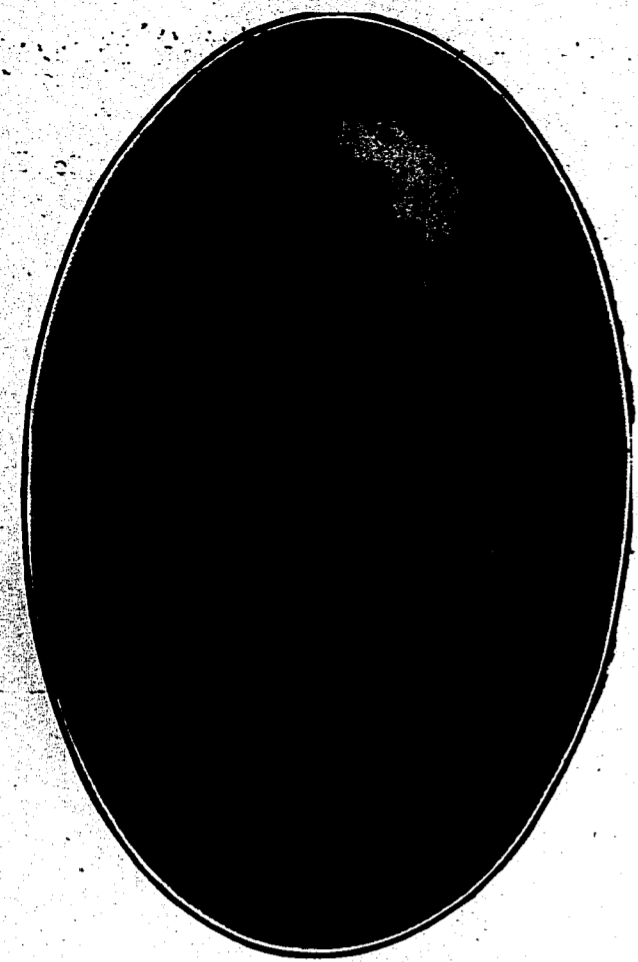


# The Sabbath Recorder

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.

—CONTENTS—

Editorial.—"I Have Been Distressed." —Missionary Day: Pay the Debt.— Voices of Spring: Awakened Mem- ories.—Lone Sabbath Keeper Enjoys the Story.—Seed Sowing Before Harvest.—The Alfred Glee Club at Plainfield.—Abuses of Charity . . . 513-516	From the States South of the Ohio River . . . . . 529
Correspondence Regarding the Fed- eral Council . . . . . 516	<b>Young People's Work.</b> —A Week of Prayer and Self-denial.—Consecrat- ed Talents.—Junior Work—Wanted, Junior and Intermediate Re- ports.—Meeting of the Young Peo- ple's Board . . . . . 530-532
<b>Sabbath Reform.</b> —Two Lord's Days . . 521	The Great Test, or the Struggles and Triumph of Lorna Selover . . . . . 532
Some Unfinished Stories . . . . . 522	<b>Children's Page.</b> —The Downy Wood- pecker (poetry).—The Morning: A Sermon to Boys and Girls.—Odd (poetry) . . . . . 541
An Open Door (poetry) . . . . . 523	Tentative Program—Eastern Associa- tion . . . . . 542
<b>Missions.</b> —From the Secretary.— Monthly Statement . . . . . 524	A Comprehensive Program . . . . . 542
Semi-annual Meeting, New Auburn, Minn. . . . . 525	<b>Sabbath School.</b> —Lesson for May 6, 1916 . . . . . 543
<b>Woman's Work.</b> —Good News From the Girls' School in Shanghai.— Minutes of the Woman's Board Meeting . . . . . 527-529	



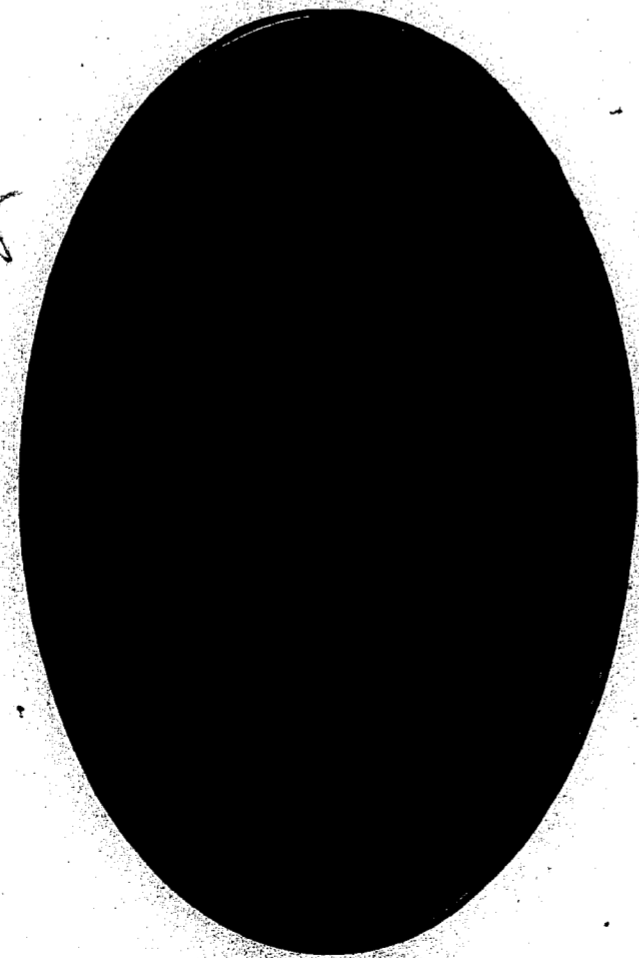
The Board of Directors of the American Sabbath Tract Society is asking the churches of the Seventh Day Baptist Denomination to unite in celebrating the last Sabbath in May of this year by turning all the services of the churches of that week into a grand rally for the Sabbath

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

May 27, 1916  
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# The Sabbath Recorder

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

VOL. 80, NO. 17

PLAINFIELD, N. J., APRIL 24, 1916

WHOLE NO. 3712

"I Have Been Distressed" If you read Secretary Saunders' article under Missions in this RECORDER, you will see that one pastor says, "I have been distressed over the debt of the Missionary Board—or rather our debt—for some time." You will also see how that pastor found relief from his distress. It did not take him long, and without doubt his church, too, feels relieved to think it has done its part willingly.

Brother Saunders' communication came last week after the RECORDER was full and running over, so it reaches our readers a week late. For this we are sorry, but a little prompt action in responding to his plea will make up for the delay.

Most of our ministers and laymen, so far as we know, are regular contributors to missions through their respective churches; but now, in this time of need, they will gladly come up with an extra freewill offering to pay off the debt. The money will surely come. The one thing that surprises many is that it should be so slow in coming. With a membership that could pay half a dollar each, it is indeed too bad that the Missionary Board should be left to bear the burden for months without realizing any material reduction in the indebtedness!

### Missionary Day Pay the Debt

Special days are often set apart for united services in promoting good causes. Most people see great good in Mothers' Day, Children's Day, Boy Scouts' Day, and Sabbath Rally Day, because much is gained in wholesome enthusiasm for a certain work when people throughout the land concentrate mind and heart upon it.

The very thought that all our churches are, at the same time, thinking and praying and working for a single end, is in itself a wonderful source of strength. Indeed, there is something gained by whole-hearted united effort that can be obtained in no other way. In view of these things,

what could we do better than to set apart a special day as Missionary Day—a day on which each church, that has not already done so, shall pray and act for the great cause of missions, with the special purpose of bringing into the Lord's treasury its portion for the relief of our Missionary Board? Let the children bring their mites—let each one, the young and the old, be made to feel a personal interest in the work. Let pastors preach and labor for a general rally. Let everybody accept cheerfully the responsibility, and the day will bring a rich blessing not only to the cause but to ourselves.

Suppose all our churches unite upon the second Sabbath in May for this purpose. It will do us good.

Voices of Spring Awakened Memories "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." These are the wise man's words descriptive of the beauties and the sounds of springtime. We, too, love the bird-songs and the flowers, for they remind us of God's promises about summer and winter, seedtime and harvest. They also seem full of praise for nature's resurrection. But there are other voices of spring which, in their own way, speak with wondrous charm to those who have lived in the country. Though some of these may seem homely and commonplace, many a man in city and town will listen for them in memories of other days, and long for the springtime messengers of his childhood.

Most of our readers are familiar with the "great out-of-doors," where everything and everybody in these spring days conspire to give the world a consciousness of life renewed after the sleep of winter. There is the music of rills rushing down the mountains when springs are unlocked and their waters leap forth in joyous freedom; there are brooks, cleared of ice, sending their reviving streams rippling through the meadows; tender tints of green begin to mantle

the forests, and patches of emerald appear on sheltered and sunny slopes; a column of blue smoke is seen rising from some "boiling place" among the maples in the "sugar bush," where the farmer has "tapped" his trees. The cry of young lambs in the field; the call of little calves in the stable, a regular chorus from the barnyard fowls; the merry whistle of the contented boy driving his team afield,—all these are eloquent in saying with unmistakable language, "Spring has come."

One other evidence of the glad spring-time, memories of which are too precious with many a man to be recounted in connection with other things, is the picture of mother standing in the yard beside her pansy bed, or pruning her roses, or arranging for her garden. A thrill of renewed life has come to her after the dreary winter, and she has thrown open doors and windows to let in the balmy air, while she plans to beautify the home of her loved ones all summer long with flowers of her own planting. The flowers that our mothers planted have, long since, faded and gone, and the dear ones have found the land of perpetual spring. Happy is the one whose springtime memories of mother in the home draw him toward the home where winter never comes.

#### Lone Sabbath Keeper Enjoys the Story

A message just comes to hand from Mrs. J. A. Hardy, a lone Sabbath-keeper, of Portsmouth, Va., telling how much she enjoys Brother Clarke's story. It reminds her of the trials through which she, too, passed when she began trying to keep the Sabbath. She thinks many isolated ones will, like herself, be greatly helped by reading it.

Mrs. Hardy and her husband have frequently remembered our cause in a financial way and did not fail to do so in this case. They are entire strangers to our people excepting as they know us through the SABBATH RECORDER; and in answer to her question as to the location of Milton I give here, for her benefit and for the benefit of other lone Sabbath-keepers who have never seen any of our churches, the location of some of our people. Milton and Milton Junction churches are located in Rock County, southern Wisconsin, about 100 miles northwest from Chicago, and are

reached by the Northwestern, and the Milwaukee and St. Paul railroads.

Our group of churches in West Virginia, of which Salem is the largest, is on the line of the Baltimore and Ohio Railroad. Salem is 14 miles west of Clarksburg and about 68 miles east of Parkersburg. The First Alfred is our largest church. It is about 340 miles from New York City on the Erie Railroad, in Allegany County, western New York. There is quite a group of our churches within about 30 miles of Alfred. Another group is found in central New York, and two other groups are in Rhode Island and in New Jersey. The church at Plainfield, N. J.,—the home of the SABBATH RECORDER—is about 24 miles from New York City. We know of some lone Sabbath-keepers by whom this data will be gladly received.

Our friends in Portsmouth, Va., would very much like to live within reach of some of our churches. They are not alone in this wish, for there are others among the scattered ones who long to find homes in Seventh Day Baptist communities.

#### Seed Sowing Before Harvest

Some time ago a friend pressed the question twice over as to how many had been won to the Sabbath from Christian leaders and their associates since the beginning of a certain line of work undertaken by our people. The manner in which the question was put seemed to indicate a feeling on the part of the questioner that the work referred to should cease because no tangible harvest was yet in sight. Many years ago the followers of Christ were confronted by a similar question, "Have any of the rulers or of the Pharisees believed on him?" the fact that they had not believed being implied, and put forward as conclusive evidence in the minds of those who opposed Christ that the work should be stopped.

I have thought many times of this question, and have wondered, if we are not sometimes too apt to be looking for sheaves when we should be faithfully sowing the seed and trusting God for the harvest. For generations our people have tried to improve every available opportunity to enlighten the Christian world upon the question of God's Sabbath. Sometimes it has

#### ALFRED UNIVERSITY GLEE CLUB

been extremely difficult for Seventh Day Baptists to secure the right to be heard in religious circles composed of leaders of other denominations. Our fathers would have been glad to see some such doors opening to them as have opened to us, and we doubt not they would have made the best possible use of such opportunities.

Evidently the seed-sowing days for the true Sabbath are still upon us, and we shall make a mistake if, looking for immediate converts, we neglect the fields upon which God expects us to sow the seed. Governed by the question, "How many converts have we made?" and that with the understanding that we should withdraw from every line of work that has not immediately brought men to the truth, almost everything we have done would have to be counted a failure. The fact that a church has labored against fearful odds for years without gaining in numbers is no reason why that church should be abandoned. The fact that for years we have scattered Sabbath truth broadcast without winning any "leaders to the Sabbath" is no reason why the work should be condemned and the publishing house closed. If the unusually good opportunities now open to us for seed-sowing and for enlightening Christian leaders upon our position as Sabbath-keepers and upon our objections to Sunday legislation have as yet brought no converts, this affords no excuse for abandoning our work of sowing the seed. If we sow faithfully, God will be responsible for the harvest.

The Alfred Glee Club On Monday evening, April 17, the Alfred University Glee Club

was greeted in the Seventh Day Baptist church of Plainfield, N. J., by a large and appreciative audience. Just to see a group of sixteen clean, gentlemanly young men, preparing for life's work, is an inspiration in itself; and the moment the boys filed in for their first number the people were in full sympathy with them. When our readers know that, aside from the sixteen attractive numbers on the program, the audience gave the boys twelve encores during the evening, they will understand that the people were delighted with the entertainment.

We are assured, by the accounts given in local papers wherever the Glee Club has been since entering upon this campaign, that Plainfield is not alone in pronouncing the concert "first-class." In one city, where the boys have already given two entertainments, they have been invited to "repeat their program in the near future."

These boys left Alfred on the morning of April 7 and held their first entertainment of the trip at DeRuyter, N. Y., on April 8. The schedule includes Leonardsville, N. Y., April 10; Berlin, N. Y., April 11; Cornwall-on-Hudson, April 12; Yonkers, N. Y., April 13; Shiloh, N. J., April 15; Plainfield, N. J., April 17; Athens, N. Y., April 18; Pine Plains, N. Y., April 19; and Westwood, N. J., April 20.

At these meetings opportunity is given

for a social of a few moments, in which any one interested in Alfred University or desiring to go to school there can meet the boys for consultation.

