

The Sabbath Recorder

For, lo, the winter is past, the rain is over and gone: the flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.
—Canticles 2: 11-13.

Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness.—Psalm 65: 9-11.

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

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REV. ABRAM H. LEWIS, D. D.
Sabbath Writer and Orator
1836-1908

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

May 27, 1916
SABBATH RALLY DAY
for Seventh Day Baptists

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The Sabbath Recorder

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"Under a Juniper Tree" Elijah, alone in the desert, exhausted by his flight of two days and two nights after his fearful strain with the prophets of Baal and praying to die because he was no better than his fathers, has elicited the sympathy of many a weary, despondent child of God. Some have regarded the prophet's lapse of faith as something to be severely condemned. They say: "How could one who had been so brave and true, and who had been so signally helped of God, ever become such a coward? How could he lose heart enough to flee from his work and pray to die?"

Next to Moses, no man stamped his character upon the life and conscience of Israel so deeply as did Elijah, and until this flight to the wilderness he had been regarded as the bravest of the brave. When all others seemed to waver and shrink from duty, Elijah stood firm; and when others were consumed with fear, he was full of courage. But now we find him absolutely disheartened; and hopeless for the cause to which he had devoted his life.

Do we think it strange? Do we condemn him? Do we consider such despondency unnatural in a child of God and altogether reprehensible? By no means. It was the very thing to be expected, when we consider the limitations of a human soul in a physical body, and the dependence of the spiritual man upon the physical.

Think of the awful tension of mind and body under which Elijah had worked on Carmel, of the after-strain of that fifteen-mile run before Ahab's chariot to the gates of Jezreel, followed by the discovery that, after all, his victory for Israel was likely to be turned into defeat by the power behind the throne, and what could be expected of the man but some such reaction as that which sent him to the desert? Hotly pursued, as he supposed, by the "avenger of blood," and with no one in Israel seeming to care whether he lived or died, he would run with swift feet for the shelter of the wilderness.

Elijah Not Alone It requires but a glance to see that many of earth's best men have found their juniper tree, and in absolute discouragement have been tempted to give up. Moses, after Jehovah had led him through the sea and delivered him from Egypt, reached a point where he prayed God to kill him outright because the burden was too heavy for him. Peter, after bravely drawing his sword to fight for his Master against great odds, reached the point of nervous collapse where a little maid frightened him until he denied his Lord, and he went out into the night weeping bitterly,—and there was Peter under his juniper tree. Paul, after being exalted to the third heaven and seeing things too glorious to be mentioned on earth, soon found himself worried over what he called a thorn in the flesh and praying for its removal, and sometimes he feared lest he be a castaway,—and there was Paul under his juniper tree.

Bunyan's Pilgrim had spent the night in the house Beautiful, slept in the chamber of Peace, and, after viewing from the housetop the Delectable Mountains and Emmanuel's Land, had set out in the morning with high hopes, only to have these give place to doubts and fears, to find himself before night in the valley of humiliation, and to have that terrible fight with Apollyon.

Many a young Christian has started out with joy over a sense of sins forgiven, the world seeming so bright in his new-found faith that he wonders why everybody is not joyous and full of zeal for the Master; but in some moment of temptation or under some special strain he makes a misstep, the burden of failure depresses him, and, disheartened, he begins to say: "Oh, it is no use, I can't hold out, I might as well give up." And there the young Christian is—under his juniper tree.

A minister, aged now, has for years been the leader of his people. There was a time when he stood at the front in every fight with evil. Men listened to his counsels, hung upon his lips as he preached the gos-

pel, and rallied around him in every reform. He was respected and honored by all who knew him. But the years of toil have told upon him; his voice has lost its old-time triumphant ring; he can not think or act as quickly as once he could; he sees his people becoming indifferent and a little more critical; he realizes that they are longing for a younger man, and finally awakes to the fact that he must step down and give place to another. With little provision for the "rainy day" just at hand, his heart gets sore, his courage fails, he feels that he is of little use anywhere and might as well die,—and there is the minister of the gospel under his juniper tree.

Churches and Denominations Too

Here is a church in which the spiritual life is at a low ebb. For years the pastor and a few faithful ones have prayed, "O Lord, revive thy work in the midst of the years." Like the prophets of old the watchman has been faithful with warnings and entreaties: "Come, let us return unto the Lord; for he hath torn, and he will heal us, he hath smitten, and he will bind us up. . . . Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. . . . for it is time to seek the Lord till he come and rain righteousness upon you." But notwithstanding all the efforts for a spiritual revival, things drag along at a "dying rate," empty pews greet the pastor on the Sabbath, prayer meetings are almost deserted, the workers are completely discouraged and begin to wonder if it is worth while to try longer to keep up the services,—and lo, the church is under its juniper tree.

A denomination is working against fearful odds to uphold the faith of its fathers. It stands alone against the combined influences of denominations of other faiths. For generations it has been marvelously preserved and helped of God. Had this not been so, it would long ago have ceased to exist. As of old it is still the lot of the few to hold up the truth against the many; the contest is still between Baal and the Word of Jehovah. The workers are scattered as they were when the walls of Jerusalem were being rebuilt, and many things tend to discourage them and to hinder the

work. Opposition on every hand from those without and discouraging messages from within take the heart out of the people and fill them with misgivings. Even Judah said, "The strength of the bearers of burdens is decayed, and there is much rubbish." Dire predictions of ruin fill the air. Moreover, worldliness and the love of money draw away some, and thus numerical gains are slow. All these things tend to discourage, and fears that Baal will triumph are sometimes heard. Every effort to belittle the work, to divide the people, and to magnify the faults of leaders has a most depressing influence, until spiritual life grows feeble, people become indifferent, boards are handicapped, a general pessimistic view fills hearts with gloom, hope begins to wane,—and soon the denomination is under the juniper tree.

Jehovah's Treatment of The Discouraged The immediate result of strenuous, self-sacrificing effort for others is often a state of exhaustion. The more one throws his whole soul into such work the greater will be the collapse when it comes. An athlete who plunges into the surf to save a drowning friend may succeed in bringing him to land, only to fall helpless himself as the *immediate* result. The far-reaching, *ultimate* outcome will be a gain of strength and ability to do better service by and by, but for the present he must be taken in hand by his friends and restored before he can do anything.

Poor Elijah gave the world a good illustration of this principle, and showed God's method of treatment. There were no bitter, reproachful words. Jehovah did not even reprimand him for being down there under the juniper tree. He ministered to the body first, allowed him to rest; fed him, told him to sleep again, fed him once more, and when strength had been restored led him to the mount of God. There he was taught that Jehovah's kingdom could not be built up so well by the tempest, fire, and earthquake as by the leadings of the still small voice. It took longer to refresh and strengthen the spirit than to invigorate the body; but when Elijah went forth from Horeb, he must have realized that God was near by to help, even in his time of greatest despondency, and that the juniper tree was on the direct road to the mount of God.

When God seems far away, and when

in our short-sightedness we think everything is going to ruin and Satan is gaining the victory, even then divine help is at hand in mercy to save. Elijah found that, instead of his being the only one true to Israel's God, there were seven thousand faithful ones who had not bowed the knee to Baal. He even found that a leader in the very camp of Ahab had secretly fed and saved a hundred of these thousands. And after his day of despondency was over, and he had listened to the still small voice, Elijah went forth to do the very best work of his life.

Programs for Sabbath Rally Day

May 27 is the day indicated by the Tract Board as Sabbath Rally Day, and all the churches are invited to join in the movement. As an aid to the work an attractive program has been prepared, which we publish in this number of the RECORDER. Please look on the back cover and see what is said about it there. All that the churches have to do to secure these programs is to indicate the number needed to supply every member, and the leaflets will be forwarded free of charge.

A Church Year Book The publication of a Milton's Annual Report church year book is a new move among our churches, so far as we know, but it is really a good one. Within a year, two of our larger churches, Alfred, N. Y., and Milton, Wis., have each issued a year book containing reports of the pastor and church officers, together with statements regarding the work of the auxiliary societies of the church.

In the 1915 Year Book of Milton, the reasons for publishing such a book are given as follows:

At the annual meeting of our church, January 2, 1916, it was voted that the annual reports of officers and auxiliary organizations be distributed in booklet form to the members and friends of the church. This action is based on the fact that people are not greatly interested in things about which they know but little or nothing. It is expected that giving the details of all church activities in this concrete form will increase interest in church work and inspire each member of our church and society to assume greater personal responsibility in forwarding the work of Christ's kingdom.

Below we give in full the reports of Pastor Randolph and Secretary Davis. The treasurer's report shows that \$1,634.43 has

come for church purposes through the envelope system, \$174.80 by loose change in collections, and \$276.65 by individual gifts to the church treasurer for church work.

The church gave to the Missionary Society \$247.70, to the Tract Society \$155.65, to the Theological Seminary \$20.10, and to the Sabbath School Board \$13.20.

The Sabbath school has gained its full quota as suggested by the Forward Movement. It uses as helps "The Keystone International," a graded system published by the Baptist people, and has voted to give the first collection each month to the Sabbath School Board. The school has a Philathea class and a Baraca class.

The Woman's Benevolent Society of the church is divided into three "circles," each of which has a special line of work. Circle No. 1 raised during the year, aside from last year's balance, the sum of \$207.77; Circle No. 2 raised \$201.99 aside from last year's balance; and Circle No. 3 raised \$227.82.

The Brotherhood, designed to increase efficiency in Christian service and to promote the social, civic, moral and spiritual welfare of the community, is doing a good work.

The Christian Endeavor society is engaged in an Efficiency campaign. The young people are holding meetings in a schoolhouse some five miles from Milton, they themselves doing most of the speaking. The society now has 58 members, a gain of 12 during the year, and 25 have joined the Tenth Legion. Of this society, 34 are Comrades of the Quiet Hour. The Juniors and Intermediates, too, are making a good record. Fourteen of the Juniors have accepted the Savior and united with the church during the year.

Who can read such reports and compare them with records made a few years ago, without the encouraging assurance that our churches have been making progress?

We all need help. None are sufficient for all the exigencies of our condition. Life is too large for us, its duties are too great for our strength. Its trials overtax our power of endurance. Its antagonisms overmaster us. Our own hearts contain only a little cupful of oil; and, unless we can replenish them from some reserve supply, our lamps will go out, leaving us in darkness.—J. R. Miller.

From the Church Year Book, Milton, Wis.

Pastor's Report

A pastor's report is to a large extent given in the reports of the activities of the church and its affiliated organizations.

Much time has been spent the past year in making and carrying out plans for the General Conference, whose influence has been felt so powerfully for good. We have since been working along the lines of the Forward Movement, with gratifying results. Twenty-four members have been added to the church by baptism since August 28, and about forty people have been added to the Sabbath school. Over one hundred in our church and congregation have taken the tithing pledge. Over one hundred have agreed to observe the Quiet Hour. Nearly one hundred have made the Life Decision. We hope and believe these numbers will be largely increased during the coming year.

There has been a healthy growth in attendance at the various services. The Sabbath eve meeting is especially urged upon the attention of the people, and every one is asked to enrol in the Sabbath school, either for personal attendance or in the Home Department or the Cradle Roll.

The pastor of the Milton Church should take a virile part in denominational movements, in the building up of the college and in the welfare of the community at large. His activities are therefore many and varied. The time spent in filling about fifty lecture engagements a year is by no means lost to the church; for the days on the road are utilized in study, literary work, the visiting of lone Sabbath-keepers and churches, and the gathering of valuable information.

The pastor makes grateful acknowledgment of the seven weeks' leave of absence granted him to help his son in his fight for health, to visit the California expositions, and to take a little needed rest. He also expresses his great appreciation to the Tract and Missionary societies for the very valuable help of Rev. W. D. Burdick in evangelistic work early in the year and in regular pastoral work this fall during the pastor's absence. No freewill offering was taken for these societies. Better than such an offering—we ask the church to lift

its regular contributions to denominational benevolences above the apportionment suggested by the Board of Finance. Let all, young and old, give "as God hath prospered" them.

Let us all seek to fulfil the purpose God has for our lives.

Secretary's Report

The subject of statistics is dry. In the minds of some people annual meetings and statistics are synonymous terms, which probably accounts for the small attendance at such meetings.

The total membership of this church is 423, of which 285 are resident and 138 are non-resident members. We have lost during the year by death 3, by letter 1. We have gained by letter 8, by baptism 27, making a net gain of 31.

The property is insured as follows: church building—fire—\$4,900; church furniture—fire—\$600; church organ—fire—\$2,500; parsonage—fire—\$1,800; tornado insurance on church and furniture \$2,000.

A new cistern has recently been built for fire protection and to afford water for the baptistry. This can now be filled by a small pump in the baptistry. A new roof has been put on the primary room and the parsonage has been painted. The ceiling in the basement has been ordered repaired. Through the efforts of Professor A. E. Whitford and Mr. and Mrs. Walter Rogers a motor and blower for the church organ have been ordered and will be installed soon. The outfit will cost approximately \$350, of which \$250 has been pledged. The trustees elected under the new organization one year ago have held regular monthly meetings except during the summer.

Allow me to suggest some things we need: \$1,200 more insurance, an adequate lighting system in the audience room. Old and middle-aged people can not see to read at night in a large part of the room. The audience room also needs decorating.

It is evident that in general our church is growing in spiritual power and effectiveness. While our pastor has been absent occasionally to lecture in other places, interest in church work grows. The preaching service on Christmas morning was attended by 300 people. When it is known that our pastor is to preach, the regular Sabbath congregation averages about 250.

What of the future? We have a strong, active resident membership of 285 people capable of accomplishing untold good. This church is maintained to glorify God and to help people live in harmony with our heavenly Father and with each other. And if we live harmoniously we will live happily. No one has so good a right to be happy as a Christian. Some people think going to church is serving God. Well, it is, but we can do more. There are those, even Christians, who think we are here on this earth to make a living and to accumulate wealth. The theory is wrong. We are here to serve God and to make others happy. Real service to God is sacrificing self for others. Would a mother be happy if she could render no service to her helpless babe? No, indeed. Her happiness is largely a result of service. And so it should be with every member of this church. Our daily lives should be so unselfish that our neighbors and the world will be forced to see that we are trying to follow Christ. Our ideals should be so godly and our daily lives so attractive that others will join our ranks. Not that we should esteem ourselves superior. Egoism and arrogance will never win men to Christ. A farmer said he could not see why his neighbor had joined those Seventh-day people. No one else in that community kept Saturday. In a sense they became outsiders, for their neighbors were not in sympathy with them.

