

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.

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The Sabbath Recorder

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WHOLE NO. 3713

Make Sabbath Rally Day After the printing, in **Missionary Day Too** last week's RECORDER, of our suggestion to make the second Sabbath in May a Rally Day for paying the Missionary Society's debt, a letter from Secretary Saunders came to hand, stating that the Missionary Board was thinking of asking the churches to appoint May 27—our Sabbath Rally Day—a day for making special offerings to pay, if possible, this debt. Secretary Saunders states also that a committee has the matter in hand and will report to the RECORDER soon after its meeting.

This all shows that the editor and the Missionary Board were thinking of the same method, though neither knew that the other was about to propose it. Now let us change the date suggested last week, making it conform to the one named by the Missionary Board, that is, May 27. This gives the people two more weeks in which to prepare for the good work and ought to make its success doubly sure.

Read the statement of the committee of the Missionary Board, talk the matter up among yourselves, get ready to respond, preach about it, pray over it, set your hearts upon doing it, and see how quickly Seventh Day Baptists can wipe out a debt when they really try.

Biederwolf and "Booze" Never did the editor hear a more effective temperance sermon than the famous "booze sermon" by Rev. W. E. Biederwolf, preached in the tabernacle built for the union evangelical meetings at Plainfield, N. J. For several days this sermon had been announced for the evening after the Sabbath, and a great crowd came out to hear it. The text was from Joshua 7: 13,—"There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you."

After answering one by one the usual arguments given by liquor men in favor of license, and after showing that our city receives as revenue from the iniquitous business an average of only 40 cents per

capita—and that, too, under high license—while the loss to the community can never be fully estimated, Mr. Biederwolf enumerated the accursed things in this country traceable directly to the liquor business. His plea, to this point in the discourse, was eloquent and most convincing; and from this point on, it was absolutely overwhelming in its effect.

A large American flag had been lying on a stand at the end of the platform, its folds hanging to the floor and the end of the staff resting near the speaker's feet. His plan had been to trace all the evils referred to above "to the whiskey jug." These were the closing words of each point as he made it. Just at the right time he seemed to spy Old Glory lying on the stand, and after paying it a beautiful tribute as the flag of the free, he seized the staff and tried to wave the flag before the great audience, only to find it tied down to a whiskey jug so it could not be uplifted! Surprise and consternation were expressed in every feature of the speaker, who covered his face with his hands a moment as if to shut out the sight, and then in impassioned language depicted the awful hold this liquor curse has upon our nation and declared his purpose to smite it to the death. Suiting his actions to his words, he threw off his coat, seized an ax, and holding it over his head exclaimed, "What shall I do with the whiskey jug?" Instantly a great shout went up from hundreds of voices, "Smash it!" Then the ax fell smashing the jug into fragments, and the speaker again seized the flag, freed now from the whiskey jug, and jumping up, with one foot on a chair and the other on the pulpit, he waved the Stars and Stripes out over the audience back and forth for several minutes, while the thousands there sprang to their feet, shouted, waved handkerchiefs and clapped hands, until it seemed as though the noise would literally lift the roof! It was indeed a thrilling sight. And then, with Dr. Biederwolf in his shirt sleeves, holding Old Glory far out over the people and pleading for prohibition, that great throng pledged itself

with uplifted hands to do all in its power to drive the saloon out of our city and out of the State.

The Truth About Colorado Some time ago the liquor dealers' "clip sheet" was directed almost entirely against the State of Colorado, and in great headlines and cartoons announced the failure of prohibition in that State. We immediately enclosed the sheet to our friend, Rev. Alva L. Davis, of Boulder, requesting him to write the facts, first-hand, about the workings of prohibition in his State. On another page you will find his excellent article; read it.

Last week the same whiskey sheet showed a picture of Kansas entirely enwrapped in a great "blind tiger's" tail. The cartoon was entitled, "A True Tale of Kansas." Perhaps some RECORDER reader will write us the truth about Kansas.

The "Muck Rake" In the "clip sheet" of the Liquor Dealers' Association, we have one of the most impressive examples of the proverbial "muck-raker" to be found in all the land. Were it not for the fact that this is so apparent that whoever reads the stuff must be influenced against, rather than for, the liquor business, one could hardly keep sweet when he looks upon its cartoons and reads its statements.

It seems that the editors of these sheets must be ever on the watch for opportunities to pervert and misconstrue any isolated sayings of ministers or church people which can be twisted or turned so as to serve the liquor interests. No good thing can be said for the miserable business that enriches men by ruining their fellows; and so a constant search must be made for low-down plots and for sneaking deeds of lawbreaking "booze toters," for every bit of dirty scandal that can be used to smut prohibition workers, for vile jokes against good people, and for misleading cartoons, by all of which these liquor advocates, in their desperation, hope to break the force of the prohibition wave now sweeping over the land. These sheets come in envelopes marked, sometimes in deep red type, sometimes in heavy black, "News—Immediate!" or "News—Rush!" Either color, red or black, seems appropriate enough for advertising a business that

furnishes the hotbeds of anarchy and crime all over this land. We do not see how the liquor fraternity can win right-minded people to their cause by this muck-raking business. On the other hand, every "clip sheet" must be to them a hard-hitting boomerang, making more sure the overthrow of their ruinous business. If the anti-prohibitionists can say a single good thing for the saloon or the brewery and distillery, it is time they laid down their muck rake and published something to help rather than to hinder their cause.

Appreciates A Real Pastoral Visit One of our pastors, in a personal letter, tells what a pleasure it is to visit at the home of a lone Sabbath-keeper belonging to his church, because she always gets out the Bible and enjoys a season of Bible read and prayer. The writer says: "She appreciates my visit as pastor. It is a good reception, rarely experienced in these days of indifference and contempt."

The mother referred to has several children not yet church members, and one of the most natural things for such a mother, if she wishes her children to find the Savior and to love his church, is to improve every such opportunity. The influence of a Christian mother welcoming her pastor and turning her home into a little prayer meeting for communion with God must result in great good to her loved ones. It may be that after she is gone from earth the memory of her loyalty to her church, her pastor, and her Bible will bring her children to the foot of the Cross, even if they now appear indifferent. God bless the homes where the occasion of a pastor's call is still turned into a season of refreshing, and where the representative of the church is still honored and welcomed.

Where Is the Trouble? The pastor referred to above asks the question, "Where is the trouble?—with us ministers?" Then he answers: "Yes, yes, probably, for who will learn devotion and spiritual appreciation if we ministers can't teach it in some way?" He speaks of the good cheer that would bless the pastor if half the heads of families in his church would get out the Bible and join him in devotions around a genuine family altar. But the lack of such an altar and the neg-

lect of regular Bible reading make it seem so much like "putting on" to ask the pastor to read and pray, that only a few do it.

We appreciate the spirit of humility that is shown when this pastor answers his question by taking the blame upon himself. A true pastor who loves to preach the gospel can hardly avoid blaming himself when he sees an alarming lack of spirituality in the homes about him. But the blame does not rest entirely upon the pastor in such cases. That state of religious life in the home, which our writer referred to after answering his question by blaming himself,—namely, the indifference to Bible reading and prayer, which makes the head of the family ashamed to get out his Bible when the pastor comes because it seems to the inmates of the home too much like "putting on,"—shows unmistakably where the blame lies. When spirituality is at low ebb in the homes of a church, please don't lay all the blame on the pastor. It is hard indeed for a pastor to go all the way and ask a cold, indifferent, worldly family to get out the Bible and join him in devotions. And such a family should not blame the pastor if he fails to do it. The pastor, as a rule, will hail with joy any move by families where he calls indicating a desire for him to lead them in such Christian worship.

Self-Denial Week What Would It Do? We have noticed that several other denominations are in deep trouble over the debts of their Missionary boards. This, in some instances, has been true for two or three years, until men's hearts have become burdened over the matter and various devices have been resorted to as remedies. Among these none have been more effective than the setting apart of one week as special Self-Denial Week. The Presbyterians tried a week given to prayer and self-denial in the belief that this would enable them to close a year's work without a large debt. The result was good. The Episcopalians, finding themselves confronted with a heavy deficit, appealed to the entire church for a self-denial offering of the equivalent of one day's wages. This brought in hundreds of thousands of dollars and carried them through a serious crisis. The Baptists, too, have had a Self-Denial Week to lift their board out of debt. What is the matter with Seventh Day

Baptists that they seem so indifferent to the distress of their boards? What, think you, would a week of special prayer and self-denial do for our good cause? Let's try it and see. If every one earning wages or receiving an income would give one day's earnings toward removing these just debts, we would be surprised at the result. We could come up to Conference with all bills paid and money in the treasuries.

Move for Unity Among Methodists We have watched with much interest the steps being taken toward unity among the six or seven branches of Methodism in America. In certain conventions the causes of division were frankly faced, and one member of the divided denomination, after the conference at Evanston, Ill., said, "The result of the discussion showed that there is a lack of grace in our hearts." A strong appeal has gone forth to Methodists everywhere to "pray for Christian unity among the sons of Wesley." Efforts among the members of the Methodist Episcopal Church South are now being made to forward the movement and it is hoped that the several branches of Methodism will soon present a united front.

"Co-operation" Not "Unity" The Word of the Hour The more we see of the movement toward unity among the churches of Christendom, the more convinced are we that before any great general progress toward it can be made, the denominations that are subdivided must come together. It ought to be comparatively easy for groups of believers, separated only on matters of church government, to lay aside their differences and to meet on common ground. If the different branches of Presbyterians, of Congregationalists, of Methodists, and of Baptists,—divided as each denomination is on mere technical points or by local prejudices, as between Northern and Southern churches,—can not easily find ground upon which to unite, how can we hope for unity of faith where the distinguishing denominational tenet is a fundamental Bible truth?

Separate denominational existence should not be insisted upon on account of secondary principles or mere differences in church government. But it would be a

serious matter if a people, whose distinguishing principle is a fundamental law of God, should be expected to practically give up that principle for the sake of unity. Under such conditions, there could be no common platform of faith upon which to stand without violating conscience.

Still such a people can co-operate with others in every line of work wherein they do agree; they can exercise the charity that recognizes honesty of conviction in those whom they believe to be in error; they can stand together with people of other beliefs without going to the extreme of denominational socialism or in any way compromising the distinguishing truth that makes them a separate denomination.

With the great and important issues now confronting the Christian churches of America, the one word of the hour should be "co-operation." The day of denominationalism in a truly helpful and legitimate sense has by no means passed. Indeed it can not pass away until all the world is enlightened upon the distinctive Bible truths that make for righteousness. Only as the different communions come to see eye to eye upon every vital principle of Christianity can there be absolute or organic unity among the churches. Such a time is far away; but the principles of freedom, equality, democracy, true charity among believers, and the spirit of genuine Christian co-operation for human betterment, are already right at our doors.

