at three different times is itself a high tribute to his character and ability as a minister of the gospel. The pastors and people of neighboring churches loved and respected him, and gave him a cordial welcome to their pulpits.

His three terms as pastor here resulted in an addition—to the membership of 87 persons, of whom 46 came in by baptism. OK this total number, 26 are still on the church roll.

As Deacon Rogers closed, Pastor Polan asked those in the audience baptized by Brother Livermore to arise, and twelve persons responded.

The Sabbath school was omitted in order to give opportunity for personal testimonies, monies and reminiscences. Several persons spoke of their love for Brother Livermore and told how he came into their lives for good. Four members of the Grand Army of the Republic were there.
from Plainfield, and two of them spoke of his work and influence as chaplain of their post. One of them had marched with Brother Livermore in a Grand Army parade in Kissimmee, Fla. This part of the services was particularly interesting.

Brother Livermore’s Relation to the Denomination

The editor was asked to speak at the memorial service on Brother Livermore’s relation to the denomination. Much that was said of his teaching work before and after the war, of his service in the army, and of his various pastorates, appears in the life sketch that follows; so no mention need be made of these matters here.

The files of the Sabbath Recorder for 1864 and 1865 contain some interesting articles from his pen while he was in the army. It seems that an article had appeared in the Recorder, in which the writer expressed great fears lest our boys in the army should lose their interest in the Sabbath and drift away. Brother Livermore’s reply to this article was characteristic of the man. His expressions of loyalty to the Sabbath, and his reference to the Sabbath-keeping boys who were with him on their devotions in prayer meetings and their integrity as to the religion of their fathers must have cheered the anxious ones in the Northern homes, whose boys were at the front.

In one article he gave a most graphic description of “An Execution—Al-important,” to which he tells how President Lincoln’s re-prieve saved two soldiers from execution. His picture of the assembled throngs, of the condemned men, of the preparations for execution, the men standing by their coffins while their hands were being pinioned, and of the arrival just in the nick of time of a messenger who had exhausted one horse and taken another to reach the field in time to save the men, was most vivid.

Brother Livermore was for many years a familiar figure in our annual gatherings, and was identified with several phases of our denominational work. The Sabbath-school department, missions, Tract Society interests, the Memorial Board, and the cause of education received much help and wise counsel from him. He was an all-round man who could easily adapt himself to many lines of work and make his usefulness felt.

On our return, in 1892, I believe, as delegate to the associations, he in company with Dean Main entered in volunteer mission work, visiting North Carolina and assisting in the ordination of Brother D. N. Newton to the gospel ministry. On the same trip they reorganized the Attalla Church and ordained Brother R. S. Wilson. They also visited Shephardville, Ky., on that trip, to encourage the little flock there. This is only one instance of many to be found recorded in our denominational files, showing his activity in missionary matters and his readiness to help in any cause where he was called.

From 1888 to 1896 he was a director of the American Sabbath Tract Society and was one of its vice presidents for five years. Twice he served this society as corresponding secretary, making four years of this service in all, and during 1881-1883 he was the recording secretary. He was editor of the Sabbath Recorder from February 3, 1893, to March 1, 1898. In his first editorial he expressed his own sense of snellness for the work which the board had called him, and spoke of his confidence in the members of the board with whom he had been intimately associated for twelve years. In taking up the work laid down by Dr. Platts, he wrote tenderly of the friendship between that brother and himself for twenty-five years.

Brother Livermore was then pastor of the New Market Church, but it became necessary for him to move to Alfred, N. Y., where the publishing house was then located. This he did in April, 1893.

In an editorial of April 13 he wrote:

Death is as natural as life. We are born to die. What is your life? It is even a vapor, that passeth away. It is the Christian’s great privilege, as well as duty, to make all his plans and purposes in life according to the well-known fact of life’s fleeting nature. All business arrangements should be made so that they are not already done. Be wise, plan for eternity, and then you will be happier in time.

Little did he know, when he wrote this, that in a few days his death was to enter his own home.

The two weeks following were occupied in packing and moving. In the Recorder of April 27, under Home News, was this paragraph from the church at New Market:

We are now left without a pastor. We have been asked to contribute our pastor for the general good, and we consented because we had to. We realize that our loss is the greater gain of the denomination. He has been with us nearly twelve years in the two parishes. Just before he left he baptized three young people.

The next item of Home News, from Alfred, told of his cordial welcome there. But before they were fairly settled Mrs. Livermore became seriously ill, and on May 6 they closed their home and hastened to New York, where she was placed in a hospital. A critical operation was successfully performed and she seemed to be doing so well that Brother Livermore came to New Market to spend the Sabbath. In a few hours a telegram called him back to her bedside, where he found her eyes closed in death. In his grief he brought her remains to his “dear old church,” and flowers and tears from his griefing friends helped him lay her body beside that of her daughter, who had been called home a little more than a year before.

Two weeks later his first editorial contained these words from Beecher: “God washes the eyes by tears until they can behold the invisible land where tears shall come no more... God teaches us, while yet our sorrow is wet, to follow on and find our dear ones in heaven.”

On February 28, 1898, five years later, his resignation as editor was offered to the Tract Board and reluctantly accepted. His health was such that rest seemed imperative. Aside from this reason for his going, he felt that it was best in view of the financial condition of the Board. It would have one salary less to pay, and the corresponding secretary, Dr. A. H. Lewis, could now take the editorship. These things seemed right for him to lay down his pen, and as he said, “rest for an indefinite time.”

His wife, Mrs. Ellen C. Williams, daughter of Hon. and Mrs. Nathaniel B. Williams of Lebanon, Conn., survives him after twenty-two years of happy married life. She has been a faithful and loving companion and helper of our brother during his declining years, and she has the heartfelt sympathy of this people. May the God of all comfort be her help and stay.

Reminiscences

My intimate acquaintance with Brother Livermore began at the Eastern Association in Berlin, N. Y. It was on a beautiful May morning. He invited me to walk with him, and as we strolled out into the country he bared over the sorrow that had overshadowed his life and of which he makes mention in his life sketch. My heart was touched with the open frankness and genuine sincerity of a suffering brother, and from that day on he held a warm place in my affections.

In 1876, when Conference was at Walworth, Wis., and while he was pastor there, a half dozen of “the boys” agreed to write to one another twice every year and send the letters in one volume, in one budget, to each in turn. Rev. David H. Davis was one of this company, and after he went to China, it was his part to start the budget in January and July each year, and to receive and hold all the letters after they had gone the rounds. It was not my privilege to be present at Walworth when this plan for regular writing was formed, but the boys invited me to join, and I was glad to do so.

For thirty-eight years we kept up this correspondence. Every six months during that time letters came to me from Brother Livermore and the other boys, and they in turn received one from me. Now the boys are all gone but one—Humphrey, Crandall, Whitford, Davis, Platts, and Livermore, three of them within a year—and I alone am left of the first company. As the boys dropped away, one by one, until three had gone, we added Sherman, Rogers, and Wheeler to take their places. Of these only Wheeler is left, now in his eighties, in his home in Appleton, Colo. A glance through Recorder files today makes us old boys feel almost alone.

Entered Into “Rest”

Rev. Leander Elliott Livermore, Sabbath Day, January 22, 1916, at 9:25 a. m., at his winter home, “Mossy Nook,” 177 South Vernon Avenue, Kissimmee, Fla., passed beyond “the sighing and the weeping,” to his reward. He was loved and loved, and above all, his best affections were on his heavenly Father. He loved to live to serve him.

His home seemed to be the spot where the sun lingered latest. Earth can never
heal the wound inflicted on his nearest and dearest. The heavenly meeting can alone assuage the grief.

E. C. W.

A Belated Letter
Rev. H. L. Polan,
Dunellen, N. J.

My Dear Brother: It was my purpose to write to you promptly, but sickness and other things beyond my control prevented. Perhaps this may not be too late. It can hardly be said that Mr. Livermore and I were intimately acquainted; but we were friends, and met frequently at public gatherings of one kind or another. What I have to say here is based upon impressions concerning him after we became acquaintances and friends.

He was loyal to his own convictions of truth and duty; and loyal to the denomina
tion that he served so well. Of this he was broad-minded, sympathetic, charitable, and free from narrow sectarianism.

He was most genial, cordial, warm-hearted, hospitable, appreciative of others, and one who made many friends, on this account.