What compensation was afforded this family? First—A conscience void of offense. Second—Being forced to seek their more intimate social relations among Seventh Day Baptists they became interested in education and musical culture, thus adding largely to their capacity for religious and social enjoyment. At the same time their sphere of influence was largely increased. Instead of being content to spend their lives making a living they gained a higher conception of life, its duties and its opportunities. The world is richer spiritually, morally and socially because they keep the Seventh Day. It is the duty of every resident member of this church to make this town a better town and this world a better world. God calls us to be missionaries right here in Milton. This call is the only reason for maintaining this church.

What Students Are Doing for Prohibition

The students of North America are beginning, slowly in some sections, but safely and surely, to regard the movement against alcohol and the traffic in this stimulant as the demand of keenest thinking modern men against an inherited blight of centuries. They are awakening to the fact that it is a world movement of their own day in which they are expected to play a part. In "The North American Student" Mr. Harry S. Warner, secretary of the Intercollegiate Prohibition Association, writes of the more prominent ways in which students are aiding the anti-liquor movement. Among them are:

1. Large service is being given by students all over the country in no-license, anti-saloon, legislative and "state-wide" prohibition campaigns. They circulate petitions, interview uncertain voters, and take surveys of social causes and results of saloons. They form deputation teams; they go out singly or by twos or threes or in quartets; they speak on the streets; they hold meetings in country schoolhouses and churches, and on automobile tours to out-of-the-way villages; they sing for the big rallies; they speak with effect, using stereopticons, posters and scientific temperance charts, carrying the latest concrete facts direct to the voters most needing such information; they watch at the polls, and "round up" delinquent voters.

2. By encouraging a broad, systematic study of the liquor problem, the movement among the students has made a decided contribution to the larger anti-liquor movement as a whole. It has added the dignity of an unbiased approach, of an effort to be scientific, and has emphasized balanced preparation for practical reform. It has given a new emphasis, in the temperance movement, to the force of moderately stated facts and principles. For twelve years students in increasing numbers have studied the liquor question in voluntary classes and groups, for six years an ever-growing number of colleges has offered systematic study of the question in curriculum courses, until now classes, voluntary and credit, are formed each year at several hundred colleges and universities.

3. Students themselves are more and more taking the initiative against social drinking traditions. In certain colleges where "beer-busts" a short time ago

marked class affairs, where roosting times at saloons followed the big games as the usual thing, where certain saloons flourished as student saloons, where liquor was the regular custom in fraternity houses and at banquets, decided changes are being made. National fraternities are passing rules against having intoxicants in chapter houses; recent graduating classes are catching the new spirit and setting an example of "dry" reunions to the older classes. The attitude of college papers is changing; liquor advertisements are being omitted; editorial policies of the university dailies are changing from defense and tolerance of student drinking to antagonism.

4. Students are giving themselves for life service and leadership in the prohibition movement. This they are giving not necessarily, or primarily, as temperance specialists, but as keenly interested citizens who know how vitally the liquor institution affects our national life; the service of men and women who know how to lead, and have the heart conviction to lead, in the conflicts and educational work of their home communities; the service of educated men determined to make their lives count for God in civic affairs.—*Christian Work.*

Florida Colony—Questions Answered

DEAR BROTHER GARDINER:

As a number of queries have arisen in reference to the Seventh Day Baptist colony in Florida, I would like the privilege of reviewing, through the columns of the RECORDER, the history of the movement, and state the conditions at the present time.

Several years ago I became very much infatuated with the idea of making a home for myself and family in Florida. Having had some experience as a lone Sabbath-keeper I resolved not to go unless we could have some assurance of Sabbath-keeping society. After some little time had elapsed my son, U. P. Davis, then teaching in Montana, bought land at Ft. McCoy, Fla. When he moved there in January, 1913, wife and I went down with them, remaining in Florida about six months. While there I traveled over the State quite a little, visiting a number of places in the interior and on the east coast. Having in mind the location of a colony of our people, I visited places where there would be opportunity

for them to buy land near together, and where we thought everything most favorable to make a living and build up homes. We did not think conditions favorable for our settlement at Ft. McCoy, notwithstanding the fact that our son had already settled there. After visiting many places we returned to Nortonville without reaching any conclusion. The following spring, 1914, The Florida Land Company, of Topeka, Kan., having heard of my efforts, sent their agent to try to induce me to go and look their proposition over. On account of the illness of my wife I could not leave home. We then prevailed upon Rev. M. B. Kelly, who was then pastor of the church here, to go in my place. U. P. Davis, then at Ft. McCoy, met the party at Palatka and went with them to look things over at Stuart. They also visited Felsmere and other places. After consulting together we decided that Stuart was the location for the colony. After two years of development we have had no occasion to change our minds.

The following Seventh Day Baptists have bought there: Rev. M. B. Kelly, 20 acres; Ansel Crouch Sr., 160 acres, for his two sons; T. C. Davis, 60 acres; U. P. Davis, 20 acres; A. I. Maxson, 10 acres; O. F. Maxson, 10 acres; J. L. Creamer, 20 acres; T. E. McClure, 40 acres. All have bought with the intention of making homes for themselves and children. None have bought merely for speculation. Several of the above are expecting to move to their new homes this spring and summer.

We are especially anxious that all those who contemplate going to Florida, investigate the advantages offered at Stuart before settling elsewhere. We would be glad to have those now living in Florida, or otherwheres away from Sabbath influences, come and unite with us in building up a good live Seventh Day Baptist church at Stuart. For any information write the undersigned.

T. C. DAVIS.

Nortonville, Kan.,
April 4, 1916.

I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not ill, and all things are not well, but all things shall be well, because this is God's world.—*Browning.*

MISSIONS

From the Northwest

MRS. ANGELINE ABBEY

I spent two months early in the year at New Auburn, Minn.

The first three weeks, on account of stormy weather and deep snow, we did not try to hold evening meetings. Later we had services on Sunday nights at the church, and prayer meeting in the homes on Thursday nights. The people are faithful to attend and help at these meetings. A number of non-professors have asked for prayer.

The attendance and interest at the Sabbath morning service and Sabbath school are good. The Sabbath school has recently purchased new singing books. Frank Hall is the very capable superintendent. Mr. and Mrs. Hall are musical leaders.

The people of New Auburn are very hospitable and appreciative. I enjoyed the personal work in the homes.

I am now spending a few weeks at Exeland, Wis. The church here has been holding services in the homes during the winter. A building is very much needed. Last Sunday the society voted to build a church as soon as the money can be raised. A Finance Committee and a Building Committee were elected. Steps have already been taken to raise this fund. We have a choice of four different plots of ground which have been offered free of cost. Some money and some work have been promised.

The Seventh Day Baptists here are workers, and they are progressive. They will accomplish much if they keep their faces heavenward, and hold together.

This place is growing rapidly. Twenty-nine families have moved here during the winter and spring. Three of these are Seventh Day Baptist families. Others are looking this way. One family has sold, and moved away.

The season here is rather short, but farm products grow and mature very rapidly. Land is cheap but advancing in price.

There is a good opening here for a drug-

gist and for a physician. The climate is healthful, but the nearest doctor is sixteen miles away. A good physician could build up an extensive practice in time. If a consecrated Christian, a loyal Seventh Day Baptist, could come here he could do much good.

A missionary pastor is very much needed here and at New Auburn, Minn. At present I am trying to work in both fields, but there should be a resident worker in each place.

Exeland, Wis.,
April 6, 1916.

Fifteenth Anniversary of the Gentry Church

The Seventh Day Baptist Church of Gentry, Ark., celebrated its fifteenth anniversary on March 25, 1916. The personal letter to the editor, accompanying the program and papers given below, assures us that under the efficient leadership of Pastor Theodore J. Van Horn and family the interest in Bible study is greater than the writer had ever seen it in that church. The people greatly appreciate the aid given by the Missionary Board which enables them again to have a leader.

The anniversary program was as follows:

Doxology
Invocation
Psalm 122
Scripture Lesson
Offering
Hymn, "How Firm a Foundation"
History of the Church—R. J. Maxson
Anthem—"Burst with Praise"
History of the Auxiliaries of the Church—Mrs. H. D. Witter
Letters from ex-pastors
Letters from non-resident members
Hymn
Short Sermon—Pastor T. J. Van Horn
Hymn—"Faith of Our Fathers"

The ex-pastors who responded by letter were Rev. James H. Hurley, Rev. D. Burdett Coon, and Rev. Wilburt Davis. Non-resident members in Florida, Tennessee, California, Nebraska, Iowa, North Dakota, and South Dakota all sent interesting letters. The church has requested the publication in the SABBATH RECORDER of the two papers following.

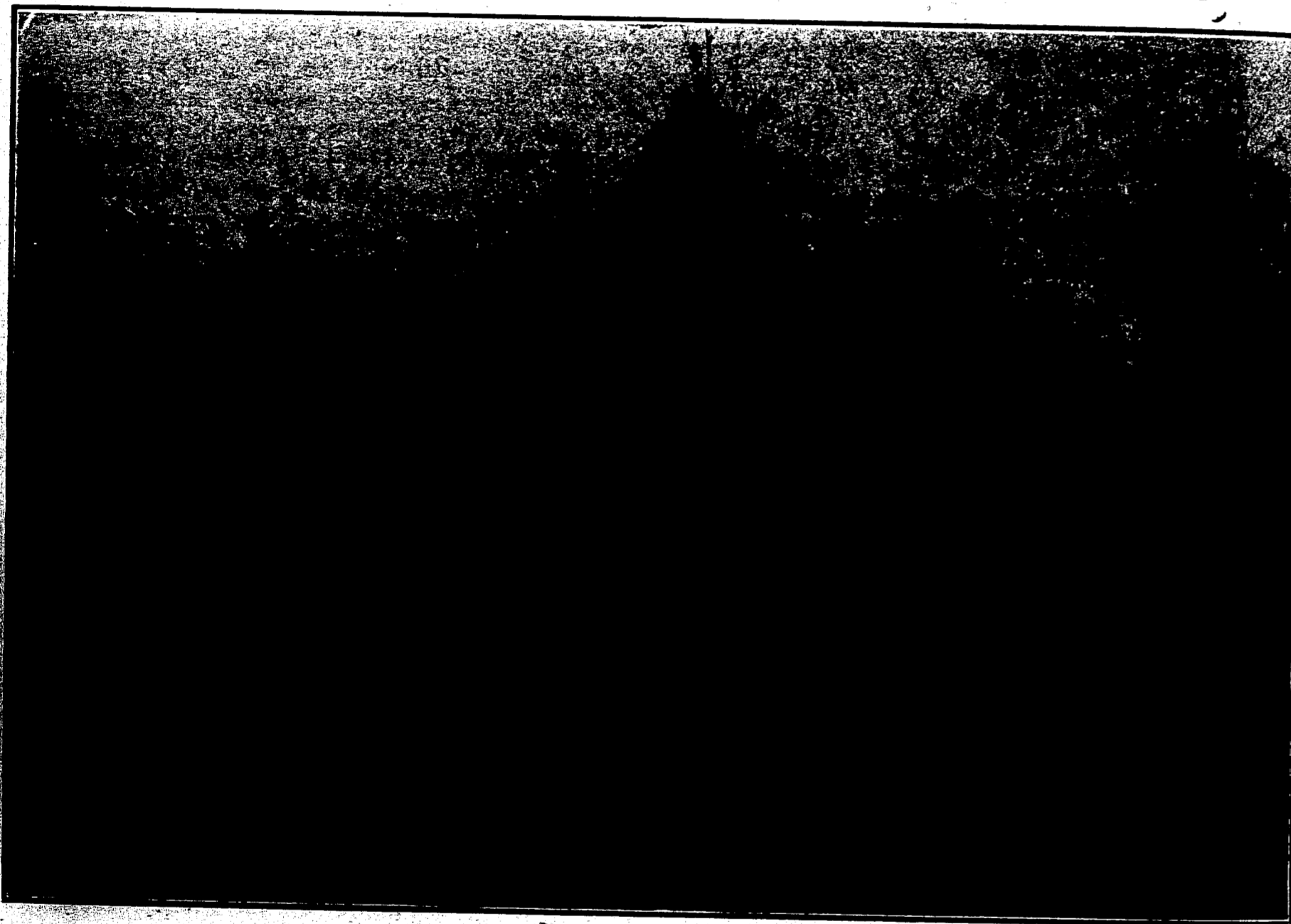
Historical Sketch of the Gentry Seventh Day Baptist Church

DEACON R. J. MAXSON

About Thanksgiving Day, 1899, a Seventh Day Baptist family of an even dozen landed in Gentry, Benton Co., Ark. Three of the above family came a little later. The Kansas City Southern Railway had been in operation but three or four years, and the new village was rapidly growing out of the native forest. The old farm

belief, expressing a desire, if agreeable, to worship with them and join their Bible school. After some discussion they unanimously invited us, making me a teacher of a class and our daughter an organist in their school. The house being a rude structure and set up on posts, it was not unusual for our services to be disturbed by a drove of swine that would crowd under the church to enjoy the cool shade.

There, in that old building, on March 24, 1901, the Gentry Seventh Day Baptist



GENTRY SEVENTH DAY BAPTIST CHURCH, GENTRY, ARK.

of Uncle Henry Lefors, east of the depot, was about all the cleared land to be seen, while all through the woods were evidences of the beginning of new homes.

Cattle, horses and hogs were roaming at will everywhere.

The family aforesaid, in looking around for religious privileges, found an M. E. church (South) and a Missionary Baptist church; both had church buildings. We attended services at the Baptist church one Sunday and frankly stated our religious

Church was organized with 36 constituent members as follows: J. L. Williams, Abigail Williams, Henry Williams, Bertha Williams, Matie Williams, R. J. Maxson, Anna C. Maxson, Darwin E. Maxson, Eunice H. Maxson, Edwin R. Maxson, Edith Maxson, Ora Z. Maxson, Nathan Maxson, Susa E. Maxson, George L. Maxson, Ethel Maxson, Ella Johnson, William Ochs, Mary Ochs, Henry Ochs, Catherine Ochs, Elmer Ochs, Gertrude Hood, J. M. Severance, Angie Severance, M. L. Max-

son, Wealthie Maxson, Wallace Maxson, Eva Maxson, J. F. Stillman, Ada C. Stillman, Phebe Stillman, Lavern Stillman, Arthur M. Stillman, Elisabeth Stillman.

The church was organized by Rev. G. H. F. Randolph, a representative of the Missionary Society in the Southwest, assisted by Rev. J. H. Hurley, of Dodge Center, Minn., together with Miss E. A. Fisher, a missionary helper.