Prohibition in Colorado

DEAR DR. GARDINER:

Your letter, enclosing a large liquor advertisement purporting to show how Colorado is suffering from the "dry" laws, has been received. I gladly comply with your request to tell you something of the facts about prohibition in Colorado.

I think it might be worth while, however, to tell you something of the author of the malicious, untruthful liquor advertisement which you sent me.

Mr. Carbary was formerly the managing editor of the *Denver News and Times*, when owned by Senator Patterson, always a "wet" man. When the present owner, Mr. Shaffer, acquired these papers Mr. Carbary was "fired" because of alleged criminal tactics employed in boosting the

circulation of the papers, which resulted in a grand jury investigation, as well as a scandal.

It is generally understood that Mr. Carbary assisted the liquor interests in Colorado in the prohibition fight, doing their publicity work. He was active in the campaign in Denver trying to break up the street meetings of the Anti-Saloon League by organized rowdiness. Rev. A. J. Finch, superintendent of the Anti-Saloon League, says: "Mr. Carbary is absolutely discredited in Colorado and has no standing among the newspaper fraternity."

Three months of prohibition in Colorado has passed into history, and the temperance forces are well pleased with the results. Hundreds of people who were wet before prohibition went into effect are now enthusiastic supporters of it. Of course the liquor interests and those who have made their living out of vices largely dependent upon the liquor business are not satisfied and are doing all they can by a campaign of misrepresentation, backed by the foreign brewery corporation, to break down the law by ushering in a period of wholesale lawlessness. In Denver, the object is political as well. Some weeks ago petitions were circulated the object of which is to change the city's government from the commission form to the mayor form of government. The temperance forces, however, declare the real object is, by electing a certain "wet" mayor, "to again install in power that element that controlled the city for so long for the benefit of the wets, the gamblers and similar classes of people."

But the "reign of terror" planned by the brewery interests is not materializing. Governor Carlson is a fighter, and is showing no mercy to the lawbreakers; he has a veritable army of special officers commissioned, and the police departments of Denver and other cities are actively pursuing offenders of the law. Of course there are violations of the liquor law, but those who have gone through the fight in other States declare that Colorado has handled the situation so far as well or better than any other dry State in the Union.

Judged by what has actually been accomplished under prohibition during the first three months, certainly the showing in this State is splendid. Let these statistics for Denver speak for themselves.

Arrests:	Wet Denver	Dry Denver
	Jan., 1915	Jan., 1916
Drunkenness	212	53
Disturbances	99	40
Vagrancy	431	115
Total, all causes	1212	525

On February 1, 1915, the county jail in Denver contained 228 prisoners; on February 1, 1916, there were but 100 prisoners. On September 1, 1915, in Pueblo, there were 37 prisoners in the city jail; one year later there were but 9. At Cripple Creek, where 49 men were employed in one of the mines, only 16 showed up for work after pay day, December, 1915. The same mine had a full force at work on the day after pay day in January, 1916, for the first time.

The Denver Gas and Electric Light Company estimated their earnings would drop at least \$15,000 per month after prohibition became effective. To their surprise the report on January 31, 1916, showed an increase of \$10,000 for the first "dry" month.

The annual Midwinter Stock Show, held in Denver, instead of being a failure as predicted by many because of prohibition, had the most successful year of its history. There were 60,000 paid admissions, breaking all records. The business at the stock yards during the Stock Show aggregated more than \$3,000,000, also breaking all records. Possibly the Arkansas valley farmer's explanation explains: "I have been in Denver during stock show week every year for the past five years, but this is the first time I ever got farther than the Albany Hotel."

Eight of Denver's principal banks showed an increase of \$757,000 in savings deposits during the first "dry" month, divided among more than 2,000 new depositors. The bank clearings for January, 1916, were more than \$8,000,000 more than the clearings for January, 1915. The bank at Victor (Cripple Creek Mining District) gained 150 new savings depositors during the first "dry" month—these were people who never before had a bank account.

We are told that at the Italian Mission in Denver, where 150 children have been furnished free meals daily, the ladies who had the charity work in hand were notified shortly after prohibition went into effect that no more free meals were needed, as the children were getting all the food they needed at home.

These illustrations of what is being done

by prohibition could be multiplied many fold, but it is hardly necessary. I will close with an extract from a published interview with a man who is in position to know what he is talking about, Mr. Alexander Nesbit, Commissioner of Safety, who has been sheriff of Denver since 1904. In an interview, dated March 18, 1916, Mr. Nesbit says:

"Denver hasn't had a murder since the first of the year. One man is in jail awaiting trial for murder and when we have tried him our murder docket is over. We have had considerable fewer number of suicides. I don't know what has caused it; I simply know the facts show an entirely different condition in this city since prohibition went into effect.

"The habitual loafer has disappeared. The crowds that used to hang around the lower end of the city in free lunch counters have gone. Where, I haven't the slightest idea. Like last summer's flies, they just disappeared. . . . The wine rooms are no more, and the 'after the theater' dinners are over. There is no place to go except the picture shows and then for a light lunch and then home, unless they go to the pool halls. You know it doesn't take long to get a lunch after the theater now. Few people say 'have another' on a glass of water. . . . The mileage of the ambulance and patrol wagon is 60 per cent less than what it formerly was; our officers on the beats are treated better; there is a better air morally around the city; the places where crime was formerly hatched are gone, and the city is better off in every way so far as its police department and their work is concerned.

"Let me tell you another thing, the can rusher, the old soak who came home with a quarter in his pocket and sent his eight-year-old ragged, barefooted girl to the saloon for a can of beer and then tossed her a crust of bread while he swigged the beer and snarled at her through his drunkenness is no longer a resident of Denver. You can't get a photograph of one of these fellows in the city.

"No doubt those who read this interview will say that Sheriff Nesbit is and always was a prohibitionist, but I want to say *I didn't vote for prohibition*. You know since I have been sheriff, I have seen a lot of things. We put up with all manner of indecent surroundings and now that they

are gone we see through the glass more clearly, I can't understand why Denver ever allowed them to exist at all."

Sincerely yours,

ALVA L. DAVIS.

Boulder, Colo.,
April 19, 1916.

"Catholic" and "catholic"

The Sabbath Observer, of London, for April-June, after referring to the striking out of the word "Protestant" from the declaration of one of the objects of the Federal Council of the Churches of Christ in America, says, quoting from the *Orange Standard*, "This was so done as to express the 'earnest hope' for the 'fellowship of Catholic unity.'"

It has been claimed, I believe, that everything is fair in war. It sometimes looks as if there are people who hold that everything is fair if only one is fighting for the truth and against error. Many would not admit however that this principle is in harmony with the ethics of Jesus.

Probably no really thoughtful person would claim that it is easy to form judgments altogether free from prejudice and absolutely fair. But, certainly, we ought to make it our constant endeavor to travel in that direction.

For the Federal Council of Churches to affirm that one of its purposes is to express the fellowship and substantial unity of the Protestant Christian churches of America, is to make a statement not at all difficult of understanding.

And when the Council drops the word "Protestant," as it has done, and declares two of its objects to be,

"I. To express the fellowship and catholic (not Catholic) unity of the Christian Church,

"II. To bring the Christian bodies of America into united service for Christ and the world."

And when it adds, "This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest, to the churches, local councils and individual Christians. It has no authority to draw up a common creed or form of

government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it"; when, I say, the Council sends forth such utterances as these it makes statements that one need not find it hard to understand and to interpret fairly.

Concerning these utterances it may be said,—

1. They neither deny the Protestant nor affirm the Roman Catholic faith.

2. They imply a denial of the Roman Catholic claim to any special right to the name *catholic*, a term that means *general* or *universal*.

3. They affirm the catholicity, that is, the universality, of the Church of God, whose members consist of all genuine though erring disciples of Jesus Christ. The great majority of Seventh Day Baptists, I think, have always believed and taught this. In other words, our denomination has been and still is, at heart, one of the most catholic of all Christian bodies; a fact of which I have long been proud. The more sure we are that we hold to truth the more catholic can we well afford to be.

4. They assure greatest freedom to every constituent body of the Federal Council, even to the smallest; and our own denomination is the least of them all.

One could wish that the *Orange Standard*, *The Sabbath Observer*, and all "Protestant" papers, ministers, and churches, were as free from "popery," that is, from a disposition to lord it over the flock of God, as is the Declaration of Principles of the Federal Council of the Churches of Christ in America.

ARTHUR E. MAIN.

Alfred Theological Seminary,
Alfred, N. Y.

"O Master, let me walk with thee,
In lowly paths of service free;
Tell me thy secret, help me bear
The strain of toil, the fret of care.

"Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong."

The Service of Christ is the Business of Life;
The Will of Christ is the Law of Life;
The Presence of Christ is the Joy of Life;
The Glory of Christ is the Crown of Life.
—Spurgeon.

SABBATH REFORM

A House Divided

GEORGE A. MAIN, M. E.

That a house divided *against itself* shall not stand, is a self-evident truth from the lips of the Master, peculiarly applicable to the fallacy of Sunday-keeping. "Sunday-keepers" is a name we have come to apply to all who are not *Sabbath*-keepers. The term is a misfit, since the masses of Sunday-keepers are not *keepers* at all of any day. "Sabbath-breakers" is correct. Out of respect to the few real Sunday-keepers, however, we make use of the phrase, while admitting its inappropriateness.

The Sunday-keeper's "house" is irreparably divided. An inspection of it is remarkably interesting; in its inconsistency, even startling; and the inspection is so easily carried on and comprehended that a mere child may see the situation.

These divided, opposing, forces of the Sunday-celebrating world may, for convenience and accuracy, be designated as A, C, and C, respectively.

Division A.—Perhaps the least inconsistent of these three opposing positions prevalent among Sunday-keepers is the asserted belief that

THERE IS NO SABBATH

Appeals to the apostle Paul are frequent from this division of the "house." "Did not Paul," they say, "command, 'Let each man be fully assured in his own mind' regarding the esteeming of 'every day alike'?" We need not repeat the other words of Paul that have been similarly misapplied in futile efforts to defend this indefensible no-Sabbath proposition.

That the Sabbath was and is a permanent part of creation, is a significant truth, a last and inseparable link of gold, firmly welded in the creation chain, placing God's seal of approval upon *time*, as it does upon the grandeur of nature herself.

Thus was it in the beginning; and on till Jewish history began; and on till the Christian era opened; and on and on, even to the end if we may trust in Christ's entreaty, for he said, "Pray that your flight be not on a sabbath," when prophesying the future second coming.