He seems to me to have been free from prejudices; that is, he was fair-minded towards others. The belief that most people, down deep in their hearts, really mean to be and do right.

Such a man is qualified for leadership among men, because he goes into the battle of life cheerfully and hopefully, confident that in God's good world the true and the good will ultimately triumph.

He was versatile, capable of being efficient in more ways than one. However, although he utilized his talents, he did not uselessly scatter his energies; but was eminently practical, a man of affairs.

He was public-spirited; the big world of physical, moral, and mental action was not so big as to get beyond the belief that most people, down deep in their hearts, really mean to be and do right.

Such a man is qualified for leadership among men, because he goes into the battle of life cheerfully and hopefully, confident that in God's good world the true and the good will ultimately triumph.

When about ten years of age, he began to develop a love for study, much to the delight of his parents and teachers. He very soon began to excel in study, and was now as ambitious to be first in his classes as he had theretofore been, in feats of running, jumping, fencing, boxing, etc. His brother—older by seven years—was away from home, either studying or teaching; school, so much that from this time on he was not a companion, or aid, to any great extent. His sister, Arminda Lois, older by three years, was quite scholarly and a constant guide and help to her aspiring brother.

In the month of September, 1853, his parents decided to send him to Alfred to school, at Alfred Academy, now Alfred University. Here he attended one term, when he was invited to teach a difficult school, during the winter, in the town of Genesee, N. Y.

The previous winter there had been three different teachers employed to teach a three months' school. Young Livermore, fully understanding the situation, enjoyed to undertake the work for which he was to receive $16 per month and his board. He was, however, to be obtained by the delightful experience of “boarding around.”

He taught the same school three months, conquering all difficulties of his long-coming much attached to all of his pupils.

The following winter, the trustees, learning of his remarkable success in handling difficult boys who always made a practice of annoying and finally “putting out” the teacher, came to him and offered him $25 per month to teach their school, at the same time cautioning him that he would find much trouble with some of the “large and ugly boys.”

Here he was again successful. He had to use somewhat severe measures in one or two instances, but his courage was equal to the emergency.

The following spring, 1855, having quite a desire to see more of the world, and being encouraged in this desire by his brother, P. E. Livermore, who had been living some years in Wisconsin and Western States, and who was home on a visit, it was finally arranged that they should go to the headwaters of the Allegheny River. Of this we wrote, as raftmen, and on rafts of lumber made up on the way Westward. Accordingly—on the tenth of April, 1855, they shipped on board a raft for Cincinnati, Ohio, receiving for the trip $30 each. They had the joy of the journey (or rather “voyage”) on account of high water, being compelled at one time to “tie up” at Red Bank, Pa., for nine days. These nine days, however, were quite well employed in sight-seeing.

Especially interesting and instructive were their visits to the coal and iron mines of western Pennsylvania.

After one month from the time of their starting, they landed in Cincinnati one bright and lovely morning in May. By railroad, after a day and a half spent in the city, they started for Milton, Wis. Arriving at Indianapolis, they were obliged to remain over Sunday. Here they visited churches, an armory or institute for the blind, and other points of interest. Arriving in Wisconsin our ambitious boy found a hearty welcome in the family of a minister, Rev. Stillman Coon, who was formerly pastor of the Independent Church.

Here he was invited to make his home as long as he wished.

He worked for the minister, who had a small farm near the summer with a view to entering the theological seminary—now Milton College—in the fall. Here he studied another term and then taught school in a district near Mr. Coon's during the winter.

In March 1856, his school term was completed; and he returned to his home, in New York State, much to the joy of his parents and friends. He worked for his father that summer and again entered school, at Alfred, in the fall of 1857, and again teaching in the winter, at his own home school, in Independence.

Returning to Alfred in the spring of 1857, he remained through the term, that fall, when he was solicited to teach a district school, at Petersburg, N. Y., about two miles east from Troy.

Having taken a special course in penmanship, he taught several writing schools, that fall, before going to Petersburg. This school was wonderfully successful.

In the spring of 1858, it was deemed best to erect another building to accommodate the school, “Parsons Livermore,” as he was now called, giving $50 toward the new building.

In the fall of 1858, he secured a teacher in art, Miss Lauratta Maxson, of Genesea,
On the eighth of July of that year, he was ordained to the work of the gospel ministry by a council called by the church in Genesee, N. Y., his childhood's home. He at once removed to Mystic, Conn., where he had already engaged to become minister of the Greenmanville Church. Here he labored until 1866.

His married life grew uncongenial and unhappy—followed, on his part, by an indiscrimate correspondence, not intending wrong. After due consideration, with infirm friends and able legal advice, he decided not to oppose the divorce, then sought, but let it "pass default," inasmuch as this uncongenial relation was likely to prove a continual embarrassment and to hinder his usefulness, at the best.

Accordingly, after a trial by the church, resulting in a censure for the correspondence and a subsequent restoration to confidence and fellowship, the application for a divorce went before the circuit judge of New London County, Connecticut, and the decree was granted in February, 1868.

In the autumn before this, Mr. Livermore had been elected principal of the DeRuyter Seminary, Madison County, New York. However, he promptly tendered his resignation to the trustees of the DeRuyter Academy after the foregoing occurrence.

After duly considering the case, and being advised by several influential brethren, who were thoroughly conversant with the occasion for the trouble, not to accept the resignation, the trustees were nearly unanimous in the fifth of September, to do to him as their principal.

Accordingly, in March, 1869, he entered upon his duties as principal, which position he filled, with entire acceptance of the people and the enthusiastic support of the students, until July, 1871.

On the second of December, 1868, he was married to Arlouine E. Coon, of DeRuyter, N. Y., who was at that time, and had been for several years, the teacher of instrumental music in that academy.

It was on the fourth of August, 1866, that during his first marriage, his first daughter, Alice Leanna, was born, and when she was eighteen she became a member of her father's family again. The second home was a happy one.

In 1871, it was generally agreed that the cause of education would be better served, in DeRuyter, by changing the nature of the school, from an academy to a graded school, and Mr. Livermore and his associates teachers used their influence to bring about this change.

In the meantime, Mr. Livermore and his father-in-law, Deacon Arza Coon, had decided to remove to Albion, Wis. where they had purchased a home. Mr. Livermore had been called to a pastorate at a church at Walworth, Wis., and the principalship of the Big Foot Academy at the same place. In August of that year, they removed West, and the first of September Mr. Livermore entered upon his labors both as principal and pastor. In this capacity he labored with marked success for four years, then resigning his position as principal, in order that he might pursue theological studies.

In the fall of 1875, he entered the Baptist Union Theological Seminary of Chicago, -75 miles distant —Monday mornings and returning Friday afternoon of each week.

On the twenty-seventh of November, 1871, there was born to them a daughter, Louisa. She was a bright and attractive child, and the source of much comfort to her doting parents.

In the fall of 1876, Mr. Livermore received a call to the pastorate of the New Market Seventh Day Baptist Church, in New Jersey. This call was declined. Six months later it was renewed, and after much prayerful consideration it was ratified, and they removed to New Market, N. J., and entered upon his labors there the first of April, 1877.

Here they remained until 1883. In the meantime Mr. Livermore completed his theological course in Union Theological Seminary, New York City, graduating in the spring of 1879.

In August, 1883, having received a call to become financial agent of Alfred University, he removed to that city, Alfred, N. Y. [now called Alfred]. Here he labored in the interests of the University, especially in securing endowment funds and patronage. After two years spent in this capacity, in the fall of 1885, he bought the Alfred Sun, a local weekly paper, and connecting it more closely with the University, he continued as editor and pro-
prietor two years. During this time the subscription list was doubled. In the fall of 1889 he sold his interest in the Sun to his sin-in-law, W. H. Satterlee, who had married his daughter, Alice, the previous June. In January of 1890 he receiving a call to return to the pastorate of the New Market Church, he returned, after an absence of four years and four months, and resumed his pastoral charge. On this field he labored with much satisfaction and evidently with much good to the society and community.

On the fourteenth of February, 1892, his daughter Corinne, then in her twenty-first year, was stricken with diptheria, and ten days after on the Saturday, March 3, 1892, she died. Having received a very pressing call to the editorship of the Sabbath Recorder, he finally accepted the position and commenced his labors in February, 1893, but did not come to Alfred until the location of the publishing house, until April 17, 1893.