The first pastor of the church was Rev. J. H. Hurley; the first child born to church members was Vivian Ochs; the first marriage, Arthur M. Stillman and Matie Williams. The first death was that of Miss Angie Severance; the pallbearers were young ladies. The pastors of the church have been Rev. J. H. Hurley, Rev. D. Burdett Coon, Rev. Wilburt Davis, and the present pastor, Rev. T. J. Van Horn, all noble, consecrated men filled with love to God and their fellow-men. The pulpit has been supplied also by Rev. W. H. Ernst, Rev. J. H. Biggs, and Rev. Madison Harry.

The ceremony of laying the corner stone of our church building is best described in a brief sketch prepared at that time by the church clerk, E. R. Maxson, which is here appended.

"The Gentry Seventh Day Church was the direct outgrowth of a desire on the part of a few immigrants from the churches of Smyth, S. D., Nortonville, Kan., and North Loup, Neb., to become united in church fellowship and build permanent homes in the Southland in a genial climate. God has wonderfully blessed us thus far, and our desire is that we may be useful in his hands and under his direction in the spread of gospel truth, and in the salvation of many souls. And now, as we come this Thanksgiving Day to the beautiful and impressive ceremony of laying the corner stone to this our house of worship, may we, with thankful and consecrated hearts, promise God and each other to be faithful, loving, and true to each other and to him in whose hands are the destinies of nations."

Further exercises were reading of Ezra 6: 15-22, prayer by Rev. J. H. Hurley, short addresses by R. J. Maxson, of the Building Committee, and by Pastor Hurley. In a box imbedded in a granite rock were deposited a copy of this historical sketch, a few coins dated 1901, some cards of Gentry's business houses, a copy of the SABBATH RECORDER and a copy of the *Journal-Advance*, a local paper, articles of faith

and covenant, a Bible, and a small flag. The exercises were interesting and impressive throughout and were attended by nearly two hundred people. We closed by singing America. The church building, which cost about \$2,400 when completed, was dedicated on March 23, 1902, with appropriate and impressive services, in presence of an immense crowd of people. The sermon was preached by Rev. M. B. Kelly, of Chicago, Ill., from Psalm 127: 1,— "Except the Lord build the house, they labor in vain that build it." The dedication prayer was by Rev. S. I. Lee, of Gravette, Ark. Excellent and appropriate music was furnished by the choir.

What things have been accomplished by the Gentry Seventh Day Baptist Church in the fifteen years of its existence are matters of history. What it is doing, and will do in the future will depend upon the consecration and devotion of its individual members. If the mission of the church is to save souls, we need a baptism of the Holy Spirit that we may become more efficient and useful. We are thinking today of the scores of boys and girls who have grown to manhood and womanhood under the ministrations of the church, and have gone to other places, and whose influence is potent in holding up the banner of the Cross. And may the blessed Lord and Savior lead us on through the struggles of life and at last beside the still waters where all is blessedness and peace.

Auxiliaries of the Gentry Church

E. ARLOUINE WITTER

The most important auxiliary of any church is its Bible school, and it is a fact often commented on that the members of Seventh Day Baptist churches are, almost always, members of their Sabbath schools.

The Gentry Church has always maintained an interesting school. Deacon R. J. Maxson, with the exception of two or three years, has been our efficient superintendent, and the fact that as soon as the scholars come to the time of understanding, they nearly all become members of the church speaks well for our leader and his helpers in the work of the school.

YOUNG PEOPLE'S SOCIETY

Sometime during the summer of 1901, the young people met at the farm home of

Brother William Ochs, and in the shade of the trees in front of the house organized a Christian Endeavor Society, with Edwin R. Maxson as president, and Miss Phebe Stillman as secretary. The society has maintained a Junior Christian Endeavor the most of the time of its existence. In the spring of 1914, by vote of the society, the Senior society was disbanded. In September of 1915, it was reorganized, with Herbert Hoffman as president and Miss Grace Maxson as secretary. With the efficient help of Pastor Van Horn and his family, it is now doing a good work.

LADIES' SOCIETIES

On January 1, 1902, fifteen ladies of the church met at the home of Deacon Norman Severance for the purpose of organizing a society for benevolent work.

The society was organized with fifteen members, but at each meeting new members were added, until at the first anniversary forty-three names were enrolled. Sixty women and girls have, at some time, been members of the society. At the present time only five of the constituent members are living within the bounds of the church, namely, Mesdames Anna Maxson, Eva Whitney Maxson, Eunice Maxson, Mary Ochs, and Arlouine Witter.

The first six months were devoted to furnishing the new church with carpets, etc. The latter part of the year, considerable time and money were used in work for the school at Fouke, Ark.

The second year, and each year since, the larger contributions of money have been for the work of the Woman's Board of our denomination.

The society has always helped whenever money was needed for the church, helping to pay the debt incurred at the time the church was built, for the lighting plant, and sometimes assisting in paying the pastor's salary or sending him to Conference.

While all has not been accomplished that was desired, and while the gradual moving away of the members has been discouraging, those who have been steadfast in their loyalty to the society have received a blessing.

On September 7, 1912, Mrs. Wilburt Davis organized a society under the name of the Good Will Society, having the social betterment of the church in view. October 5, 1915, the two societies united, under the name of Ladies' Aid and Good Will Society, and chose Mrs. Harriet C. Van Horn

as president. Meetings are held the first and third Wednesday of each month. The present enrolment is eighteen, and we are hoping it will increase until every woman and girl in the church and society joins in helping to carry out the society's motto, "To help, in whatever way we can, the cause of Christ and humanity."

An Explanation on Associational Matters

DEAR RECORDER READERS:

My only reason for bringing up the associational matter again is because Elder Seager has been placed in a somewhat embarrassing position in the discussion, through no fault of his.

A meeting was called at the Milton Conference to postpone the fall session of the Northwestern Association. This meeting was quite representative but did not desire to take the responsibility of adopting a resolution favoring the changing of time for the association meeting from fall to spring. Some one however passed this resolution on to Elder Seager, our delegate, urging him to have the associations in the East act upon the matter. Probably by an oversight or by a mistake no instructions were given Mr. Seager as to the exact standing of the resolution in this association. In fact some thought the resolution, even though it was not acted upon, expressed the sentiment of the meeting while others did not understand it so. The sender explains that he wished it to be used as a "feeler."

So it happened that our representative urged a resolution in our sister associations that the Executive Committee in the Northwest would not recognize as the sentiment here. Elder Seager himself says that there should have been some preliminary discussion in the RECORDER before such a change was urged upon the associations. He prefers the fall to the spring sessions but put his own wishes aside because he understood he was acting in the interests of his people.

Rev. L. D. Seager is a big enough man so he neither asked nor desired this explanation. He wrote the undersigned saying to let the matter stand with the blame for the confusion resting on him, but justice calls for this explanation.

BENJAMIN F. JOHANSON,
Moderator N. W. Association.

April 9, 1916.

WOMAN'S WORK

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

How does the soul grow? Not all in a minute. Now it may lose ground, and now it may win it; Now it resolves, and again the will faileth; Now it rejoiceth, and now it bewaileth; Now its hopes fructify, then they are blighted; Now it walks sunnily, now gropes benighted. Fed by discouragements, taught by disaster, So it goes forward, now slower, now faster, Till, all the pain past, and failures made whole, It is full-grown, and the Lord rules the soul.
—Susan Coolidge.

Establishing the Home in Shanghai

MY DEAR MRS. CROSLY:

Three months have passed since our arrival in China, and more than that since you have heard from us.

But it was just this last Thursday that our household goods came in. All these weeks we have had our home with Miss Burdick and Miss West, who have been most kind to give us a place of shelter and hospitality. We shall now be getting into our own home, the house formerly occupied by Mr. Crofoot's family, in a few days, at least by the first of March.

We are fortunate in that the boxes came so well, although the mice had made some ravages which are rather disappointing. In a barrel of china, just a few small pieces were broken. We had no duty to pay excepting upon the entirely new articles which were sent out from Chicago, and that was slight.

Our home has to be furnished once more, as we sold practically everything when we went home in 1911. Under such circumstances we are fortunate to be living in a place like Shanghai where there is such a floating foreign population that sales of household goods are quite the common thing, and one may often pick up very worth-while bargains which well answer the need. Mrs. Davis has sold us some of her furniture at some sacrifice of value. Other articles have been lent to us by various members of the mission while the Christmas gifts of furniture will help us in making our home seem quite homelike.

Since the Chinese New Year vacation closed, the schools have been in full swing

excepting for the distressing fact that an epidemic of grip has laid low many of the students in the Girls' School.

This letter was commenced some two weeks ago, and has been laid aside during a busy time of once more settling our home. We have just about finished Mr. Davis' study today, and I am taking advantage of the warmth and quiet in that room with the hope of finishing this letter for the "Woman's Page."

Mr. Davis is out with the boys of the school, giving them physical work, and marking out a volley ball court. The children are asleep: Carol on the lower, south veranda, and Richard upstairs. They both sleep very well now, and are growing—Carol taller and Richard more solid—all the time.

I have been so busy recently that I have dropped my study of Chinese for a time, but hope to take it up again after another week or so. Mr. Davis studies with a native teacher in the afternoons, while he has the teaching of two of the English branches in the Boys' School in the morning, as well as physical work with the pupils of the Girls' School. I am helping with the music in that school as much as I seem to have time for, although I should be glad to be of greater service.

Yesterday, in the home of some very well-to-do Chinese people where Mrs. Crofoot once taught, the wedding gifts with the dowry were on display to friends who were invited to see them, and to witness their starting for the new home. Mrs. Crofoot had been invited and was asked also to bring a friend. Hence my opportunity to see a most gorgeous and really beautiful collection of Chinese household articles. Everything was in readiness for starting, that which could be, placed upon tables, trays or a sort of crate. The silver, glass, bric-a-brac, etc., were upon tables, over which were drawn quite securely a strong red net and fastened so that nothing might move about.

At such times, when all is ready, the carriers come in, and having placed their bamboo poles under these tables, and with the poles resting upon the men's shoulders, they carry their burdens through the streets, and sometimes for several miles into the country to the home of the bridegroom. Thus does the world see the bride's dowry, be it

elegant and costly, or ordinary and necessary.

In this collection of which I am speaking there were beautiful articles of furniture, hat-trees, wardrobes, chairs, teapots, stools, tables, and a couch, dressing table, etc., the articles upon which to sit being covered with red satin cushions elaborately embroidered. There were two piles of comfortables, many of them of delicate silks and satins, and some of them exquisitely embroidered, while others were distinctly utilitarian, being of stout, dark-colored calico. Then there were baskets of all description, foot stoves, teapots, dishes, and a nickel charcoal burner for heating purposes. Tubs, of course, of all sorts and for all kinds of uses, were in abundance, all shiny bright red, as appropriate for the occasion, for red is the old-custom color for every joyous event, and this was a strictly old-fashioned wedding—little advance over what might have been seen many years ago, although there were many gifts which, I suppose, had not come into Chinese usage until recently. There were immense satin scrolls, ready to be embroidered or decorated with character sentiments as the recipients should see fit. There were—but time fails me to tell of all the wonderful dowry and beautiful gifts. One ought to mention the handsome chests and trunks filled with the bride's trousseau. The contents we were not permitted to see, of course, but the exterior looked interesting. A relative of the bride, a Mr. Waung, who by the way is connected with the U. S. Government with regard to the interests of Chinese students in America, was present, and had been asked to show us the gifts. His English was perfect, and dignified, though not stilted, I should say.

Mr. and Mrs. Crofoot went yesterday to the wedding feast, and as I've not yet heard their report of it, I'll leave that for them to write of, if they so wish.

We have had the privilege of meeting a good many of our former acquaintances and friends, so that it has seemed quite like being at home once more. Miss Burdick and Miss West invited a large number of ladies for an afternoon tea, one day during the vacation, that I might meet many old friends and make new ones. It was a delightful occasion.

Miss Burdick will, I am sure, write something of the splendid religious meetings recently held in the Girls' School. We hope for much definite good result from the effort and the continual effort to bring the Chinese to an actual and open acceptance of Jesus Christ as their Lord.

We have not yet been able to go to Lieu-oo but certainly hope to before long. The malaria was so prevalent and malignant there during the autumn and early winter, that the doctors thought it quite unwise for us to come then, and later the winter's cold prevented our taking the children on such a long and open trip. And so we have deferred the visit that we are eager to make.

Now, with all good wishes, and affectionate remembrances for the women of our denomination,

Faithfully yours,
MARY R. DAVIS.

West Gate,
Shanghai, China.
March 9, 1916.

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West Gate,
Shanghai, China.
March 9, 1916.

Woman's Board—Treasurer's Report

For the three months ending March 31, 1916

Mrs. A. E. Whitford, Treasurer,
In account with
The Woman's Executive Board
Dr.