No Sabbath! Then there was no creation!

But we need not linger with this error, "There is no Sabbath." For, happily, we not only have the Scripture to stand upon against this error, but have, as well, an array of Sunday-keepers ready with us to refute this no-Sabbath doctrine.

Division B.—Even more inconsistent than those of Division A are those Sunday-keepers who assure themselves that

THERE IS A SABBATH

But it makes no difference which of the seven days is chosen.

To wholly refuse to accept the Sabbath may seem to have some semblance of reason. But to accept the truth of the eternal Sabbath, and then deliberately juggle the days around until the Sabbath may seem to coincide with any desired day, is, to state it mildly, simply Sabbath suicide.

Various devices have been resorted to in the attempted defense of this "it-makes-no-difference-which-day" contention. One pretends that the day has been lost; and makes this assertion in the face of the testimony of scores of modern languages in which the word for Saturday means Sabbath or rest day; Italian, *Sabato*, for instance. Another says that the "day line problem" renders the whole idea of any definite day for the Sabbath impossible; apparently implying thereby that the Creator did not know of the forthcoming fact, the day line problem. But Jehovah established a *definite* day: "Remember the sabbath day." Did Jehovah ever ask the *impossible*? If not, then this "one day in seven" doctrine is also a fallacy. Plainly, the day line problem is an individual problem to be individually answered when it is definitely encountered. This "one day in seven" division of Sunday-keepers further calls our attention to the great desirability of *uniformity* in regard to the rest day and kindly suggests our uniting on Sunday, with the larger crowd. The advantages of uniformity in the day observed may have been the very reason why a definite day was established, and insisted upon after it was instituted. For surely, Division B, you would not wish to imply that Jehovah was not informed regarding the advantages of uniformity? This is a powerful argument *against* the "one day in seven" error and for the position that a definite day was intended for all time to come.

It is difficult to understand how any one can really believe in a Sabbath, and still feel that he or she has a license to shift the Sabbath as convenience dictates. But we Sabbath-keepers are not alone in recognizing the Sabbath-destroying effects of this "one day in seven" doctrine of Division B of the Sunday-keepers. For we are assured that we again have the Scripture with us and a host of Sunday-keepers; that it does make a difference which day one keeps as a Sabbath. And we pass from this indefensible position that it makes no difference which day one keeps, on to—

Division C.—In this division of the divided Sunday-keepers house the climax of inconsistency is attained. They confidently assure us that

SUNDAY, THE FIRST DAY, IS THE SABBATH

Theirs is the hardest problem of the three. For they must prove: first, that the Seventh Day is *not* the Sabbath (for all agree that it was at least originally the Sabbath); second, they must prove that Sunday is the Sabbath (for it was not so formerly). And in these proofs (?) they will show *how* and *when* the changes were accomplished.

"The Seventh-day Sabbath is Jewish," they state (generally preferring not to discuss the historical fact that the Sabbath was instituted centuries *before* the birth of the first Jew, Abraham; and the correlated fact that, rather than being Jewish, the Sabbath was a part of the inseparable creation).

The Sabbath *was* the Sabbath of the Jews, not because it was *Jewish*, but because of its *universal* origin. Do we read, "The seventh day is the sabbath of the Jew"? or do we read, "The seventh day is the sabbath of *the Lord thy God*"? Nothing has ever been discovered to disprove the Bible record regarding the permanence of the Seventh-day Sabbath. Now what of the claims of Sunday, the First Day?

Sunday celebration originated with pagans long before Christ's time. Of pagan origin, Sunday could not bring higher ideals to the new religion. Back of it, it had nothing but heathen superstition as an apology for its existence.

The pagan origin and perpetuation of Sunday, paralleling for centuries the progress of the new Christ religion, in no small degree *explains* the eventual corruption of the Church by Sunday-keeping practice,

but wholly fails to *defend* Sunday-keeping.

We are next confronted with the bold assertion from this division of the divided Sunday-keeper's house, that "Christ rose on Sunday." But *did he*? And what if he did? A visit to the tomb was made, says one Gospel writer, "*late on the sabbath day*" and Christ was gone. The other Gospels report that visits to the tomb on *Sunday morning* showed that he was gone. Of course he was not there Sunday morning, if, as Matthew says, he was not there late on the afternoon of the day before. The Gospel writers seem to agree that Christ rose on the Sabbath. And for many Bible students, a confirmation of this results from a complete study of all the available information.

But Sabbath-day resurrection, remember, has no bearing upon the question of Sabbath observance; nor will the possible future discovery that Christ rose on the First Day offer the slightest excuse for Sabbath-breaking Sunday-keeping.

Failing in the presentation of any tangible reasons for Sunday-keeping, Division C sometimes expresses the belief that the apostle Paul had a leaning toward the celebrating of Sunday. But Paul's life, backed by his own testimony, refutes any such idea.

The Catholic Church glories in the assurance that Protestants, keeping Sunday, thereby acknowledge the supremacy of the Pope. Constantine early in the Christian era decreed that Sunday be set apart as a day of rest, farmers being exempted(!). This day was chosen, not because Christ's resurrection would thereby be celebrated, but because they wanted nothing in common with the "despised Jew," to which Jewish race, by the way, we are indebted for the entire Bible; changing (?) the day in contempt of the despised Jew, but most inconsistently retaining the Jewish weekly Sabbath feature. But all Protestant Sunday-keepers resent the assertion that there is the remotest connection between the edict of Constantine and the Protestant Sunday.

The whole argument for Sunday Sabbathism pales into insignificance before the combined testimony of the Scriptures, Sabbath-keepers, two divisions of the divided house of Sunday-keepers, and sound reason. It is a stupendous and impossible burden, this defense of Sunday.

Not only is the Sunday-keeping, Sab-

An Appeal

DEAR BRETHREN:

We are glad to come to you in behalf of the Missionary Board and report that the work on the field has never grown faster, or been more encouraging than at present. The increase in church membership and Sabbath converts is indeed gratifying at home, in Holland, and in South America. You have provided the means with which to build a hospital at Lieu-oo, China, and it is now in process of construction. Watch the RECORDER for plans and description!

We come to ask you to help pay the debt of \$4,000 which has been accumulating during the last two years. We greatly appreciate the interest taken, and the efforts now being made to pay it off. Among them are the following: Secretary Cottrell has called on the lone Sabbath-keepers to aid, and has set a generous example by a contribution of \$25. A number of people have given \$25 towards the debt, thus becoming life members of the society. Are there not those among you who will do the same in this time of great need? One Sabbath morning last month the Boulder Church voluntarily raised and paid in \$52, which is more than its quota of the debt. Will you do this?

You will notice by the RECORDER of April 17 that Secretary Shaw has prepared a Sabbath Rally Day Program for May 27. At our April board meeting he proposed, and it was adopted, that we make this same date a Rally Day in which to pay the debt, and a committee was appointed to present the matter to our churches; therefore an opportunity will be given you on May 27 to make a freewill offering. We sincerely hope that your church will be able to raise \$..... (please note that this represents only an average of 50 cents per member), and if *all* our churches respond in a like manner the debt will be canceled.

Will you please take this matter up at an early date, at least two weeks before the 27th of May, and make the necessary arrangement so that this Rally Day will be a *great success*?

Sincerely yours,

EDWARD B. SAUNDERS,
IRA B. CRANDALL,
JOHN H. AUSTIN,
CHARLES H. STANTON,
Committee.

April 26, 1916.

bath-breaking world hopelessly divided, *but not one of the divisions can stand inspection.*

A survey of this whole argument for Sunday observance forcibly reminds one of a certain lawsuit over a syrup kettle.

A farmer was sued for breaking a borrowed syrup kettle. His defense, like the Sunday-keeping Protestant's defense of the pagan worship day, was in three divisions: "In the first place," he assured the court, "I never borrowed the kettle."

"In the second place, when I borrowed the kettle, it was already cracked."

"In the third place," he concluded, "the kettle was not cracked when I returned it."

With similar and startling inconsistency we find the Sunday-keeper declaring, now, that *there is no Sabbath*; and then assuring us that *there is a Sabbath but that we are at liberty to keep any one day in the seven*; and, still again, telling us that we are wrong and even have not the right to keep the Sabbath of Jehovah, that *Sunday is the established and only day for Protestants.*

By the very weakness of their whole position, if for no other reasons, we are forced to these

CONCLUSIONS

There is a Sabbath.

It *does* make a difference which day of the week is observed.

The Seventh Day:

The Sabbath of the Lord.

The Sabbath of mankind before the Jewish era.

The Sabbath of the Jews, of whom Christ was one.

The Sabbath of Christ.

The Sabbath of the Apostles.

The Sabbath of an unbroken and an unending line of Christ's followers up to the present time.

This Sabbath is the eternal Sabbath.

A house divided against itself shall not stand. The truth which has been crushed to earth shall surely rise again. And when it shall rise again, there will dawn a day of peace and harmony and love among the followers of Christ, possible only when the Sabbath of Jehovah has been restored, filling an increasingly important place as life's complexities multiply, a perpetual reminder of the grandeur of creation and the infinite plans of the Creator.

Daytona, Fla.

"Keep Out of That Rut"

REV. GEORGE M. COTTRELL

This was one of the lecture-subjects of Dr. A. H. Lewis in Shiloh, N. J., one winter between '73 and '76, when he was running the church and I was running the academy. I may have reported it for the RECORDER; I distinctly remember doing so with one other of his lectures on the subject of "If and But." I recall practically nothing of the lecture more than the theme itself naturally suggests, and the inspiration and great pleasure derived from the course, and from seeing some of the big girls home after the lectures, in the famous Jersey carryalls or market-wagons. But there is a nice philosophy underlying the prohibition announced in the theme.

Everybody is familiar with the fact that continuous travel by wagons in the same track often wears deep ruts in our public highways. And then it often proves easier for each succeeding driver to follow in the same ruts the others have made; so the rut grows deeper and harder to avoid.

So, continued practices and habits of individuals and peoples repeat the process of making ruts for the unthinking multitude to travel in, without rhyme or reason, and often when conscience and reason alike cry aloud: "Keep out of that rut."

Our forebears plowed the soil with a crooked stick, sowed the grain by hand from a sack at their side, and gathered the grain with the hand sickle. And there are still to be found countries where the people follow in the rut of this primitive method of plowing, sowing and reaping. But the modern farmer keeps out of that rut, and adopts the latest and best methods to produce the greatest results. So he plows with a tractor engine and gang-plows, sows with a team and drill, and reaps and binds or heads, and threshes, with the latest machinery, and can handle a thousand acres more readily than a hundred by the old method.