On the sixth day of May, he returned with his wife to New York, where she was to have a cancer removed, at the private hospital of Dr. Daniel Lewis, 151 Sixth-first Street. This operation was skillfully performed, on the eighth day of May, at four o'clock in the morning, she sank, quietly and peacefully, into the arms of her Savior and into her heavenly rest. She was buried from their old church, in New Market, on the sixth day of May, and her body lies at rest in the beautiful Hillside Cemetery of Plainfield, N. J., a granite monument now stands to tell the story, marked on the west side. —

Anna Corinne, daughter of Rev. L. E. and A. A. Livermore, Nov. 27, 1871—Feb. 24, 1892.

On the east side,—


The north and south sides of the silent historian await the sculptor's chisel.

On the twelfth of June, 1894, L. E. Livermore was married in Lebanon, Conn., by Rev. William S. Palmer, D. D., to Miss Ellen Cornelia Williams, daughter of Hon. Nathaniel B. Williams. About three hundred guests were present, and the ceremony took place on the lawn of her paternal mansion, known as "Beulah," having been the birthplace of Gen. William Alfred Buckingham of Civil War time.

After their marriage they settled in Alfred, N. Y., and Mr. Livermore continued his work as editor of the Sabbath Recorder.

In the fall of 1894, following out the instructions of General Conference, the Executive Board of the American Sabbath tract Society adopted the publishing interests of Alfred, N. Y., to Plainfield, N. J., and the latter part of December of that year such removal was completed. Mr. Livermore continued his work as editor until, admonished by indications of failing health, he was induced to offer his resignation, to take effect the first of March, 1898. He then removed to Lebanon, Conn., hoping to engage in less conning work. He engaged for a time in a life insurance agency, for the Mutual Life of New York, and subsequently changed to an agency in New York Life.

In the fall of 1898, at the solicitation of some of the friends of education, he opened a select school in Lebanon, Conn., and for six months conducted a school, but this proved too confining and tiring to Alfred ready too much worn energies, and he was again compelled to change his vocation.

In the spring of 1899, he entered into an engagement with the trustees of Alfred University as field secretary, traveling and soliciting funds. He visited nearly all the churches in the Eastern and Central associations, working in this capacity most of the time for a year.

In the fall of 1900, he received a call from the Seventh Day Baptist Church of New Market, N. J., to return and become their pastor for the third time. This call was finally accepted, and he removed to New Jersey, commencing his third term on October 25, 1900.

He here remained for nearly four years, when, partly on account of his own failing health, and partly because his continued illness of his wife, they decided, again to resign and retire from active ministry. Accordingly a three months' notice was given by his resignation, to take effect the first of September, 1904, when he and his family again took up their residence in the good old town of Lebanon, Conn., occupying the same home, at "Mossynook" near which they left when they removed to New York.

To this he added: "Here we are, at length, where God willing, we hope to live until our earthly pilgrimage is ended, when we will gladly exchange our present pleasant earthly home, for the mansion we are assured is prepared for those who love His appearing."

It is a self-evident fact that he intended to round out his years in Lebanon, but the illness of Mr. Livermore's adopted daughter, Florence Ely, necessitated change of climate.

In the autumn of 1909, he came to Kansas, Fla., with her, leaving her for the winter. Returning home, and again South every winter, returning in the spring to Lebanon. He enjoyed the climate and his life was prolonged by the change. He attended church as long as he was able, and scattered seed on every hand for the Master. Wherever he was, he had an environment of friends, as the loving words, kind acts, all proved. For three months prior to his Home-going, he and his wife had occupied "Mossynook," near their daughter, now Mrs. E. G. Vans Agnew. The Word grew precious to him—he was often in prayer for those he knew, and that he might be willing to respond when the call came. "Come up higher."

He was fully ripened, and the sad memories have a hint of eternal glory about them. It seems all at last, but his mind was clear until a little before he left for the "Joy Beyond." Over and over blessed assurances were left—for "Memory to bless as she wanders back." The Gate that opened out of life was the Gate that opened for him. Three pastors officiated at his funeral and the sweet songs he loved echoed through "Mossynook," and our throbbing hearts knew neither to weep nor refrain.

"At Rest."—nestled among the bloom.

* * *

He was serenely beautiful in his last repose, and he seemed to express even in death, "There is rest beyond." He is laid in Southern soil, where the pennants of moss wave in the breeze, and the mocking bird sings early and late.

He is to be removed to Mr. Williams' family lot later on, precluded, now, by a storm in Northern winter.

His was a beautiful life, and we would linger in its influence.

He hoped to meet all of his dear ones in that Beautiful World on high."
SABBATH REFORM

What is Going On at Albany, N. Y.

REV. EDWIN SHAW

The following paragraphs from The Reform Bulletin will give those who are interested in understanding the legislation a view of what is going on at Albany. It is an all of the State legislative this winter. You will notice that the bills mentioned are to modify the present Sunday laws, and that they are being opposed by the Bulletin. Notice also the argument about "class legislation," and the present day, of rest, the body New York State.

He argued the importance of a uniform day of year, and keep open until midnight on Sunday. Rev. O. R. Miller was the first speaker in opposition to this bill. He argued that it was unnecessary, as it is done to his predecessor, assigning the other.

And fear this bill will be reported out of the Assembly. Historical Sketch of Milton Academy 1854-1867

PROFESSOR ALBERT WHITFORD


(Concluded)

The terms of Mr. Whitford's engagement as principal of the academy were the same as those of Principal Spencer: he received from the academy his salary from its tuition fees and to be responsible for all the incident and accidental expenses. However, the trustees usually gave to him one half of the income of the State Normal School Fund, as they had done to his predecessor, assigning the other half to Goodrich and Davis in payment for the loan made by them to the academy at the time of the erection of the Academy Hall.

The Board of Normal School Regents, after 1865, ceased to apportion any income of the State Normal School Fund to the normal departments of academies, reserving such income for the benefit of the state normal schools.

Mr. Whitford, entering upon his duties as principal of the academy in September, 1858, retained, as teachers, his brother Albert and his wife, the former as teacher of Latin and assistant teacher of mathematics, the latter as teacher of English; Miss Florä E. Hawley, who in that year became the wife of Dr. D. J. Macmillan, who was the only one who appeared against this bill. He opposed any bill to weaken our present day-of-rest law. That law ought to be strengthened rather than weakened.

Assemblyman Mackel, and Howard Hundy, manager of a store of the Ayer & McKinnon Company, argued strongly for the report out of this bill.

Hearing on bill to weaken day-of-rest law

Last Tuesday afternoon the hearing before the Assembly Committee on Labor and Industry on Assemblyman Mackel's bill, No. 44, to exempt from the workings of the day-of-rest law employees in dairies, creameries, milk conveyors, and to extend the hours for which they are employed.

The present law except from the workings of that law employees in factories where not over seven persons are employed. Rev. O. R. Miller was the only one who appeared against this bill. He opposed any bill to weaken our present day-of-rest law. That law ought to be strengthened rather than weakened.

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The north side of Academy Street and converted it into a gentleman's dormitory, three stories high, containing eighteen rooms, at a cost when finished, with chairs, tables, and bedsteads, of fully $2,200. For a few years the hall was mostly filled and re-
warded the purchasers with good interest. They finally sold the property to the board of trustees of the college, at about two thirds of its cost, and the board in turn has recently sold it for private use for $550, a sum about one half of its actual value. Whatever pecuniary loss the students suffered from its purchase is fully satisfied by its usefulness as a dor-
mitory and a gymnasium.

The total number of the students en-
rolled in Milton Academy during the Civil War diminished from 344 to 202 a year, and was increased at its close to 420. The loss was mainly due to the enlistment of the males of legal age in the army of the United States. The school had its proper number of female students and about half that number of males.

At this time the faculty consisted of Principal Whitford, his brother, and their 
wives; Nathan C. Twining, a graduate of the University of Wisconsin in 1861, a teacher of mathematics in the academy and college for seven years, a principal of high schools in Wisconsin, Illinois, and California, and professor in many colleges and academies; Miss A. Miranda Fenner, teacher of one year of Ger-
man and instrumental music.