To cash on hand December 31, 1915 .. \$	96 91
Adams Center, N. Y., Ladies' Aid Society:	
Tract Society	2 00
Missionary Society	2 00
Adams Center, N. Y., Mrs. John Williams:	4 00
Marie Jansz	1 50
Alcester, S. D., Mrs. C. Swedin, L. S. K.: Marie Jansz	5 00
Lieu-oo Hospital	5 00
Alfred, N. Y., Woman's Evangelical Society:	10 00
Tract Society	5 00
Missionary Society	5 00
Miss Burdick's salary	25 00
Miss West's salary	10 00
Marie Jansz	5 00
Fouke School	5 00
Theological Seminary	5 00
Alfred Station, N. Y., Ladies' Industrial Society:	60 00
Tract Society	3 35
Missionary Society	3 35
Albion, Wis., Missionary and Benevolent Society:	6 70
Ministerial Relief Fund	5 00
Missionary Society	5 00
Albion, Wis., Willing Workers:	10 00
Ministerial Relief Fund	5 00
Akron, N. Y., Mrs. S. A. B. Gillings, L. S. K.: Tract Society	10 00
Missionary Society	10 00
Recorder	2 00
Battle Creek, Mich., Ladies' Aid Society:	22 00
Unappropriated	30 00

Brookfield, N. Y., Missionary Aid Society:	
Tract Society	20 00
Boulder, Colo., Woman's Missionary Society:	
Unappropriated	5 00
Chicago, Ill., Women of Church:	28 05
Unappropriated	
Daytona, Fla., Mrs. W. P. Langworthy, L. S. K.:	
Tract Society	5 00
Miss Burdick	5 00
Unappropriated	5 00
Dodge Center, Minn., Woman's Benevolent Society:	15 00
Unappropriated	
Dodge Center, Minn., Mrs. E. L. Ellis:	50 00
Unappropriated	
Farnam, Neb., Church:	3 00
Unappropriated	
Garwin, Iowa, Ladies' Aid Society:	2 00
Marie Jansz	2 00
Gentry, Ark., Ladies' Aid Society:	2 00
Unappropriated	
Gulford, N. Y., Mrs. Maryett Benjamin and daughter, L. S. K.:	5 00
Unappropriated	
Hornell, N. Y., Mrs. F. R. Shaw:	20 00
Unappropriated	
Leonardsville, N. Y., Woman's Benevolent Society:	5 00
Tract Society	15 00
Missionary Society	15 00
Unappropriated	30 00
Ministerial Relief Fund	15 00
Lost Creek, W. Va., Ladies' Aid Society:	75 00
Tract Society	20 00
Missionary Society	5 00
Miss Burdick's salary	5 00
Salem	5 00
Miss West's Salary	12 00
Independence, N. Y., Ladies' Aid Society:	47 00
Unappropriated	
Milton, Wis., Woman's Benevolent Society:	38 50
Miss Burdick's salary	5 00
Miss West's salary	5 00
Board Expenses	3 00
Milton, Wis., Circle No. 2:	13 00
Tract Society's debt	10 00
Missionary Society's debt	10 00
Tract Society	10 00
Mr. Kovats	5 00
Marie Jansz	15 00
Milton, Wis., Mrs. W. W. Clarke:	50 00
Tract Society's debt	3 00
Missionary Society's debt	3 00
Milton, Wis., Circle No. 3:	6 00
Fouke School	5 00
Miss West's salary	10 00
Milton, Wis., Baraca Class, S. S.:	15 00
Marie Jansz	5 75
Milton, Wis., "Lend a Hand" Bible Class:	
Marie Jansz	2 45
Milton Junction, Wis., Ladies' Aid Society:	
Tract Society	10 00
Marie Jansz	15 00
Milton Junction, Wis., Junior C. E.:	25 00
Miss West's salary	8 00
Milton Junction, Wis., Church:	
Tract Society	3 00
Missionary Society	3 00
Miss West's salary	7 50
Unappropriated	2 15
Marlboro, N. J., Ladies' Aid Society:	15 65
Unappropriated	
North Loup, Neb., Woman's Missionary Society:	31 50
Tract Society	7 50
Missionary Society	7 50

Nortonville, Kan., Missionary Society:	
Unappropriated	25 00
Plainfield, N. J., Woman's Society for Christian Work:	
Tract Society	25 00
Missionary Society	25 00
Miss West's salary	10 00
Ministerial Relief Fund	10 00
Rockville, R. I., Church:	70 00
Unappropriated	
Verona, N. Y., Ladies' Benevolent Society:	2 06
Lieu-oo Hospital	10 50
Walworth, Wis., Ladies Aid Society:	
Tract Society	10 00
Missionary Society	5 00
Unappropriated	15 00
Walworth, Wis., Circle No. 2:	30 00
Unappropriated	
Wausau, Wis., Mrs. G. W. Witter, L. S. K.:	30 00
Unappropriated	
Welton, Iowa, Woman's Benevolent Society:	7 00
Unappropriated	
Welton, Iowa, Mrs. Susan Loofboro, birthday gift:	5 30
Ministerial Relief Fund	
Westerly, R. I., Woman's Aid Society:	78
S. R. Wheeler	10 00
Tract Society	35 00
Missionary Society	35 00
Miss Burdick	35 00
Alfred Scholarship	125 00
Board expenses	5 00
Fouke	20 00
Ministerial Relief Fund	10 00
Cowen, W. Va., Ozina M. Bee, L. S. K.:	278 00
Missionary Society's debt	
Cowen, W. Va., Mrs. Bee, L. S. K.:	10 00
Marie Jansz	50
Loan, Bank of Milton	150 00
	\$1,368 15
	Cr.
1-5 Share Edison Mimeograph	12 50
Missionary Review	2 50
Davis Printing Co.:	
Letterheads	4 30
Cards	1 30
F. J. Hubbard, Treas. Tract Society:	5 60
General Fund	180 85
Debt	13 00
S. H. Davis, Treas. Missionary Society:	193 85
Miss Burdick's salary	150 00
Miss West's salary	150 00
Marie Jansz	50 00
General Fund	80 50
Debt	33 00
L. A. Worden, Mgr. Sabbath Recorder:	463 50
H. Eugene Davis, Shanghai:	2 00
Outfit Fund	9 50
Lieu-oo Hospital	43 75
Curtis F. Randolph, Treas. Alfred University:	53 25
Woman's Aid Society Scholarship:	
Westerly, R. I.	275 00
J. A. Hubbard, Treas. Memorial Board:	
Ministerial Relief Fund	45 78
Cash on hand March 31, 1916	\$1,053 98
	314 17
	\$1,368 15

I thank God that if I am gifted with little of the spirit that is able to raise mortals to the skies, I have yet none, as I trust, of the other spirit that would drag angels down.—Daniel Webster.

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

REV. HERMAN D. CLARKE

(Continued)

CHAPTER XII

Holiday vacation had come and Lorna was again in her beautiful home. How good it seemed to be there. She was greeted as though there had been no disturbances in the past, and for some days nothing was said along the lines of former discussions. A few of her former school-mates and Sunday-school associates seemed somewhat cool, but she greeted them cheerfully all the same. On Sunday she went to church with her parents and took her seat with them. The new organist had been called away by the sickness of a brother in another town. But she had no idea of supplying. Her motto was to do whatever she could when asked to help; and in other matters,—of charity and the like,—to do without being asked. The chorister saw her with her mother but he went to a visitor at church who, he knew, was a fine organist. But she declined. He next went to one of the supplies in the church, but one who was not very accurate in playing, but as she saw Lorna there she declined. Lorna had quietly observed all this and so had her parents. The choir had an unusually fine anthem they had practiced to sing that day and no one could play it like Lorna. At last he went to Lorna and asked her to play. She looked at her father and he nodded. She went, and such improvement had she made in the short time of taking music at college that many could not fail to observe it. All this tended to call up the question of baptism that had been the occasion of her struggles. The pastor, knowing that students were home for the vacation, had prepared a sermon on the Mission of the Methodist Church. The morning service was a Christmas service and this special sermon was for evening.

Lorna received congratulations after the morning service and the choir had seldom sung so well. In Sunday school, Lorna went to the class of young women about her age. The teacher was absent, an unusual thing. The superintendent asked the class who was their choice for teacher that day and they chose Lorna.

She went home quite happy and seemed like her old self.

Sitting with her parents in the library after dinner, she was asked by her mother if any of the college students danced at Kingsbury.

"There were a few attempts to introduce the dance there among the students but it was quickly forbidden by the faculty. Our Discipline is of course against it but there are some there who say they will dance, Discipline or no Discipline; and church discipline is not very popular these days, though our rules keep many from it," said Lorna.

"What of the outside students not of our church—are they permitted to dance?" asked her father.

"Not as a college function and they are debarred from many privileges if they go contrary to the college rules. Of course, the college can not stop private dances among others but it puts its disapproval strongly upon them; so much so that dances are not very much in vogue at Kingsbury. The faculty met the question, as I suppose they do, on account of new students, at the beginning of each school year, at the very first and made no attempt to evade it. They seemed to consider their responsibility in a devout and firm manner and decide their influence first on the side of right and then explain why they must stand out against dancing. The problem seemed weighted with great meaning and there was no trifling about it. One professor suggested that they write to each of the parents, asking if they wanted their son or daughter to dance, and have an appointed overseer to see that all was properly conducted; but that was at once overruled by the president and all others. 'If,' said he, 'students coming here can not conform to the wishes of the faculty, they are at liberty to go elsewhere for questionable amusements; this college stands for purity and for the best influence over its students regardless of the wishes of some who see no harm in the dance.' He told the students that it was, of course, true that each one must in the end decide for himself and that parental and ecclesiastical authority could not do it; but at that college they were trying to aim at self-culture and the attainment of the highest manhood and the fairest womanhood. He then asked, 'Under the light of this self-imposed ideal what should you

do?' and it was put to a vote whether the student body wanted dancing as a college function. Only just a few voted that they did. But this was not leaving it to their decision. It was a matter of their professional influence; and while they must eventually decide for themselves, while there they must deny themselves for the good of the college and the general welfare. There was no prohibition of girls dancing alone in the gymnasium, and as purely recreative, in broad daylight and in pure air. But to the minds of the faculty the popular dance was more than this implies. The rattle of a snake is not objectionable. The dance is the rattle but following come the fang and the poison. Its associations and tendencies were to be considered. He quoted Thackeray with a smile: 'When a man confesses himself fond of dancing I set him down as a fool.' He showed how the institution has a dark background. With such reasoning most of the students had little wish to appear as fools while at college."

Thus her parents wanted to be assured as to the social and religious influences connected with their denominational college. It meant a great deal to anxious parents to send boys and girls away from home; to have them started well in life and not placed under influences that meant failure as far as moral and religious lives are concerned.

"Well, Lorna," said Mr. Selover, "mother tells me that you have some correspondence with Mr. Ellington. Has he fully decided his life work?"

"Yes, he said he was to enter the ministry."

"The Presbyterian, of course?"

"That was his decision, I understood."

"Does he wish to continue correspondence?"

"He expressed that desire, but I told him I wanted to please you about it and I wrote mother what he said and of his prospects in life and that he wanted to make some investigations along religious lines."

"What can you do to assist him, I wonder. Convert him to Methodism?" asked her father.

"I can hardly do that. He is very conscientious, I think. But what if he should not be converted to Methodism?" asked Lorna.

"Oh, that can be tolerated, of course, but

you should let your light shine and contend for the faith."

"Of course you mean that, father," said Lorna.

"Certainly, have I not always been outspoken about the doctrines of our church? The Methodist Church is the great reformatory church of the ages and her preachers among the greatest," said Mr. Selover.

"There are great preachers in all denominations, as witness Spurgeon, Talmage and others, and there are reformers also among them. That alone will not prove any church or denomination entirely right in doctrine. I have learned that foremost among the reformers in the days of slavery and in the recent prohibition movement was the little sect of Seventh Day Baptists."

"Where have you learned that?" asked her father.

"From some of our Presbyterian acquaintances, and Mr. Ellington especially. And I heard one of them lecture in a public hall one evening. I never heard a better prohibition speech in my life."

"Well, I sincerely hope you will not be led into their company now or be intimately associated with them. They are disturbers of the peace," said Mr. Selover. "I have been to Chicago lately and the city is being sown knee-deep with their literature."

"I guess not, father. I think you must have reference to the Adventists. They are the greatest book-sellers and tract-distributors on earth, I hear. They have been to Kingsbury and they have a little company there that meet each week at a private house. One of their girls is in our college, though as a rule they do not patronize other schools than their own."

"Does the one in college seem to be ordinarily intelligent?" asked her father.

"She is up to the average in her standings and very exemplary in conduct. She said that her mother was once a Methodist but had accepted the Adventist faith. What that faith is I do not know."

"Not much of a stable-minded Methodist, I assure you, to run off into that doctrine. The fact that she was once a Methodist and lived there probably accounts for her sending her daughter to that college."

"Well, I do not know as to that, but I do know that she is a very refined girl and attends to her own business except when

questioned; then she has a gift to defend herself and people, and there is not another girl or a man in college that can equal her in quoting the Bible."

"That is where such people have an advantage; they are drilled in a certain lot of passages suited to their peculiar belief and you can't move them. They are not as a rule a very intelligent sort of people."

"Father, forgive me, but you have a sort of notion that we Methodists own the earth and that all wisdom will die with us. Now I have begun to learn better. I hope that does not offend you, but I have had sufficient acquaintance already with such people to know that they are not ignorant people nor are they bad citizens or always thrusting their doctrines before us; but they think they know the time for it and they are very pleasant in doing it. They have sold hundreds of books in homes at Kingsbury. I have not read any of the books but they are in Methodist homes and Baptist homes and Presbyterian homes. If they were dangerous books why do our people, who say we are so superior to other religious people, buy them?"

"They buy them not knowing what they buy. They are embellished with pictures and have a presumptuous title and with that they sell like hot cakes and at last are found to be tinctured with their materialistic doctrines," said Mr. Selover.

"Well, I have no time to read them now and so you need not worry about me. What I want is the truth as I read it direct from God's Word. If I see it there I want it," said Lorna.

"But, my child, you are not able to interpret all the truth unaided and so we have our men who devote all their lives to the study of perplexing questions. We will not talk of this though any more. I wanted to know how our college stood on certain questions. I am glad to hear your report, especially as to dancing and other popular amusements of the day that are crushing out the spiritual life of thousands. By the way, daughter, I met one day one of your professors on my trip and he spoke of you and wanted to know if you had any engagements that might seem to interfere with your studies and occupy your mind and I told him none. He said that he noticed you were with a Mr. Ellington twice and that you had a special seat one night at some entertainment. But he

seemed to me to want to know more on his own account. He is a fine teacher, I hear, and if he asks you to accompany him to some college function it will be all right. He is a strong Methodist and stands high as a scholar and Christian."

"Well, as to that, father, I think I know who you refer to and I may as well say that somehow I do not 'take to him.' He has one of my classes and he is too partial to be the best of teachers. He has had several promising students in view as possible candidates for his favor. I am not impressed with such ways of winning a girl," replied Lorna.

"Very well, I was only looking after your future usefulness as a leader among our people in some profession or in some home you will make in the future, and I always wanted you to aim high."

"There is time for all things, father. I may or may not be a good Methodist, probably will be, but I must be a good Christian and a faithful, obedient servant of God wherever I am and whatever I do. I think you and mamma instilled that into me so early in life that I'll never forget it," said Lorna.

Thus it was evident that her father had more Methodism in him than anything else and that any work outside of his church was dangerous. But he was a good father and spared no means to help his daughter in the attainment of success.

(To be continued)

"How much land does it take to support a cow, or a horse, or a hog? Rather important questions to every one of us, but not so important as the query:

"How much land does it take to support a person?"

"A recent survey made by the United States Government in Ohio seems to show that it costs on the average \$197 to board and house each person on the farm.

"That is, the husband, wife, and three children must have an income of \$985 if they live as well as the average.

"This is the income in dollars, and the examination—on forty-four farms—indicates that it takes forty acres to 'pasture' a person."—*Farm and Fireside*.

"Reform is discarding old clothes, Christianity is discarding the 'old man.'"