**Abuses of Charity** Important revelations regarding the way charity organizations are being imposed upon in New York City will probably lead to some readjustment of charity work there, but just what is best to do is not easy to know. The many bread lines where the hungry are fed at midnight have been regarded with much favor, and wealthy people have been generous in supporting them. We have rejoiced over the spirit of Christian charity that thus provides food for the hungry and beds for the homeless. The Municipal Lodging House and the bread line have been lauded by Christian people far and near—and, in the past, deservedly so—but the friends of these institutions have recently discovered that their charity is being abused.

In a canvass made in one bread line of 200 men, for laborers under the city government at \$3 a day, only five men were found willing to work. In another line of 300 men, every one of them refused to work at \$3 a day, saying they were unfit for manual labor.

We have noticed similar reports from those who have investigated other lines. The question is becoming a serious one, and likely to result in the closing of some bread lines. It seems that bread lines and free lodging houses have become so numerous that one who "knows the ropes" need not go hungry or lack a place to sleep.

Many worthy ones will have to suffer, we fear, on account of the abuse of charity as revealed by these investigations. The men who now make up the bread lines can be divided into two classes: those who will not even attempt work at any price, and those whose manner of living has utterly unfitted them to hold any job. Both classes hang like dead weights upon the hands of society, but both can not long be treated alike.

"If bitterness has crept into the heart in the friction of the busy day's unguarded moments, be sure it steal away with the setting sun. Twilight is God's interval for peacemaking."

### Correspondence Regarding the Federal Council

Rev. T. L. Gardiner,  
Plainfield, N. J.

DEAR BROTHER:

Certain correspondence has passed between Rev. A. J. C. Bond and myself in regard to the Federal Council of Churches. Mr. Bond thinks, as you will see from his letter which I enclose herewith, that our correspondence may be of interest to RECORDER readers. If you do not use Mr. Bond's article kindly return to me as I consider it of great value.

Sincerely,

BENJAMIN F. JOHANSON.

Battle Creek, Mich.,  
April 9, 1916.

Rev. A. J. C. Bond,  
Salem, W. Va.

DEAR MR. BOND:

You have had some official connection with the Federal Council of Churches, I believe, and I am going to take the liberty of asking you for information in regard to it. Our next church meeting is held April 2 and it seems quite probable that the issue will come up as to whether we should remain with the Council or withdraw. Our position here at Battle Creek makes our relationship with a federated body a little peculiar. Certain Sabbath-keepers here who look with favor upon church membership with us find the Federal Council a stumbling block. There is a feeling that there is a leaning of the Council toward cooperation with the Catholics. Perhaps this is due to past education on the matter. Then the Commission on Sunday Observance is another point made against the Council. Now what I wish to ask is this: Are there enough things about the Federal Council which we can heartily indorse to overbalance certain things which we do not like? What is your opinion about the Council and Catholicism. Is the former seeking aid from, or catering to, the latter? The fact that the word "Protestant" was struck out seems to be the source of much speculation. Further, is it an advantage or not for us to be represented on the commission which is interested in Sunday legislation? Do you consider that we have already derived benefit from our union and do you look for further bene-

fits? Does the Council exercise any authority over the churches belonging? Any information that you think will be of interest will be welcomed. An early reply will be much appreciated as our meeting comes soon. Thanking you in advance for any help you may be willing to give, I beg to remain

Sincerely yours,

BENJAMIN F. JOHANSON.

Battle Creek, Mich.,  
March 13, 1916.

B. F. Johanson, D. D. S.,  
Battle Creek, Mich.

MY DEAR BROTHER:

Your letter of the 13th inst. was forwarded to me here, and I am very glad to answer your inquiry to the best of my ability. I perceive something of the gravity of the situation with the Battle Creek Church, and hope I may be able to help you to a correct solution of the problem before you.

As you suggest, I have had some connection with the Federal Council of the Churches of Christ in America. I was a delegate, appointed by the Conference, to the quadrennial meeting at Chicago in December, 1912. As a member of the Executive Committee, I attended its sessions at Richmond in 1914, and at Columbus in 1915. I am at present a member of a sub-committee of the Executive Committee to review and appraise the work of the Council, and to report at the next quadrennial at St. Louis in December of this year.

I shall have to draw upon my memory for whatever historical data may appear in this letter, as I have none of the reports of the Council, or of its commissions or committees here.

I shall take up your questions in the order asked, and deal with each one separately in order to facilitate my reply, and to be sure, if possible, to meet the needs of your local situation.

You ask if there are enough things about the Federal Council which we can heartily indorse to overbalance certain things which we do not like. My answer is emphatically "Yes." Naturally our people are interested in, and hear most about, the work of the Commission on Sunday Observance. Some think we ought to withdraw from the Council because we can not secure a pronouncement on the Sab-

bath question satisfactory to our people; that we have no business in the Council if we can not promulgate our distinctive doctrines. Others believe that the fundamental reason for our continuance in the Council is for the sake of representation on this commission. Of course this is the question that affects us most vitally, because of our loyalty to Sabbath truth, and that marks us peculiarly because, although one of the smallest constituent bodies in the Council, we stand alone in this matter.

But there are other great and important interests affecting tremendously the future of the church, which occupy the thought, and plans, and prayers of this representative body. The Commission on the Church and Country Life presented a program at Columbus that would be an inspiration to our ministers, most of whom are pastors of rural churches. Not many could attend to be sure, but the surveys that are being made, and the literature created will be helpful to all who are working for the rehabilitation of the country community and the revival of religious interest in the country church.

Take the work of the commissions on Evangelism, Religious Education, Temperance, Peace and Arbitration, to name a few of the most active, and they are doing a work worth while in the larger fields of activity in which we are all interested. I should be sorry indeed if our denomination should refuse to take its place with other denominations in these great religious movements.

I think it is worth our while to belong to the Council for the good we may get from such connection. I am confident also that we have something to contribute, because of our loyalty to a neglected truth; and this fact has been acknowledged by others. I am in favor of such relationships as will demonstrate the evangelical and progressive spirit of a commandment-keeping Christian denomination. Membership in the Federal Council furnishes such an opportunity.

But I must pass to the next question. You ask my opinion regarding the Council on Catholicism. "Is the former seeking aid or catering to the latter?" "The fact that the word 'Protestant' was struck out seems to be the cause of much speculation."

The Council has nothing to do what-

ever with the Catholic Church. That may seem a surprising statement, in view of all the agitation of the last few years. But it is the absolute truth, or the simple truth; whichever will help you to understand that it is the *truth*. I have seen no signs of "catering." The principles upon which the Council is organized, and the methods by which it seeks to do its work, preclude any connection with the Catholic Church, with the latter's organization, ideals, and methods. And without these it would not be the Catholic Church. The Council has never discussed the question of union with Catholics. On the other hand, its pronouncements are often referred to as the voice of American Protestantism.

In regard to the dropping of the word "Protestant" at Chicago, I am sure if that matter had not been exploited and overworked by one who was present at that meeting with an axe to grind, and who was hard put to it to scare up something to find fault with, the misunderstandings that have given us so much trouble would never have arisen. I am sure the brethren of the Battle Creek Church will give as much credence, at least, to one of their own delegates as to an outsider. A report was brought in, I think by the "Business Committee," in which appeared the expression, "The Protestant Christian churches of America." It was suggested that either word would sufficiently define the Council, and that "Protestant" or "Christian" ought to be dropped. Of course this precipitated a debate, and the Catholic Church came in for discussion. There were those who said that the word "Protestant" ought to be left out because it is a divisive word, and deliberately excluded the Catholics. Others, more influential in the Council, said that if to omit it meant an invitation to the Catholics to come into the Council, then it ought to remain. They did not think it carried such implication, however, and as I remember, it was voted unanimously to drop it. Bishop McDowell, of Chicago, made the last speech, and I remember quite well what he said. It was said as a sort of pleasantry, and, I am sure, fairly represented the spirit of the Council in voting as it did. He said substantially this: "Drop the word Protestant and I take it the word 'Christian' would properly define this Council; drop the word 'Christian' and, I hope, it would be implied in 'Protestant.'"

I am sure you agree with me that it would be unfair to hold the council responsible for what one member may have said conciliatory to the Catholics, especially when as strong counter-statements were made by others of more influence in shaping the policy of the Council.

Now, I should like the privilege of giving you my judgment on this matter, believing that I will be understood. Of course I am sorry for any misunderstanding that threatens to divide our people. But I hope any misunderstanding your people may have had may be cleared up by this effort at a fair presentation of the matter. But I was in favor of dropping the word "Protestant," and retaining the word "Christian," and am glad the Council was a unit in that feeling. Why can not the evangelical bodies of American Christendom define their program for the Kingdom in a positive declaration? It is a sign of weakness when we have no other standard by which to measure our life except to say that we are "agin" something, or somebody. Of course Protestant Christianity opposes Catholicism. It can't help it. It is in the nature of the case. But surely our position is something more than a traditional opposition. It is that of a positive aggressive movement toward the bringing in of the Kingdom. Whatever is opposed to that must be withstood. But it is not a negation of historical positions and declarations. It is the affirmation in life and deeds of the better Way.

"Is it advantageous or disadvantageous for us to be represented on the commission which is interested in Sunday legislation?" you ask. First, let me say, the purpose of the Commission on Sunday Observance is not to work to secure Sunday legislation. Of course the denominations have much to do in naming their members of the commissions. In many instances those who are most interested in promoting Sunday legislation are appointed on this commission. And some of these members seem to know no way of securing Sunday observance except by legal enactment. I am sure this is not the spirit of Dr. Ainslie, the chairman of the commission, or of the leaders in the Council. My judgment in this regard is based upon what these men have said to our representatives. I certainly think it is to our advantage to be on this commission as long as the spirit of the

Council is as it is, and as long as the consideration is given our representatives that has been accorded them hitherto.

The declarations of the commission at Richmond were altogether unsatisfactory to our representatives, both on the commission and on the Executive Committee. They were pushed through the commission, of whose members there were but eight or ten present perhaps, against the protest of our members and of others who stood with them. When the report was presented to the Executive Committee, at the close of a busy session, the Seventh Day Baptist members agreed between themselves to let it pass without challenge, but without our vote, feeling that a more opportune time would come for a renewed assertion of our position. That time surely came at Columbus, the next meeting of the committee. The secretary of the Federal Council said to our men at Columbus, "No report will be received by the Executive Committee from the Commission on Sunday Observance that is not unanimous." What did that mean? It meant that our representatives, or either one of them, could block the report. I am not on that commission, and I presume others have been too modest to report these proceedings. If so, however, I think it a case of undue modesty; for the treatment given our men at Columbus, while it is an expression of confidence in our representatives on that commission, is no doubt a compliment also to our people as a whole, and is certainly a compliment to the officers of the Council in the broad-minded Christian spirit shown. Again but few members were present. A proposition of one of them was revised and hewn down until it was unrecognizable, and then was allowed to pass because our members did not wish to be absolutely dictatorial. But it did not pass the Executive Committee, but at the suggestion of the president, and through deference to our people, the report was referred back to the Business Committee and the Commission on Sunday Observance. And there is where it is now. The fact that they are considering the matter should, it seems to me, cause your church to go slow, and not to take action too hastily.

Next you ask regarding the benefit we have derived or may derive from our connection with the Council. Perhaps I can illustrate one benefit we have derived. In

an alcove of one of the rooms of the hotel LaSalle in Chicago, I overheard two delegates talking. My attention was arrested by these words: "We can't do that. The Seventh Day Baptists are members of this Council. And they are here." He said it in a dispassionate and matter-of-fact manner, as though that settled the point, whatever it was. And one could readily guess something of its nature. Was that not worth something? To me it meant more than the possible suppression of the agitation of the Sunday question in the Council. Seventh Day Baptists were there. It is worth our while *to be there* when great things are being undertaken for the Kingdom. As to the future, as Professor Edward Steiner once said, I can not *foresee*, I can only *see*. My relation to the Council thus far urges its continuance. If anything should develop whereby we shall feel that we must withdraw, we can do it then. To do so now would seem to me to be not only unwise, but a denominational sin. I can not see that we hazard anything if we remain in the Council. It seems to me there is a tremendous responsibility before Almighty God upon him who would lead us out at this time. I hope you can help your people to get my viewpoint. I have written you somewhat at length, because I feel the importance of this matter. I have come to the task you have set me with the conscientiousness that I would bring to any task undertaken for the Master. I hope the brethren and sisters will hear me in the spirit of prayer, and that the Holy Spirit may direct the church in its action.

But there is one more question to answer, and I can do it very briefly. "Does the Council exercise any authority over the churches?" None whatever. As is expressly stated in its constitution, and as was emphasized by President Matthews at Richmond, it is a *Council*, not a legislative body. This is a fact never lost sight of by our members when allowing anything to pass of which we can not approve. We can make our protest, and the consideration given us has been very gratifying, but if a proposition passes, it is not binding upon the denomination.

To recapitulate briefly. As to the relation of the Council to the Catholics, it is simply *non est*. It is a matter that has never been brought before the Council for consideration, and is not likely to be. In

regard to the Sabbath question, that will no doubt continue to be more or less acute, in the very nature of the case. We are not, however, simply *tolerated* in the Council, but are welcomed there. And our influence is much more than proportionate to our numbers. The reflex value upon ourselves, of membership in the Council, should not be overlooked. Having thus disposed of these two questions that are giving some of our good people alarm, I wish to say something regarding all the other good things being undertaken by the Federal Council, and our relation thereto. It seems to me it resolves itself into the question of whether we are big enough to take our place beside others who are undertaking great things in the church, or whether we are going to back up in a fence corner and growl and snap like a fist at the procession as it passes by. We are few, but we need not therefore be *small*.

The Christian Church is in the midst of troublous times; but times of great opportunity. Let Sabbath-keeping Christians be prayerful and alert, lest we be unfaithful to our great trust, and to the opportunities opening to us.

Remember me kindly to all the good people there, many of whom I know personally. I hope to see many of you at Salem in August.

Very sincerely,

A. J. C. BOND.

New York Hall,  
Louisville, Ky.,  
March 17, 1916.

Rev. A. J. C. Bond,  
Salem, W. Va.

DEAR BROTHER:

Your letter to me in regard to the Federal Council was a masterpiece and I consider it of great value. You may be interested to know what action was taken here upon the matter. No decisive action was taken for or against. A motion was carried substantially as follows.—I have not the original before me: That a committee be appointed to write a statement setting forth, in a pleasing and non-argumentative manner, for the benefit of all inquirers, the purpose of the Federal Council of Churches, also the purpose of the movement looking toward a Unity of Faith and Order, and showing the relation of the Seventh Day Baptists to such organized

bodies, and the good to be accomplished by such united action. This statement will be presented at a future meeting and accepted before it will be considered the sentiment of this church.