The modern housewife is glad to keep out of the ruts in which her grandmother had to travel. Oh, I know once in a while you will find a woman who chooses to cling to the old tub and washboard, when washing day comes, which only proves how prone we are to stick to the ruts, rather than make a path for ourselves; but those who have tried it, readily discover the ad-

vantages of the washing machine (or steam laundry), the gas fire, the electric lights, and all the comforts and conveniences known in our modern homes.

The same principle will apply almost everywhere,—in personal matters, in education, in politics and in religion.

How much better off many of us would be if we could get out of the rut of some of our idiosyncrasies, habits and beliefs. We've run in the rut so long, and it is worn so deep, that it seems almost hopeless to expect a change. But, *get out* of that rut. Is it tobacco-using? Is it bad language? Is it an uncontrolled temper? Is it envy, jealousy, the wrong outlook upon life? Erroneous views and beliefs? For your good and others' good do try and get out of your rut.

We may get in ruts in matters of education and politics, until our prejudices get the better of our judgment, and we are not open to conviction, and we are set against progress that would draw us out of our beloved ruts.

Our prejudices in matters religious may be even stronger and be a barrier to our advancement toward the light. We follow in the ruts that have been worn for us, finding it the laziest and easiest way. Century after century the poor "heathen Chinese," at much personal loss and pain, cramped and bound his feet, contrary to all physiological, psychological, sociological and every other kind of logical reason; and no power on earth seemed strong enough to pull him out of that rut.

Our Sunday friends find themselves in century-worn ruts of Sunday-keeping, with no good Scriptural reason therefor; but it is a long, slow process to convince them, and persuade them to get out of that rut.

You and I may be bound, not in our feet, but in our mind or spirit, or practice or doctrines, in ruts deep and narrow, that keep us from fuller freedom, and the truer light. May we not permit our prejudices and bigotries, our inertia, comfort and ease to keep us in the ruts of our self-conceits, and so deprive us of our rich legacy, and the "all truth" which is our inheritance in Christ Jesus.

April 22, 1916.

"The Christian mind is a paradox of peace and war—peace with God but war upon wrong."

MISSIONS

Quarterly Report

Report of Rev. E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending March 31, 1916.

The first two months of the quarter were occupied principally with work in the office during the week, and with trips to either Waterford, Conn., or Bradford, R. I., on Sabbath days.

On the last day of March your secretary started on a trip west, going as far as Stone Fort, Ill. February first and second were spent at Alfred in consultation with Rev. W. L. Burdick, chairman of the Missionary Committee of the Western Association. On the way from Alfred to Hebron, Pa., a stop was made at Richburg in order to consult with Pastor George P. Kenyon. Sabbath morning, although the snow was deep and still drifting, about twenty people met at the First Hebron church. They manifested much interest in my talk about our missionary work. From here, I rode over seven miles to the Second Hebron church, since the drifts forbade going the shorter road over the hill. At three o'clock a little group of our people, having closed the Sabbath school, patiently awaited my coming. The hour was spent in discussing the work of the board.

As a result of conferences with all the churches which I visited, it was decided that Evangelists Coon and Nelson should commence work in this locality, probably at Richburg, then follow with special meetings at the Hebron churches.

Two nights were spent with Brother Coon at Jackson Center, Ohio, where he had been engaged for about one week in a series of meetings. Although the weather was stormy and the roads very bad, the attendance was fairly good, and the interest growing.

The next stop made was at Farina, Ill., where two weeks were spent in assisting Pastor Green in a series of special meetings. I visited Stone Fort, Ill., where five meetings were held with good attendance, in spite of storm and mud. God evidently directed this visit and wonderfully blessed it, restoring harmony in the church, as we hope and pray.

The board was remembered in a financial way at almost all the places visited. The church at Boulder, Colo., has voluntarily raised more than their quota of our \$4,000 debt!

At Chicago, one day was occupied in visiting the Hungarian Mission.

At the opening of this quarter, the Salemville (Pa.) Church voluntarily discontinued its appropriation and was allowed traveling expenses for Pastor Erlo E. Sutton, of Shiloh, N. J., to visit and assist in a series of meetings, which resulted in the addition of fourteen members to the church.

Mrs. Angeline Abbey returned to work on the Wisconsin and Minnesota field, January first.

The small appropriation for the benefit of the Grand Marsh Church began January first.

As no pastor has been secured for the Ritchie (W. Va.) Church the appropriation has not become operative.

Reports show that there are 20 people at work on the field; weeks of labor, 251; sermons and addresses, 457, to average congregations of 40; prayer meetings, 194; visits or calls, 1,382; number of people converted, 35; added to our churches, 57: by baptism, 32; by letter or testimony, 25; pages of tracts distributed, 916; books and papers, 3,200; Sabbath converts, 9.

Your secretary has visited 9 of our churches and missions; total number of sermons and missionary addresses, 43; has written and sent out 350 communications; received 240; has traveled 3,000 miles.

Respectfully submitted,

E. B. SAUNDERS,
Corresponding Secretary.

Missionary Board Meeting

The Board of Managers of the Seventh Day Baptist Missionary Society held its regular meeting in Westerly, R. I., on Wednesday, April 19, 1916, at 9.30 a. m., President Clarke in the chair.

Members present: Wm. L. Clarke, E. B. Saunders, Ira B. Crandall, John H. Austin, Edwin Shaw, H. C. Van Horn, H. P. Hakes, C. A. Burdick, Ira L. Cottrell, E. A. Witter, C. H. Stanton, S. H. Davis, James A. Saunders, Robert L. Coon, A. S. Babcock.

Visitors: Mrs. Ruth Nash, Miss Mildred Saunders.

Prayer was offered by the Rev. H. C. Van Horn.

The reports of the Corresponding Secretary, and the Treasurer were approved and recorded.

Our missionary, the Rev. Jay W. Crofoot, informs us that he has engaged passage from China and expects to sail with his family on June 24, on vacation.

Dr. Palmborg presents plans for the hospital building at Lieu-oo, China; the contract for the building has been let and the work is in progress.

The following resolution was unanimously voted:

Resolved, That the Missionary Board hereby expresses its approval of the plans for the hospital at Lieu-oo presented by Drs. Palmborg and Crandall, and, also, its very great appreciation of their loyalty, self-devotion and self-sacrifice in forwarding the work at Lieu-oo.

Secretary E. B. Saunders and Dean A. E. Main were elected delegates to represent the Missionary Society in the Men's National Missionary Congress to be held in Washington, D. C., April 26-30, 1916.

It was voted to appoint Sabbath Rally Day (May 27) a time for special effort to cancel the debt of the Society (\$4,000), inviting each member of all our churches to present at that time a *freewill* offering for this purpose.

Ira B. Crandall, John H. Austin and Chas. H. Stanton are a committee to forward the plan.

The Evangelistic Committee reports that the Rev. D. Burdett Coon and assistant, Brother Nelson, have during the quarter conducted two very successful series of meetings, one at North Loup, Neb., where 14 were added to the church by baptism, the other at Jackson Center, Ohio, where a number of baptisms and additions to the church are expected in the near future. The evangelists are now with the church at Richburg, N. Y.

Communications were received from Rev. A. E. Main, Rev. J. W. Crofoot, Dr. Rosa Palmborg, Rev. T. J. Van Horn, Rev. A. L. Davis, Rev. G. H. F. Randolph, Paul Burdick, Miss McCance, Mrs. Churchward, Rev. Madison Harry, Ebenezer Amokoo.

WM. L. CLARKE,
President.
A. S. BABCOCK,
Recording Secretary.

Quarterly Report

January 1, 1916, to April 1, 1916

S. H. DAVIS, *Treasurer,*
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
BY MONTHS

<i>Dr.</i>	
Cash in treasury January 1, 1916	\$ 929 60
Cash received in	
January	\$1,523 50
February	392 15
March	2,485 04
	4,400 69
	\$5,330 29

<i>Cr.</i>	
Expenses paid in	
January	\$1,242 51
February	1,018 79
March	2,037 22
	\$4,298 52
Balance in bank April 1, 1916	1,031 77
	\$5,330 29

BY CLASSIFICATION

Cash Received

General Fund, including balance brought forward	\$2,312 26
Home field	14 50
China field	403 32
Java field	55 00
Hungarian field	5 00
Specials	132 50
Life Members	100 00
Income from Memorial Board	485 30
Income from Permanent Fund	1,200 00
Interest on checking account	1 41
Washington Trust Company Loan	500 00
Debt Fund	121 00
	\$5,330 29

Disbursements

Corresponding Secretary and Gen. Missionaries	\$ 787 68
Churches and pastors	921 94
China field	2,077 33
Holland field	125 00
Italian field	87 48
Java field	37 50
Specials	132 85
Treasurer's expenses	65 00
Interest	62 04
Exchange	1 70
	\$4,298 52
Balance in bank April 1, 1916	1,031 77
	\$5,330 29

Report of Evangelistic Committee

Your Committee on Evangelistic Work report to the Missionary Board as follows: Rev. D. B. Coon and his assistant, Brother Nelson, have during the quarter conducted two very successful series of meetings: one of them at North Loup, Neb., where fourteen people were added to

the church by baptism; the other series, which closed on March 27, with the Jackson Center (Ohio) Church. Pastor Lewis expects a number of baptisms and additions to the church, in the near future. Both of the above churches have shown their appreciation of the work by liberal contributions.

While your committee has held no meeting during the quarter, the secretary has visited the work at Jackson Center, where the work of both Brother Coon and Brother Nelson was highly commended. The Western Association was also visited, where it was found that the Richburg (N. Y.) Church and the First and Second Hebron (Pa.) churches wished the services of our evangelists. After a short rest at Brother Coon's home it was expected they would commence work with Pastor Kenyon, at Richburg, April 7. After plans were made for this campaign a request came for them at Berlin, N. Y. Whether this church will want them at so late a date as the close of the three engagements already made it is not yet known.

Respectfully submitted,
IRA B. CRANDALL,
FRANK HILL,
E. B. SAUNDERS,
WM. L. CLARKE.

From the States South of the Ohio River

EIGHTH LETTER

For years I have been hearing about strawberry raising in the vicinity of Hammond, La., but I did not realize the extent of the business till I saw the fields about the city and along the Illinois Central Railroad for twenty-five or thirty miles north of Hammond. The prospects were excellent when I was there for a large crop, and this is greatly needed to encourage the different lines of business.