There was added, in 1863, Edward Sear-
ing, a teacher of Latin and French. He was a graduate of the University of Min-
gnesota in 1858. In the academy and professor in the college until 1880, ex-
ccepting the four years from 1874 to 1878, during which time he was Superintendent of Public Instruction in the State of Wis-
cconsin. In 1866, he accepted the presi-
dency of the state normal school at Man-
kato, Minn., a position that he filled until his death. In these years, also, Miss Eliza Saunders was employed as teacher of Eng-
lish and penmanship in the dormitory. She was a graduate of the academy in 1863, taught later in the public schools of Chi-
icago, and became afterwards the wife of William Johnston, of Oak Park, Ill. In this year also Miss Alicia F. Wells became the teacher of instrumental music. In 1865, Miss A. Miranda Fenner became pre-
ceptress of the dormitory and teacher of English, and Miss Mary F. Bailey teacher of German. Both continued their serv-
ices in their respective departments of in-
struction, the former until 1886, the latter until 1873. They were graduates of Al-
fred University.

The students who were also teachers of one or more classes during the Civil War, besides A. Herbert Lewis and Miss Emily C. Wyman, mentioned before, were Miss Almina L. Emerson, teacher of French, and Mrs. Alida A. Platt. The latter had en-
tered Milton Academy as a student at its opening in 1855, and had been a student in the school for most of the years between that date and his graduation in the clas-
sical course of the academy in 1864. He also graduated from Alfred University in 1866 and Union Theological Seminary three years later. He was a pastor of churches in New Jersey, Rhode Island, New York, and Wisconsin; for about a dozen years editor of the SABBATH Re-
cord; and for nearly thirty years record-
ing secretary of the Seventh Day Baptist General Conference. He married Miss Emma A. Telt, in later years a teacher in the academy, and a graduate of Milton Academy in 1864, on the day of their grad-
uation.

A few of the students in the academy in the years 1861-67, not mentioned before, and who stand out in other fol-
wows: Jonathan D. Bond, graduate of the college in 1872, teacher and assistant super-
intendent of schools in St. Paul, Minn.; Albert A. Robinson, graduate of the Uni-
versity of Michigan, chief civil engineer in the central railroad of Wisconsin, and vice-president of the Mexican Central Railroad; Jesse B. Thayer, professor of mathematics in the state normal school at River Falls, Wis., a member of the legis-
lature of Wisconsin, and for four years State Superintendent of Public Instruc-
tion; Albert R. Crandall, lieutenant in the 40th Regiment Wisconsin Volunteers, gradu-
ate of the college in 1873, for five years a student at Harvard College, where he es-
sued in geology, zoology, and botany, professor in the State University of Kentucky, at Lex-
ington, assistant in the geological survey of that State, and professor of natural his-
tory in Alfred University and Milton Col-
lege; George R. Peck, captain 31st Regi-
ment Wisconsin Volunteers, chief counsel...
of the Santa Fe Railroad, and later the chief counsel of the Chicago, Milwaukee and St. Paul Railroad. L. Dow Harveys, graduate of the college in 1872, president of the Milwaukee State Normal School, State Superintendent of Public Instruction for four years, and president of the Stout Institute at Menomonie, Wis.; Albert Saliba, physician and lawyer of the 40th Minn.; Arthur V. Greenman, principal of high school in Illinois; Truman W. Saunders, graduate of the classical course of study in the academy, and of Williams College, Massachusetts, teacher in Milton College for three years, and whose untimely death while a practicing lawyer in Milwaukee cut short a promising career of usefulness. W. Burton Morgan, graduate of the college in 1876, physician and professor of Medical College, St. Louis, Mo.; E. Stillman Bailey, graduate of the college in 1873, physician and professor in Hahnemann Medical College, Chicago, Ill.; Mary Jane Haven Irwin, graduate of the college in 1879, teacher of instrumental music; Ize Child Whitmore, graduate of the college in 1871, teacher in Walworth Academy, Wisconsin, and other schools; Ada Ray Cooke, graduate of the college in 1879, teacher in the Milton Normal School: Orren T. Williams, graduate of Lawrence College, Appleton, Wis., judge of the Circuit Court of the State of Wisconsin.

During the Civil War, after the call of President Lincoln, in April, 1861, for volunteers for service in the army of the United States, there were 292 who were or had been students of Milton Academy, that afterwards responded to the call, 42 of whom were killed in battle or died of wounds or disease, and 64 were commissioned officers. Two companies were formed at Milton, one of which, that of H. M. Brewster and other students, was among the first companies of the 40th Regiment, enlisted for one hundred days, commanded by Nathan C. Twining.

In the first year of his principality, Mr. Whitford established three courses of study for students in the academy, called the normal, the classical, and the scientific, each requiring four years for its completion. The normal embraced such studies as were required for a first-grade certificate of teachers in the public schools; the classical consisted mainly of studies in Latin, Greek, and mathematics, sufficient for entrance at the leading colleges of that day; the scientific, substituted, for studies in Latin and Greek, studies in French, German, and higher mathematics, and some other natural sciences. Several of the students graduating from the two latter courses were admitted to the sophomore or junior classes of the University of Wisconsin, Lawrence College, and Alfred University, graduating from these schools after two or three years of additional study.

Principal Whitford, foreseeing that the founding of normal schools in the State of Wisconsin, as well as the introduction of the high school system of schools into the cities and larger villages of the State, would leave but a small demand for private academies, conceived of the plan of obtaining a college charter for Milton Academy. The stockholders of the academy were convinced in taking this forward step, from the fact that a large number of the students of the academy were already pursuing collegiate branches of study, and many of whom would not seek elsewhere the completion of such a course of studies. Accordingly, on application to the legislature of the State, in February, 1867, a charter for Milton College was obtained and was finally accepted by the stockholders, March 13 following.

Any one can find a "military necessity" excuse when he thinks it to his advantage to break a promise, violate a covenant, spurn a treaty. Jeremy Taylor wrote these trenchant words, which the whole world would do well to ponder: "Religiously keep all promises and covenants, though many to the third party from whom you receive you perceive you might have done better; and let not any precedent act of yours be altered by any after accident. Let nothing make you break your promise, unless it be unlawful or impossible."—Exchange.
amptom friends sent food and clothing to them.

"If our fathers could build so well on the
great "American Desert," we surely ought
to build better after it has been conquered!

Whether their pioneer life and wonderful
growth were the result of choice, or force
of circumstances, we have before us the
wisdom of their forefathers. The choice is
ours: either of developing new fields, or
of retiring to the centers where we are
not especially needed!

Yours fraternally

E. B. Saunders.

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

REV. HERMAN O. CLARKE

(Continued)

CHAPTER II

"Well, father, I'll give you an extra kiss
tonight for coming home so early, and
I know you are loaded with ideas about
books and things of interest to me," and
Lorna seated herself by her father's side
in the beautiful stillness in her library.

"I'm interested more in books than in
books, my daughter, and I was thinking of
a poem I saw somewhere. Oh, yes, in
The Golden Link, by L. C. Rogers. I
presume he was looking at his own daughter
when he penned these lines:

Maids are many, maids are merry,
Charming in their tutored locks,
Cheeks as red as is the cherry,
Blessed evenings of the book.

Oft we gaze with wondering vision,
Each with other we compare;
The beat at our formation
Is the maid with nut-brown hair."

"Thank you, father, for the compliment
and sentiment, though you see my hair is
not that color. But better than the poem is
the love I have from a good father." "What did you say your literary society
was doing for the winter?" asked Mr.
Selover.

"We are discussing the question of how
to choose the best in books and papers
and then we shall settle down to a course
of winter evening readings, and each
fortnight talk about what we have read,"
said Lorna.

"Books are companions, Lorna; be care-
ful whom you choose for companions.
When I was a boy, books were more rare
than now and so your choices will be more
difficult than mine were. It will be a mat-
ter, as you have already indicated, of how
to select. Wasting time over trash is
wasting more than money; it is a waste of
brain power and a waste of character.
The reading of trash becomes a disease like
the drinking of wines, and beers, and hard
and morals are involved. Innocent hap-
piness is too often thrown away, and it is
a calamity to spend time on that which
lowers your standard of living and has no
moral to it."

"Well, it tells us that we may
avoid calamities when heaven sends
them, but a calamity we bring on
ourselves has no escape."

"But how may one know a book before
we read it?" asked Lorna.

"Selections, I grant, are far from easy,
and it is not true that we must always
choose for ourselves. The books most ap-
proved by men and women who know
have sound judgment, and books whose
authors have a world-wide reputation for
soundness and morality, these can usually
be safely selected. The most of our world-
offspring are the beautiful books."