Kansas' Poet Philosopher, Walt Mason

REV. G. M. COTTRELL

Walt Mason, of the *Emporia Gazette*, supplies wise and humorous squibs of prose-poetry on varied themes for the daily press of the country. These are always readable, and written in a moralizing vein that forces lots of truth into human noddles that would not be receptive for it if it came in the orthodox preaching form. I have often been anxious to make use of his forceful poetic philosophizings, but have been withheld by the fact that it is all copyrighted.

I will adopt Brother Edwin Shaw's method and evade by breaking the article into parts and interjecting comments. Here is what he says about the

"DOWN GRADE"

"The road down hill is easy, your gait is brisk and breezy, companionship is gay." (It is not always safe to take the course of least resistance. Of course you can go down hill easier than up. You need make no effort at all. The thing will manage itself, if you just let it alone. Even Scripture says that broad is the way that leads to destruction, and many go in thereat, and companions are plenty, and gay ones too.)

"And as you trot along it, the dead game sports who throng it will cheer you on your way." (How popular and important it makes one feel to have the encouragement and cheers of all his companions.)

"You ply the bowl and flagon, and jeer the water wagon, the hydrant and the pump, and, laughing at the sorrow which will arrive tomorrow, you hasten to the dump." (Strange but true it is that when one gets started on the toboggan slide he can make light of, and sneer at, the things he formerly held sacred. The First Psalm declares that man blessed who sitteth not in the seat of the scornful.)

"Your gait grows ever swifter, with willie-waught and snifter, four fingers at a throw; with decency you quarrel, and sneer at all things moral, and to the dump you go." (The poor man's judgment is perverted when he is wholly given over to evil. He even has a quarrel with all things decent and moral. He would pronounce the good bad, and the bad good.)

"Oh, faster yet and faster, you speed on to disaster, and steeper is the slope; friend,

stop and look and listen, while yet in sight there glisten the snowy robes of hope!" (The speed down the moral slope is accelerative, increasing down the snowy hillsides in our schoolboy days. But hear the gospel call! "Friend, stop and look and listen." So did the prodigal. He stopped in his mad career, looked in, looked up, looked back, and listened to the call of home, father, mother, love, and longed for the clean snowy robes of hope.)

"Some turn around and scramble back through the rock and bramble, a weary, racking climb; but there are hands to aid them, and, though sore feet delayed them, they reach the top in time." (Blessed gospel hope. The prodigal returned. Many others have done likewise, and thousands more may find the way; and even if a weary, racking climb, there'll be hands to help them. Beautiful gospel of hope!)

"But most of those who amble down hill don't try to scramble back to the healthful pump, back to the sane existence they're leaving in the distance, but keep on to the dump." (If all were like the returning prodigal, the case would not be so bad; but there is no assurance we will stop and look and listen when once on the downward slide. The multitude grow more deaf and blind, the farther they go in sin, and the chances grow less and less. So the call to youth is to remember now thy Creator in the days of thy youth, and when you have put your hand to the plow to turn not back; and we are to watch and pray that we be led not into temptation, and when evil beckons, consent thou not. If you would avoid the "Down Grade" look aloft to the hills. Be willing to struggle, and ascend by exercise and effort. Face the mountain peak, and push the feet one after the other up the continuous ascent to the heights of moral Christian attainment and character.)

Topeka, Kan.,
April 8, 1916.

Books to me, that is, those of our best writers, are ever new; the books may be the same, but I am changed. Every seven years gives me a different, often a higher, appreciation of those I like. Every good book is worth reading three times, at least.—*Charles Bray*.

Sabbath Rally Day, May 27, 1916

AMONG SEVENTH DAY BAPTISTS

"Remember the Sabbath Day, to keep it holy"

OUTLINE PROGRAM

The Sabbath, a delight, made for man, holy unto God.

Mid-week Sociable

It is hoped that each community will arrange for a general sociable some evening during the week preceding the 27th of May, at which the interests, the importance, and the value of the Sabbath shall be presented and emphasized.

Something interesting and original in the program might be secured by appointing *seven* captains, each to select *seven* helpers to form a team to present a Sabbath "stunt" for *seven* minutes each. Where the company is small the same people could be on more than one team. Each team might be asked to represent in some way one of the following qualities of the Sabbath:

Sacred
Attractive
Blessed
Biblical
Authoritative
Triumphant
Honorable

Sabbath Eve Prayer Meeting

(Led by a layman)

Topic: The Sabbath, a rest for the people of God.

There should be prayer, praise by song, and witnessing by testimony. As a preparation *seven* people might be asked beforehand to speak on thoughts suggested by the following lines from familiar hymns:

"Safely through another week"
"A nother six days' work is done"
"Blest be the tie that binds"
"Blessed assurance, Jesus is mine"
"All hail the power of Jesus' name"
"Thine earthly Sabbaths, Lord, we love"
"Hail! sacred day of earthly rest"

Sabbath Morning Service

Let the pastor preach a Sabbath sermon, and let the hymns and anthems be in keeping with the spirit of the program.

Sabbath School

1. Call to worship. (School rise.) One verse of "All hail the power of Jesus' name."
2. *Superintendent*—They that trust in the Lord are as mount Zion, which can not be moved, but abideth forever.
School—As the mountains are round about Jerusalem, so the Lord is round about his people, from this time forth, and forevermore.
Superintendent—O Lord, open thou our lips,
School—And our mouths shall show forth thy praise.

3. Prayer, by the assistant superintendent, and Lord's Prayer. (School seated.)
4. Fourth Commandment in concert.
5. Singing:

ANVERN L. M.

L. Mason, Arr.

1. An-oth-er six days' work is done, An-oth-er Sabbath is be-gun; Return, my

soul! enjoy thy rest, Improve the day thy God hath blest, Improve the day thy God hath blest.

- 2 O that our thoughts and thanks may rise, Which for the church of God remains,—
As grateful incense to the skies, The end of cares, the end of pains.
And draw from heaven that sweet repose, 4 In holy duties let the day,
Which none, but he that feels it, knows. In holy pleasures pass away:
- 3 This heavenly calm, within the breast, How sweet a Sabbath thus to spend,
Is the dear pledge of glorious rest, In hope of one that ne'er shall end.

J. Stannett, 1724

6. Responsive reading.

Superintendent—Thus the heavens and the earth were finished and all the host of them.

School—And on the seventh day God ended his work which he had made.

Superintendent—And he rested on the seventh day from all his work which he had made.

School—And God blessed the seventh day and sanctified it.

Superintendent—Because that in it he had rested from all his work which God created and made.

School—Wherefore the Lord blessed the Sabbath Day and hallowed it.

Superintendent—Ye shall keep my Sabbaths and reverence my sanctuary. I am the Lord.

School—If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day;

Superintendent—And call the Sabbath a delight, the holy of the Lord, honorable;

School—And shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words;

Superintendent—Then shalt thou delight thyself in the Lord;

School—And I will cause thee to ride upon the high places of the earth,

Superintendent—And feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

School—And they rested the Sabbath Day according to the commandment.

Superintendent—And Jesus said unto them, The Son of man is lord also of the Sabbath.

School—Wherefore it is lawful to do well on the Sabbath Days.

7. Offering, announcements, and dismissal of classes.
8. Study of regular lesson (twenty minutes).
9. Bible reading on the Sabbath, by five boys and five girls, the boys reading in concert the questions, and the girls reading in concert the answers, standing in front and facing the school. (Copies of this tract will be supplied free by the Tract Society on request in time.) (The reading will take about ten minutes.)

10. Singing:

Sabbath Worship.

Words by
Mary A. Stillman.

L. M. DOUBLE.

Music by
James Stillman.

1. Once more up - on Thine ho - ly day, The sa - cred time Thy love hath blessed,
2. We thank Thee for Thy wondrous love, A great - er love could nev - er be!

We gath - er in Thy courts to pray And wor - ship on this day of rest.
It sent a Sav - iour from a - bove Who gave His life to make us free.

We lay a - side all earth - ly care And call the Sab - bath a de - light;
Oh, let us feel Thy pres - ence near, Ac - cept the trib - ute that we bring;

When to Thy tem - ple we re - pair Our voi - ces all in praise u - nite.
All we who come to wor - ship here Ac - know - ledge Thee to be our King.

Published by the American Sabbath Tract Society.

11. Address by the superintendent. Real Sabbath Observance.
12. Reports, etc.
13. Singing:

SABBATH 10 10 10 10

William C. Daland

1. God of the Sabbath, un-to Thee we raise Our grateful hearts in songs of love and praise.

Mak - er, Pre - serv - er, all to Thee we owe: Smile on Thy children, waiting here below.

2. Christ, Thou art Lord e'en of the Sabbath-day;
Darkness and error Thou canst sweep away.
From sordid bondage bring us sweet release,
Light of the World and glorious Prince of Peace.

3. Spirit divine, O shed abroad Thy love!
Quicken our souls with power from above.
Father and Son and Spirit, mighty Three,
Grant us a blessing, holy Trinity!

Mary A. Stillman

14. Dismission.

For Junior and Intermediate Society Meetings

These programs will have to be arranged by the superintendents. Suggestions are as follows: Drill on repeating the Fourth Commandment, learning of Scripture verses having the word "Sabbath," study of the Sabbath as found in our Catechism and in such tracts as "Pro and Con," and "Bible Readings," singing familiar hymns, special recitations, pictures of Seventh Day Baptist people and places, short stories showing love and loyalty to the Sabbath, maps showing location of our schools and churches, etc. If the superintendents take hold in real earnest, the children always respond with interest.

For the Young People's Meetings

1. Singing: "God of the Sabbath."
2. Twenty-third Psalm in concert.
3. Singing.
4. Sentence prayers for the Sabbath.
5. Special music.
6. Pro and Con of Sabbath Keeping (four-minute talks as follows):
 - a—The view of the college boy
 - b—The view of the high school girl
 - c—The view of the teacher in the public school
 - d—The view of the young man on the farm
 - e—The view of the young stenographer
 - f—The view of the young business man
7. Volunteer testimonies.
8. Singing, Lord's Prayer in concert, Mizpah benediction.

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.
Contributing Editor

Using the Sabbath

MABEL E. JORDAN

*Christian Endeavor Topic for Sabbath Day,
April 29, 1916*

Daily Readings

Sunday—Sabbath rest (Jer. 17: 19-27).
Monday—The Sabbath a reminder (Deut. 5: 12-15).
Tuesday—Sabbath worship (Acts 16: 12-24).
Wednesday—Sabbath work (John 5: 1-9).
Thursday—Sabbath meditation (Rev. 1: 9-20).
Friday—Sabbath fellowship (John 20: 19-29).
Sabbath Day—Using the Sabbath for this world and the next (Isa. 58: 1-14).

It was not the privilege of all our Endeavorers to attend the Chicago Christian Endeavor Convention and hear the excellent addresses given there, so I will bring to you a part of an address, given by Bishop W. F. Swengel, on "The Sabbath Necessary to Civilization."

"In New Hampshire many years ago there were two communities side by side. One, consisting of five families, kept the Sabbath. The other, consisting of six families, profaned it, and jeered at the Sabbath-keepers as being puritanical. The only apparent difference at first was that the five families who abstained from labor and amusements lived farther from church than the others. The six families broke the Sabbath, worked on Sunday, attended ball games, hunted and rode about, but did not go to church.

"Before the third generation had passed, a great contrast was evident. In the five Sabbath-keeping families there were peace and prosperity. Only two of all became grossly immoral. Most of them were faithful church members. Some became ministers of the gospel and one, a missionary to China.

"The six Sabbath-breaking families had quite a different history. The father of one family became a thief and ran away. Eight of the parents became drunkards, one a suicide, and all came to poverty. Four or five of them were in state prison. Some went to sea and were never heard from. Of all, only one became a Chris-

tian, after spending a youth in wickedness and dissipation.

"At least three things are evident from the preceding statements. 1. Keeping the Sabbath is practical. 2. It pays. 3. Appropriating the Sabbath to secular purposes is harmful, degrading, ruinous."

FOR ANSWER IN THE MEETING

How are Sabbaths wasted?
How did Christ use his Sabbaths?
What elements are oftenest omitted from our Sabbaths?
How can we make our Sabbaths most restful?

SUGGESTIVE THOUGHTS

Remembering that the Sabbath is primarily a rest day, remember also that the best rest is in a change of activity.

The central thought of the Sabbath being unselfishness, you can not keep it in solitude.

Do not expect to enjoy the Sabbath if you are haunted by the ghosts of duties left undone the week before.

A CLUSTER OF QUOTATIONS

Take the Sabbath with you through the week and sweeten with it all the other days.—*Longfellow.*

I have found that a due observance of the Sabbath has ever had joined to it a blessing on the other part of my time.—*Chief Justice Hale.*

We are not poorer, but richer, because we have through many ages rested from our work one day in seven.—*Macaulay.*

QUOTED FROM THE "WISCONSIN ENDEAVORER"

Topic: Using the Sabbath for this world and the next (Isa. 58: 1-14).

The Sabbath for rest.

The Sabbath for spiritual uplift.

The Sabbath for communion with God.

The Sabbath, the ocean voyage of the soul.

The Sabbath, the wedding ring on the hand of Christ's bride, the Church.

• The Sabbath, a sign between God and his people.

The keeping of the weekly Sabbath a confession of religion before the world.

Perils of the Sabbath sports and games:

Making it a day of visiting.

The encroachments of business.

The Sabbath not a holiday, but a holy day.

To what extent should we make the Sab-

bath a day of communion with nature?

How did Christ keep the Sabbath?

How did it happen that Christ was accused of breaking the Sabbath? Was he doing so?

What work is allowable on the Sabbath?

What is the difference between the American and the continental idea of the Sabbath?

How far should we keep the Puritan Sabbath?

Describe a well-spent Sabbath.

Was the Sabbath meant for all mankind? Prove it.

Of what is the Sabbath a memorial?

What relation between the Sabbath and the Jewish national existence?

What relation between Sabbath-keeping and our national life?

Relation of Sabbath-keeping to the existence and success of the Church?

How may we help to promote Sabbath-keeping?—*L. C. Randolph.*

Working With Intermediate Christian Endeavorers

A copy of the Wisconsin *Endeavorer*, a little paper brimful of life, has recently come into the hands of the editor of Young People's Work. The prayer meeting topics are prepared by our Rev. L. C. Randolph. In his general foreword he has the following to say, in his characteristic way, about work with boys and girls of the teen age. Here is what he says:

It is not my purpose in these studies to give you predigested Mellen's food, but to show you where to get real meat and how to cook it in an appetizing manner. There are a lot of undeveloped resources lying around loose in and adjacent to our Christian Endeavor societies. Let us make it our study how to bring these out and utilize them.