My first stop after leaving Hammond was in Birmingham, Ala. Three of the persons I had hoped to see had left the city, but I found Mr. and Mrs. Wofford, Mr. and Mrs. Arthur Wilson, and Mrs. Eva Parks. Mrs. Wofford is a daughter of Deacon J. C. Wilson, of Attalla, and graduated at Alfred University in 1905, I believe. Arthur Wilson and Mrs. Parks are children of Elder R. S. Wilson, and Mrs. Arthur Wilson is a daughter of Deacon Hawkins, of Attalla. My visit in these

homes was pleasant, and I hope will prove helpful to them in intensifying their interest in the things that are worth while in life.

On my way from Birmingham to Attalla I stopped a day and night with Eld. and Mrs. R. S. Wilson at Whitney, sixteen miles from Attalla. These people are now lone Sabbath-keepers, but Brother Wilson is doing religious work among his Sunday neighbors, and some are already convinced that the Seventh day of the week is the Bible Sabbath. Through the RECORDER they are keeping acquainted with denominational work.

I was at Attalla nearly a week. The first one of our people that I met when I went in search of them was Elder D. H. Wright, the Baptist minister who accepted the Sabbath last fall, and joined the Attalla Church the Sabbath that Elder T. J. Van Horn was with them. Brother Wright showed his interest in the cause by carrying me to different places in the country and devoting most of his time while I was there to the work we were interested in.

The first afternoon we went to the home of Deacon J. C. Wilson,—this is the farm once owned by the father of Elder Walter L. Greene. That night we sang Gospel songs, and on Sabbath morning and Sabbath night we had meetings in the home. Good interest was shown in each of these meetings. Because of the scattered condition of the society we had no meetings in the church building. Sunday, Tuesday, and Wednesday nights we held meetings at the home of Brother Leander Wilson in town, Brother Wright speaking on the last night. At the Sunday night meeting a woman was present who had not been at a meeting for eight years. That night and the next she was much interested, and the third night she and Elder Wright's son-in-law went forward and gave him their hand as token that they wished to be Christians. Brother Wright plans to hold these midweek meetings at homes in Attalla, and to engage in work on Sundays when opportunity offers him the chance, besides preaching a part of the time to our people. He is a forceful speaker, and is a man universally respected. Could he be financially assisted he could do much more to build up our interests in this part of Alabama than he can otherwise do.

We spent Monday night at the home of Deacon Hawkins, six miles from Attalla.

The roads are so bad during the winter that it is impossible for this family to attend the Sabbath services regularly.

I trust that the increasing interest at Attalla, together with my visit, will result in the holding of services each week, instead of once in two weeks as they have been doing for some time, and that they will reorganize the Sabbath school. With the scholars in the homes of the members of the church they can have three or four splendid classes. I am very anxious for these people to make every needed sacrifice to hold these services and build up the cause on that field for the following reasons: because of the work on the field in the past; the holding to the faith those who now are members of the church; the saving of the children in Sabbath-keeping homes; the gaining of converts to the Sabbath; and because nothing less is due God.

The Southwestern Association meets with the Attalla Church in the fall, and this will doubtless stimulate and encourage the church before and at the time of the meeting.

A few years ago the Logan Church was organized in the home of Brother T. J. Bottoms in Cullman County, but two or three years ago this family moved to Athens, Ala., and the church has become extinct. A group of Sabbath-keepers in some way connected with the Logan Church once lived in the southern part of Cullman County, about five miles from Hanceville, but they failed to answer my letter, and I went from Attalla to Athens without stopping in Cullman County. Brother Wright would look these interests up if some one would pay his traveling expenses.

I reached T. J. Bottoms' at Athens on March 23. Mr. Bottoms came to the Sabbath about twenty years ago through reading the defense of a Seventh Day Adventist who had been arrested for working on Sunday. He was a deacon in the Baptist Denomination. After accepting the Sabbath he preached some. I join in the wish of others that he do more preaching. Through his personal work a neighbor and his wife have recently accepted the Sabbath. In harmony with the plan of Brother Bottoms I preached three times while there, once on the Sabbath question. This is a favorable place for evangelistic and Sabbath reform work by our people, since there is little prejudice among the people.

Athens has good school advantages and

is in a good agricultural section of the State. For these reasons it will probably become the center of our people in northern Alabama. Mr. Bottoms is one of the best farmers in that section, and the corn that one of his boys secured first prize on last fall in the corn contest surprised me as to the possibilities of Alabama for corn raising.

My next stop was at Plevna where I was met by Brother M. G. Marsh who took me to his home about a half mile from the north line of Alabama. There I was welcomed by Mrs. Marsh and their four boys, and the time was pleasantly spent till the next day. This family came to the Sabbath a little over a year ago after studying the question for five or six years. Brother Marsh united with the Plainfield Church soon after accepting the Sabbath, but I was the first Seventh Day Baptist that the family had met. Mr. Marsh has an extended acquaintance with our people through reading the RECORDER during the past year, and we busily spent the time of my visit there in talking of our varied interests, our churches, ministers, etc. The morning after my arrival we went to the creek not far away and I baptized the oldest son, Robert, and at his request I have asked the Plainfield Church to receive him as a non-resident member.

I had looked forward with great anticipation to this visit, and it proved to be a pleasant and profitable part of my Southern trip.

My last stop in the South was at Paint Rock to see Mrs. Robert Butler and Mr. and Mrs. A. T. Bottoms (Mr. Bottoms and Mrs. Butler are son and daughter of Mr. and Mrs. Bottoms of Athens). Mr. and Mrs. Butler have one of the most beautiful natural locations for a farm home that I have recently seen, and he is one of the progressive Southern farmers. My stay in their home was indeed pleasant. When I knocked at the schoolhouse door where Mr. Bottoms teaches he came to the door and at once showed his great interest in religious work by telling me of existing conditions; what he desires to see accomplished; and of his ambition to get on his farm a few miles from his father's at Athens, and help in building up a Seventh Day Baptist church and society. Mr. Bottoms is a successful teacher, as is evident from the way he has built up the school where

he has been teaching two or three years, but his ambition is to make use of his two years' agricultural training on his farm. It did me good to find Mr. and Mrs. Bottoms enthusiastic in their purpose as Seventh Day Baptists to do something for the people religiously. Mr. Bottoms has promised to write an article on the possibilities of Alabama, for the RECORDER.

This Southern trip has taken about three months, and during the time I have traveled nearly 5,000 miles; have made 121 calls; visited 60 Sabbath-keeping families, or parts of families; written in the interests of this work 108 letters and cards; and have given 40 sermons, addresses, and talks. People everywhere have welcomed me as the representative of our people, and frequently have urged me to return for work, or to urge some one else to go back to them. In several of these places work can be profitably carried on, and doubtless there are other promising sections for work where Sabbath-keepers live that I failed to visit. I wish that the denomination were able to place a man somewhere on this Southern field to spend the greater part of his time visiting the interests in the different States, holding evangelistic and Sabbath reform meetings, and organizing the interests for permanent results. I am of the opinion that this section of our country, that is certain to develop marvelously in agricultural ways in the near future, is as promising territory for Seventh Day Baptists to work in the interests of Christian truth.

WILLARD D. BURDICK.

Milton, Wis., Apr. 19, 1916.

Memorial Board Meeting

The Board of Trustees of the Seventh Day Baptist Memorial Fund met in regular quarterly session on Sunday, April 9, 1916, at 10 a. m., in the Plainfield Seventh Day Baptist church. Present: Henry M. Maxson, William M. Stillman, Joseph A. Hubbard, J. Denison Spicer, Orra S. Rogers, Edward E. Whitford, Frank J. Hubbard, William C. Hubbard, and Accountant, Asa F. Randolph. Visitor, Herbert G. Whipple, Attorney, of New York City.

The minutes of the last quarterly meeting were read.

Correspondence was read from Dr. A. E. Main, Alfred, N. Y., Mrs. Angeline Abbey,

Exeland, Wis., Ira Newey, Verona, N. Y., Rev. Madison Harry, Gentry, Ark., and William M. Stillman, Attorney.

It was voted that William M. Stillman's suggestion be complied with, and that the Board publish the Act of Incorporation and By-Laws with their Annual Report in the *Year Book*.

At the request of Rev. Madison Harry, of Gentry, Ark., \$20 extra was voted to enable him to take medical treatment at Siloam Springs, Ark.

The request of Mrs. Angeline Abbey, pastor of the Windfall Lake Seventh Day Baptist Church (at Exeland, Wis.), for \$400, to help the members of that church build a Seventh Day Baptist church edifice was granted—the loan to be made when the Windfall Seventh Day Baptist Church complies with the Board's regular requirements.

The Finance Committee's report was read and ordered placed on file. It showed that the Board was investing over \$40,000 in high grade bonds, because mortgage loans which comply with the Trustee's requirements are not offered in sufficient amount to utilize the funds on hand.

The Treasurer's third quarterly report was read, and having been duly audited, was adopted.

It was voted that we send \$50 to each of the following young men, studying for the Seventh Day Baptist ministry: Paul E. Burdick, Ira S. Goff, William M. Simpson, all at Alfred; Rev. Herbert L. Polan, at New Market, N. J., and Peter Taekema, of Holland.

A list of those in arrears in interest was read, also a full list of mortgages which have been called in full or in part, showing the condition of each loan. The report was received as showing substantial progress made by the Finance Committee.

Mr. Herbert G. Whipple, Attorney, of New York City, who was employed by the Finance Committee to study the legality of grouping several of the Trust Funds into common funds, and handling these groups as units, was present and presented a legal opinion as to the Board's right to so group these funds. This opinion was discussed and received as a report of progress by the Board.

Minutes were read and approved, and the meeting adjourned.

WILLIAM C. HUBBARD,
Secretary.

WOMAN'S WORK

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

Ho for the Gardens!

Breathes there a man with soul so dead
Who to himself hath never said,
"I'd like to plant a garden?"

—Exchange.

Spring Song

"I was caught in Winter's icy grasp,"
Murmured the brook on its way to the sea;
"But at the smile of Spring its hold was loosed
And now at last I'm free, . . . am free!
And now at last I'm free."

"The chilling winds kept us hard and close,"
Whispered the buds on the alder tree,
"But the South Wind kissed us, and we awoke
And now at last we're free, . . . are free!
And now at last we're free."

My heart was caught by God's wonderful love.
And it sings most joyously,
No time nor season will ever come
When it shall wish to be free, . . . free,
When it shall wish to be free.

—Sallie O. Johnson.

The New Hospital

DEAR FRIENDS AT HOME:

Just now we are enjoying a most interesting experience here in Lieu-oo. I wish you could all look in upon us now and then and see the dream of years growing into a reality. Dr. Palmborg wrote you not so very long ago. I believe it was about the time that the men came to break ground for the hospital. So you will know to what I refer.