I want you to choose poetry, and
many noted novelists have proved
themselves most reliable authors who give
that which inspires and ennobles.

On science, I omit the most of it, it being
so profound. I want poetry, and
books that are most recommended by
the best moral and spiritual critics and men
of our times."

"What do you think about the books of
denominational writers, father?" asked
Lorna.

"It is safe for young people to read very
few of them except from their own
denomination until at least they have a
breadth of vision and keen discrimination
that few youth have. Our Methodist
publication house has a great variety of religious
books that it will be safe for you to read." But our literary society is composed of
several different church connections and
they each will have a book to recommend.
However we do not have to read them,
when suggested," said Lorna.

"By the way, daughter, there is a new
family in town and I saw the daughters
out canvassing the other day for books and
papers. Do you know who they are and
what they are selling or giving away?"

"No, but I heard our pastor warn some
one against receiving their publications.
I suspect that they are Adventists, as he said
something about their always having a book

to give or sell. Who are Adventists, any-
way?"

"Time-sets for the world to come to an
end, and they keep Saturday for Sunday.
They are a class of ignorant Baptists and
ever eat pork or cheese, and all such foolishness. Let them alone. They are,
I hear, unsettling the faith of a good
many people," said her father. How lit-
tle he really knew of such people and
of others who meet the great religious tests of
the day. If he did not realize the curios-
ity he was arousing in his daughter and
son by such a remark:

"But back to our first proposition, the
selection of our literature," said Lorna.
"I heard you say that books afforded
you great entertainment now, and in youth
were guides. I have observed that when
I have a good book I forget the things
that make us trouble and that such books com-
pose various trials and disappointments.
If I can not go to college or university, I
want a large collection of the best books, books that will wear as long
as you live for reference and entertain-
ment, of course. Nortonville was
born in this country. When I studied
Cicero in high school I remember his de-
scribing a room without books as a
body without a soul. One writer says that
he puts 'the poetry and emotional side of lit-
erature as most needed for daily use.' I
hardly look at it that way. But I expect
that we will find our selections so delight-
ful. Borrowing, we may forget many duties for
them in cultivating the mind we may for-
get the body."

"You must not do that, my girl. Never
let the love of literature make physical ex-
ercise idle. Health first for the real
enjoyment of books and papers," said Mr.
Selover. "Those who have no
time for bodily exercise will have to take
time for sickness."

"It is not danger of dwelling too long
continuously on one certain subject?" asked
Lorna.

"There certainly is, and one loses much
of real pleasure by so doing. If I were
to take two or three books on different
subjects. One would be poetry, one a good
I suppose, among the lives gained by many books unfit for youth. versity president help many other girls by her "acquired wis- obtain. I think we d choose what: a girl has lost her health by loss of
ings
qr

I have

I'd like to attend
coll,ege or uni-

I'd choose India or China, I think—

"Say, you two prospective orators, are you not too exclusive here at this picnic? Come, give me a chance, and have a go at some of these
games." It was Mr. Ellington's cousin who broke them off from the interesting conversation. They at once dismissed the subject under consideration and soon were among the jolliest of the crowd.

"May I call some time and have this out with you?" said Mr. Ellington to Lorna. "You have put some new ideas into my head, Miss Selover, and I would be pleased to sit at your feet and learn more. When, please, may I see you again?"

Lorna blushed at this, for as yet she had had no gentlemen callers save intimate church associates on church business. "Why I am sorry I have not had time to accept your offers. I have been kept fully occupied, but there are many, many people who are glad to hear of your work, and some of them are in my own country."

"Certainly, Miss Selover. My father and my grandfather were Presbyterians and why should I change?" replied Mr. El-

"Why not the Methodist ministry? That
tends to be growing fast
days and have you ever looked into
this distinctive doctrines of our church, or
collected the opportunities? My mother was a Presbyterian but changed to the
Methodist faith when she was married to
father. However, it might not make so
difference. Our church government

"We will not discuss that, Miss Selover, but you know that the Presbyterians make great claims to scholarship and our divines are among the greatest. However, the fundamental truths of the gospel are held by both denominations, and may I now ask what are your ambitions as to a profes-
fession? Teaching, I suppose.

"Well, a teacher has a great opportunity for doing good. I am about as undecided as you are between two choices. I lean more to the foreign missionary idea. I don't like that word foreign for the world is the field, but we distinguish them that way," said Miss Lorna.

"And what part of heathendom would you take to subordinate to the King of kings?" he asked.

"I'd choose India or China, I think—"

The birds sing sweeter to me than to any
body else, and I can hear them cheeping to one another in the bushes before they

There is a pathetic little story of a blind
child, told by T. A. Macalaster in an old num-
er of Frank Leslie's: "If I dinna' see—"

and she spoke as if this were a matter of
doubt and she were making a concession
for argument's sake—"there's naebody in
the law in view," said Miss Lorna. "He will
call here next Wednesday afternoon,
so prepare to entertain him in your usual
way and relieve me of the strain." And
she laughed and kissed her mother good
night.

(To be continued)
A Visit to Saddle Mountain Mission

This letter was received by Mrs. Martha Warder, and tells of a visit to the mission where Miss Gertrude Mithoff is at work.

DEAR FRIEND: You have asked me to tell you about my visit to Saddle Mountain Mission, and if I could only express half this visit has meant to me, I should be thankful.

The distance from Ardmore to Saddle Mountain is so short, that in Indiana I might have run over there in four hours; but Oklahoma is a new State and some of the railroads are newer. I left Ardmore December 22, at 11 a.m., and reached Mountain View the next day at 1:30 p.m., traveling over three different railroad lines, on all of which the trains ran so slowly that a man said, "Well, I know the Lord created this railroad." When asked how he knew that, he said, "Genesis 1:24 says that God made the creeping thing."

Mountain View is the nearest railroad station to Saddle Mountain, which is twenty miles away. My guide had written me that Dr. Scott, the evangelist, would arrive on the same train, and that some Indians would meet us, but as the Indians were so timid, I must hunt him up and introduce myself and not expect him to rush over my arrival. I suppose dear little Gertrude thought I would expect the Indian to help me off the train, shake my hand and tell me how glad he was that I came to camp. The next morning, Lusius (interpreter and pastor) announced that he himself would go to Mountain View to meet Dr. Scott and Mrs. Roberts and that he would "treat them right."

When I got off the train, I began looking for a bashful Indian hiding some place, when suddenly I saw Lusius—whom I at once recognized from his photograph—shaking hands with a clergy-looking little man, and asking, "Where is Mrs. Roberts?" Dr. Scott said, "Mrs. Roberts, whom?" when I said, "Is this Lusius?" Lusius then laughed and pointed to the man too welcome-like for anything, and he never got over telling how I knew him at once. He immediately proceeded to treat us right, and took us over to an eating house. He seated Dr. Scott and me at a table, and I waited an hour to come and sit by us, but soon I noticed him eating over at another table with some other Indians. When I rose from the table Lusius called out, "I pay for your dinner." I said, "Then can I pay for your dinner?"

"No," said he.

Then we started on our twenty-mile drive in the "hack," as the Indians call their two-seated spring wagons with cover over all.—Dr. Scott and Lusius in the front seat, and two suit cases and me in the back.

Lusius had a beautiful pair of buckskin horses, which were making their initial trip to Mountain View, and they trotted all the way. It was a beautiful drive and Lusius pointed out everything, telling who lived in such a house and who owned such a piece of land. Every Indian's home had either an arbor or tent in the yard. The Indians' houses were nicer than those of the white people, as most of the poor whites live in two-room shacks.

I asked Lusius how Miss Mithoff was getting along, and he said, "She gets better every hour, and gets deeper into our hearts. We were so uneasy about her last summer when she was at home sick. Indians all prayed for her with their tears."

Those beautiful buckskin horses made the twenty-mile trot, up hill and down hill, in two and one-half hours, and said, "Now you can't expect us to encourage you to walk in the devil's road. The devil has gotten between you. Ke-opt-a has a bad temper. Now get back into the Jesus road."

This couple made up and were happy. A number of the sick Christians who had wandered out of the Jesus road came back at this time, confessed all, and got a "new start," as they call it.