I can not say what future action may be taken. We have here a splendid people; usually some common ground can be found on which we can all stand together. If the Commission on Sunday Observance should, at some future time, take definite action in favor of Sunday legislation, or show an unwillingness to accept objections from our delegates, I can see how the sentiment here at Battle Creek could easily be turned against the Federal Council. Thanking you heartily for the information you have contributed, I wish to remain

Sincerely yours,

BENJAMIN F. JOHANSON.

Battle Creek, Mich.,  
April 9, 1916.

### What Neutrality Really Means

The dictionary says that "neutral" means "friendly to each of two belligerents"; one might then humanely care for the non-combatants of either one or both of two belligerent nations, and still be friendly to both: but how can one supply both or either with the means for continuing war-murder and be regarded as *friend* to either? The dictionary says that "neutral" means to be "inactive," not inactive in the sense of not taking the part of one against the other in a quarrel between two; just *inactive*. If two neighbors are fighting in the street, a third neighbor might step in the house and quiet the hysterical wife and crying children, and still be wholly inactive in the fight. But if he stood by the two men and handed either or both new clubs as fast as they broke the old ones—is that inactivity in the fight?—*The Christian Herald*.

The more a man follows Nature and is obedient to her laws, the longer he will live; the farther he deviates from these, the shorter will be his existence.—*Hufeland*.

It is not the actual differences of Christian men that do the mischief, but the mismanagement of those differences.—*Philip Henry*.

## SABBATH REFORM

### Two Lord's Days

ARTHUR L. MANOUS

#### I. AN ECCLESIASTICAL LORD'S DAY

##### 1. What does one authority say of the expression, "Lord's day"?

The expression so rendered in the Authorized English Version (. . . "on the Lord's day") occurs only once in the New Testament, viz., in Rev. 1: 10, and is there unaccompanied by any other words tending to explain its meaning.—*The Popular and Critical Bible Encyclopedia*, art. *Lord's Day*.

##### 2. How does the text in Rev. 1: 10 read?

I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet. Rev. 1: 10.

##### 3. What is further said of this text?

This is one of the few portions of Holy Scripture that are advanced to sanction the observance of Sunday in the place of the Sabbath.—*Herman Heinfetter's note on Rev. 1: 10, in his Translation*. London, 1861.

##### 4. What is said of the exchange of the word "Sunday" for the term "Lord's day"?

The Presbyterians desired "that instead of the word *Sunday*, the word *Lord's day* may be everywhere used."—*Hessey's Sunday*, p. 367. *Fourth Edition*.

##### 5. What is the first day of the week now called in popular theology?

The first day of the week is now called the "Lord's day," in distinction from all other days, being designed to commemorate the resurrection of Christ from the dead.—*Binney's Theological Compendium*, p. 133. *Edition of 1903*.

##### 6. What is said of the various reasons offered for observing the first day of the week as the Lord's day?

There is such a variety of opinions concerning the reasons for observing it that men are in doubt whether it rests upon any solid foundation.—*Prof. A. E. Waffle's Lord's Day*, p. 24.

##### 7. What is said of the earliest use of this term Lord's day outside of Rev. 1: 10?

The earliest authentic instance in which the name of "the Lord's day" is applied (after the passage in the Apocalypse), is

not till A. D. 200.—*Kitto's Cyclopedia of Biblical Literature*, art. *Lord's Day*.

##### 8. What is said of the Sunday Lord's day, and the Bible Sabbath?

The idea of the Lord's day is wholly distinct from that of the Sabbath, never for a moment confused with it in the early church, in which, indeed, the observance of the Sabbath long survived, sometimes as a festival, sometimes as a feast.—*The Popular and Critical Bible Encyclopedia*, art. *Sunday*.

##### 9. Is the Sunday Lord's day founded on the fourth commandment?

In no clearly genuine passage that I can discover in any writer of these two centuries (the fourth and fifth), or in any public document, ecclesiastical or civil, is the fourth commandment referred to as the ground of the obligation to observe the [Sunday] Lord's day.—*Hessey's Sunday*, p. 86. *Fourth Edition*.

##### 10. Who is said to have first substituted, from a civil standpoint at least, this Sunday Lord's day for the Bible Sabbath?

Sunday, the first day of the week, called also the *Lord's day*, in memory of the resurrection of Christ; and the *Sabbath day*, because substituted, in the Christian worship, for the Sabbath, or day of rest in the Old Dispensation. This substitution was first decreed by Constantine the Great, A. D. 321.—*New Century Encyclopedia and Dictionary*, art. *Sunday*.

##### 11. How have some looked upon Constantine's Sunday Lord's day as regards the matter of divine obligation?

[Some] have looked at the transaction in a totally different light, and refused to discover in the document, or to suppose in the mind of the enactor, any recognition of the Lord's day as a matter of divine obligation. They remark, and very truly, that Constantine designated it by its astrological or heathen title, *Dies Solis*, and insist that the epithet *venerabilis* with which it is introduced has reference to the rites performed on that day in honor of Hercules, Apollo, and Mithras.—*Hessey's Sunday*, pp. 60-61. *Fourth Edition*.

##### 12. What is further said of Constantine and his Sunday Lord's day?

What Constantine did for the first day of the week was not to make it the Lord's day, but to render it an authorized holiday. *Id.* p. 80.

##### 13. Is there any commandment in the

*New Testament to observe the Sunday Lord's day?*

In the New Testament there is no formal command to observe the [Sunday] Lord's day.—*Eight Studies of the Lord's Day*, by George Seaman Gray (Presbyterian), p. 92. Boston, 1885.

14. *What is admitted as regards the origin of the Sunday Lord's day?*

I hold that the Lord's day is, as to its origin, much on a par with Confirmation.—*Hessey's Sunday*, p. 24.

15. *What do some admit to be the only reason for keeping the Sunday Lord's day?*

Some say that the only reason for keeping it holy is that the Church has ordered it.—*Waffle's Lord's Day*, p. 27.

16. *Is this Sunday Lord's day mentioned in the New Testament as a Sabbath day?*

In no one place in the New Testament is there the slightest hint that the [Sunday] Lord's day is a Sabbath, or that it is to be observed Sabbatically, or that its observance depends on the fourth commandment, or that the principle of the Sabbath is sufficiently carried out by one day in seven being consecrated to God.—*Hessey's Sunday*, p. 36.

## 2. THE BIBLICAL LORD'S DAY

In the foregoing we have noticed some things that are said of the ecclesiastical, man-made, Sunday Lord's day, the first day of the week. But let us now briefly notice the facts regarding the Biblical, God-given Lord's day, the seventh day of the week.

1. *On what day does John say that he was in the Spirit?*

"I was in the Spirit on the Lord's day," says he. Rev. 1: 10.

2. *What does Mr. Joseph A. Seiss, D. D., say of this Lord's day?*

What is meant by this *Lord's day*? Some answer, *Sunday*—the first day of the week; but I am not satisfied with this explanation. Sunday belongs indeed to the Lord, but the Scriptures nowhere call it "the Lord's day." None of the Christian writings, for 100 years after Christ, ever call it "the Lord's day."—*Seiss's Special Lectures on the Revelation of Jesus Christ*, Vol. I, p. 20. Tenth Edition. New York, 1909.

3. *Of which day of the week does Christ say he is Lord?*

The Son of man is Lord even of the Sabbath day. Matt. 12: 8.

4. *Which day of the week does God say is his Sabbath day?*

The seventh day is the sabbath of the Lord thy God. Exod. 20: 10.

Dear reader, if this should happen to be the first time that your attention has been called to the fact that the first day of the week, commonly called Sunday, is neither the Sabbath nor Lord's day; but that the seventh day, commonly called Saturday, is both the Sabbath and Biblical Lord's day, do not cast it aside but be a "noble" Berean and "search the Scriptures daily" that you may see that these things are so. Acts 17: 10-11.

Nashville, Tenn.

## Some Unfinished Stories

REV. J. W. CROFOOT

Whether stories of the order of Stockton's tale of "The Lady or the Tiger" are suited to the pages of the RECORDER or not may be doubtful, but that's the kind of stories in which we have been much interested of late.

One day recently when in the barber shop I asked, "Where is the tall man who used to cut my hair?"

"Oh," was the reply, "he was one of those Germans who started for America by the steamship *China* but were taken off by the British just after leaving Shanghai."

That was an occurrence of last month when a British war vessel stopped the *China* just outside and took off thirty-eight passengers of German and Austrian nationality. Of course the captain protested, and the American Government has protested to the British Government, as it usually does. But whether anything will come of the protests is much doubted by Americans in the Far East. The *China*, by the way, is the steamer on which Mr. and Mrs. Eugene Davis went to the United States in 1911 and returned last November. Miss Burdick has been across the Pacific on that ship several times and I have engaged passage on it for myself and family on the trip leaving Shanghai June 26. But the schedules always read, "Subject to change and individual postponement without farther notice." It is interesting to note that formerly the company adver-

tised, "Sail under the protection of the American flag," but now the advertisement reads, "Flies the American flag." Protection is not mentioned.

Another unfinished story is this. One day recently I was in the American post-office and noticed that one of the clerks seemed to be tearing indefinite numbers of money orders out of the book, while the postmaster counted them.

"What are you doing," I asked, "tearing up your money order blanks?"

"No," said the postmaster, "I am issuing money orders on New York for \$141,000."

"There is a limit to the amount of a single order, isn't there?" said I.

"Yes, \$100," said he. "I am issuing 1,410 of them."

I asked him if that was not very unusual, and why the money was not sent by bank draft, to which he replied:

"What would you do if the bank wouldn't do it?"

"What's the matter," said I, "German?"

"No," said he, "Irish."

Of course I knew that the Germans in this part of the world do send their mail by the United States postoffice. It goes as far as New York all right but what happens after that I don't know. Nor have I any theory to account for the large money order, unless my friend, the postmaster, was "stringing me" and I don't think he was.

Another short story without any end. Until January our nearest foreign neighbor on the west was a German who lived in a house about 300 yards away. On January 19 the house burned down and since then the place has been empty except for caretakers. Three weeks ago the French police discovered 200 shells sunk in a small pond in the garden. They were of 65 millimeter caliber and no one seems to know for what guns they were intended, but if they had been in the house when it burned they would have been likely to jar us some. The police have spent a good deal of energy attempting to find out more about them, but without conspicuous success. As the last tenant was a German the French do not have authority over him but have been trying to learn what they can from his dependents. Ordinarily the French would apply to the German Consulate and get him

arrested and tried by his own Consular Court, but not now. Perhaps the best guess is that he was intending to sell the ammunition to Chinese rebels, but who knows? It has also been said that he has tried to engage men to go to Siberia and blow up bridges on the Trans-Siberian Railway.

The history of any country or of its government is of course unfinished so long as the country continues to exist, but perhaps the government of China is more unfinished just now than that of other countries, for we are none of us quite sure whether we are living under a republic or an empire. Just at present Yuan Shih-kai seems to be climbing down from the throne, but what will be conditions tomorrow no one can say.

Perhaps I should say that the political unrest has not apparently affected our own work. The schools are full and other work is proceeding as usual. Mrs. Davis is again teaching, and Eugene Davis, too, is teaching some in the school. He gave his first sermon in Chinese since his return, last Sabbath, and is helping the boys in their Y. M. C. A. a great deal. Mrs. Crofoot and I plan to go to Lieu-oo tomorrow, perhaps for the last time before the summer.

West Gate, Shanghai,  
March 23, 1916.

## An Open Door

M. E. H. EVERETT

No lamp lights up the mansion's gloom,—  
With folded arms its inmates sleep;  
Faint sounds the midnight's silvery chime  
And only angels vigil keep.

Near its half open door we see  
A bench that holds a cup of wine,  
Placed there by faithful loving hands  
To welcome in a guest divine.

Throughout all Israel's camp tonight  
We shall not find a bolted door;  
And at each gate Elijah's cup  
Is waiting for him as of yore.

O friends! if ye had trusted God  
As ye have trusted mortal man,  
Not vain had been your weary watch  
While their long race the centuries ran.

When will ye leave an open door  
For your dear King so long denied,  
And haste to pour the joyful cup  
To welcome in the Crucified?

**MISSIONS**

**From the Secretary**

DEAR RECORDER READERS: I am in receipt of a letter from the pastor of one of our missionary churches which reads as follows:

“DEAR BROTHER SAUNDERS: I have been distressed over the debt of the Missionary Board—rather, our debt—for some time. Last Sabbath morning, about thirty minutes before church time, it came to me as an inspiration something like this: If you are really distressed about the matter, get busy and pay your share of the debt. A little figuring showed that Boulder’s share of this \$4,000 debt, pro rata on her entire membership, was \$45.

“Well, I got busy. I presented the matter from the pulpit, and in less than fifteen minutes our share of the debt was covered by cash and individual pledges, with a little to the good, and the same will be in the hands of the treasurer of the Missionary Board in a few days.

“With one exception, this money comes from our resident membership. Now, if all our churches would just tackle this debt in a businesslike way, and pay their share pro rata, there would be no debt. Then, if the non-resident members would send in their gifts—and many of them are doing so, or will do so—there would be a surplus, and everybody would feel happy. Why not?”

You will find the list of contributors in the monthly statement of Treasurer Davis, which is printed herewith. In this statement you will see the names of at least five ministers: three of them are pastors of missionary churches, and another is preaching at a salary of \$400 per year. Their combined contributions for this month amount to \$55. Other ministers, whose names do not appear, have doubtless contributed through their churches; I know of at least one. There are other people in this list who have given out of very moderate incomes, or their daily earnings. God bless them richly, as well as the work which they are striving to carry forward through sacrifice. In the list of contributors are three churches, which have been blessed by

special series of meetings; two of them where Brothers Coon and Nelson have recently been.

The North Loup Church, after passing through the ordeal of losing and having to rebuild its church edifice, has certainly placed its stamp of approval upon our evangelistic work by its liberal contribution. They are a brave people, who have not escaped other afflictions, common to us all.

The Jackson Center (Ohio) Church, after a similar blessing from a series of meetings conducted by Brothers Coon and Nelson, has taken its place among the list of donors. I had the privilege of attending two of those meetings. A good-sized congregation came through the rain. Although bad weather conditions continued, the campaign was successful. Brother Nelson led a strong chorus, and a male quartet greatly added to the interest of the meetings. Several leading people said to me, “We do not need to hire First-day evangelists in order to obtain strong preaching and evangelistic meetings!”