The Chinese way of building is interesting. Specializing is carried as far or farther than at home. The method of calling the contractor is the same as at home, but it seems to me that there is more subtlety of work to other head men than we usually see among our own workmen. The foundation is laid by one group of specialists who leave as soon as the work is finished. The bricklaying is let out at a set price per hundred square feet of wall. Those who mix the mortar also do it for a certain price per one hundred square feet of wall laid. The carpenter work is also let to a head carpenter. Of course, there is a boss over all, who sees that everything

is done according to the plans and the contract. The material is all furnished by the contractor.

It took about ten days to lay the foundations. They were made of broken brick and tile mixed with a mortar of lime and sand and pounded with a big heavy block, like a pile driver. We enjoyed listening to the men's song which always accompanied the pounding. The Chinese way of calling out a sort of rhythmic cry at their work is very different from anything we find among American workmen.

A week after the work was under way, the contractor came from Shanghai with ten great stalwart fellows who were to carry the wood from the boats to our place. They, too, were specialists in their line. The wood came on three big boats, all, excepting the flooring and the hardwood joists for the first floor, in great heavy slabs or logs.

Some of the Oregon pine timbers were forty feet long and a foot square. The contractor said that the Lieu-oo men would look at such timbers and run away, so there was no other way but to bring men from Shanghai to carry them. Because of the scarcity of Oregon pine just now, the contractor is having to use much Japanese and Singapore hardwood. The Japanese pine is too soft and rots too easily to use in many places. All outside doors and window frames and all venetian blinds are to be hardwood. Some of those big hardwood timbers were tremendously heavy, yet the carriers would carry at the rate of five hundred pounds per man and never flinch. They did not carry at that rate clear over here, but they took them off the boat that way. Some of the heaviest were sawed in two on the canal bank. It took several days to bring all the wood over. When it was all here our yard looked like a Chinese lumber yard.

On the second Sabbath after the work began, the carpenters came so that they could start work early Sunday morning. There are six wood-sawyers who have been using their big crosscut saws most industriously for two weeks now and still the pile of logs looks quite formidable.

The carpenters start at the beginning with their blocks of wood. They use only plane, saw, hatchet and chisel to shape window and door casings, make doors, and ven-

etian blinds. It's wonderful to see how neatly the work is done.

The masons came a week ago last Sabbath. (They use the Sabbath for traveling, as, of course, we have no work on that day.) If it doesn't rain today or tomorrow, the first story walls will probably be finished.

We are very much pleased with the workmen and the work done as a whole. The contractor, as far as we are able to judge, has been very fair and square. He seems disposed to do the best kind of a job. The men also have seemed most willing to please us.

Last week there was a little grumbling about stopping work on the Sabbath, especially among the masons. There was much rain, so that they could work only three days during the week. Then Sabbath day was pleasant and they did not like to stop. Fortunately this week the weather promises to be more kind.

Of course, now that we are building, our thoughts center about that, but our other work goes on as usual. The day school, which some of the time has been a rather discouraging proposition, has several new pupils this term. Dr. Palmborg's English pupils are somewhat fewer than usual, but enough for such busy times. We have had more outcalls than usual lately, with a corresponding increase in income—most welcome.

Our dispensary program we have changed a little, hoping to get more of the country people. I see patients from 10 to 12 a. m., leaving my school work for afternoons. Dr. Palmborg takes the dispensary from 2 to 4 p. m. In that way one of us can keep watch of the building most of the time. Although the workmen seem well disposed we have discovered enough defects and things overlooked to make us feel that it pays to be ever "on the job."

I suppose Dr. Palmborg wrote of our New Year's work with the women. We have been greatly pleased with the way that work seems to have affected the women. Before, they always seemed so listless at Sabbath school and church. Now there is such a change in their faces. They are so alert and attentive and so eager to learn. They come to the bi-weekly class and many of them are learning to read with surprising rapidity.

We feel that God has been with us and blessed us greatly. We are, indeed, grateful to him as well as to all the dear home friends who have given both of prayers and means to help on the work.

GRACE I. CRANDALL.

Lieu-oo, China, March 14, 1916.

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

REV. HERMAN D. CLARKE

(Continued)

CHAPTER XIV

Lorna had to spend much time out of study hours and class rooms in arranging her notes from the convention. She had hastily made a copy for the Committee on Revision, keeping her originals. It was to her a complete going over again of all that had been said and done at Meadville. Every argument seemed as empty words when compared with her stenographic report of Dr. Williams' address. That had not been reported in the dailies and she knew it would not appear in the forthcoming pamphlet except a very brief mention in a way to leave out the important statements.

In a day or two she received a brief letter from Dr. Williams asking for a verbatim report of all the addresses as she had taken them, saying that she would be well paid for her time in writing them and advising her, if it took too much time for her alone, to get a professional typewriter to copy them or rather write as she dictated. This she did and thus spread the truth in a way she did not think of, for the typist was also searching for truth, having received a tract from the Adventist girl in college. In a day or two she sent the report to Dr. Williams, who wanted it for his denominational paper. He had written also concerning the recital, being a great lover of music and his family having some leadership in various musical functions. He gave great credit to Miss Selover as being providentially present to report when a professional stenographer had been overlooked, mentioning the fact of her previous baptism and struggle over the question. It gave her some pain as she received the denominational magazine containing the account of it, and as a result she began to receive tracts and books many

people thought best to send her. She could not begin to read all of them and keep up with her studies. But Dr. Williams sent her a published lecture he had given to students in theology and marked several places. That she felt she *must* read with great care out of respect to the good Doctor who had been so kind to her. It increased her anxiety and would intensify her struggles over the question of duty if she should at last be fully convinced as to the error of Sunday observance and the duty to keep the Seventh Day.

Having completed her arrangements by putting all the printed scraps she had from newspaper accounts (she had also received a copy of the pamphlet) with her own carefully typewritten copy, she began to tell her parents of the convention. They had urged her to give as full an account as possible, since the papers and report had not done so. Her first letter had contained a brief statement that she had been to the convention and that, later, when she had caught up with her studies, she would give details.

"DEAR FATHER AND MOTHER: I am now ready to take you to the convention and give you as full an account as possible. You have read the newspaper reporter's account, but that does not approach to anything of exactness. A pamphlet has been sent to you, but that is garbled and censored. It has made me almost sick to see that men having an axe to grind will treat men the way they do in reporting their addresses when they happen to disagree with them. If I were able I'd reprint it or make a new edition and send broadcast every word spoken at the convention. The public has a right to know the pros as well as the cons. If error is met, it must be truthfully reported. Mr. Ellington and I were both disgusted with the whole thing. He did not want to attend another or trust himself to form an opinion from what mere men say. We both agreed that we would dig this out between us and let the Bible alone settle the controversy. How far we may go is yet to be seen. I confess to you that I am fearfully troubled, though at one time I thought I would not let you know it. But I can not keep a thing from you, dearest ones. Mr. Ellington says he will take his coming vacation to thresh this out for himself. He wants me to give him any light I have. But

at present all my light is darkness. "But a few more cheerful things to first say. It fell to my lot, as you already know, to be the stenographer for the convention and so I have the whole thing in cold type now. You will be interested to know that Mr. Ellington and I created a sensation with our music. We gave a recital for a half hour before the evening session. The *Daily Star* took a snapshot of us which appeared the next day in print. But do not fear, the Aldine Chautauqua Association will not ask us to star the country next summer! There might be money in it for us to pay next year's college expenses with, though Mr. Ellington is to graduate this year and go to his seminary next year for theology. Already I have had one letter from him about his plans and about some vacation ambitions. I could not tell him of mine as you have told me that you had plans of your own about it. You have not yet disclosed what you have in store for me the coming summer. But I must get at the convention discussion of the great (?) reasons for our observance of the Lord's Day, and the arguments that must go before the mass of people for a better observance of it. You and I well know how much it is needed if present indications mean anything. Here as at home the great majority make the Sabbath a day for pleasure rides and visits and big dinners. And most churchgoers would never be accused of religious talk after having been to church. Even Professor Barton had to look over examination papers last Sunday, he said, they were in such a rush since the convention. That looks like a poor effect of the arguments for a better Sabbath observance. I sometimes almost disbelieve in the sincerity of men who make such professions. I did not think I could read Ben Hur on Sunday for fear it was too secular. Professor Barton wanted me to come over to his home next Sunday and eat chicken with some of his out-of-town visitors and sing for them. I excused myself as best I could.

"Well, to begin with, Bishop McMudge, Methodist, opened the discussion with what he said was the usual Methodist defense of Sunday observance and I was surprised to know from him that our 'Articles of Religion' contain no special reference to this question, but that we have a few tracts and

books by various writers and that the views expressed were modified Puritan ideas. He was in favor of the religious, orthodox observance and he said that Methodists were, as a rule, catalogued on the general basis of the Westminster platform. He urged a rigid enforcement of law and a more outspoken utterance from the pulpit in regard to a better observance. This is only in outline, for I can not write out the whole speech; but when I come home, I can let you see my notes.

"The Bishop was followed by Rev. Dr. Stanley, Presbyterian, who said his church accepts the Westminster Confession with some modifications here and there; that God had set apart one day in seven for a Sabbath, to be kept holy unto him, and that the period from the beginning of the world to the resurrection of Christ was the last day of the week; and from the resurrection it was changed to the First Day, which in Revelation 1: 10 is called the Lord's Day. I could not help remembering what Professor Barton said about that, and indeed who *knows* that John referred to any particular day of the week? Possibly he referred to the judgment day. Dr. Stanley said much about how to observe the day. All that these two speakers said is commonly known in the arguments we have heard many, many times from the pulpit. I am beginning to call the most of them bare assumptions. They put interpretations on passages that plainly are not there at all. When Jesus said he was 'Lord also of the sabbath,' there is not the slightest hint of any changes in the law or day. That he meant Sunday is an assertion that is too foolish for a scholar to make and yet they make it; and they also assert that when the apostle preached on the First Day it was full evidence that the Sabbath had been changed. I am not saying, dear parents, that it has not been changed, but I like honesty and candor, and such a service proves nothing at all about a Sabbath.

"At the afternoon session a Catholic opened the discussion. You'll not find his speech in the pamphlet, only a brief reference to his advocacy of a better observance of the day. But this man threw a bombshell into that convention. He plainly told them that to observe the day at all they must take Catholic grounds for it and that it was in the power of his church to make the change and to appoint feasts and fast

days; that the true sense of the Word can not be known by private interpretation, only by the public authority of the Roman Catholic Church; and that his church alone ordained the Sunday. He challenged a Protestant to show one passage of Scripture commanding the keeping of the First Day or any authority whatever for it, declaring that the only authority was his church. The Protestants, having received the Sunday from the Catholic Church, were in duty bound to accept all her appointments and her authority. I was dumbfounded. He asked any one to then and there give a chapter or verse in direct authority for Sunday observance and he would prove at once the fallacy of it. Two or three texts were thrown at him and he demolished the argument so quickly that I was sorry for that convention. Texts that we have all along accepted for our faith he plainly showed were nothing whatever to the point and bare assumptions.