The most delightful Christian Endeavor experience of my life has been in the past two years, as I have been the "big brother" of an Intermediate Christian Endeavor composed of young people from fourteen to about eighteen years of age. I have waked up to the fact that this age, instead of being the most difficult to handle in religious things, is the one most inspiring of all. They are keenly interested and ready to be enthusiastic when they have a chance. They will try their best to do what they

are asked to do. Their responsiveness, their loyalty, their chumminess, make the work a pleasure to their leader.

Don't expect a boy in his teens to tell his inner religious experience in public, to utter religious exhortation and, in general, talk like a grandfather. Draw him out on the practical things that boys talk about when they are among themselves. Let him be natural. If he gets in a slang phrase now and then, he shows that he feels at home. If he has a quaint humor of his own that crops out, let a ripple of laughter go around the room. You will all feel better for it. Let your meetings be homelike, informal, and full of good cheer. Let me quote to you the words of a young fellow who is describing a religious convention he recently attended: "Wasn't that a dandy? What impressed me was, everybody seemed to have such a good time, while, from my standpoint, there was plenty of religion in it. I liked it. If Christianity is what people profess, it has always seemed to me that it ought to make people happy—that they have reason to smile. Do you know, Uncle, I have never been drawn toward those long-faced Christians that can lick salt out of the bottom of a barrel." Every Christian Endeavor society and every pastor and every Christian should read these sentences over and over again, for they express the way a lot of fellows feel, and many of them have gotten beyond the "teen" age too.

I often help the leader of the meeting to make out a series of questions or topics to be handed out beforehand and answered in the meeting. Some of these might be given out at the beginning of the meeting. Some of them need several hours for preparation. Gauge the questions to the ability and the stage of development of the person. You need not be afraid, though, of giving out a mind stretcher once in a while to one who has worn off the first edge of embarrassment. Tell then to make a stagger at it and then perhaps some one else can add something. Let the pastor or "big brother" sit where he can encourage the timid by looking interested and smiling encouragement. Let him occasionally put in a word of approval, explanation, reinforcement or illustration. If there is time left at the close, he can give them a drill in Bible verses, open an informal discussion on some question raised or give a short talk.

Let every one have a part, if nothing more than the reading of an assigned Bible verse. The next step would be to hand out a slip containing a short story, thought or illustration, asking them to give this *in their own words*. As you love them do not let them get started in reading their slips. Above all things do not let the leader lead by reading a selection from the *Christian Endeavor World*. What would a teacher in the public school think if the pupil, when he stands up to recite, would say, "the author expresses this so much better than I can that I will read from the book." Pleasantly insist on their telling things in their own words. They can do it, and they will feel a lot better for it. There will be shyness and awkwardness at first, but they will wiggle and twist out of the old diffidence and self-depreciation into a new stage of development. I am going to read this article to my Christian Endeavorers at the next meeting and ask them if this is not so. If they disagree with me, I'll telegraph you.

It is a delight to watch the young people grow in Christian graces and in the power of efficient service, to see their enthusiasm as they put the red spots upon the efficiency chart, to see them coming into the church prayer meeting and taking part, to hear some lonely old lady tell about their kindness, to note the developing manhood and womanhood. I verily believe the biggest work a pastor can do is with the boys and girls at the teen age.

Remember These "Don'ts"

- Don't criticise the food at meal times.
- Don't dress shabbily in the morning because no one will see.
- Don't refuse ungraciously when some one offers to do you a favor.
- Don't show less courtesy to your dependents than you would to your equals in position.
- Don't take the world into your confidence either about your troubles or your family affairs.
- Don't contradict your friends when speaking, and don't appear impatient if they are somewhat long-winded.
- Don't, when traveling by train or bus, behave as if you were the only person who had a right to be there and the rest were all interlopers.—*Telegram*.

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society, met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 9, 1916, at 2 o'clock p. m., Vice President William C. Hubbard in the chair.

Members present: Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, J. Denison Spicer, William M. Stillman, Theodore L. Gardiner, Marcus L. Clawson, John B. Cottrell, Jesse G. Burdick, Herbert L. Polan, Raymond C. Burdick, Irving A. Hunting, Arthur L. Titsworth.

Visitors: Business Manager Lucius P. Burch, Professor Edward E. Whitford.

Prayer was offered by Rev. Edwin Shaw. Minutes of last meeting were read.

The Advisory Committee reported progress on the Sabbath Rally Day program, and presented correspondence from Sabbath Evangelist Willard D. Burdick, who is at Milton, Wis., he having completed his trip through the Southern States.

The Supervisory Committee recommended:

That the Board authorize the Supervisory Committee to purchase, if satisfactory prices can be obtained, two fonts of matrices for the linotype machines and one folding machine, with the understanding that said equipment be paid for out of the Publishing House Sinking Fund, and that the Treasurer is hereby directed to make payments as necessary.

Recommendation adopted.

Vice President William C. Hubbard being called away at this time, Marcus L. Clawson was called to the chair.

The Committee on Italian Mission reported for February and March an average attendance at New Era of 24; at New York 8; and 400 papers distributed each month.

Attorney Asa F. Randolph reported progress on the lease to Joseph T. Murphy of our interest in the Cimiano property, and on motion the committee was continued.

The Treasurer reported correspondence from Herbert G. Whipple relating to the will of the late Charles H. Greene, and it was voted that we consent to the appointment of Mr. Whipple as administrator, and that we renounce our right to letters of

administration, and that the proper officers be authorized to execute the necessary papers.

The Treasurer presented his report for the third quarter, duly audited, which was adopted.

On the recommendation of the Corresponding Secretary it was voted to have printed 5,000 copies each of the following two tracts: "Not under Law, but under Grace," by Rev. George W. Hills; "Lovest Thou Me?" by Rev. Eugene H. Socwell, the authors to have 4,000 each for their own distribution. Also a reprint of an edition of 5,000 of the post card tract by Rev. George B. Shaw, called "The Sabbath."

Correspondence was received from Rev. Willard D. Burdick, Rev. George W. Hills, Rev. Eugene H. Socwell, Rev. Herman D. Clarke, Mr. James A. Davidson, K. C. Amon Porgwe, Rev. Edward B. Saunders, Mr. David C. Dorsey, Department of State, Washington, Mrs. Willard D. Burdick, Mrs. J. Jones, Mr. Frank Barnhart, Rev. George Seeley, Rev. W. D. Tickner, Rev. James L. Skaggs, Rev. Jesse E. Hutchins, Rev. Charles S. Sayre, Corliss Fitz Randolph, Rev. Clayton A. Burdick.

Pursuant to correspondence from J. A. Davidson it was voted that if he can make use of the gospel tent now at Scott, N. Y., we donate the same to him for use in Canada, and that we pay the freight on its removal, he to pay the duty.

Correspondence from W. D. Tickner was referred to Corresponding Secretary Shaw.

The Recording Secretary reported that in the name of the Society, he had authorized the Plainfield Trust Company to honor the signature of Lucius P. Burch as Business Manager, in any business transactions, as was formerly done with Mr. Worden.

Voted that Edwin Shaw, T. L. Gardiner and Corliss F. Randolph be a committee to formulate for the Board, a plan for publishing the *Pulpit* for next year.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"The age says: 'Do something first, get a reputation first,' but Christ says: 'Be something first. Follow me!'"

American Sabbath Tract Society—Treasurer's Report

For the Quarter ending March 31, 1916

F. J. Hubbard, Treasurer,
In account with
The American Sabbath Tract Society.

Dr.
To balance on hand, January 1, 1916 .. \$ 543 78
To funds received since as follows:
Contributions:

January ..	\$ 391 41	
February ..	288 08	
March ..	460 88	
		1,140 87

Income from Invested Funds:		
January ..	\$1,814 82	
February ..	30 00	
March ..	174 00	
		2,018 82

Marilla B. Phillips Estate:		
1/2 Balance deposited by Executor in hands of County Treasurer ..	\$ 3 94	
1/2 Net proceeds of sale of farm ..	932 18	
Excess cost from Review and Herald Pub. Assn. ..	58 91	
Excess cost from General Conference, Free Will Baptists ..	58 91	
		1,053 94

Payments on Life Memberships, Jan. ..	45 00	
Geo. W. Hills, traveling expenses returned (Pacific Coast Assn.) ..	46 95	
Publishing House Receipts:		
Recorder ..	\$1,876 18	
Visitor ..	222 75	
Helping Hand ..	381 80	
Tracts ..	1 80	
Pulpit ..	39 39	
		2,521 92

\$7,370 78

By cash paid out as follows:		
G. Velthuysen, salary ..	\$ 151 50	
George Seeley:		
Salary ..	\$75 00	
Postage ..	30 00	
		105 00
Marie Jansz, appropriation ..	37 50	
Joseph J. Kovats, salary ..	60 00	
T. W. Richardson, salary ..	75 00	
Los Angeles, Cal., Church, appropriation ..	87 50	
Italian Mission, appropriation ..	87 50	
T. L. M. Spencer, appropriation for printing ..	30 00	
Willard D. Burdick:		
Salary ..	\$225 00	
Expenses ..	150 00	
		375 00
		\$1,009 00

Committee on Revision of Literature:		
Mildred Fitz Randolph, research work ..		75 00
President's Expenses:		
Miss Anna C. Twuley, typewriting ..	\$ 7 90	
Stationery and postage ..	22 86	
		30 76

Corresponding Secretary's Expenses:		
Postage and typewriting ..	\$ 4 55	
Expenses to Faith and Order Conference ..	8 75	
Expenses to Westerly, Miss. Bd. Meeting ..	8 39	
Question slips ..	1 21	
		22 90

Editor's Expenses:		
Expenses to Faith and Order Conference ..		10 00
Treasurer's Expenses:		
Stationery ..	\$ 5 35	
Postage ..	11 50	
		16 85

Edgar D. Van Horn, traveling expenses to Sabbath Institute, Marlboro, N. J. ..		
		4 72
George W. Hills, correspondence cards ..		
		96
Calista A. Sears, income on Est. Electra A. Potter, deceased ..		
		24 85

Marilla B. Phillips Est., net amount transferred to Permanent Fund	950 00
Publishing House Expenses:	
Recorder	\$1,870 50
Visitor	222 86
Helping Hand	286 76
Tracts	13 65
Pulpit	256 68
Tract Society, circular letter	3 86
Tract Society, proportion of Year Book	114 23
	<u>2,768 54</u>
Loans and interest paid	1,015 39
	<u>\$5,928 47</u>
Balance on hand, March 31, 1916	1,442 31
	<u>\$7,370 78</u>

E. & O. E. F. J. Hubbard, Treasurer.

Plainfield, N. J., April 2, 1916.

Examined, compared with books and vouchers and found correct.

Theo. G. Davis, Asa F. Randolph, Auditors.

Plainfield, N. J., April 9, 1916.

Life Members added:
Daniel Alva Crandall, Rockville, R. I.
Anna C. Babcock, Milton, Wis.

Receipts for January, 1916

Contributions:	
Robert Van Horn, Farnam, Neb.	\$ 10 00
E. J. Davis, Salem, W. Va. ...	2 50
Mr. and Mrs. E. D. Coon, Westmore, Mont., L. S. K.	2 00
Mrs. A. B. Prentice, Verona, N. Y.	1 00
Mrs. J. H. Stark, Verona, N. Y.	1 00
Woman's Executive Board, through E. J. Van Horn, Boulder, Colo.	2 00
Miss Nettie M. West, Salem, W. Va.	5 00
Mabel Cockerill, Markeson, Wis.	3 00
Mary L. Carpenter, Asheville, N. Y.	1 00
Mrs. Reuben J. Ayars, Marlboro, N. J.	1 00
Dr. Rosa Palmberg, Lieu-oo, China	15 00
G. P. Kenyon, Richburg, N. Y., L. S. K.	1 00
L. E. Maxson, Bayard, Neb. ...	4 00
Nannie Bramlet, Eldorado, Ill. ...	2 40
F. D. Robbins, North Loup, Neb.	1 50
Mrs. Alice A. Peckham, Watson, N. Y., L. S. K.	5 00
Lyle E. Maxson, Minatore, Neb.	5 00
Mr. and Mrs. B. R. Crandall, Holtville, Cal., L. S. K. ...	5 00
Churches:	
Milton Junction, Wis., "White Christmas" Service	4 28
Farina, Ill.	19 85
Farnam, Neb.	8 10
Milton, Wis.	29 50
First Brookfield, N. Y. ...	6 59
Plainfield, N. J.	18 69
First Hopkinton, Ashaway, R. I.	5 80
Adams Center, N. Y.	15 00
Shiloh, N. J.	21 05
Second Westerly (Bradford), R. I.	17 10
Milton Junction, Wis. ...	14 62
Marlboro, N. J.	9 15
Salem, W. Va.	21 50
Friendship (Nile), N. Y., "Young Men's Class" ...	3 00

Andover, N. Y.	5 00
Nortonville, Kan.	6 38
Riverside, Cal.	6 85
Riverside, Cal., Sabbath School	4 35
Milton, Wis., Christmas Class offering	3 50
Milton, Wis., Christmas Class offering	13 75
Milton, Wis., Fellowship Class, for W. D. Burdick, field work	6 50
Independence, N. Y., Sabbath School	3 00
Farina, Ill., Sabbath School	6 60
Walworth, Wis.	38 03
Piscataway (New Market), N. J.	20 00
Hartsville, N. Y.	3 00
Rockville, R. I.	3 33
Boulder, Colo.	9 49
	<u>\$ 391 41</u>

Marilla B. Phillips Estate:

1/2 Balance deposited by Executor with Illinois State Treasurer

1/2 Net proceeds of sale of farm

Review and Herald Publishing Assn., excess cost clearing title

932 18

58 91

995 03

Income from Invested Funds:	
George S. Greenman Bequest \$	129 75
Elizabeth L. North Bequest	3 00
Richard C. Bond Bequest ..	3 00
Julius M. Todd Bequest	3 00
American Sabbath Tract Society Fund, S. D. B. Memorial Fund	30 00
Sarah P. Potter Bequest, S. D. B. Memorial Fund	30 00
E. W. Burdick Bequest, S. D. B. Memorial Fund	36 62
D. C. Burdick Farm, S. D. B. Memorial Fund	15 00
Geo. H. Babcock Bequest, S. D. B. Memorial Fund	939 47
Nancy M. Frank Bequest	08
Lois Babcock Bequest	1 63
Deborah Randall Bequest ..	48 12
Susan E. Burdick Bequest ..	18 06
Sarah Elizabeth Brand Bequest	05
Eliza M. Crandall Bequest ..	34 51
S. Adeline Crumb Fund	15
Mary B. York Bequest	1 05
Eliza James Bequest	5 40
Electra A. Potter Bequest ..	78 35
Rhoda T. Greene Bequest ..	24 00
D. C. Burdick Bequest, S. D. B. Memorial Fund	276 83
H. W. Stillman Bequest, S. D. B. Memorial Fund	100 00
Sarah C. L. Burdick Bequest ..	3 00
Martha G. Stillman Bequest ..	3 00
Elizabeth U. M. Bequest	1 50
A. Judson Weir Bequest	1 50
John G. Spicer Bequest	6 00
Parsonage Fund, Berlin, Wis. ...	6 75
Mary Rogers Berry Bequest ..	15 00
	<u>1,814 82</u>

Contributions for Life Membership:

Daniel Alva Crandall, Rockville, R. I., given by Miss Jennie Crandall

Anna C. Babcock, Milton, Wis., given by Dr. L. M. Babcock

20 00

25 00

45 00

Publishing House Receipts:	
Recorder	\$1,278 35
Visitor	118 50
Helping Hand	140 87
Tracts	20
Pulpit	25 25
Pulpit refund	3 44
	<u>1,566 61</u>
	<u>\$4,812 87</u>

E. & O. E. F. J. Hubbard, Treasurer.

Receipts for February, 1916

Contributions:	
Woman's Executive Board \$	55 50
Woman's Executive Board, on debt	13 00
Mrs. Wm. Wallace Brown, Bradford, Pa.	15 00
Dr. S. C. Maxson, Utica, N. Y., cr. to Leonardsville Church	5 00
G. M. Cottrell, Topeka, Kan., L. S. K., on debt	12 50
Carrie E. Green, Mora, Minn., L. S. K., on debt	1 00
E. D. Richmond, Proberta, Cal., L. S. K.	2 50
Mr. and Mrs. W. H. Rood, Madison, Wis.	2 50
Wm. L. Clarke, Ashaway, R. I.	5 00
M. G. Marsh, Flintville, Tenn. ...	2 00
E. Burdick, Alfred, N. Y. ...	25
Churches:	
Milton, Wis.	28 56
Cartwright (New Auburn), Wis.	6 00
Plainfield, N. J.	16 90
Pacific Coast Assn., contributed on field through Geo. W. Hills	24 50
Los Angeles, Cal.	17 10
West Edmeston, N. Y. ...	11 22
Carlton (Garwin), Iowa ..	5 00
Welton, Iowa	7 35
Rockville, R. I., Sabbath School	5 00
First Alfred, N. Y.	52 20
	<u>\$ 288 08</u>
Marilla B. Phillips Estate: General Conference of Free Baptists, excess cost of clearing title	58 91
Pacific Coast Assn., traveling expenses of Geo. W. Hills, Sec., returned..	46 95
Income from Invested Funds:	
Electra A. Potter Bequest	30 00
Publishing House Receipts:	
Recorder	\$ 329 33
Visitor	60 40
Helping Hand	80 16
Tracts	1 10
Pulpit	7 60
	<u>478 59</u>
	<u>\$902 53</u>

E. & O. E. F. J. Hubbard, Treasurer.

Receipts for March, 1916

Contributions:	
Mrs. J. A. Hardy, Portsmouth, Va., L. S. K.	\$ 2 50
Mr. and Mrs. B. R. Crandall, Holtville, Cal., L. S. K. ...	5 00
S. G. Burdick, Cuba, N. Y. ...	2 00
Mrs. H. W. Wiard, Shade-land, Pa.	5 00
Mrs. J. D. Washburn, Earlville, N. Y., L. S. K.	1 00
L. S. K., Minn.	10 00
S. C. Maxson, Utica, N. Y., cr. Leonardsville Church	5 00
Andrew J. Greene, Adams Center, N. Y.	10 00
Mrs. P. R. Harburt, Memphis, Tenn., cr. Gentry, Ark., Church	5 00
A Sabbath Keeper, Milton, Wis.	10 00
H. D. Clarke, Dodge Center, Minn.	5 00
Mr. and Mrs. Edw. D. Coon, Westmore, Mont., L. S. K. ...	2 50
C. M. Rogers, Daytona, Fla., L. S. K.	5 00
Frank B. Robbins, St. Cloud, Fla.	2 00
Mrs. F. B. Robbins, St. Cloud, Fla.	1 00
Benjamin Booth, Hammond, La.	5 00
Woman's Executive Board ..	125 35
Churches:	
Little Genesee, N. Y.	10 65

DeRuyter, N. Y.	11 25
Plainfield, N. J.	34 70
Gentry, Ark.	1 40
Plainfield, N. J., Sabbath School, General Fund	10 28
Plainfield, N. J., Sabbath School, Boodschapper	6 05
Hammond, La.	11 83
New York City	28 93
Pawcatuck (Westerly), R. I.	85 18
Milton, Wis.	29 68
Farina, Ill.	24 58
Plainfield, N. J., Junior C. E. Society for Marie Jansz	5 00
	<u>460 88</u>

Income from Invested Funds:	
Geo. H. Rogers Bequest	\$ 30 00
S. Adeline Crumb Fund	28 50
Rosannah Green Bequest ..	75
Lois Babcock Bequest	75
George Greenman Bequest..	45 00
Maria L. Potter Bequest	15 00
Ellen L. Greenman Bequest ..	6 00
Paul Palmiter Gift	6 00
Nancy M. Frank Bequest	12 00
Sarah E. Saunders Bequest..	3 00
Mary A. Burdick Bequest ..	1 80
Mary S. Stillman Bequest ..	7 50
Sarah A. Saunders Bequest..	60
Mary Saunders Bequest	60
Reuben D. Ayres Bequest ..	7 50
Charles Saunders Bequest ..	1 50
Benj. P. Langworthy 2d Bequest	1 50
Villa Ridge, Ill., Church Fund	3 57
Susan E. Burdick Bequest ..	1 08
Sarah Elizabeth Brand Bequest ..	1 35
	<u>174 00</u>

Publishing House Receipts:	
Recorder	\$ 268 50
Visitor	43 85
Helping Hand	160 77
Tracts	50
Pulpit	3 10
	<u>476 72</u>
	<u>\$1,111 60</u>

E. & O. E. F. J. Hubbard, Treasurer.

Prayer

Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear.

We kneel, how weak! we rise, how full of
power!
Why therefore should we do ourselves this
wrong,
Or others,—that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with
thee?

—Archbishop Trench.

From the voiceless lips of the unreplying
dead there comes no word; but in the night
of death Hope sees a star, and listening
Love can hear the rustle of a wing.—Ingersoll.

CHILDREN'S PAGE

The Fate of the Flexible Flyer

It was Jerry's birthday, and long before breakfast he was downstairs and out of doors, testing his new "Flexible Flyer."

"O father," he cried, coming in rosy and breathless, "thank you so much for my sled! She's a beauty."

Mr. Johnson looked down into the eager face. "I'm very glad you like it, my boy. And now, Jerry, I want you to promise me one thing. You can coast on any of the other hills, but don't go on Court Street; it is dangerous."

Jerry's face fell a little at father's words. Court Street was such a beautiful hill.

"Come on, boys. See the new flyer I got for my birthday. I know I can beat you, Ralph. Let's have a race," cried Jerry after school.

The boys crowded around admiringly, for the sled was a beauty; and Jerry was a generous little lad, who was always willing to share his playthings. A good many times the sled earned its name as it flew down the snow-covered hill.

At last Jack exclaimed: "I'm tired of this; it's too tame. Let's go coast on Court Street."

Several others joined in the cry, and soon the crowd started with their sleds.

"Oh, I say, boys, father says I'm not to go on that hill!" called Jerry.

Jack and Fred both laughed. "Why not?" cried Fred. "You went last year. Don't be a baby."

And Jerry, ashamed to be laughed at, did go on. He remembered how often he had coasted on the forbidden hill last winter. He did not understand that the new trolley line at the foot had made the crossing a very unsafe place for coasting. That was why father forbade him to go there.

Jerry felt very uncomfortable. He didn't want to disobey father, especially on his birthday; but—but he couldn't bear to have the boys laugh at him. He trudged slowly along at the end of the crowd.

One after the other the boys threw themselves on their sleds, shouting loudly as they gained speed on the steep incline. Last of all came Jerry. The first sleds dashed across the trolley tracks and stop-

ped in the deep snow bank at the curb.

Suddenly "Clang! clang!" sounded. A car came swiftly around the corner, and—Jerry was coasting straight down to meet it. People passing held their breath. For an instant it seemed as though he would go under the wheels. Even Jerry himself couldn't tell how he did it, but somehow he rolled off into the snow just in time. The beloved sled, however, ran into the car and was broken to bits.

A sober-faced group of boys went with Jerry to his gate. Poor Jerry! He kept back the tears bravely till he was in mother's arms; then he cried bitterly as he told her of the fate of his new gift.

Mother strained him closer when she heard the story. "O my boy, you might have been killed! How thankful I am that it was the sled and not Jerry that was hurt!"

"But father will be so angry, and my sled is gone," sobbed Jerry.

"I know father will forgive you if you ask him. Just go straight to him when he comes home and tell the whole story," said mother. "But I am afraid he will think using your old sled will help our little boy to remember to obey."—*Boys and Girls.*

French Dogs as Sentinels

The following account appears in a recent issue of *Figaro*, Paris, of one of the dogs used by the French for sentry purposes:

A small post has been established at a sharp turning. It is spoken of as the Dog Post, as dogs mount guard there. The animal on duty is called Portos. He is of medium size, curly-haired, with long silky ears and great gray eyes, with a red tongue that as it hangs out looks like a slice of ham. Every night a soldier brings him to his post, a sort of rock well hidden, out of the marl. When night comes Portos sits by the side of the two sentinels and watches. Wild and excitable when off duty, he is just as serious and attentive when on guard. It is no good trying to pat him. Nothing can distract his attention, and he seems to know the part he plays in the Quadruple Entente. He listens with his long ears pricked up, tries to pierce the darkness with his large gray eyes, sniffs every breath of air with dilated nostrils. If there is anything unusual he gives a low

growl to attract a sentinel. But as day dawns Portos, despite himself, becomes more of a dog, glancing at the hut where his master sleeps, and only a sign is necessary for him to say "good-by" to his comrades who share the night watch with him and to jump off his rock in a state of the wildest joy.—*Our Dumb Animals.*

Home News

ALFRED, N. Y.—A meeting of the Executive Committee of the Seventh Day Baptist Western Association was held at the Seminary last Thursday afternoon, when it was voted to hold the next session beginning on Thursday, June 15. The sessions are to be held at Alfred Station.—*Alfred Sun.*

MILTON JUNCTION, WIS.—The Juniors of the Seventh Day Baptist church held a pop corn social in the church basement on the evening after the Sabbath. The little folks gave a very entertaining program and afterwards games were enjoyed. Pop corn and homemade candy were sold and a neat sum was realized from the sale.—*Journal-Telephone.*

NEW MARKET, N. J.—The annual meeting of the Seventh Day Baptist Church of New Market was held on Sunday afternoon and evening at the church, election of officers taking place and much business of importance to the denomination being transacted. At the election of officers the following were chosen: Frank Burdick, trustee for five years to succeed his father, Alberne H. Burdick; Miss Ethel Rogers, chorister and organist; and William H. Ryno, janitor. The reports of the various auxiliary organizations were submitted, as was the annual report of the pastor, Rev. H. L. Polan. All these were read and placed on file. It was then voted to raise the salary of the pastor one hundred dollars.

The business session was from 2 to 6 o'clock in the afternoon and then came a social time including the serving of a supper, which was greatly enjoyed by all. It was prepared and served by the men under the supervision of a committee composed of Frank Burdick, Elston FitzRandolph and Charles Witter. The menu included fried oysters, potato salad, peaches, cake, and coffee.

Following the serving of the supper, music was in order and a general social occasion was enjoyed by all.

Rev. Herbert L. Polan, pastor of the local Seventh Day Baptist church, occupied the pulpit of the South Plainfield Baptist church on Sunday.—*Dunellen Call.*

SALEM, W. VA.—The regular quarterly meeting of the Seventh Day Baptist church was held Sunday afternoon, at which time the regular business of the quarter was transacted. Among the items of new business it was voted to release the pastor at his own discretion, to respond to some of the calls that come for home mission work at various points in the State. A committee was also appointed to plan for the entertainment of the Seventh Day Baptist General Conference which meets with the Salem Church the latter part of August. Professor Bond of the college is president of the Conference this year. The last session of the Conference to be held in Salem was in 1910.—*Salem Express.*

Dr. Henry van Dyke, United States Minister to the Netherlands and Luxemburg, returned yesterday to the pulpit of the Brick Presbyterian Church, where he was pastor until 1909. He assured his former congregation that the confusion in Europe was the chaos of self-destroying evil and that God could wait patiently for eternal victory.

"There are some," he declared, "who say, and more who secretly fear, that these dark, stormy days through which we are passing will be fatal to religion. John Galsworthy recently wrote: 'Whatever be the result of the present conflict, it means the end of Christianity.' What folly! Christianity was born in darker, bloodier time than this. It has lived and grown through times more trying than these.

"True peacefulness in human experience is not an affair of outward circumstances. It belongs to the heart and the mind. It may exist in the noise and tumult of the market place, the roar and strain of the factory, in the confusion and anguish of the battlefield, while a recluse dwelling in his cell, a sybarite in his quiet garden, may be eating his own heart out with unrest."—*Tribune.*

SABBATH SCHOOL

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

Light Under a Bushel?

Well, I should say *not*—at least not at Murry, Wis. Seventh Day Baptists are hereditary foes of the saloon, having the same feeling toward it that a ferret has toward a rat. In practically every community where there is a church of our faith, its members are looked to for leadership in the fight for clean conditions.

The superintendent of the Exeland Sabbath School is Mrs. E. A. Watts. Mr. and Mrs. Watts live in the township of Murry, being the only members of the school whose residence is there. Some months ago Mr. Watts resolved to make a systematic canvass of the township in the effort to get rid of the saloons. He wrote to me for literature, and I put him in touch with the Anti-Saloon League. I will describe the result in his own words:

DEAR BROTHER RANDOLPH:

I received a package of literature from the State League and we made the campaign. It is with great pleasure I now inform you that God has won for us a *victory* by giving us fourteen majority of votes, thus closing two saloons. One of our saloon-keepers got the office of justice, the other got road commissioner, and the next day the sheriff got both of them. They were a little too free with their booze. Nearly all the towns around us went dry, but I am ashamed to say our county capital went wet by fourteen votes.