Saturday morning early, an Indian came to our tent and called Gertrude to come quick, there was a drunken Indian, named Gai-ma-saddle, in such a temper, who "acted like A'fart." He was angry because his wife and two grown daughters had been converted and joined the church. Well, all day long those dear Indians treated Gai-ma-saddle with such kindness that he grew much ashamed. He heard the gospel and that night sneaked out of camp to get another drink. He called for more drink, for it seems he had been one of the worst Indians in every way.

Sunday morning, two fine young men came forward, asking for baptism. They were sons-in-law of Gai-ma-saddle. Just after we had gone to our tents for lunch, Lusius rushed in and said, "Miss Mithoff, Gai-ma-saddle just returned and wants to be baptized." Gertrude threw up her hands and said, "Why, Lusius, he is a bad man and was drunk yesterday." But the poor fellow was in tears and cried, "I see no other way to go but to follow my wife and daughters in the Jesus road." He asked for a chance to make a public confession. They had not expected to hold service Sunday afternoon, as there was to be baptism, but at 1:30 the bell rang, and the camp caller went all over the camp, telling the Indians to hurry to church as Gai-ma-saddle, that wicked man, had come into the Jesus road. His con­fession was very high, and he said, "If I had not seen other Indians baptized, I would never have come forward."

 Indians all give gifts to Jesus, with a testimony of thankfulness.

A-want-y brought her offering and was thankful she had prayed for her sick husband and had made him well. Po-dl'ka:wa, thankful because his heart was thirsty and God's word had quenched the thirst.

Blanche Two Hatches cried when she made her offering, and said, "My tears fall because since last Christmas my daughter died; but I am thankful before she died she came into the Jesus road and I know she is in the beautiful home."
Worker's Exchange

North Loup, Neb.

At a recent meeting we voted to send a report of our year's work to the Sabbath Recorder. We enjoy reading what other societies are doing and often get suggestions to use in our society from them.

We have a membership of about forty-five. Several of these live in the country and cannot attend regularly, but all attend when possible. We have had an average attendance of about twenty-five this year. We have been called to mourn the loss of one member, Mrs. Marianne Root. Several of our members are away for the winter now.

At the beginning of last year we divided our society in twelve committees, one for each month. Each month we were to raise some money for the society outside the regular line of work. This proved to be quite a task.

In January two bake sales were held, each on Friday. Each member was asked by the committee to furnish anything to the value of 50 cents. This committee turned over to the society $51.02.

In February there was an oyster supper. No donations were asked, all materials being paid for; $13 was cleared. During March there was considerable sickness, and the March committee was unable to carry out its plan, so it contributed $6 to the society.

In April it was decided to help the September committee in its work.

In May dinners were served to the people who came into town from the country for Decoration Day services. Each member of the society was asked for 25 cents' worth of material. They had $18.95 to their credit.

In June came the dedication of our church and there were so many things going on, the June committee could not find time to get in its plans, so it contributed $6.90 to the society.

In July each lady of the church, not included in the Young Woman's Missionary Society, was asked to give at least one dollar. The July committee was given $90.75.

The August plans miscarried, so socials are being held in the church basement between sunset and 7:30 p.m. each Sabbath evening while the special meetings last, with cafeteria supper in connection.

September with April's help planned and carried out an A. B. C. sale—aprons, bags and caps. The society furnished the material and did the work under the direction of these committees. They also made quilts of comfort and comfort tops of pieces donated, so they had three of each. These committees cleared $20.27.

In October a series of 10 cent chain lots were started, the hostess furnishing pieces, and two quilts were pieced. One was finished and sold; the other they still have. They had $13.85 clear. About this time the small pox broke out and the other committees had to give up their plans. At our regular meetings we have had work, with one exception.

In the spring we decided to collect the melted bell metal, as we found it could be sold to good advantage. We received $14.40 for this.

At the time of the dedication of the church the Men's Brotherhood wanted to have a banquet and asked our ladies if they would do it. This we did and from this we cleared $67.40.

Of moneys expended we have paid: for bell, $16;大概是, $77.16; carpet, $25; oil stove, $10.75; church debt, $50; Lieu-oo Mission, $10; Woman's Board, $35; W. C. Daland, $5; scholarship, $5; for relief work at home, about $10.


corresponding secretary.


Adams Center, N. Y.

The ladies of the Adams Center Church may be rather slow about sending some word to our "family circle," but during the years of depression we have not quite as slow about doing other things.

At our last association our society did not send in any report, because none was called for.

Although all ladies and misses in the church are counted as members of our society, we often wonder where they are at the time of our work meetings, also at the missions. Most of the average attendance at the work meetings was only six. You see our society is not as large as some seem to think it is.

From February till October last, we held twenty-six work meetings. The work was quieting and tiring comforts.

Each year we do some work for our County Orphanage of Watertown, N. Y. The material is sent us, also a pattern of the garment wanted.

We have sent our usual amount of money—$75—to the Woman's Board.

Our society paid for having electric lights placed in the parsonage, and this fall we gave $100 toward the purchase of a furnace for the parsonage. We also gave $50 for church expenses.

That we might meet all our expenses, we held teas, thimbles socials, and in the fall our harvest supper and sale.

For the year 1915, we feel that we have met with a good measure of success, but may the year 1916 see greater things done for our Master and His cause.

secretary.

Feb. 4, 1916.

Rev. Charles S. Macfarland's Visit to The Hague

Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, has just returned from a fraternal visit to the Hague, Berlin, Berne, Paris, and London, where he has been in prayer and conference with representative leaders of the Christian forces of the world in religious work, pure work, religious work in prison camps, and other general interests of the churches, and for the purpose of deepening the relations of fellowship and co-operation between the Christian forces of America and those of each of these countries. He reports a hearty and warm response in all these quarters.

Dr. Macfarland believes that we are as yet greatly uninformted as to the whole situation and that ultimately there will be many misunderstandings to be cleared up. The American churches will have a great opportunity in the period of reconciliation and reconstruction to follow the war.

The one thing which is preparing the way for this is the relief work of America. The Christian work in which American Christianity has taken such a large part, in the prison camps of all countries, the self-sacrificing service of our physicians and Red Cross nurses, as well as the response to the needs in Armenia, Persia, and Belgium with munificent gifts. The work was quieting and tiring comforts.

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Feb. 4, 1916.
The budget for this year is as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>State work</td>
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<tr>
<td>Junior work</td>
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<tr>
<td>College Scholarship</td>
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<tr>
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<tr>
<td>Incidental expenses</td>
<td>$20.00</td>
</tr>
<tr>
<td>Total</td>
<td>$200.00</td>
</tr>
</tbody>
</table>

The budget of work to be accomplished for this year:

1. New converts
2. New Evangelists
3. New church members
4. New members of the Peace Union
5. New Comrades of the Quiet Hour
6. New Ten Legions
7. New Tiens
8. New Life Work Recruits
9. New Societies

This budget is well under way at this time.


**Meeting of the Young People’s Board**

The Young People’s Board met at the home of Miss Carrie Nelson, January 9, 1916, at 1:30 p.m. City Church called to order by President H. N. Jordan, Members present: Carrie Nelson, Zea Zinn, George Thorngate, Rev. H. N. Jordan, Professor L. H. Stringer, C. B. West.

Prayer:

C. B. West appointed Secretary pro tem.

Tenth Legion department reported that more than two hundred letters and enrollments had been sent out and two articles had been written for the Recorder. A bill of one dollar for postcard was presented.

Quiet Hour department reported that five hundred letters had been printed and sent out to the Comrades with the pledge card.

Corresponding Secretary read some encouraging letters from the Salem (W. Va.) and Gentry (Ark.) societies, from Miss Mabel, E. Jordan, Nite, N. Y., and Rev. A. L. Davis, Boulder, Colo.

Voted that the Corresponding Secretary send letters of encouragement to the new societies at Waterford, Conn., New York City, Gentry, Ark., Stone Fort, Ill., and Coudersport, Pa.

Professor L. H. Stringer gave the Treasurer’s report.

Committee on Efficiency reported that they had revised the old Junior Efficiency standards of the United Society and had sent out to the Junior societies a very clear Efficiency chart which is more definite in its apportioning of the rating and is more easily understood.

The Superintendent of the Efficiency department reported that several societies had taken up the Efficiency campaign, She read a letter from Rev. A. L. Davis, Boulder, Colo., which mentioned some very strong work in Efficiency and asked for information regarding credit to be given for a strong Bible-study course which he is giving, and which is credited by the public schools as curriculum work.