"Then Dr. Williams followed, but I will leave his until the last. Then Rev. F. M. Darling was introduced to the convention as the Congregational representative. It had been said that he was a strong man, at least that had been inferred in some way. He may be strong, but if so, we are all out of the way entirely and have no ground on which to stand. He said he did not pretend to represent the general sentiment of his people, for the Congregational clergy were of every possible belief. But he had, himself, studied many writers of note and compared their utterances with the plain, unvarnished Word of God and he now took the stand of Dr. R. W. Dale, a Congregationalist and writer of note, who said: 'It is quite certain that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath.' 'The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday.' 'There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.*' He then advocated wide-open Sunday for the laboring man but urged them to make the church so attractive that he will want to come and hear the gospel message. He deplored the sitting in judgment on others by radicals who want blue laws to make people observe the

*Exact and literal quotation.

day. Evidently the people were greatly disappointed in his address and you will not see these words in the pamphlet. I wondered, while he was talking, why he then kept Sunday. He said he kept it as a matter of convenience, to conform to the general practice, and thought it a matter of no great importance. It seemed to me so inconsistent for a minister of the gospel to treat the plain command of God as of little importance. If the fourth commandment may be so treated, then any other may be; and so we have such a loose conception of God's authority and purpose.

"Then followed a Unitarian, who said he practically indorsed the preceding speaker and added that many of the best authorities of the Church of England took the same position. He quoted Dr. Isaac Williams, of that church, from *Plain Sermons on the Catechism*: 'The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined it.*' He quoted Canon Eytön of the same church as saying practically the same thing and that the observance of Ash Wednesday or Lent stands exactly on the same footing as Sunday. 'Into the rest of Sunday no divine law enters.*' He said the Catholic brother who spoke first in the afternoon was correct as far as the Sunday sanctification was concerned, and then he quoted Cardinal Gibbons, a great Roman Catholic authority, who said: 'You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctifying of Sunday. The Scriptures enforce the observance of Saturday, a day we never sanctify.*' Is not that blasphemy? If our Sunday rests on the bold assumptions of the Roman Catholic Church, then what ought we to do? My dear parents, is it possible that all these years we have been holding to an anti-Christ institution that has come down to us from Constantine the Great? He again quoted from the *Catholic Mirror* (of Sept. 9, 1893): 'Of those who follow the Bible as their guide, the Israelites and Seventh Day Adventists have exclusive weight of evidence on their side, while the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday.*' This Unitarian also kept Sunday

*Exact and literal quotation.

as a matter of convenience. I suppose some people keep no day as a matter of convenience, and some never enter the church door or make any pretensions to a religious life, for convenience. Is God going to let that word convenience cover the sins of the world? If so, then Jesus need not have suffered. If Saturday, as claimed, is the only divinely commanded Sabbath and it is not convenient to keep it, what, I pray, is convenient and satisfying to God? Why did Jesus say, 'If any man will come after me, let him deny himself and take up his cross and follow me'? If, as one speaker said, it was not a matter of importance and it made no difference, then why did God command it and specify the day? According to these men, Sunday is a mere tradition from Rome or Paganism, and Jesus again says, 'Why do ye also transgress the commandment of God by your traditions? . . . In vain do they worship me, teaching for doctrines the commandments of men.' My idea of obedience is to keep God's law just as it directs, otherwise the law is faulty; but David says, 'The law of the Lord is perfect.'

"Then a United Brethren representative took the platform and went back to the old theory which is familiar to you. A Campbellite differed a very little but said he was rather independent in thought and he was what some were pleased to call a 'no-lawite.' The law as given to Moses was done away in Christ. And yet I read that Jesus said, 'Think not that I am come to destroy the law.' Fulfill is not to destroy but to do, fill full. 'Forever, O Lord, is thy word settled in heaven.' Have I read that? I may be mistaken and will look it up. He said that 'old things are passed away,' but on what authority does he apply that to the fourth commandment? Another assumption. 'Old things' do pass away and Paul plainly tells us what they are. They are the sinful things in man; he is a 'new creature.' The man is new, but the same old laws are still for his government and to lead him to Christ. 'Do we then make void the law through faith? God forbid: yea, we establish the law.' Why, mother, the Bible is all against these talks by these men. The Baptist representative, as was expected, accepted the Westminster platform concerning Sunday observance. And he also quoted extensively from Dr. Hiscox' *Directory*.

The fourth commandment had been, or might be, transferred to Sunday. That is what I had been thinking, but I fear we may not be able to find the Scripture that says so. All views thus far expressed failed to lift Sunday-keeping above the level of mere human authority, and that exactly coincides with the Roman Catholic claim when she declares her church has supreme authority to change God's laws and ordinances. I must repudiate that claim altogether, let it lead me where it will. With me, dear parents, the question is: Are the Scriptures, God's Word, the ultimate authority concerning all these matters, or can the law and ordinances of God be set aside, and a mere custom of a church and a civil law be accepted instead? I must stand on God's immutable law and Word. Can it be that the loose creeds, the indefinite utterances of men, are the result of all this tradition which man has caused to set aside God's plain Word? And it would seem, too, that these indefinite creeds have very little power over the lives of men who assert them. That is my observation. I have been keeping Sunday because I thought the fourth commandment was authority and that it was God's will, and I recognized his authority in the matter and that if we love Jesus Christ we will keep his commandments. Not to do as he commands is evidence to my mind that we do not love him.

"Thus I have given you briefly the utterances of these delegates that came to settle, but really unsettled, us in our faith and practice. Oh, I feel so unsettled and so uncertain now and I have no foundation for what I thought was God's Word. I know how you will feel, but look at these statements and see how conflicting they are, and also produce your Scripture to refute the Catholic or the Seventh Day Baptist or Adventist. 'To the law and the testimony,' not tradition or the assumptions of human beings. Don't tell me it makes no difference. Don't tell me the law was done away. Don't talk about convenience, for that settles nothing, but adds to guilt of disobedience. What did you give the Book of Martyrs for, if convenience settles such weighty matters? Did those men dying for the faith need to thus suffer, if it makes no difference whether we obey a plain command of God or not? Do not tell me that our 'great men' teach Sunday

observance. God is greater than all the greatest men. 'We ought to obey God rather than men.' You once said, as one proof, that 'everybody keeps Sunday.' Not quite everybody, but if that were true, it would not prove anything, except a universal apostasy. 'Broad is the way that leadeth to destruction, and many there be that go in thereat.' 'Narrow is the way which leadeth unto life, and few there be that find it.' Some speakers said that we ought to keep Sunday when the law of the land enforced it. That would have let Daniel out and he need not have prayed to God instead of Darius. Herod would not have shut Peter up with intent to kill him the next day if Peter had had that view.

"But I must close. Mr. Ellington may have something better than any and all of those speakers, but he promised that the Bible should be the ultimate word of authority and proof.

"I am well except for this new anxiety. Somehow I shall be glad of the coming vacation. Solomon says that he 'that increaseth knowledge increaseth sorrow,' and I think he is about right there. Had I remained in ignorance I would have been as light-hearted as a bird. But ignorance becomes a sin when light shines in, or can be obtained and we will not seek it.

"Pray for me, dear ones. Love to brother Harold.

"Affectionately,

"LORNA."

What would her dear parents now say? Baptism was a source of great trial to them, though they admitted it was one mode of administering the ordinance. But the Sabbath of the Bible and of the Christ was directly antagonistic to Sunday; and if Saturday is still the only true Sabbath of divine appointment, then to those who receive the knowledge of the truth, Sunday-keeping is a sin. That ignorance is winked at by the heavenly Father does not excuse the seeker after truth; and if they who remain in ignorance of the real Sabbath may seemingly be devout and conscientious in Sunday observance, they can not be after the honest study of God's Word reveals to them the error. Error then becomes a fearful sin. Some never see their error and some never want to see it if it is there. Others see it but are indifferent, and thus error leads to many and various sins.

(To be continued)

YOUNG PEOPLE'S WORK

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

Christ's Wishes

MABEL E. JORDAN.

*Christian Endeavor Topic for Sabbath Day,
May 13, 1916*

Daily Readings

Sunday—To follow Him (Matt. 4: 18-23).
Monday—To love Him (John 21: 15-17).
Tuesday—To witness for Him (Matt. 10: 32-33).
Wednesday—To love men (Gal. 5: 13).
Thursday—To shine (Matt. 5: 14-16).
Friday—To serve Him (John 12: 26).
Sabbath Day—What does Christ want us to do?
(John 15: 12-16). (Union meeting with the Juniors.)

BIBLE HINTS

If we love one another as Christ has loved us, it will be self-sacrificing love, love with no trace of selfishness (verse 12).

If doing what Christ commands makes us his friends, not doing them makes us his enemies (verse 14).

Fruit is "perishable freight," but the fruit we bear in accordance with Christ's will is fruit that abides (verse 16).

Petitions in Christ's name are petitions in his spirit, and of course God will grant such requests (verse 16).

SUGGESTIVE THOUGHTS

If you do not know what Christ wants you to do, you do not read the New Testament carefully and prayerfully, for it is all set forth clearly there.

If what we want to do conflicts with what Christ wants us to do, the sooner we change our wants the happier life we shall live.

What Christ wants us to do today can not be done tomorrow, for tomorrow he will have another task for us.

If we really love Christ we will be trying all the time to discover what he wants us to do.

Christ wants us to be enthusiastic, active Christians all the time.

We must each try to have Christ's mind in us.

TO THINK ABOUT

How can we learn what Christ wants us to do?

What are the rewards of doing Christ's will?

What can we do for the Juniors?

What does Christ want our example to be?

QUOTATIONS

Obedience is the key to every door.—*George Macdonald.*

Obedience decks the Christian most.—*Schiller.*

To be a Christian is to obey Christ, no matter how you feel.—*Henry Ward Beecher.*

Pray without ceasing. 1 Thess. 5: 17.

Watch ye therefore and pray always. Luke 21: 36.

Open thou mine eyes, that I may behold wondrous things out of thy law. Ps. 119: 18.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2: 15.

A Philippine Program

HAZEL ANDREWS

The Missionary Committee of the Boulder Christian Endeavor Society arranged a program on the Philippine Islands which was given at the regular afternoon meeting April 8. A very good audience of older people responded to the invitation of the committee.