The Farina Church, where I was permitted for two weeks to assist Pastor Greene, has fallen into line, as it always does, with a liberal offering.

Shall we, each month, follow up this effort to wipe out the debt with a “strong pull,” but not a “long pull”?

E. B. SAUNDERS,  
Corresponding Secretary.

**Monthly Statement**

March 1, 1916, to April 1, 1916

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand March 1, 1916	\$ 583 95
Gerard Velthuysen	20 00
Andrew J. Greene	10 00
Mrs. Amanda P. Hamilton	5 00
H. D. Clarke	5 00
Mrs. J. D. Washburn	1 00
J. A. Saunders	3 00
G. P. Kenyon	10 00
Thomas Zinn	5 50
Mary E. Carpenter	5 00
A. J. Davis	5 00
E. B. Saunders	10 00
Mr. and Mrs. J. F. Kelley, Boulder Church, Debt Fund	5 00
Rev. and Mrs. A. L. Davis, Boulder Church, Debt Fund	5 00
Fonda Kelley, Boulder Church, Debt Fund	2 50
H. N. Wheeler, Boulder Church, Debt Fund	6 00
Mrs. Lillian M. Ayers, Boulder Church, Debt Fund	5 00
Mr. and Mrs. D. E. Hummel, Boulder Church, Debt Fund	5 00
Mr. and Mrs. D. M. Andrews, Boulder Church, Debt Fund	5 00
Mrs. W. L. Jenner, Boulder Church, Debt Fund	3 00

Rev. and Mrs. S. R. Wheeler, Boulder Church, Debt Fund	2 50
Mrs. J. R. Van Horn, Boulder Church, Debt Fund	1 00
Mrs. F. D. Burdick, Boulder Church, Debt Fund	1 00
Mrs. Emma Terry, Boulder Church, Debt Fund	1 00
Mrs. Eva Bonwell, Boulder Church, Debt Fund	1 00
Glenn Irish, Boulder Church, Debt Fund	1 00
Phillip Andrews, Boulder Church, Debt Fund	1 00
Harriet Davis, Boulder Church, Debt Fund	1 00
Mrs. H. R. Coon, Boulder Church, Debt Fund	2 00
Mrs. Ethel E. Sutton, Boulder Church, Debt Fund	1 00
Mrs. E. M. Irish, Boulder Church, Debt Fund	1 00
Mr. and Mrs. A. T. Wheeler, Boulder Church, Debt Fund	2 00
Mr. and Mrs. J. H. Hurley, Debt Fund	10 00
Mrs. J. A. Hardy, L. S. K., Debt Fund	2 50
Mr. and Mrs. Edw. D. Coon, Debt Fund	2 50
T. J. Van Horn, schoolhouse meeting collection	7 33
Mrs. P. R. Harburt, to be cred. to Gentry Church	10 00
Mrs. S. B. Greene, to be cred. to 1st Alfred Church	10 00
Dr. S. C. Maxson, to be cred. to Leonardsville Church	5 00
Churches:	
Little Genesee	13 55
Syracuse	1 00
DeRuyter	18 05
DeRuyter, Debt Fund	5 00
North Loup	174 00
North Loup, Lieu-oo Hospital	1 00
Plainfield	31 11
Gentry	2 46
Lost Creek	60 00
Hammond	11 83
First N. Y. City	32 57
First N. Y. City, J. J. Kovats' work	5 50
Walworth	15 10
Jackson Center	50 00
Milton	38 69
Nortonville	9 19
Farina	58 47
First Hebron	4 00
Stone Fort	5 00
Plainfield Sabbath School	9 74
Plainfield Sabbath School, education Chinese children	2 95
Rockville Sabbath School	10 00
Second Alfred Y. P. S. C. E. (Junior)	1 00
Second Alfred Y. P. S. C. E. (Intermediate)	1 00
Young People's Board, Dr. Palmborg's salary	25 00
Woman's Board, Miss Burdick's salary	150 00
Woman's Board, Miss West's salary	150 00
Woman's Board, Marie Jansz	50 00
Woman's Board, General Fund	35 00
Woman's Board, Debt Fund	10 00
5 Clyde Steamship Coupons	125 00
Income from Permanent Funds	700 00
Washington Trust Company Loan	500 00
	<b>\$3,068 99</b>

**Cr.**

J. J. Kovats, Feb. salary	\$ 20 00
D. B. Coon, Feb. salary, trav. exp.	106 53
E. B. Saunders, Feb. salary, clerk hire	83 33
Julius Nelson, Feb. salary, trav. exp.	73 25
Angeline Abbey, Mar. salary	10 00
J. G. Burdick, Mar. salary	29 16
T. L. M. Spencer, Mar. salary	50 00
Gerard Velthuysen, Brother Boersma and exchange	50 50
H. Eugene Davis, sal. Jan. 1-Apr. 1, trav. exp.	308 00
Susie M. Burdick, sal. Jan. 1-Apr. 1	150 00
Susie M. Burdick, School Acct.	75 00
Anna M. West, sal. Jan. 1-Apr. 1	150 00
Rosa W. Palmborg, sal. Jan. 1-Apr. 1	150 00
Rosa W. Palmborg, Medical Acct.	100 00

Grace I. Crandall, sal. Jan. 1-Apr. 1	150 00
Incidental Account, China Mission, sal. Mr. Tong	90 00
J. W. Crofoot, sal. Jan. 1-Apr. 1	250 25
J. W. Crofoot, children's allowance	37 50
S. H. Davis, Treas., 5 Clyde Steam. Coup. dep. to Industrial Tr. Income Acct.	125 00
Washington Trust Co., int. on note and stamps	8 57
Treasurer's expenses	20 00
	<b>\$2,037 22</b>
Balance on hand April 1, 1916	<b>1,021 77</b>
	<b>\$3,068 99</b>
Bills payable in April, about	\$1,000 00
Notes outstanding April 1, 1916	4,500 00
E. & O. E.	S. H. Davis, Treasurer.

**Semi-annual Meeting, New Auburn, Minn.**

The semi-annual meeting of the Minnesota and Wisconsin churches convened with the New Auburn (Minn.) Seventh Day Baptist Church, November 6, 1915, at 8 o'clock p. m. The meeting was called to order by the moderator, Mr. Frank Hall.

Mr. Loyal Hurley, of Garwin, Iowa, led the praise service. Mr. John Babcock, of New Auburn, Wis., chose for Scripture lesson Matthew 9: 2. The lesson thought of the sermon was in the words, “Be of good cheer.” At the close of the sermon Mr. Hurley led a conference meeting. Meeting closed by prayer by Pastor Babcock.

On Sabbath morning, the meeting opened at 11 o'clock with song. After Scripture reading, Genesis 32, prayer was offered by Pastor Babcock. The morning sermon was given by Mr. Hurley. The text was from Genesis 32: 24. Theme, “And Jacob was left alone.” Service closed with prayer by Pastor Babcock.

This service was followed by the Sabbath school, led by Superintendent R. F. Hall. After a song and the reading of the lesson, the school repeated in unison the Twenty-third Psalm. School closed at 1 p. m. with song.

Sabbath evening service opened at 7:45. Song service led by Mr. Eugene Dresser. After the song, “There is power in the Blood,” sentence prayers were led by Mr. Hurley, asking for the spirit of love for His work. Scripture reading for the evening was found in Luke 11: 1-19. After prayer by Pastor Babcock, he chose for his text Luke 11: 1. The lesson thought given was, “Prayer, the sincere desire of the heart.” Mr. Hurley then conducted the



conference meeting. The lesson thought of the meeting was carried into the conference meeting and was dwelt upon very earnestly.

On Sunday, meeting opened at 10.15 a. m. with song. Bible reading was chosen from Luke 11: 1-50. Mr. Hurley spoke to us at this time on the mission of the church. His words seemed to strike deep into the hearts of those present. Renewed courage, and determination to greater efforts in the future, came to many.

Sunday, 2 o'clock, there was a business session held, with R. F. Hall in the chair. The first business to come before the meeting was the secretary's report, which was read, and accepted as read. It was decided that the next semi-annual meeting will convene at New Auburn, Wis., next June. The following officers were elected for that meeting: Pastor John Babcock, moderator; Mr. George Truman, secretary.

Mr. Hurley, the Iowa delegate, spoke in behalf of the Garwin Church, and the work of the Forward Movement was praised. Prayers and help were asked in behalf of the Iowa churches.

Deacon Sanford, of Dodge Center, Minn., spoke very encouragingly in behalf of that church. He said that while they were without a pastor, yet they were in a good financial condition, and trusted that they would be able to successfully call a pastor soon.

Mr. Babcock reported for the New Auburn (Wis.) Church, and said that they had nothing to boast of, yet he was sure they were progressing and had courage to press onward and upward.

The moderator reported for the New Auburn (Minn.) Church and said that while we are few in numbers, yet we continue to keep up the Bible school and have a good interest shown. We were much encouraged by the meetings this summer, conducted by Elder Van Horn, of Dodge Center, Minn., and were much encouraged also by the interest shown by outside churches for this small member.

*Resolved*, By the meeting convened, that the Minnesota and Wisconsin churches do all in their power to promote the Forward Movement of the Iowa churches.

Motion made and carried that the evening meetings stand adjourned to meet with

the New Auburn (Wis.) Church next June.

Business was followed by a sermon by Pastor Babcock. Text, Genesis 13: 12: "And Lot pitched his tent toward Sodom." Theme, "Sin is the transgression of the law." Meeting closed by prayer by Mr. Hurley.

Sunday evening meeting opened at 8 o'clock. Mrs. Myra Dresser led the praise service. This was followed by a sermon by Mr. Hurley. His text for this meeting was Jeremiah 13: 23. His theme was, "The tyranny of habit." "Build up the habit of seeing God." The conference meeting which followed was led by Mr. Babcock. The closing hymn was, "God be with you till we meet again."

We are glad to report the presence of Mr. and Mrs. Loyal Hurley, of Garwin, Iowa, Pastor John Babcock and Mr. Claude Coon, of New Auburn, Wis., and Deacon Sanford and wife and son, and Mrs. B. T. Severance, of Dodge Center, Minn.

We are also glad to report that a very good Christian spirit prevailed throughout the meetings, and the delegates who attended were all earnest workers for the Master.

CLINTON E. LEWIS,  
Secretary.

#### Babies

Little mite of misery, crying for the moon  
That hurries through the evening sky like a gold  
balloon;

Who can make him understand that it only seems  
Built of glorious rainbow light, like a fairy's  
dreams?

Tell him what it really is: a dead and barren  
sphere;

Just a cold, forgotten world, desolate and drear.  
Still he'll raise his little voice in sorrowful ac-  
claim,

It makes no difference to him—he wants it just  
the same.

And when, in the years to come, with troubled,  
wistful eyes,

He yearns to have so many things that other  
people prize;

Who can make him understand that wealth and  
rank and fame,

If they must be too dearly bought, are never  
worth the game?

Tell him the tremendous cost in golden happiness  
Of the thinly gilded thing that some men call  
success.

Deep inside his heart he'll think that you're a  
tedious liar—

What are words to restless Youth that wants  
its heart's desire? —James J. Montague.

## WOMAN'S WORK

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

*The seasons are four evangelists, each of them having his testimony to utter to us. . . . Spring reads us a most excellent discourse upon the grand doctrine of revelation. This very month of April, which, if it be not the very entrance of spring, yet certainly introduces us to the fulness of it, speaks to us of the resurrection. As we have walked through our gardens, fields, and woods, we have seen the flower-buds ready to burst upon the trees, and the fruit-blossoms hastening to unfold themselves; we have seen the buried flowers upstarting from the sod, and they have spoken to us with sweet, sweet voice the words: "Thou too shalt rise again, thou too shalt be buried in the earth like seeds that are lost in winter, but thou shalt rise again, and thou shalt live and blossom in eternal spring."—C. H. Spurgeon.*

### Good News From the Girls' School in Shanghai

MY DEAR MRS. CROSLY:

Eugene Davis and family are in China again, we are glad to say. Their arrival in Shanghai will go on record as the finest surprise that has ever befallen this mission. We are very glad they came earlier than was first planned. It was Mr. Davis, when here before, who insisted that the readers of the RECORDER were interested in the details of our work, and persuaded us to make out a schedule of regular times when each should write. During the years we have grown lax about it, but now that he is back he is bringing us into line again.

It naturally falls to me to write of the opening of school. We closed last term under quite a cloud. There was a spirit of discontent and it looked as though many of the girls who had been with us for several years were not to return this year. We feel rebuked that we gave way to considerable disheartenment. Only three girls have failed to reappear, two of them going to other schools and one is to be married.

Eight new girls have come in and our forty seats are full. We have not yet, at any one time, been all together, as some were late coming in and since the first week we have been having more or less grippe. Our highest record of sick girls, at any one time, was eight in bed here and three in the hospital.

We are thankful that the grippe did not come the first week, during Miss Paxson's stay with us. Miss Paxson is the student secretary of the Y. W. C. A. of China and her work in girls' schools in many parts of China has been greatly blessed. The time of her coming to us did not seem the most fortunate as it fell immediately after the girls' return from their China New Year's vacation. Some were not yet back and we felt a spirit of opposition on the part of some and a lack of preparation.

Miss Paxson is a woman of prayer and her messages are presented very lovingly and "with power." She spoke five times to the girls on the following subjects: God and sin can not dwell in the same heart any more than light and darkness in the same room, at the same time. There was an earnest appeal that the girls would make room in their hearts for God. The second meeting the subject was Newness of Life. "A life that begins with a new heart and is new all the way out and all the way through." "A life that has a new center—Christ instead of self, and a new circumstance—others instead of self."

The third talk was on the Cost and Joy of Discipleship, and the girls were told what it might mean to them in the way of ridicule and persecution to become Christians. Some of them already know that from experience. The fourth talk was on Service. At the conclusion of this talk the two teachers and eleven girls promised to pray for, and try to win, one other person to Christ during the year.

The last talk was on Growth. The necessity of food (Bible study) for the soul was urged. The Bible study required by the regular course of study in school is not enough. One must study for her own spiritual nourishment. The Morning Watch was strongly recommended. The promise, "He wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught," was given to those who find it difficult to waken in the morning.

At the close of this meeting an oppor-

tunity was given for testimony. The two teachers, who have been silent for so long, responded, also the Christian girls and most of those who are probationers. Three girls indicated, for the first time, their purpose to become Christians.