Superintendent of Extension department reported that a strong society had been formed at Stoney Brook, by Allison F. Burdick, and an itemized amount of Mr. Burdick’s expenses was given.

The special Minioograph Committee reported that the mimeograph purchased jointly with the other Boards and the College was satisfactory in every respect. Our total bill of $125 was given and the committee discharged.

The Poster Committee presented a copy of the poster, which was the result of their work. The committee was discharged. The posters are for each society, and state our denominational share of the “Campaign for Missions,” and have a space for each society to canvass an individual share.

Committee on Decision Cards reported that the decision cards were made out and a copy in the hands of the printer, and another sent to the Recorder for publication.

Committee to compile special plans for Christian Endeavor Week for Seventh Day Baptist Church Endeavor societies’ reported that a form letter to the societies in regard to Christian Endeavor was ready to be sent out together with a copy of the decision card, and the pamphlet on Christian Endeavor Week by the United Society.

Voted that George Thorngate be a committee to secure five hundred new letterheads and three hundred envelopes with the necessary changes.

A. L. Davis elected Superintendent of the new committee. Church Committee, to stimulate Mission-study classes and give advice concerning courses to be taken up by the societies.

A committee consisting of Rev. H. N. Jordan, chairman, Beulah Greenman, Zena Zinn, and C. B. West was elected for the purpose of making all arrangements for the Young People’s Program at our next General Conference at Salem, W. Va.

Reading of minutes by Secretary pro tem.

Adjourned to meet on February 20, at Professor L. H. Stringer’s, at 1:30 p.m.

**Carroll West, Secretary pro tem.**
Two Seeds

I hid a selfish little thought, To think and think about; I did not know it would be caught, Or even if it was.
But it was like a little seed, And it began to grow.
It grew into a little weed, And blossomed in a pout.
I hid another little thought, This thought was sweet and kind; So, if this time it should be caught, I knew I shouldn't mind.
I thought about it hour by hour, Twas growing all the while.
It blossomed in a lovely flower, A happy little smile—Unidentified.

Bob Squirrel and Mr. Jay

We live in a big city, but we have a few country privileges, just the same, and among these are our squirrel neighbors. We always make these frisky young citizens very welcome, and among these are our squirrel neighbors. Without a doubt, a blue Jay would have a place, sitting on the porch, but he would not have a place, sitting on the porch, etc.

The little squirrel, after his second failure, sat for several seconds quite still, watching his enemy as it hopped back and forth in front of him, wondering, apparently, what he'd better do next. At last he seemed to come to a decision. Sitting squarely down on one of the nuts, he ate the other one. When this nut was disposed of, he changed his position and ate the dessert, the nut he had been sitting on.

The Jay stood watching him, waiting for his opportunity to filch Master Bobby's lunchbox. Not till the first nut had disappeared, and Bob started on the second did he realize that he had been beat. But as soon as he saw through the trick, Bob had played on him, he shook himself and fluffed himself, and disappeared among the trees.

Of course, I can't be perfectly sure about it, but I certainly heard Bob chuckle as the strong flaps of Mr. Jay's wings carried him out of sight.—Roy Temple House, in The Continent, by permission.

From the States South of the Ohio River

SECOND LETTER

I left Shepherdsville, Ky., on Monday, January 17, to visit Brother D. C. Dorsey's at Seaville. I had to return to Louisville and then take the Southern road to Talmage, Mercer County, and then go by train and travel 21 miles to Brother Dorsey's home in the northern part of Washington County.

Brother Dorsey answered my recent call in the Recorder for information about this field, and asked me to visit him and hold several meetings in his schoolhouse. He and his wife gave me a hearty welcome, and made my stay with them a pleasant one. Mrs. Dorsey was one of the main men in that section who were suffering from the grippe while I was there.

Brother Dorsey has been a Baptist for many years. In some way he became interested in the Sabbath question, and getting his thoughts in order, he began to debate the question with local elders of the Campbellite Church, arguing for the Bible Sabbath, but not keeping it. Finally the Sabbath Outlook came to his home, and he and his wife, together with other influences, led him to a more careful study of the Bible teachings about the Sabbath, which led him to accept the day and keep it.

For fifteen years he and his wife have been Sabbath-keepers, and he has talked with many about the Sabbath, and has scattered tracts on the question, and copies of his Recorder and Palgrave, which he has read and not seen others of their own faith till I went among them.

Three or four years ago Mrs. Martha Curtisinger, a relative of Mr. and Mrs. Dorsey, accepted the Sabbath. This little group of Seventh Day Baptists have seen some Seventh Day Adventists but had not seen others of their own faith till I went among them.

The day after my arrival Brother Dorsey and I called on several of the families on the Sharpsville road, and that night we began meetings that continued for a week. There was an attendance of 25 to 75 at these meetings, which was good considering the great amount of sickness in the community.

On Monday night I spoke on the Sabbath question to an attentive audience. This was the Bible reading that I gave during the first meetings at Stone Fort last summer. At the close of the sermon two of the members of the Campbellite Church came forward with questions and assertions that can be summarized about as follows: While the other commandments should be kept he said nothing about the keeping of the fourth command. (2) The fact that Jesus made known to the disciples on the first day of the week signifies that he was purposed to have the day stand apart and above the other days of the week. (3) Somewhere in the New Testament there is a passage that reads like this: "Make not the assaying of yourselves together on the first day of the week, as the manner of some is." The following night I spoke on the importance of taking the messages of God as authoritative, even that God and Christ from the first worked and taught in perfect harmony, and that in the Sermon on the Mount, after Jesus had declared and enforced his own law, he declared and enforced the law, he quoted some of the commandments and brought out their larger meaning, and then said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.)

At the closing service on Tuesday night several told me that they were glad that I had been there, and that they hoped I would come again. While no visible results were apparent, still I hope that the time spent at Seaville was not in vain, and that the blessing of God some good will come out of our visit.

There are a great many country churches in that section of Kentucky, but there are few resident pastors, and the standards of faith and practice are low. Sunday people told me of drunkenness and other influences, led him to a more careful study of the Bible teachings about the Sabbath, which led him to accept the day and keep it.

(Continued on page 224)
SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIs., Contributing Editor

Forward, All Along the Line!

We expect to keep these reports coming before you for weeks yet. We already have at hand a good deal of interesting and stimulating material which we will give you in small doses at regular, weekly intervals. Last week we had messages from the Sycamore church. This week we swing west of the Mississippi River.

In the latest and best word, I wonder if it would not be well to give a banner to the school that makes the most progress this year. It is likely to be some small school. You remember that Petrolia—a crossroads Seventh Day Baptist school seven miles from the railroad—took one of the prizes in the national contest conducted by the Laymen's School News a few years ago. I verily believe that school deserved it too. It was an inspiration to visit it.

Whether or not your school gets an award, you do have a banner; for you march under the good-stained banner of the Cross. Be true to your colors.

Twenty-five Per Cent Increase in Colorado

We are getting our Sabbath school organization a better shape than it has been in recent years. Our enrollment, as reported by the superintendent, Dr. F. O. Burdick, I think will show some 25 per cent or 30 per cent increase over last year's enrollment, as reported to the last Conference. This increase will be pretty evenly distributed over the elementary, secondary, and adult departments. The Cradle Roll and Home Department remain about the same.

Our Home Department for the past two or three years has been organized about to its maximum.

Last evening we made a pretty careful effort to grade our school—that is, grade it as far as a small school can be graded—and instead of four classes as in the past year, we will have seven classes. As it is impossible 40 closely grade a small school, we have endeavored to make the department, not the class, the unit of division. Our school will now consist of the following departments:

1. Cradle Roll
2. Primary Department, one class
3. Junior Department, one class
4. Intermediate Department, one class
5. Senior Department, one class
6. Adult Department, three classes, two for women, one for men.

Iowa Lined Up

I thoroughly approve of the Forward Movement plan and will do all I can to push the work in the Sabbath school. We have enrolled five new members in the school since receiving your letter.

There are at least fourteen at the elementary, age that are not enrolled. All between the ages of thirteen and twenty and almost all the adult men and women are members of our Sabbath school.

I think I would voice the sentiment of all to say, we would be glad should you deem it practicable at any time to send a representative to our school to help along this Forward Movement.

LEOLA VAN HORN
Superintendent.

Garet

We are talking of having organized classes in our school. I think Welton will try to make good.