We felt that, being the only Seventh Day Baptist family in the township, it was a great undertaking. Then we thought, Would God want us to hide that little light under a bushel? We said *no*, so started out, knowing that you and others were with us in prayer, to do what we thought was God's will and our duty.

Yours with best wishes,

E. A. WATTS.

Murry, Wis.,
April 7, 1916.

Township in which the Exeland Sabbath School is located—dry! Township in which two members of that school live—dry! Saloon-keepers nabbed for breaking the law by selling to minors the next day after the no-license vote was taken. Town votes dry one day. Becomes dry next day. Lightning work that! I don't know how many more towns up there have been whitened by that little pioneer Sabbath school; but these two will do to start with.

If a little slice of one Seventh Day Baptist school can dry up one township in one day—get out your arithmetic and figure it for yourself.

Suggestion for the allied forces of Prohibition. To make the nation white all that is necessary is to cover the country with Seventh Day Baptist Bible schools. And that's no joke!

Light under a bushel? No; the bushel is over the booze.

Lesson V.—April 29, 1916

THE MISSIONARIES OF ANTIOCH.—Acts 11: 19-30;
12: 25-13: 12

Golden Text.—"Go ye therefore, and make disciples of all nations." Matt. 28: 19.

DAILY READINGS

Apr. 30—Acts 11: 19-30. Missionaries of Antioch

May 1—Acts 12: 25-13: 12. Mission to Cyprus

May 2—Matt. 28: 16-20. Apostolic Commission

May 3—Isa. 6: 1-8. A Prophet's Commission

May 4—2 Kings 17: 24-29. Mission to Samaria

May 5—Jonah 3: 1-10. Mission to Nineveh

May 6—Rom. 10: 1-10. The Gospel Message

(For Lesson Notes, see *Helping Hand*)

I feel more pity for the people who have waited on the bank and caught cold in their hearts and souls through standing still too long, than for those who have been bruised and buffeted by the full force of the stream.—*Ellen T. Fowler.*

I wish that more of us had the courage to be poor; that the world had not gone mad after fashion and display; but so it is, and the blessings we might have are lost in the effort to get those which lie outside the possible.—*Alice Carey.*

No man can conceal himself from his fellows, for everything he fashions or creates interprets him.—*Hamilton Wright Mabie.*

DEATHS

SUTTON.—Roy Eugene Sutton, of Jackson Center, Ohio, son of Charles and Bertha Davis Sutton, was born March 12, and died March 16, 1916, aged four days.

He leaves to mourn his loss a father and mother, brother Charles and sister Georgia.

Beckoning hands of a little child see!

Baby voice calling, O mother, for thee;

Wee little darling, the light of the home,

Taken so early, is beckoning, Come.

Short funeral services were held at the home March 17, conducted by Rev. D. B. Coon, of Battle Creek, Mich., assisted by Pastor Lewis. Appropriate music was furnished by a quartet led by Julius Nelson, of Milton, Wis.

The little body was laid to rest in the Seventh Day Baptist cemetery. D. K. D.

CARTER.—In Almond, N. Y., March 18, 1916, Mrs. Augusta Cordelia Carter, in the seventy-sixth year of her age.

Mrs. Carter was the daughter of John B. and Eunice Babcock Cottrell and was born in Scott, Cortland County, N. Y. When in her second year her parents moved to Richburg and here she lived till grown. After her marriage her home for a time was in the West and for the last thirty years in Alfred, N. Y., though much time has been spent with her son in New York.

In 1858, she was married to Samuel Lester Carter and to them were born six children. Only one, Richard L., survives the mother. Mr. Carter was killed by an explosion in a powder mill in El Paso, Tex., in 1887.

In early life she was baptized and joined the Seventh Day Baptist Church of Richburg, N. Y., but some years since her membership was transferred to the Seventh Day Baptist Church of New York City, and of this church she remained a member till her death. She had carried many burdens, met many disappointments and passed through many sorrows, but in it all she had kept a cheerful countenance and a brave heart. Beside her son she is survived by two brothers, Rev. I. L. Cottrell, of Rockville, R. I., and Rev. G. M. Cottrell, of Topeka, Kan.

Funeral services, conducted by Pastor William L. Burdick, were held in Alfred, N. Y., March 21, 1916, and burial took place in Alfred Rural Cemetery. WM. L. B.

BURDICK.—In Cleveland, Ohio, March 24, 1916, Mrs. Malvina A. Burdick, in the ninety-fourth year of her age.

Mrs. Burdick was the daughter of Abram and Elizabeth Middaugh. She was born and grew up in Scio, N. Y., and before her marriage taught school a number of terms in the vicinity of Scio.

In 1843, she was united in marriage to Russell W. Burdick and to them were born eight children, Mrs. Harriet Beyea and Mrs. Mae Chase, of Alfred, N. Y., Mrs. Elizabeth Bowler, Mrs. Estella Edwards, Herbert W., and Miss Myra, of Cleveland, Ohio, Capt. R. Emmitt, who died

last December, and Frances, who died in youth. Mr. Burdick died in 1880.

In early life she made a public profession of faith in Christ, was baptized and joined the Methodist Episcopal Church of Scio, but after her marriage she united with the Second Seventh Day Baptist Church of Alfred, and of this church she remained a member until her death. Her life was unusual, not only on account of its length, but also because of the grace and beauty with which she adorned it. Life to her had not been a thing of ease, particularly the first sixty years, but hardship and sacrifice never seemed to daunt her, nor to take the sunshine from her countenance and the sparkle from her eyes.

Sunday, March 26, a farewell service was held at the home of Mr. and Mrs. A. E. Bowler, in Cleveland, and the mortal body was brought to Alfred, where a second farewell service, conducted by President Boothe C. Davis and Pastor William L. Burdick, was held in the home where she had lived so many years. Burial took place on the Russell W. Burdick homestead near Alfred Station. WM. L. B.

AYARS.—Sarah McPherson Ayars was born May 13, 1836, and died March 28, 1916.

Mrs. Ayars was the daughter of David McPherson and Sarah Bowen. She was the widow of George H. Ayars. His death preceded his wife's by more than forty years. To them were born six children, one of whom died in infancy. All the others survive and were present at the funeral. Mrs. Ayars and her twin brother, David McPherson, were brought up in the home of very devout Friends. Mrs. Ayars had never joined any church, but her life was characterized by the quiet, happy, but industrious life of those people.

Funeral services were conducted at the Shiloh church by Pastor Hutchins. The body was laid to rest by the side of her husband in the Shiloh Cemetery. J. E. H.

DAVIS.—Rebecca Davis, daughter of Amos and Senie Davis, was born near the Greenbrier Church, July 20, 1849, and died at the same place, March 30, 1916.

She became a Christian at the age of fifteen years, and joined the Seventh Day Baptist church, remaining a faithful member until her death. She leaves a brother and a sister with whom she had always made her home, no one of them having ever married.

Funeral services were held in the Greenbrier church, Sabbath afternoon, April 1, conducted by Pastor A. J. C. Bond, of Salem. Burial in the cemetery by the church. A. J. C. B.

Study, and study hard. But never let the thought enter your mind that study alone will lead you to the heights of usefulness and success.—*Grover Cleveland.*

Go often to the house of thy friend, for weeds choke up the unused path.—*Scandinavian Edda.*

The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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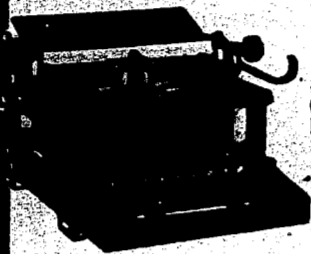
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Uplift of Negroes

On 20,000 acres of western Kansas land, which a committee is arranging to buy from the Atchison, Topeka and Santa Fe Railroad, about 800 negroes of the People's Civil League are planning to settle within a year. The league has membership among the negroes of Chicago, New York, Philadelphia, St. Louis, Cincinnati, Washington and several southern cities. The committee is comprised of M. B. Brooks, editor of the Hutchinson Blade, a negro newspaper; Thomas Owens and N. H. Jelitz, of Hutchinson, and T. W. Gangway, of Pratt, all in Kansas. The committee will hold the land until the final payments are made by each of the colonists. The railroad will give them twenty years to complete payment. Only negroes now actual farmers or inhabitants of cities will be permitted to take the land. A town site of 160 acres is reserved for trading purposes. The deeds to the land will require that the land be sold to no one but a negro. Only negroes can hold public office, or control, teach in, or attend the schools to be established. All church organizations to be admitted will be allotted 10 acres as a site, but only one of each denomination will be admitted. Kansas already has a successful negro colony, established in Graham County nearly thirty years ago by the Union Pacific Railroad. The township and the town they established is called Nicodemus, a hamlet several miles from a railroad. Most of the negroes are farmers, but a few operate shops in the town. Nearly all the negroes own their land and many have fine homes. The children attend the state agricultural college and are prosperous, advanced

farmers. These negroes are more progressive than their white neighbors and make considerably greater profits on their farms. The Nicodemus residents all came from eastern cities.—*The Continent*.

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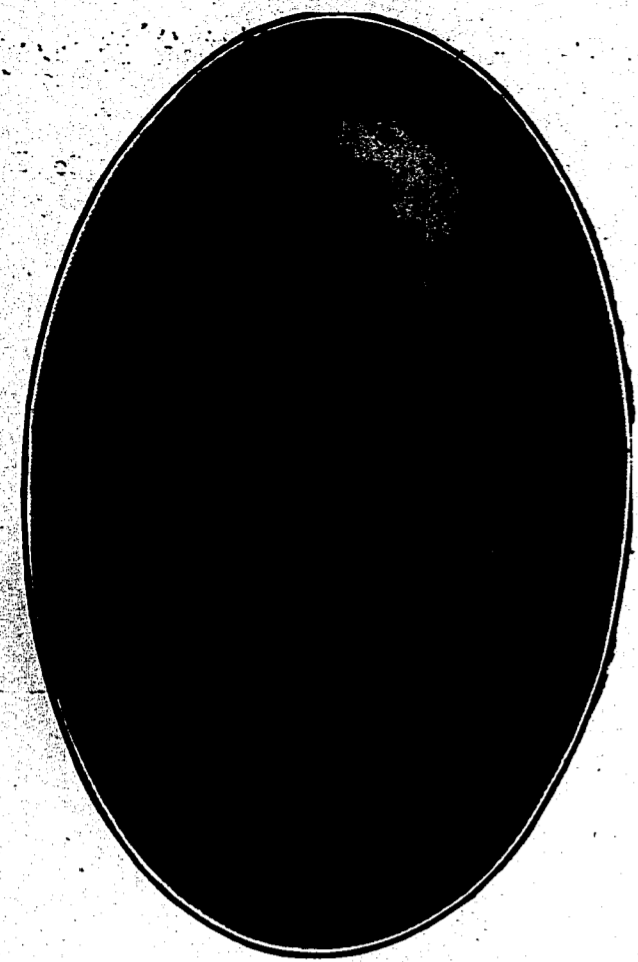
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The Sabbath Recorder

THE REAL historical evidence for the resurrection is the fact that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian Church, long before any of our gospels was written. . . . Faith in the resurrection was not only prevalent but immensely powerful before any of our New Testament books was written. Not one of them could ever have been written but for that faith. It is not this or that in the New Testament—it is not the story of the empty tomb, or of the appearing of Jesus in Jerusalem or in Galilee—which is the primary evidence for the resurrection; it is the New Testament itself. The life that throbs in it from beginning to end, the life that always fills us again with wonder as it beats upon us from its pages, the life which the risen Savior has quickened in Christian souls. The evidence for the resurrection of Jesus is the existence of the Church in that extraordinary spiritual vitality which confronts us in the New Testament. . . . The existence of the Christian Church, the existence of the New Testament: these incomparable phenomena in human history are left without adequate or convincing explanation if the resurrection of Jesus be denied.
—James Denney, D. D.

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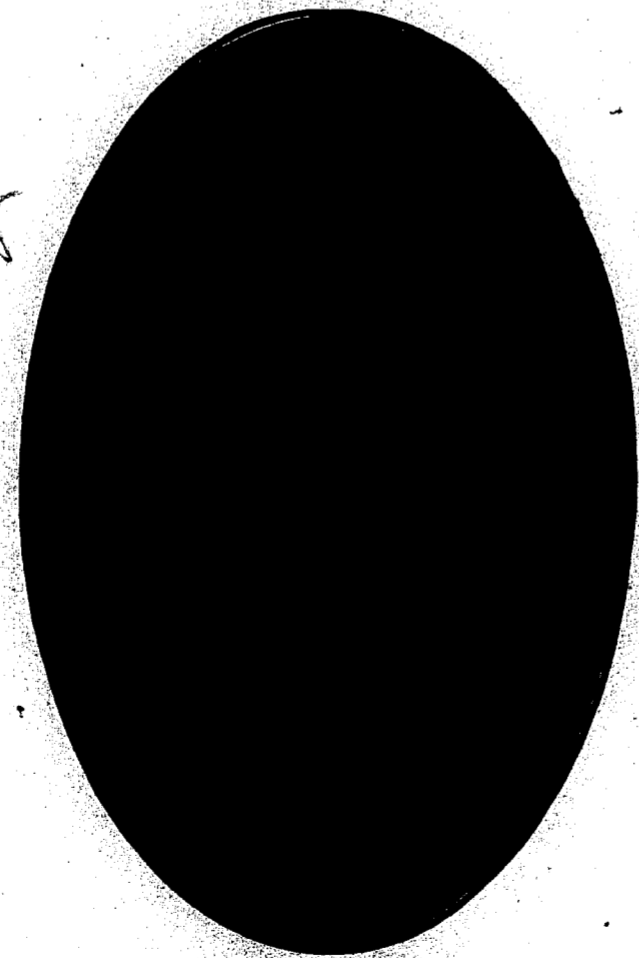
The Board of Directors of the American Sabbath Tract Society is asking the churches of the Seventh Day Baptist Denomination to unite in celebrating the last Sabbath in May of this year by turning all the services of the churches of that week into a grand rally for the Sabbath

REV. ABRAM H. LEWIS, D. D.
Sabbath Writer and Orator
1896-1908

May 27, 1916
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