Miss West and I realize that we have been greatly blessed. The teachers have taken up more direct, personal work among the girls. There is evidently new life among us. We feel that the most important work is now and in the days to come. We long for every crumb to be gathered up and nothing to be lost; that, to change the figure, every least spark may in no way be extinguished but rather fanned until all hearts and lives are aglow.

Of course the Adversary has been busy as he always is where there is new life. The much sickness which almost immediately befell us was a great trial and there have been troubles from within and from without. The troubles from without have been the opposition from parents and friends. Two of the three girls who made a start for the first time are meeting with opposition from home and some of the probationers are being hindered. The father of one wrote her to postpone going forward in the matter for three years. Another who has been with us for years and who will finish this term and has been a probationer for more than two years, wrote to her father, in a distant city, that she wanted to join the church. Our hearts were with her as she waited for the reply. When it came she finished reading it in tears, then stole away by herself like a hurt creature. The next morning she was ill and for three days she was in bed, more utterly sick at heart than in body. To begin with she would just lie there with closed eyes, but later we would find her with her Bible propped up in bed, and she committed to memory many helpful verses and passed them on to others. Will not many who read this pray that out of this fire these dear girls may come purified and the stronger for the trial? All over China there are those who have come out of like and more severe trials and they are doing much for this needy land. How little we know about it, we who from our babyhood up have been surrounded by parents, teachers, pastors and friends all eager for our conversion and for our faithfulness in the Christian life!

The teachers and girls are holding meetings twice a week for prayer, and some of the girls who made no start during the meetings and some who were not here then are joining them and taking part.

For nearly a week we have had a new pupil, a woman forty-eight years of age, the mother of one of the teachers in the Boys' School. Some months ago she "wrote her name" for church membership and of course she needs instruction and help. She is learning to read and has certainly made good progress during the week. Her delight that she can remember the characters is good to see. She is learning the characters which will enable her to read the Gospel by Mark and also committing to memory some verses of Scripture. One of the teachers in the school has taken her under her especial care.

We might add that the day schools have reopened with good numbers too. There is much work to be done and we are glad that it is so.

Very sincerely yours,  
SUSIE M. BURDICK.

West Gate, Shanghai,  
March 9, 1916.

### Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. S. J. Clarke on April 3, 1916.

There were present Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Daland, Mrs. Babcock, Mrs. Whitford, Miss Phoebe Coon, Mrs. Nettie West, Mrs. Maxson.

Miss Coon read Isaiah 40 and offered prayer.

The minutes of February 7 were read.

The Treasurer's report for March was read and adopted. Receipts, \$542.50; disbursements, \$841.13. The Treasurer's quarterly report was read and adopted. Mrs. Whitford read letters from the President of Andover Ladies' Aid Society, and the Secretary of the Gentry Society, and from Mrs. T. J. Van Horn, of the same place. She also read letters from Mr. Curtis F. Randolph, of Alfred, and Mrs. Clara C. Stanton, of Westerly.

Mrs. Babcock reported having answered the letter from Rev. T. L. M. Spencer, of British Guiana.

Mrs. Nettie West, on being asked to give

us some news from China, spoke of a recent letter from her daughter Anna containing an account of the visit of Miss Paxson, a Y. W. C. A. worker, to the school. Miss Paxson gave a series of five talks to the girls and as a result thirteen girls promised to try to win one other person to Christ during the year. Five girls expressed a desire to become Christians, although some of them met most serious opposition from their families. Mrs. West spoke of the necessity for faith and prayer, not only on the part of these girls, but all others interested in them.

The President asked suggestions for the time allotted to the Woman's Board at the next quarterly meeting of the southern Wisconsin and Chicago churches.

It was voted to ask Mrs. Nettie West to become responsible for the program at that time.

After the reading of the minutes the Board adjourned to meet the first Monday in May.

DOLLIE B. MAXSON,  
Recording Secretary.

### From the States South of the Ohio River

#### SEVENTH LETTER

From Panama City, the last place that I visited in Florida, I went to Hammond, La., reaching there on the night of February 24. The purpose of this visit was to assist in the ordination of Brother Ellis Thompson as deacon of the Hammond Church. Failure to hear from the place in Southern Alabama that I hoped to visit on my way to Hammond caused me to reach Hammond earlier than I was expected, and the ordination services were held the second Sabbath that I was there. As these services will be reported by the church I will only say that I was pleased that Brother Thompson has exalted ideas of the office of the deacon, and desires to faithfully perform the duties of the office. Some of the members of the church had never before had the privilege of attending such a service. It was a pleasant and helpful occasion to all of us.

I was glad to assist Pastor S. S. Powell in evangelistic meetings during my stay there. Removals and deaths have decreased the resident membership of the church, and this has caused those remain-

ing to feel somewhat discouraged. The coming of Pastor Powell to them last fall, and the work of the pastor and people during the winter, followed by the meetings while I was with them, have combined to greatly encourage the church. It was decided after my second Sabbath with them that meetings should be continued another week. These meetings brought refreshing from on high to many, and we were made glad that some wanderers returned to God's service. I hope that Pastor Powell will soon have occasion to visit the baptismal waters.

It was indeed a pleasure to me to be thus closely associated with Brother Powell for more than two weeks, and I now better appreciate his ripe scholarship; his being strongly grounded in the Sabbath truth; and his interest in the large field about him. He was in correspondence with Mr. M. E. Muse, of Hall, La., who with his family is keeping the Sabbath. Brother Powell hopes to visit Mr. Muse soon and look up the interests in his community. There was also some interest in the Sabbath question brought out in the meetings at Hammond that Brother Powell will follow up.

He is continuing the publication of his quarterly paper, the *Magazine of Papers for the People*, and in this way he has a larger field of service and is able to supplement his salary.

I hope that you have read his interesting letter from Hammond in the RECORDER of February 21. I feel, too, that it is worth while for lone Sabbath-keepers in the South who are desirous to locate in a Sabbath-keeping society in the South to visit Hammond and find out its educational and church privileges, and at the same time ascertain the chances for Sabbath-keepers to get work there.

I brought away with me a fine collection of views of Hammond and the surrounding country given me by our photographer, Mr. R. J. Mills, some of which, with other views collected on this Southern trip, I hope to exhibit at some of our annual meetings.

WILLARD D. BURDICK.

Milton, Wis.,  
April 6, 1916.

Be it ours to doubt the gloom, and not the glory of our souls.—James Martineau.

## YOUNG PEOPLE'S WORK

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

### A Week of Prayer and Self-denial

At the last meeting of the Young People's Board it was voted to suggest to the Christian Endeavor societies that the week of May 21-27 be observed as a Week of Prayer and Self-denial. This plan proved so successful last year that it was thought best to suggest it again this year. The board was greatly helped in its work by the financial aid received as the result of Self-denial Week, and it felt that the individual societies that observed it were benefited spiritually.

This year it was thought best to emphasize the thought of personal prayer in connection with self-denial, and we would suggest that each society try to fix a time when, each day, its members can spend a few moments, in their homes, in personal prayer for definite objects. Later, letters will be sent to each society, and to the RECORDER, with topics, which we would suggest for these periods of prayer.

We hope that every society will make an effort to carry out this plan, not only for the blessing which they will receive themselves, but for the good which it will bring to others.

ETHEL CARVER,  
Recording Secretary.

### Consecrated Talents

MABEL E. JORDAN

Christian Endeavor Topic for Sabbath Day,  
May 6, 1916

#### Daily Readings

Sunday—The teaching talent (1 Tim. 4: 6-16).  
Monday—The witnessing talent (1 Cor. 9: 16-27).  
Tuesday—Varying talents (1 Pet. 4: 7-11).  
Wednesday—Trade talents (Exod. 31: 1-11).  
Thursday—Consecrated gold (1 Tim. 6: 17-21).  
Friday—Entire consecration (1 Thess. 5: 23-24).  
Sabbath Day—The consecration of talents (Matt. 25: 14-30). (Consecration meeting.)

#### BIBLE HINTS

Men have different talents but the same opportunity, namely, the opportunity to do the best with what talents they have (verse 15).

Abilities grow with use and in no other

way. They can not be increased by mere ambition, or by conceit, or by hope, or by confidence (verse 16).

False modesty hides more talents than any other fault. False modesty is real cowardice (verse 18).

The reward of fidelity in small duties is the chance for fidelity in greater duties (verse 23).

#### SUGGESTIVE THOUGHTS

Every one has some talent. To think otherwise is to charge the Creator with turning out poor work.

No one can tell whether he has a certain talent or not till he tries. God has many blessed surprises for endeavorers.

If one's talents are consecrated to the service of the Master his whole life will be given in Christian service.

This would be a good time to consider one's life work. The pledge used at Conference last year was good and it would be a good time for all Christian Endeavor societies to secure as many Life Work Recruits as possible. The pledge is not hard to keep if we are really trying to serve Jesus.

"I will live my life, under God, for others rather than for myself; for the achievement of the kingdom of God rather than my personal success.

"I will not drift into my life work but will do my utmost by prayer, investigation and meditation to discover that form and place of life work in which I can become of the largest use to the kingdom of God.

"As I find it I will follow it under the leadership of Jesus Christ, wheresoever it takes me, cost what it may."

I think that Paul must have been thinking of the entire consecration of his life when he wrote to the Philippians: "Forgetting the things which are behind, and stretching forward toward the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

#### FOR ANSWER IN THE MEETING

For what talents are you responsible?  
How can talents be improved?  
What talent may we consecrate?  
How may we make opportunities to serve?

#### QUOTATIONS

Things that are exceptional can not be depended upon. For steady illumination a lamp is better than a rocket.—*Talmage.*

Nature is the master of talent; genius is the master of nature.—*Holland.*

Talent for talent's sake is a bauble and a show; talent working with joy in the cause of universal truth lifts the possessor to new power as a benefactor.—*Emerson.*  
*home news*

### Junior Work

Junior workers are asking for suggestions along various lines of Junior work and one superintendent has expressed the wish that the workers would send in, for publication, plans which they have tried and found helpful in their societies. I am very sure this would be helpful to all and I hope to see the suggestions coming in from all Junior workers.

By way of starting this exchange, a few hints on teaching the books of the Bible are given this week. The superintendent of the Boulder (Colo.) Society, Mrs. D. M. Andrews, gives this excellent plan for teaching the divisions of the Bible as well as the order of the books. She writes: "We went to the printers and got a quantity of paper in a variety of colors, cut in sheets about two and one-half by four inches. We used a different color for each division, as the Pentateuch, History, and so on. We took one sheet, folded it in the middle, and wrote on the outside the name of a book, as Genesis, or Exodus. When we had all the names written on separate folded sheets, we sewed them together in order, put on a cover and wrote on the outside of this the name of the division, as Poetry, or Prophecy. This helped them to get the idea of the divisions and also taught them that the Bible is really made up of a number of books bound together. The children love such handwork."

Another plan which has been tried, is to print the names of the books on slips of cardboard in which has been punched a hole. In a narrow strip of board place sixty-six small hooks or nails. The board may be hung up in the Junior room, or two of the younger children may hold it while it is in use. Distribute the names among the Juniors and ask them to begin with the one who has the first book and hang up the cards in the right order. At first only a few names need to be used, but as they become familiar with them, hand out more until all are used. Spaces may be left on

the board to indicate the divisions of Law, History, and so forth, and two colors of cardboard, one for the Old, and one for the New Testament books, will also be a help.

A method of drill in the books of the Bible, after their order is well learned, is that of "bounding" or "locating" the books. The leader names a book and asks a Junior to locate it as quickly as possible. He does so by naming the Testament and division it is in and giving the name of the preceding book and that of the one following. For example the location of the book of Judges would be "Old Testament—History—Joshua—Ruth." Such exercises as these for a few minutes in the Junior meetings soon fix many facts about the Bible permanently in the mind.

MRS. W. D. BURDICK,  
Junior Superintendent.

### Wanted—Junior and Intermediate Reports

Early in February thirty blanks were sent out to Junior superintendents to be filled out and returned. Fifteen of these have been returned. Where are the other fifteen? If your society did not receive one, please let me know about it.

Four out of the eight blanks sent to Intermediate societies have been returned. The other four are wanted very much. Please send them on as some work is being hindered by the delay.

MRS. W. D. BURDICK,  
Superintendent.

### Meeting of the Young People's Board

The Young People's Board met March 26, 1916, at the home of Mrs. W. D. Burdick, at 1.30 p. m. Members present were Rev. H. N. Jordan, Professor L. H. Stringer, C. B. West, A. L. Burdick, George Thorngate, Carrie Nelson, Zea Zinn, Mrs. W. D. Burdick, and Ethel Carver.

The meeting was called to order by the President.

Prayer was offered by Mrs. Burdick. The minutes of the last meeting were read and approved.

Treasurer's report and the report of the Corresponding Secretary were given.

Report from the Junior and Intermediate

department was, that out of 30 societies, 15 had reported and these held ratings from 42 per cent to 89 per cent. Report blanks had been sent to the Intermediate societies, but only 2 had responded.

The superintendent of the Tenth Legion reported 34 new members.

The committee to arrange the Conference program reported a meeting and presented the following recommendations: That the Board ask the Conference Committee for one full hour for its reports; for one evening session; for time on three days of Conference for sectional meetings; and for an hour each day which would not conflict with other meetings when meetings for the young people can be held; that the Board ask Salem to appoint a committee to arrange for the young people's headquarters, recreations, etc., and that the Board appoint an Advertising Committee. These recommendations were adopted as a report of progress.

Beulah Greenman and C. B. West were appointed a committee for advertising Conference.

Three bills for postage, amounting to \$3.75, were allowed.

Voted that the Associational Secretaries act as representatives of the Board at the Associational meetings.

Letters from Edna Burdick and Ethlyn Davis were read.

Voted to instruct the Recording Secretary to suggest to the societies, by personal letters and through the RECORDER, that they observe the week, May 21-27, as a Week of Prayer and Self-denial.

The minutes were read and approved.

Adjourned to meet April 16, 1916, at 1.30 p. m., at the home of C. B. West.

Prayer was offered by George Thorngate.

ETHEL CARVER,  
Recording Secretary.

Rev. D. Burdett Coon, the Seventh Day Baptist evangelist, and Mr. Julius Nelson, his singer and helper, have been spending a few days at the former's home, in Battle Creek, Mich. They started Wednesday night for Richburg, N. Y., where they will enter another campaign.—*Milton Journal-Telephone.*

"Success is often won by starting from one's failures and going straight ahead."