J. H. HURLEY
Pastor.

LESOn IX—February 26, 1916

THE SEVEN HELPERS—Acts 6

Golden Text—"Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6: 2

DAILY READINGS
Feb. 20—Acts 6. Seven Helpers
Feb. 22—Mark 6: 4-13
Feb. 23—Lev. 26: 3-13. The Divine Helper
Feb. 24—Phil. 4: 1-7. Fellow Workers
Feb. 25—Ex. 13-15. Division of Labor
Feb. 26—Isa. 41: 8-16. The Supreme Helper

For Lesson Notes, see Helping Hand.

Canada is destroying its forests as rapidly as we have done with our own. Two million cords of wood for paper pulp are being cut annually in Canada, of which half is sent to this country.

MARRIAGES

BUGBEY-McDONOUGH—At the Berlin Seventh Day Baptist parsonage, January 25, 1916, by Rev. H. L. Cottrell, John Wolcott Bugbe and Millie Eva McDonough, both of South Berlin, N. Y.

DEATHS

AYRES—Edgar Ayres was born in Cumberland County, Penn., May 17, 1827, and died in Oak, Ala., January 15, 1916.

At the age of sixteen he united with the Seventh Day Baptist Church of Shiloh, N. J. He was married to Miss Sarah F. Clawson, near Shiloh, in November, 1849, and the separation comes after sixty-six years of married life. She was but one day younger than her husband. In 1857, Mr. and Mrs. Ayres settled in Marshall County, Illinois, where they lived until 1865, when they removed to Peoria County. Eleven years later they moved to Morgan County, Utah, to their home until about two years ago, when they went to Alabama, and have been there with their son-in-law, John B. Saunders. Here Mr. Ayres died. He served Morgan Park as town clerk for eleven years, and was held in high esteem by his neighbors.

Besides Mrs. Ayres, he leaves four children: Alexander L. Ayres, in Alaska; Henry L. and Mrs. Henry G. Myrick, of Morgan Park; and Mrs. John B. Saunders, of Oak, Ala. One other son, Rudolph, died in infancy.

JONES—In England, January 22, 1916, Mrs. Theodore W. Jones, aged 84 years.

She was the widow of the late Rev. William B. Jones of Yard, London, and daughter of the late William Jones of Black, F. S. She was a teacher in Woodstock School. Further particulars will come later.

MASON—Emily Wilson Rogers was born at Cape Vincent, N. Y., July 26, 1808, and departed this life at Walworth, Wis., January 20, 1916. She was the eldest child of Austin and Jane Rogers.

She was married to Edgar R. Mason on June 11, 1830. To this union were born three children, one of whom died in infancy. The other two, Austin C., of Big Foot, Wis., and Mrs. Jennie Gregg, of Madison, Wis.—and an adopted daughter, Mrs. May J. Kreuger, of Milwaukee, Wis.—have eight grandchilden and three great-grandchildren, survive her.

In the year of their marriage Mr. and Mrs. Mason moved to Wisconsin, locating on a farm near Parnellville, Wis., which place has since been their home. Mrs. Mason's early training was of the very strictest Presbyterian character, and the influence of that training went with her through life. She was quiet, unassuming, and retiring in disposition. She was baptized in 1851 and united with the Seventh Day Baptist Church of Walworth, Wis. Since that time she has been consistent, earnest, consistent, and loyal Seventh Day Baptist Christian, devoting much time in the last years of her life to Bible study and prayer.

The funeral services were conducted from her late home on February 22, by Henry aa., January 22, 1916, by her pastor and Rev. L. C. Randolph, of Milton, Wis., and the body was laid to rest in the Walworth Cemetery.

THE SABBATH RECORDER

DEATHS

Home News

NORTH LOUP, NEBR.—The special meeting held Sunday evening, was quite successful. By vote a call was extended to Rev. W. L. Burdick, of Alfred, N. Y., to become our pastor.

The special meetings are still in progress and with a reasonable degree of interest—an interest which is sufficient to keep up the courage of those having them in charge. It is true the conversions are not as numerous as it was hoped they might be, and the attendance of the unconverted is not large. The evangelist is preaching some heart-searching sermons and is causing the church members to do some hard thinking.

ASHAWAY, R. I.—Rev. H. C. Van Horn, pastor of the First Hopkinson Church, is still confined to his home, suffering from a relapse of the gout. He has been sick for more than two weeks, but is now well on the way to recovery.

Rev. Fred A. Mac Donald of the Westerly Congregational Church, supplied Brother Van Horn's pulpit yesterday morning, preaching a stirring revival sermon.

Teddy had never seen a cow, being a city boy. While on a visit to the country he walked out across the fields with his grandfather. There they saw a cow, and Teddy's grandfather was greatly excited.

"What is that, grandfather?" he asked breathlessly.

"Why, that's only a cow," was the reply.

"And what are those things on her head?" was the next question.

"Those are her horns." The two walked on. Presently the cow mooved loud and long. Teddy was amazed.

Looking back, he exclaimed: "Which horn did she blow, grandfather?"—Biblical Record.
SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2:30 o'clock in the Yokeswell's Room, third floor of the W. E. C. A. Building, 430 Montgomery Street. All are cordially invited. Rev. R. D. Van Horn, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10 a.m., preaching service at 11 a.m. A cordial welcome is extended to all visitors. Rev. R. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services at 11 a.m. Masonic Temple, 826 S. Canal St., and Randolph Streets, at 2 o'clock. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in its house of worship near the corner of West 6th Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 11 o'clock. Preaching service at 2 o'clock. Welcome to all visitors. Rev. Geo. W. Hils, pastor, 264 W. 22nd St.

Riverside, California. Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock, Sabbath morning, followed by Bible school. Sabbath school service at 2:30 o'clock, Senior Christian Endeavor, evening before the Sabbath at Cottage Grove. Church building, corner Fifth Street and Park Avenue. Rev. E. F. Steneman, pastor, 1452 Mulberry St.

Burlington, Iowa. Seventh Day Baptist Church of Burlington holds regular services at 11 a.m., at Morning Star Hall, Cannonbury Lane, Burlington, Ia. A morning service at 10 o'clock is held, except in July and August. At the home of the pastor, 192 Tillingstone Park. Stranger and visitors are cordially invited to attend these services.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 11 a.m., at Morning Star Hall, Cannonbury Lane, Burlington, Ia. A morning service at 10 o'clock is held, except in July and August. At the home of the pastor, 192 Tillingstone Park. Stranger and visitors are cordially invited to attend these services.

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

Kind Old Lady—"While you were gone, little girl, a bad boy came up to the porch and ran away with your licorice babies."

Little Girl—"Oh, I don't care much."

Kind Old Lady—"But he ate them all up."

Little Girl—"Then he'll be sorry, cause they wasn't licorice babies. I made 'em out of tar."—Weekly Itinerant.

"One of the hardest things for some men to forgive is a difference in creed."—

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor
L. A. Warden, Business Manager
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SPECIAL NOTICES

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(Continued from page 221)

opportunity to provide those things for the young people that will both interest and help them.

I sought to preach the gospel in its saving, life-enlarging, refining, and joy-giving power. I emphasized this, that God is seeking to help man to realize his possibilities physically, intellectually, and spiritually. I hope that some will yield to the call of God to enter the life of great possibilities in God.

It has given me great pleasure to meet our lone Sabbath-keepers in this place, and by my presence and words assure them of our interest in them. I feel confident that their influence will continue to be felt for God and his truths. And I hope that others will join them in their fight against intemperance, the desecration of the Sabbath Day, and sin in its many forms.

WILLARD D. BURDOCK.

Daytona, Fla.
Feb. 6, 1916.

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WASHINGTON

When I first read in detail the life of Washington I was profoundly impressed with the moral elevation and greatness of his character; and I found myself at a loss to name among the statesmen of any age or country many, or possibly any, who could be his rival. I will say, that if amid all the pedestals supplied by history for characters of extraordinarily nobility and purity I saw one higher than all the rest, and if I were required at a moment's notice to name the fittest occupant for it, I think my choice would light instantly upon Washington.

—William Edward Gladstone.

No nobler figure ever stood in the forefront of a nation's life. There was little in his outer bearing to reveal the grandeur of soul which lifted his figure out of the smaller emotions and meaner impulses of the world about him. It was almost unconsciously that men learned to cling to Washington with a reverence which still hushes us in the presence of his memory.

—John Richard Green.