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

REV. HERMAN D. CLARKE

(Continued)

The vacation passed with great happiness for Lorna. They had a few social gatherings. At the last one they were much surprised to receive a call during the evening from Professor Barton, of whom Lorna's father had spoken a few evenings before. He was invited in to take part in the festivities, introduced to the company, and it was explained that he was one of Lorna's teachers. Being a young man it was at once rumored about town that he had begun to keep company with Lorna. The young woman was quite indignant at such a report but said nothing.

"Professor Barton," said Mr. Selover, "Lorna tells me that your college had a great time at the recent intercollegiate contests and that Milton won out. What have you Kingsbury fellows been doing all the fall to let such a thing happen?"

"Well, our boys seemed to be in excellent trim, but somehow they were awed all at once by that crew, who seemed to hypnotize the whole town. What it was I can not say, but all the girls went suddenly wild over that Sabbatarian mess and it somehow took the heart out of Kingsbury and Meadville. But there will be another contest at Meadville in the spring and then you will see Kingsbury at her best," replied Professor Barton.

"I have been sounding our daughter about social conditions at Kingsbury," said Mr. Selover, "and am much pleased with the stand your faculty takes on the dance question. Do you know how it is at the colleges represented at your late contest—Milton and Meadville?"

"I understand," replied the Professor, "that Meadville has dances and that they are approved by the faculty, but it is somewhat hearsay. I think I asked a Mr. Ellington who was from there about it and he said that there was a small element that 'went riot' in such functions and that the faculty winked at it, it being much approved by the more influential elements of society."

"Did Mr. Ellington seem to incline toward it or approve it?" asked Lorna.

"I did not ask him, but, by his tone, he

did not impress me as being much in opposition to it. He was rather reserved in my presence and not inclined to be very communicative," was the Professor's reply.

At that hour the party was ready to break up and one by one they left, leaving Professor Barton who seemed to linger.

"Your daughter is making marked progress in study," said the Professor, "and especially in music. Her piano solo at the contest was a remarkable exhibition of skill, I heard many say, and her playing with Mr. Ellington also pleased the audience though some said they'd rather hear her alone."

Miss Lorna was not to be deceived by these apparent reflections upon Mr. Ellington. As to his position upon the dance she would find out later in a letter. As to his violin music she knew very well that he made a great hit at Kingsbury and his solo with her accompaniment was a master effort. There must be an object in these remarks from the Professor.

"By the way, Professor," remarked Mr. Selover, "what was your impression of the Milton fellows, and how came Sabbatarians to take part in so important an affair?"

"They were represented by the adroitness of that Dr. Williams, I think, though I am not sure. I understood that Dr. Williams had been here at Plattville and met Mr. Ellington, and that, since, they have seemed to be quite friends. As to my impression, I must say it was not very favorable. To be sure they appeared all nice enough but they have an axe to grind in such politeness and manifested unconcern as to the results of the contest. I do not think they ought to have been credited as they were by the State University men who were judges, but somehow Milton has a good understanding with Madison. They send up many of their graduates who seem to get appointments and life certificates as teachers. I do not understand it but I hear they have a university east that has the inside track with state officials and they get what they want. For one, I wish our people would steer clear of those people. They get at you with a tract or a lecture or a visit and then you are stirred up with their doctrines. You begin to investigate and, meeting one of them, are worsted in debate (you see they knew how to debate), and you have your mind turned toward profitless discussions."

"I am sure that Dr. Williams did not take any advantage of us here at Plattville in the way you say," replied Lorna, "and he was a perfect gentleman. He never said a word about his doctrines until some one asked him, and if any of us can't meet him and others with a 'Thus saith the Lord' and a reasonable interpretation of the Bible, it is time we were stirred up to investigate."

"But that is just where they get in their work," said the Professor. "It is their tact."

"Then I wish we had more tact," replied Lorna, "and more familiarity with the Bible so as to be able to refute them. I do not know their doctrines, except that I know they are Baptists and have somehow come to keep Saturday for Sunday. I'm going to know the why of that when I get a spare day. I am sure I could tell them their error and tactfully, too, and I will when I have an opportunity."

"Better let the whole thing alone," said her father.

"That is what I say," rejoined the Professor. "They would first quote to you the fourth commandment and then put you to the trouble of making proof of a change of the Sabbath; and when you have to spend your time at that and not make them first show why Sunday may not be the Christian Sabbath or Lord's Day, they have an advantage over you."

"But why should the quoting of the fourth commandment upset us? What is there in that to trouble us?"

"Why, as they and you well know, the commandment says, 'The seventh day is the sabbath of the Lord thy God,'" answered Professor Barton. "Now what would you, at first thought, say to them on hearing that?" asked the Professor.

"Well, I really do not know just now," replied Lorna. "But I suppose I'd show them where our Lord changed the day for Sabbath worship. Or I'd tell them that Sunday is the original Seventh Day."

"Very well, and then they will ask you to point to the chapter and verse. They are great on 'chapter and verse,'" said Professor Barton.

"And why not point to chapter and verse? That is the way to do, just as I did in the matter of baptism, though I beg pardon for bringing up that subject at this time. I have read over and over again, 'To the

law and to the testimony; if they speak not according to this word, it is because there is no light in them.' Now find the chapter and verse. I'll just do that the first opportunity." And Lorna was so confident.

"I say, let the whole question alone and not get stirred up over it. It has been settled for nearly two thousand years," said Lorna's father.

Lorna knew that was what had been often told her about baptism but two thousand years of the practice did not prove it Scriptural. It was chapter and verse that did.

"Now, for a moment, let me ask you, Professor Barton, to give me chapter and verse for our church's practice of sprinkling infants," said Lorna.

"That is hardly fair in an investigation. If you ask me to point to a positive command for it in the Bible, I shall fail. We are not obliged to adopt that mode of reasoning. If we do, then, on that principle of rejecting infant baptism, we will be obliged to reject the Lord's Day," replied the Professor.

"I can not see," said Mrs. Selover, "how that can be. From the days of the apostles the First Day has been observed by the church, and only a little handful of heretics has ever opposed that practice."

"Why," said the Professor, "there have been of course many from the Jewish converts down to the present who have opposed the change of the Sabbath, and we have to admit that they have often been among the brightest lights of the church. But that does not settle the matter. Now if I meet your demand for a command or distinct 'Thus saith the Lord,' then we do not prove without any doubts the practice of Sunday observance Scriptural or apostolical. Now show me your warrant."

"Well," replied Lorna, "I have been keeping Sunday with my parents by virtue of that very fourth commandment which demands an observance of one-seventh part of our time as a Sabbath. From creation God let the Jews observe Saturday to be a memorial of his creative work. Now Jesus has risen from the dead and completed the work of redemption far greater than making worlds, and he has enjoined the observance of Sunday to commemorate that second creation."

"You mistake a little there, Miss Se-

lover. The Jews had no existence until over two thousand years after creation. Some think that God set back the day for them alone and let them call it the Seventh Day but at the resurrection put it again where it belonged and that Sunday is the original Seventh Day. I must confess that that does not appeal to me and the evidence is lacking. They must construct a calendar of their own that is fanciful to do that, and the Christian world has not accepted it. Saturday must be the veritable seventh unless in Joshua's day it was lost, or during the dark ages. Now to be logical, we must admit that the commandment is very definite and specifies the particular day. And on what authority can we say that the redemptive work is greater than the first creation of God? The Book does not say so. That must be only assumed. Probably it is, but it does not meet their argument. Man can not scan the works of God and say one is greater than another. Just survey the works of God. Study astronomy and you will be fearfully awed into silence on that point. It took omnipotent power to accomplish either work. So you must show how God appointed the first day of the week to be the Lord's Day."

"Why, Mr. Barton, you astonish me. You talk like a Sabbatarian. Then you do not believe the First Day is the Sabbath? Would the apostles have changed the Sabbath if God had not given divine authority? Is it not, then, by the appointment of God?" asked Lorna.

"Certainly I believe the First Day is the Lord's Day. But what I am getting at is the mode of reasoning. Your mode of reasoning about sprinkling infants will upset the Christian Sabbath. Can you show by a command or a direct statement that the apostles kept Sunday?"

"Well, I have not had occasion to look it up," said Lorna. "But I will in time."

"I think I can answer that," said Mrs. Selover, getting nervous over Lorna's new difficulties. "The New Testament tells us that the disciples met together on the First Day, that Jesus rose from the dead, and appeared again to them on that day. Again the next Sunday and then on Pentecost he poured out his Spirit. Paul met with the disciples on that day and broke bread and he told them to lay up in store of their liberality on the First Day, and in Revelation John writes that he was in the Spirit

on the Lord's Day? Is not that enough?"

"Please do not misunderstand me, Mrs. Selover, I am not disputing all that, as that is what I accept, but here is the point: the disciples may have met on Sunday after the resurrection, but now prove to us that they met to commemorate the event. We can not prove that. They met 'for fear of the Jews.' We can not be certain that they met on the next Sunday. It says, 'After eight days' they met. May not 'after eight days' be nine or ten days? As to Pentecost, many excellent writers of lexicons and notes do not agree. The Word does not say so. But if they did, does that prove a change of the Sabbath? Very doubtful. Now that they came on Sunday to break bread proves altogether too much. If it proves a weekly Sabbath it also proves a weekly communion and most Sunday-keeping churches do not practice that. It might also prove every day a Sabbath, as they broke bread from day to day oftentimes. I have looked into many translations of the Bible referring to laying by in store and the great majority prove it a laying by at home and not a public gathering. And even granting it was a custom or rather that they did then, can we be certain that it is clearly a change of the Sabbath. A great many things can be done on Sunday by even Christ or his apostles and not be a change of the Sabbath. Again, how do you know that John in the Spirit on the Lord's Day meant Sunday? The Bible does not say so. That is another mere inference. Now then, tell me when and where the apostles or Jesus commanded us to observe the Sunday. There is where the little Sabbatarian sect has every advantage over the ordinary Christian; and so if you reason as you have with respect to infant baptism and the same with the Christian Sabbath, then you are at sea and have no direct proof." Thus reasoned the Professor.

Mr. Barton, I am astounded beyond measure. You are knocking all the props we have out from under us," remarked Lorna.

"And you an orthodox Methodist," said Mrs. Selover.

"I know that I do not represent all Methodists on that point," said Professor Barton. "But my study of the question reaches that and no other view. Now let me hear you disprove it. I said this much to our

college president and to Pastor Simms and they were utterly unable to prove me incorrect," said Mr. Barton.

"How, then, would you show the Sunday to be the Christian Sabbath or Lord's Day?" asked Mrs. Selover, still more anxious.

"You will please keep in mind all this time," said he, "that in the other matter, your daughter has denied all arguments from analogy and demands a positive command. As for infant baptism so now she will be led to accept no argument for Sunday that does not have a positive command or statement from the Bible. I have defended infant baptism as you see in another way. Both the baptism and the Sunday must stand or fall by the same argument. The argument which sustains the one sustains the other. If I were convinced of the truth of the Baptist position, then I would be a *Seventh Day Baptist*, but you see I am not."

"I am more than ever confounded," said Lorna. "Father, mother, where are we? I was sure that I could find direct proof for our Sunday-keeping and still believe I can, but I have not tried as yet. I can not accept Professor Barton's method of reasoning for infant baptism and if that is all we have for Sunday, I repeat, where are we?"

"It is coming just as I feared it would. I am just out of sorts almost at the way things are turning. Lorna will be completely upset again and soon be excommunicated from the Methodist Church and her life work ruined. I wish the matter had never been discussed," said Mrs. Selover.

"But, mother, this has to be met sometime and somewhere. We just can't shut our eyes to such investigations. I, too, am pained. I do not doubt the honesty of Professor Barton but it seems as though there must be some other way to prove the observance of Sunday. I simply must find it," replied Lorna.

"Go to Pastor Dudley, Lorna. He can show how it is, I am sure. Now that the matter has come up the way it has, you must be set right by your pastor, who is a scholar and a devoted Christian," said her mother.

"O mother, I do not want to go to him. He was a failure in the other discussion and when Dr. Williams and Dr. Mead, too,

were there to show his error. They could not withstand him and show the fallacy of his statements. And then, too, he will be so offended and so way up above me, as though a little woman like me had no business to ask questions that showed doubt as to his correctness. Dr. Dudley has failed me."

The evening was far spent and Professor Barton saw plainly that in pressing his points he had increased the difficulties of Miss Lorna and apparently had met the disapproval of her parents. He changed the subject and then excused himself, saying that he had not the time to show the real truth of the matter and that if Miss Lorna would meet him at his study sometime, he would clear the whole thing up.

Thus was the family again in trouble. It was also suddenly noticed that Harold had heard the whole discussion, and after Professor Barton had gone he expressed contempt for the whole ministerial profession who practiced what they could not prove from the Bible. Would he also begin investigations; or, not doing so, become entirely indifferent to the practice of their church? These thoughts troubled both Mr. and Mrs. Selover.

As for Lorna, she retired to her room in deepest distress and soon was in an agony of prayer. She had promised God that she would walk in all the light and truth revealed, at any and all costs. Here was a new matter for her investigation, and what if she were convinced as in the matter of baptism? Could she ever go that far with the Sabbath? What would it mean to her and to her parents and to her future?

Her sleep was a troubled one that night and the next day she had to return to her college, and Professor Barton was on the train. She actually did not want to meet him. But she must, for he came to her seat all smiles and began talking of college matters and her future bright prospects. He wished to meet her some evening to set her right on the new problem that had brought her such perplexity. Would she set the time or wait until she had calmed down and had become more interested in study? She said she would wait awhile. And in her heart she said, "As far as you are concerned, I want to wait forever."

They reached Kingsbury and Lorna again took up her studies.

## CHAPTER XIII

Mr. Ellington had written a few short letters, mostly about college life and some with references to the late contests at Kingsbury. Lorna had not hurried to reply but waiting about three weeks from the receipt of each had sent him a modest answer, occasionally asking a question bearing on religious matters. She made brief mention of the conversation at her home and of Professor Barton's strange position on the question of infant baptism and the Sabbath question. She ventured to ask him how he reconciled the Professor's arguments with the usual Methodist or Presbyterian position. In one letter Mr. Ellington replied thus:

"The position of the Professor is new to me; and as I have thought about it as I had opportunity, I am not just now able to disprove what he says, though a more studious investigation, I have no doubt, will show more plainly that the Christian Sabbath has better grounds for observance than he thinks. I have already come to disbelieve in infant baptism, but from other arguments than those the Professor gave. So, with that disposed of, I may have occasion to take up the whole Baptist position and ours, and settle it for myself. This will be necessary in view of the ministry before me. I have already observed that a great many ministers are not at all familiar with the question, having just been brought up to believe and teach what they have swallowed at home or at their own church or at the seminary, letting the real matter of proofs go at second hand. I was astonished to hear a preacher tell in his sermon about how manna did not fall on Sunday for the Israelites. Now all these unwarranted statements, in the light of present-day scholarship, give the Baptists great occasion to trip us up. If you think you get new light on any of these questions, I wish you might let me have the benefit of it. . . . By the way, arrangements are being made here at Meadville for a great convention to discuss the matter of a better Sunday observance and to try to get more united on the question of its establishment in the Christian Church. All denominations are to be invited to send each a delegate. One of the committee thought that too broad as the Adventists and Seventh Day Baptists would be sure to take

advantage of it and bring in their Saturday notions, but the majority thought we had nothing to fear from them and that it would look better to exclude no one interested in a better Sabbath observance; for surely we are as a nation rushing into no-Sabbathism in spite of all frantic endeavors of the clergy. . . . I want you to be present and I will provide you the best entertainment while here and I would also like to show you our college and the new laboratory."

Lorna wrote to her parents about this and asked their consent, saying she was beginning to be much troubled over what had been said by Professor Barton. Mr. Selover said to his wife: "I guess we better send her to that convention as they will go deeper into the matter and possibly settle her mind as nothing else could do. Surely something must be done for her; for if now she begins to chase after those Sabbatarians, she will get into deeper waters, and what will be the final result none can tell. We have taught her well, I thought, and have given her the very best in education, hoping for her great success in life as a talented and useful member of the church and society. If she becomes crazy over these disputed matters and has no faith in our religion, I am done with her college education. I have no money to throw away on heresy."

"Let us be careful, John, and not let her feel that we are harsh. I fear we have already overstepped in the assumption of authority for her age and in our open opposition. I begin to feel it is a question that can not be settled with her by an appeal to our church Discipline or our affection, but that some other course must be pursued. I am willing, however, that she shall go to that convention. I wish Professor Barton had not come here. At one time I was inclined from reports to think that the Professor might be a promising candidate for her hand and open up for her a useful life in a great Methodist college, but it looks somewhat different now. I think that Mr. Ellington is making some advances and he seems to be more discreet before her than the Professor; and as he has chosen the ministry for his life work I would rather she'd be in the Presbyterian Church, if such a thing comes about, than among the ignorant Baptists or elsewhere," replied Mrs. Selover.

Their consent was sent to Lorna, and with the consent of the faculty who knew something of her strong convictions on religious questions and her uneasiness on some Methodist doctrines, she made ready to go and Mr. Ellington was to meet her at the station.

Arriving at Meadville she was shown the buildings, the library and laboratory, the great memorial building just erected, the gymnasium and other places of interest. She was especially interested in the small but beautiful art gallery established by a friend of the college.

The architectural design of the building gave her the impression of something superhuman and ethereal—a "thought in stone." Madame de Staël calls it "frozen music."

"It seems," said Lorna, "as though poets paint in their words and artists speak in their works."

"Here at Meadville," said Mr. Ellington, "the study of art is more and more regarded as having important relations to certain sides of waning material prosperity in this country, and as Sir F. Leighton says, 'The industrial competition between this and other countries—a competition, keen and eager, which means to certain industries almost a race for life—runs, in many cases, no longer exclusively or mainly on the lines of excellence of material and solidity of workmanship, but greatly nowadays on the lines of artistic charm and beauty of design.' There may be a higher service for art to accomplish, for man must let it voice his nobler aspirations and give a more steady discipline to his emotions. This is the real mission of art rather than a mere esthetic perfection."

"Really, Mr. Ellington, you are an artist already. Have you not mistaken your calling? Let me add to what you have so well said, that the mission of art is like that of woman, she is not to do the hard toil and drudgery of this world, but in a way to surround it with 'a halo of beauty, to convert work into pleasure.' Now haven't I said something?" said Lorna.

"You certainly have and that is just what concerns me. Pardon me, I wanted to get at that in some way in my recent letters but somehow you do not let me," replied Mr. Ellington.

Lorna blushed but at once changed the subject as they passed the corner of the building on the way to the Convention

Hall, for there was Dr. Williams right beside them.

"Good morning, Doctor. Are you a delegate to this convention? I was expecting it when I heard the announcement from the committee on arrangements," said Mr. Ellington.

"And I am delighted to see you," said Lorna. "Are you Milton people through celebrating your late victories on rostrum and on gridiron?"

"Oh, we take it modestly and wait our turn to be defeated."

The presiding officer of the convention was coming and Mr. Ellington introduced Dr. Williams to him with the remark that they would now have something to do if the Doctor had any chance to speak. The president of the convention well knew that and the committee was, as far as possible, making out a program that would leave but little time for him.

They passed into the hall and secured, as Mr. Ellington knew how to do with the usher he well knew, a most important place from which to see and hear.

Fifteen minutes had been given to a voluntary and song by the regular college leader, but for some unaccountable reason he was detained and the president, who saw Mr. Ellington and Miss Selover and had heard them at Kingsbury, as quickly as possible went to them and urged strongly their presence on the stage and that they open the great convention with music. The appeal was so urgent that they could hardly refuse. A violin and piano had been sent, as others from the college orchestra had been expected to render selections at some time during the day.

Mr. Ellington had no music with him but they well knew a certain most popular and classic duet and they put their souls into its rendition. The audience was thrilled and inspired by the music and at once they became popular for entertainment at times when it was needed for rest between speeches. During the day the committee on arrangements saw them and insisted that a half hour before the evening session they should give a recital. This gave them a place somewhat at the side of the stage. Lorna had brought at each session a notebook, and having already become something of a stenographer she took extensive notes for her own benefit and

future study of the questions to be discussed.

At the close of the first session, the president, who had observed her taking notes, suddenly found that the committee had through an oversight neglected to employ a stenographer and suggested that the young lady from Kingsbury be employed as convention reporter. This would be an honor and also bring her a small salary for the work. A table and proper material were secured and she was, after the recital, escorted to the table for the work, having already extensive notes of the morning and afternoon sessions. The convention was to continue two days and a third if found necessary.

Retiring as early as possible after the afternoon session they went together to the music room to arrange for their recital. Mr. Ellington brought his music and secured for Lorna copies for accompaniment and also a fine selection for her to play alone. They added one vocal duet and a solo for Lorna with violin accompaniment. It was declared to be one of the very best the town had heard. Mr. Ellington had already become popular in his college, assisting in the musical functions.

"What a fine couple they will make," said one, supposing they were already engaged. The remark, not intended to be heard by them, was nevertheless overheard by Lorna. It awakened in her something that she had felt coming gradually, and though she had been determined that not until she was to be graduated would she permit serious thoughts along that line to come to her, she was in spite of herself being strangely led and won.

The convention having been called to order and the preliminaries "gone through with," the president outlined the program and gave an impressive talk on the great need of unity of thought and action for the preservation of the American Sabbath and the need for the toiling masses of a Rest-day, the loss which was so seriously threatened. There was to be perfect freedom of utterance, he said, but he hoped, for the benefit of an unbelieving world, that as little as possible would be said to create divisions and make impossible helpful conclusions. We must settle on some definite plan to work together after this.

A noted Methodist bishop was selected to give the opening address, hoping to out-

line the drift of sentiment and argument and tactfully lead those of various opinions to keep in harmony with the general public view and present-day view of the orthodox churches and divines. It was evident that many opposing views might be given as to how the Sunday came into the Christian Church and why it should be observed and how observed. There was apparently a growing sentiment favoring a loose observance of the day and regarding it for the "laboring masses" as a day for recreation and sight-seeing and out-of-door life after the hard exacting labors of the week. This meant neglect of the church and its appointments, lessening of the influence of the ministry, and at last a complete European Sabbath or no-Sabbath. It was a powerful appeal and most eloquent, and brought much applause from the delegates and audience, unless we except a few of those whom we call the "more liberal-minded."

Following this came a strong Presbyterian address. And the morning closed with a Baptist divine. These in the main agreed save in a few minor points regarding the real sanctity of the day and just how it came into the church. Not all were willing to declare the observance divinely commended but took the position that it was a gradual change from the "old Jewish Sabbath" to the "Lord's Day," having the sanction of the apostles and early leaders, especially at the close of the second century when the Holy Spirit had fully led them to the abandonment of the Saturday and the recognition of the glorious resurrection day.

In the afternoon a Catholic priest, who had come somewhat in opposition to his superiors, was assigned the opening address. This was to have him out of the way as quickly as possible, and then after him Dr. Williams was given forty-five minutes for the same purpose evidently.

The convention gave the Congregationalist representative an hour, supposing him, as it was reported he would be, a strong advocate of the Lord's Day and well prepared to give reasons for a better observance of the Christian Sabbath. The address was a great disappointment, as will be seen in the report Lorna sent to her parents. Then came Unitarians and United Brethren and Campbellites.

The evening session was very exciting

and it took the utmost tact on the part of the president to keep order and save the day for the great majority of delegates who were strong for a most rigid observance and who also earnestly advocated "better laws to protect the 'Rest-day' of the toiling masses."

It had been hoped that such unity would be manifest that a second day and a third would be added to the convention with the strongest at the last according to the arrangement of the committee, mostly made up of Methodists and Presbyterians, one being a Baptist. A hurried consultation of the committee resulted in the announcement that the convention would not meet in the morning of the second day, but the delegates would be given an opportunity to visit the college. In the afternoon there would be two lengthy addresses by an eminent bishop and a Presbyterian divine of much note. That would close the convention and stenographic reports would be given out to the dailies and also condensed for a pamphlet for general distribution. It turned out that the condensing was done by two of the committee and very brief reports were given of the more "liberal" and the Catholic and Seventh Day Baptist addresses. The general public must not see such a conflicting amount of opinion as was given by several speakers.

What the afternoon addresses were, in substance, we shall see in the letters of Lorna to her parents. The dailies gave a glowing account of the whole affair as a mighty uplift for Sunday reform.

Mr. Ellington walked with Lorna to her hostess' rooms and had a farewell visit before she started back for Kingsbury.

"Well, I am sick and tired of this whole convention business," said Mr. Ellington. "When doctors disagree, who will give us the truth? I was sure this affair would settle you and help me and give a general send-off for our beliefs. I don't want another to settle me or any one else. I am going to take next vacation to tie myself up and settle forever this matter and never ask a bishop or presiding elder or any other high-up man to formulate my opinions. If the whole world had heard that discussion, there wouldn't be a Sabbath left for any one, and 'where are we at?'" said Mr. Ellington in disgust.

"That is just my situation and it has set me all adrift. I dread writing to my

parents about it as they will expect me to do," said Lorna, "and I shall be miserable for the rest of the school year. The whole thing reminds me of the Tower of Babel. It was confusion worse confounded. More and more I feel that somehow and somewhere the Christian Church has departed from the truth and I almost believe we have lost primitive Christianity."

"Not quite so bad as that, Miss Selover, but bad enough. But cheer up and let's settle this ourselves."

"I will agree to that proposition on one condition, that we take as evidence nothing from notes and lexicons and conventions and essays of great men, only the plain statements of God's Word. Of course we can quote writers, but they shall not be our authority. Do you agree to that, Mr. Ellington?" asked Lorna.

"I think I'll have to if that is your position. Now, before I go, may I again press my claim or rather my desire for your heart and hand, Miss Selover? I will be frank in saying that this is my object in meeting you here and as I once said to you I'll not urge immediate decisions. But may I have some encouragement at this time that you will give me a chance to win you and prove to you my devotion?"

For some time Lorna was silent. It was a serious thing and she well knew that she was already in the toils of love but struggling to be careful and slow. What would her mother say? What would it mean to her church and her future? What would it mean to him?

"O Mr. Ellington, I do not know what to say to you. This involves so much. I am a Methodist and you are a Presbyterian and there is a growing feeling somehow that truth may lead me away from both, though I am not saying that it will. I have consecrated my life and all I am and hope to be to my God and Savior and to whatever he may reveal to me as duty. I am at sea today, I am fighting a great battle within. I can not see ahead. Do you want to waste your time on a girl in that condition?" asked Lorna.

"We will settle these great duties as we correspond and visit. I admire your moral courage and your consecration. Could I know I had as much for my future ministry I'd be happy. You will not deny me the privilege of a regular correspondence

now and a chance to prove my devotion to you and, I may add, devotion to the truth we may find. May I have this chance?"

"I will let you correspond until my parents disapprove or until you see I am unworthy or not the one you are looking for," answered Lorna.

"Thank you, Miss—please may I now say Lorna?"

"A little familiar but I see no harm in it. Shall I call you Montrose?" and she blushed deeply.

"Nothing would please me more," he replied. "Look for a long letter next week. Good night."

Lorna arrived at Kingsbury, and oh, what a struggle again began. Afresh came to her the statements of Professor Barton. There came to her the earnest address of Dr. Williams at the convention, and what a power he was for the few minutes he was given. How he clinched every statement with a "Thus saith the Lord." How the delegates looked, and twisted about in their seats, and yet Dr. Williams was calm, with no agitation in his manner or voice. He was the one above all others in that convention who really appeared to her as speaking the oracles of God. The Bible was an open book to him and the source of all authority. And the Catholic priest, too, seemed to show them where they received the Sunday and they were, he said, so inconsistent in not receiving the other feast days and appointments of his church. Surely this great convention opened her eyes while it unsettled her mind as to what was truth as nothing else had done, and the Sabbath question was, vastly more than baptism, a question to agitate her and demand investigation. What could she do? She went again in her great distress to her knees and poured out her heart to God as never before. It brought relief and a strong determination to now make thorough search for truth on this question. But she must be careful how she approached her parents. It meant so much to them, and she somehow felt that it meant a fearful sacrifice to herself.

(To be continued)

Doubtless there are times when controversy becomes a necessary evil. But let us remember that it is an evil.—Dean Stanley.

## CHILDREN'S PAGE

### The Downy Woodpecker

The Downy is a drummer-boy, his drum a hollow limb;  
If people listen or do not, it's all the same to him.  
He plays a Chinese melody, and plays it with a will,  
Without another drumstick, but just his little bill;  
He isn't playing all for fun, nor just to have a lark,  
He's after every kind of bug or worm within the bark;  
He is fond of every insect, and every insect egg;  
He works for everything he gets and never has to beg.  
From weather either cold or hot he never runs away;  
So, when you find him present, you may hope that he will stay.

—Garrett Newkirk, in *Bird-Lore*.

### The Morning: A Sermon to Boys and Girls

REV. WILLIAM M. SIMPSON

What kind of a morning do you like best? I can scarcely tell which I like best. There is the snapping cold morning in January, when the snow covers the ground, and the sun never peeps over East Hill until a quarter before eight, and then, as it rises, the snow sparkles and glistens more than all the Christmas trees that Santa Claus saw last Christmas. I like a morning like that. It makes us step around briskly.

And then, I like a still October morning, when the early frosts have just begun to deck the woods in autumn colors. As the day gradually warms up, you can see the mists rising from the valley like incense from an ancient Hebrew altar. It is nature's worship of our loving heavenly Father.

I also like a June morning, when you must be up early if you see the sun rise. The sun will rise before half past four on the morning of June 21. A June morning invites us to a big day's work.

I even like a rainy morning about the last of April. "April showers bring May flowers." And every May flower tells of the heavenly Father's love; for did he not tuck the seeds and insects in with his beau-

tiful white plush slumber-robe for their long winter nap? And now they have waked up to say "Good morning; God loves you too." Besides, it seems to me that the songs of the birds are never cheerier than on a warm rainy morning the last of April or the first of May.

I have never seen the sunrise at sea. It seems to me that it would be beautiful when there was a clear sky and no wind, so that the bright sun would be clearly reflected in the still water. However, I have seen more than twelve thousand mornings on land—some on the plains of the Middle West and some among the hills of New York and West Virginia; and, whether there was sunshine, rain, or snow, wind or calm, heat or cold, there was something beautiful in every one of them. Since the world began, there was never a morning that failed to appear on scheduled time. That is one of the signs of God's faithfulness. So, no matter what the weather may be, it is always proper to greet our friends at the beginning of every day with a hearty "Good morning," for every morning is a good morning, a gift from the heavenly Father. Whether we are good or bad, he sends it, hoping that we will be a little better than we were yesterday.

So I am going to ask you to learn and recite for me this text: "He maketh his sun to rise on the evil and on the good" (Matt. 5: 45).

Little Glenn was dining with a friend of his father, and had picked his second drumstick, when he was offered a third. The little fellow looked from the leg poised on the carving-fork to the two bones on his plate, and exclaimed, "Why, our chickens don't have hind legs!"—*Christian Register*.

### Odd

"An odd thing happened yesternight  
In a suburban town:  
A woman took a clock upstairs  
And the clever clock ran down!"

Go on your knees before God. Bring all your idols; bring self-will, and pride, and every evil lust before him, and give them up. Devote yourself, heart and soul, to his will; and see if you do not "know of the doctrine."—*Henry Ward Beecher*.



## Tentative Program—Eastern Association

June 1-4, 1916

## Thursday Evening

- 8.00 Praise Service—Theodore G. Davis  
8.15 President's Address—Alexander W. Vars  
8.30 Sermon—Representative of Central and Western Associations

- 9.00 Appointment of Committees

## Friday Morning

- 10.00 Devotional Exercises—Rev. Jesse E. Hutchins

- 10.10 Business:  
Treasurer's Report  
Executive Committee's Report

- 10.45 Missionary Society Hour:  
Rev. Herbert L. Cottrell

- 11.00 Rev. E. B. Saunders

- 12.00 Announcements

## Afternoon

- 2.00 Devotional Exercises—Rev. J. E. Hutchins

- 2.10 Education Society Hour:  
Rev. Edgar D. Van Horn

- 2.25 Rev. Arthur E. Main

- 3.15 Sermon—Rev. Erlo E. Sutton

## Evening

- 8.00 Praise Service—Theodore G. Davis

- 8.15 Sermon—Rev. Ahva J. C. Bond

- 8.45 Conference Meeting—Rev. Edgar D. Van Horn

## Sabbath Morning

- 10.30 Sermon—Rev. Henry N. Jordan  
Collection—Missionary, Education, and Tract Societies

## Afternoon

- 3.00 Sabbath School Hour:  
Rev. Herbert L. Polan

- 3.15 Rev. Herbert C. Van Horn

- 4.00 Young People's Hour:  
Rev. Jesse E. Hutchins

- 4.15 Miss Edna Burdick

## Evening

- 8.00 Laymen's Hour

## Sunday Morning

- 10.00 Devotional Exercises—Rev. Herbert L. Polan

- 10.10 Woman's Hour:  
Mrs. Herbert L. Polan

- 10.25 Mrs. Edwin Shaw

- 11.00 Sermon—Rev. Clayton A. Burdick

- Collection—Sabbath School, Woman's, and Young People's Boards

- 11.45 Business

- 12.00 Announcements

## Afternoon

- 2.00 Devotional Exercises—Rev. Herbert L. Polan

- 2.10 Tract Society Hour:  
Rev. Ira L. Cottrell

- 2.25 Rev. Theodore L. Gardiner

- 3.15 Business

## Evening

- 8.00 Praise Service—Theodore G. Davis

- 8.15 Business

- 8.30 Sermon—Rev. E. Adelbert Witter

## A Comprehensive Program

The scope and meaning of the approaching conference of the World Alliance of the Churches for the Promotion of International Friendship to be held at Garden City, L. I., on Tuesday, April 25, is epitomized in the following resolutions passed at the first conference of this body at Constance, Germany, August 2, 1914, and incorporated in a provisional constitution at Berne, Switzerland, at the second meeting on August 26, 1915:

I. That, inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the churches in all lands should use their influence with the peoples, parliaments and governments of the world to bring about good and friendly relations between the nations, so that, along the path of peaceful civilization, they may reach that universal good will which Christianity has taught mankind to aspire after.

II. That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among all races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into effect.

III. That, in order to enable the different churches to be brought into touch with one another, steps should be taken to form in every country councils of either a denominational or interdenominational character (as the circumstances of each case require), whose object it will be to enlist the churches, in their corporate capacity, in a joint endeavor to achieve the promotion of international friendship and the avoidance of war, and that for this purpose a central bureau should be established for facilitating correspondence between such councils, collecting and distributing information, and generally co-ordinating the work connected with the movement.

The American Branch of the World Alliance has thus far consisted of fifteen representative leaders. In co-operation with the Peace Commission of the Federal Council of the Churches of Christ in America plans are now under way for making this American Branch more representative. It is expected that the enlarged committee which will constitute the American Council of the World Alliance will consist of about two hundred of the most representative men in the various denominations.

The law of love, upon which all that relates to man is founded, declares that it is easier for a man to be well and happy than to be the reverse. Try to see how much easier it is to go with the law than to put yourself in opposition to it.—Margaret Stowe.

## SABBATH SCHOOL

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

Every School should have workers' meetings. They promote interest, sense of responsibility, good fellowship and co-operation. They bring out valuable suggestions and then weld them into practicable shape. They stir up dormant faculties and kindle enthusiasm.

Goodwill, fellowship—mutual understanding and appreciation—co-operation! Secure these in a school—and see the cause leap forward. It is hard working alone. There is a powerful tonic in sympathetic partnership of labor.

I sat last night in a company of fourteen. The superintendent had a list of topics which he brought up for discussion. It was like a family with common interests. Many earnest words were spoken. There was hearty laughter when a good point was scored. Reports were given by department superintendents and the problems they presented received the consideration of the meeting. These were splendid men and women—sons and daughters of the King in the service of the King. The circle of fellowship was one into which it was a privilege to enter.

## Lesson VI.—May 6, 1916

"LO, WE TURN TO THE GENTILES."—Acts 13: 13-52

*Golden Text.*—I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth." Acts 13: 47.

## DAILY READINGS

May 7—Acts 13: 13-24. Turning to the Gentiles

May 8—Acts 13: 25-39. Good Tidings

May 9—Acts 13: 40-52. Reception of Tidings

May 10—Isa. 55: 1-7. Universal Call

May 11—Isa. 12: 1-6. God's Doings

May 12—John 17: 18-26. Prayer for Unity

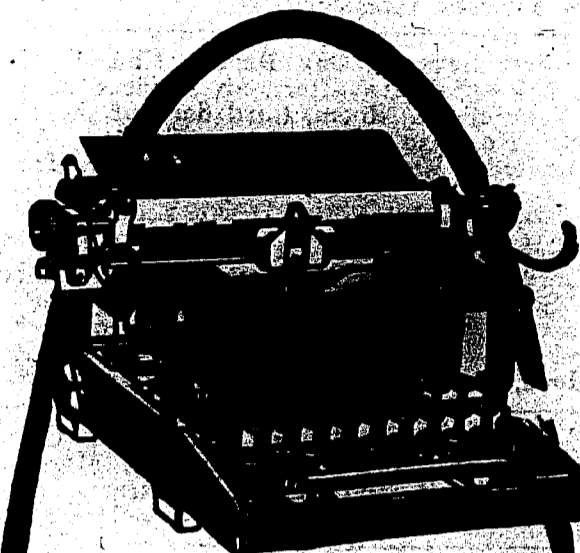
May 13—Luke 15: 11-24. Lost and Found

(For Lesson Notes, see *Helping Hand*)

Good impulses and good intentions do not make action right or safe. In the long run, action is tested not by its motives, but by its results.—David Starr Jordan.

*Farm and Fireside* says:

"Last year's national bird census gives about 1,200 birds to the square mile, or nearly two to an acre. About one tenth of all the birds were English sparrows."



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## SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

Persons spending the Sabbath in Long Beach are cordially invited to attend the regular church services at the home of Glen E. Osborn, 2077 American Ave. Sermon at 10.30, by Rev. Geo. W. Hills. and Sabbath school at 11.30. Any Los Angeles car stops at Hill St., one block north of the Osborn home or any Willowville car from down town brings you almost to the door.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

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

The language of flowers is the language of love, refinement and purity. The man or woman who plants flowers about the home plants thoughts that are uplifting and inspiring. Even to the casual passer-by the modest little violet, the crimson carnation, the blushing rose and the dainty daisy speak in mute but none the less plain terms of the happiness, esteem and confidence that exist in that household.—Anon.

## The Sabbath Recorder

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

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## The Rich Northwest

The tremendous growth of the northwest is probably not appreciated in the far south, east, and west, and even the people themselves who have been concerned in this rush of development are probably not broadly cognizant of what has taken place. That from 1900 to 1915 Minnesota's bank deposits jumped from \$76,000,000 to \$551,000,000 reads like a tale of Aladdin's lamp. The dry plains of South Dakota also have evidently blossomed like the rose, for in this period bank deposits have grown from \$14,000,000 to \$111,000,000. This means that South Dakota bank deposits have risen 800 per cent in fifteen years—a wonderful record. Montana's bank deposits in the same period have leaped from \$17,000,000 to \$101,000,000.

In the aggregate here are four contiguous northwestern States, the Dakotas, Montana, and Minnesota, whose bank deposits have risen in fifteen years from \$118,000,000 to \$800,000,000, and whose crop values have risen from a negligible amount in 1900 to \$600,000,000 in 1915.

The 1900 figures show these States almost in the pioneering stage. The 1915 figures speak of the development of a vast farm empire with millions of contented families. And all accomplished in one and a half decades—just a fraction of one lifetime. Perhaps the only man who is not surprised at this showing is a visionary like James J. Hill, who, even when his locomotives shrieked the first call of civilization over the western plains, spoke of the northwest in eleven figured terms. He has seen his wildest dreams come true.—*The Milwaukee Journal*.

"Do you think your constituents will return you to Congress?"

"I don't know. The boys out my way aren't very well pleased with Congress. Maybe they'll keep me at home to punish Congress for the way it has been acting."—*Washington Star*.

"Am I my brother's keeper? No; but I am my brother's brother."

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.  
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.  
The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.  
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

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# The Sabbath Recorder



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

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

An outline program was published in the SABBATH RECORDER, April 17, 1916. Copies printed in leaflet form will be furnished free in sufficient quantities to supply each person, *on request*. Pastors and Superintendents please take notice, and write *at once*, stating how many copies are needed.—  
American Sabbath Tract Society,  
Plainfield, New Jersey.



REV. WILLARD D. BURDICK  
Sabbath Evangelist and Teacher  
Present representative of the  
American Sabbath Tract Society

**WE NEED** more of the evangelistic spirit—more of the spirit which reaches out and lays hold of men for Christ, . . . Some men would have us believe that a new gospel is needed, as though we could have a new Christ. Some seem to consider the methods of the apostolic age obsolete. To counteract such ideas and to overcome such a spirit we need not so much articles, discussions and conference resolutions as new evidences of the reality of the great facts and forces which hold your life and mine; new demonstrations in each community that the gospel of Jesus Christ is the power of God unto the salvation of every man that believeth, no matter how hardened his condition may be; new demonstrations of the power of the Holy Spirit, showing that he is just as able to shake mightily whole communities today as in the days of Peter and John; new demonstrations that the Word of God is the Word of God, that it has dynamic power, that its truth sets men free; new demonstration that prayer is still able to remove mountains and that faith is the victory that literally overcomes the world.

—John R. Mott.

—CONTENTS—

Editorial.—Make Sabbath Rally Day Missionary Day Too.—Biederwolf and "Booze."—The Truth About Colorado.—The "Muck Rake"—Ap- preciates a Real Pastoral Visit.— Where Is the Trouble?—Self-Denial Week: What Would It Do?—Move for Unity Among Methodists.— "Co-operation" Not "Unity" the Word of the Hour . . . . . 545-548	From the States South of the Ohio River . . . . . 557
Prohibition in Colorado . . . . . 548	Memorial Board Meeting . . . . . 559
"Catholic" and "catholic" . . . . . 550	Woman's Work.—Ho for the Gardens! (poetry)—Spring Song (poetry).— The New Hospital . . . . . 560
Sabbath Reform.—A House Divid- ed . . . . . 551-553	The Great Test, or the Struggles and Triumph of Lorna Selover . . . . . 561
"Keep Out of That Rut" . . . . . 554	Young People's Work.—Christ's Wishes—A Philippine Program.— Alfred University Glee Club at Ber- lin, N. Y. . . . . 566-568
Missions.—Quarterly Report.—Mis- sionary Board Meeting.—Treas- urer's Quarterly Report.—Report of Evangelistic Committee . . . . . 555-557	Religious Education at Alfred . . . . . 568
	Children's Page.—Remembering . . . . . 570
	Alfred Theological Seminary . . . . . 571
	Home News . . . . . 573
	Sabbath School.—Bible Day Program. —Lesson for May 13, 1916 . . . . . 574
	Marriages . . . . . 575
	Deaths . . . . . 575