Most of the work was done by Juniors from eight to twelve years of age. The stage was decorated with American flags and pictures of palm trees and Philippine life in general. The children cut palm trees and water buffaloes and Philippine houses and fighting cocks from white paper. They were given the paper and shears and pictures to look at and simply cut them without any preliminary drawing. They were pasted on strips of brown paper and made an effective decoration.

In the center of the stage was a large map of the islands, the ocean made of blue tissue paper and the islands of green. The largest island, Luzon, was about eighteen inches long.

First, a paper on education and progress in the Philippine Islands under the American régime was read by the leader.

This told especially of the sanitary measures which have been adopted in the islands and of the work the public schools are doing.

Next came the children's part. They first sang "The World's Children for Jesus," accompanied on the organ by Margaret Saunders, only twelve years old. Margaret, by the way, played for the rest of the singing, and her contribution for missions she earned by giving music lessons.

One of the older Juniors asked a number of questions about the Philippine Islands, such as

Who discovered our cousins?

What was the result of Magellan's discovery?

What would you see if you visited a Philippine village?

What can you tell of our cousin's religion?

These questions the younger Juniors answered.

One of the boys was dressed to represent a Filipino with bare legs, brown face, black hair and eyes, and a loose shirt and large cone-shaped hat (made of paper). He responded to the question, "What little boy is this?" by telling of his play, and his work and his education.

The one who told of the Spanish discovery placed a small paper boat in the "ocean" near the islands; the one who told of the American occupation put a little American flag on the islands. The one who told of the life in the Philippines placed paper models of Philippine houses and paper palm trees, and sprinkled rice and sugar on the islands, so that by the end of these speeches our islands looked quite like a gay little village.

At the end of the speeches a Bible bound with cords was put on the island of Luzon. Then one of the Juniors asked our Philippine boy, "Juan," if he knew the Lord's Prayer, the Twenty-third Psalm, the Ten Commandments, etc. To all of these Juan shook his head. He was a Catholic and although he worshipped the same God he had never had a Bible. Then the leader asked for a knife to cut the cords and open the Bible. She asked what the children would like Juan to read first in his new Bible. They suggested the Twenty-third Psalm, which Juan read.

The leader then explained that there were not enough missionaries to go around, that Seventh Day Baptists have no mission in the islands. She asked what the children could do to remedy this lack of missionaries. The answer was "Give!" The children marched around and deposited on the islands their offering which they had brought in little bags made of American flags. It was suggested that the grown people might care to help, and Juan passed a real Philippine basket. Altogether a little more than four dollars was contributed which is to go to Dr. Palmberg to furnish a bed in the new hospital. It takes just about four dollars gold to do this. The children have been working a long time to earn this money, and most of the contribution came from them.

The meeting was closed by a prayer for missions, and the benediction. The program was simple but helpful and interesting.

Most of the material for the above program was obtained from a very excellent little book called *Missionary Helps for Junior Leaders*, by Margaret Tyson Applegarth and Nellie Prescott, published by the Central Committee on United Study of Foreign Missions, West Bedford, Mass. Since the chairman of the Missionary Committee is also teacher in one of the younger classes in the Sabbath school, she had an opportunity of training the children without much extra practicing. Some of the material was made during the Sabbath-school hour after the lesson had been studied briefly. Any one desiring complete information as to the arrangement of this program may obtain it by writing to Hazel Andrews, Boulder, Colo.

Alfred University Glee Club at Berlin, New York

The people of Berlin had a rare treat in the concert given by the Glee Club of Alfred University, April 11, at the I. O. O. F. Hall. The well-filled building, and the deep interest and appreciation throughout the entire program, were indicative of the quality of the concert. Alfred may well be proud of her Glee Club. More—we are proud of our Seventh Day Baptist young people. Perhaps we, who are isolated from all churches of like faith, can

more keenly appreciate what this means. It is rare, indeed, when such a number of our young people come to us at one time, and what convincing testimony their very presence was to the value of Alfred University to us.

The program was, as was given in the *Rensselaer Courier*, "of a gilt edge, throughout." Did one feel the need of rising to the heights where good music leads? Professor Wingate led one there, and how music-lovers reveled in his solos! His rendering of that solo, "Sword of Ferrara," will not soon be forgotten. Were any smugly complacent with their attitude toward life? Mr. Robert Greene, in "The First Settler's Story," spoke so vividly, so completely to one, that the lesson went home like a piercing dart. Then his encores! They were guaranteed to cure blues! And before going further may I not mention here, that Alfred may well be proud of Mr. Greene's ability as a reader, and of Mr. Greene—the man.

The chorus work was splendid, as distinct and clean-cut as one voice; and the quartet,—people are still talking about "the perfect harmony," "quality of voice," "grade of selections," and so many other things as to set one's head in a whirl. It was a concert that would appeal to all for a return; and though the maple sugar season be at an end, and some of the young gentlemen obliged to cure sore throat with other means than "cuds," those "other means" will be supplied, so come again by all means. And perhaps a certain young man won't find the second trip to Berlin so trying—for has he not met, face to face, the man who was eager to see him, because he had "held him on his knee, rocked and cuddled, or chastised," as occasion demanded?

The Berlin Church will be happy in the future to welcome the Alfred University Glee Club to our little village, and our homes.

M. E. G.

April 19, 1916.

"The war lords have their faces turned toward the twilight, while believers are looking for the glories of the dawn."

In this hand-to-hand work there have come to my own soul the sweetest rewards of my ministry.—*Goodell*.

Religious Education at Alfred

The purpose, in the organization of this department, is to help young men and women prepare for the opportunity and need of religious and social-service leadership, in church and community.

If religion is what many millions believe it to be; if character and conduct are supreme things as reason and conscience teach; if the Bible is the greatest of all books on morals and religion, as millions think it is; if truest greatness and goodness come by the way of service; if trained and informed minds see deepest and farthest,—then religious education is well worth while. We need more Education in our Religion, and more Religion in our Education.

Schools, colleges, and universities, are giving increasingly extensive and thorough attention to the study of subjects relating to personality, the Bible, religion, and the ethics of individual and associated life. Alfred College has recently placed Religious Education in its list of thirteen major subjects; and, in its latest catalogue, announces a

DEPARTMENT OF RELIGIOUS EDUCATION

Alfred Theological Seminary offers twelve courses to college students, of which a minimum of sixteen hours may constitute a major in religious education. Students majoring in this department should elect as collateral work, physiology, educational psychology, child study, and public speaking.

The following are the twelve courses in which one who elects Religious Education as a major subject must take not less than sixteen hours.

- Life of Christ. 2 hours.
- Apostolic Age. 2 hours.
- History of the Church. 2 hours.
- Ethics of Jesus. 2 hours.
- Religious Teachings of Jesus. 2 hours.
- Rural Sociology. 2 hours.
- Religious Pedagogy. 2 hours.
- Teachings of the Christian Religion. 2 hours.
- Philosophy of Religion. 2 hours.
- Biblical Introduction. 2 hours.
- Religious Value of the Old Testament. 2 hours.
- Priestly Element in the Old Testament. 4 hours.

Correspondence Work

The attention of pastors, Sabbath-school teachers, other Christian workers, and all who may be interested, is called to the subjects taken by our regular theological students, and especially to those offered in the department of Religious Education to college students.

Correspondence students can cover very much the same ground as that covered by resident students, with the exception of class discussions and associated school life, for which there is no adequate substitute.

The work consists chiefly of prescribed reading. Credits can not be given, as a rule, to count toward graduation; but for fifteen or more *semester hours* of correspondence work, certificates will be given in which forty-five ordinary hours of assigned study will be recognized as one semester hour.

As far as practicable and necessary, books will be furnished by the Circulating Library of the Seminary.

Summer Session at Alfred University, Alfred, N. Y., July 10 to August 18, 1916

COURSES IN RELIGIOUS EDUCATION

These courses are open to students for the ministry; to ministers who have not had the opportunities of college or seminary; to ministers who would like to review any of the subjects in class discussions; to church workers of all denominations; and to any one interested in the study of religion, the Bible, and practical Christianity.

1. Philosophy of Religion. A study of the nature and value of religion and ethics in the light of reason.
2. The Religious Teachings of Jesus. A study of Jesus' view of God, man, the world, and their relations.
3. Religious Teachings of the Apostle Paul. A study of the great missionary's doctrine of God, man, sin, salvation, and the life eternal.
4. Doctrines of Christianity. A survey of the content of our Christian faith from the modern point of view.
5. Old Testament History. The origin, progress, and mission of the Hebrew religion.
6. New Testament History. The first century of the Christian Church.
7. The Social Teachings of the Bible.

Social institutions and social service in the light of the Christian Scriptures.

8. Christian Education. The Church as an educator in the realm of religion and morals.

Students may elect any four of the above courses.

No tuition fee for those taking only these courses.

One completing four courses would receive a credit of eight semester hours.

For further information address

DEAN A. E. MAIN,
Alfred, N. Y.

Lincoln at a Saloon Door

Some years ago at a Lincoln meeting among the old soldiers of a Michigan city one of the battle-worn veterans gave the following testimony:

"We have heard what Lincoln has done for all of us; I want to tell what he did for me. I was a private in one of the Western regiments that arrived first in Washington after the call for 75,000. We passed before crowds of cheering people, and then, after going into camp, were given leave to see the town.

"Like many other of our boys, the saloon or tavern was the first thing we hit. With my comrade I was just about to go into the door of one of these places, when a hand was laid upon my arm, and, looking up, there was President Lincoln from his great height above me, a mere lad, regarding me with those kindly eyes and pleasant smile.

"I almost dropped with surprise and bashfulness, but he held out his hand and as I took it he shook hands in a strong Western fashion and said: 'I don't like to see our uniform going into those places.' That was all he said. He turned immediately and walked away; and we passed on. We would not have gone into that tavern for all the wealth of Washington City.

"And this is what Abraham Lincoln did then and there for me. He fixed me so that whenever I go near a saloon and in any way think of entering, his words and face come back to me. That experience has been a means of salvation to my life. Today I hate the saloon, and have hated it ever since I heard those words from the great man."—*Exchange*.

CHILDREN'S PAGE

Remembering

Mollie Gray was six years old. She was such a wise little maiden that the other members of the family sometimes had to speak in riddles when the subject was one which they did not wish her to understand, and little did they imagine how often the riddle was solved in her small brain, though she gave no sign.

One day at school, when one of the older girls brought with her a visitor of four years—a tiny fairy, who speedily became the pet of the school—Mollie, who stood a little aloof from the others, heard one of the girls exclaim:

"Little darling! And does her mother put her to bed and leave her alone in the dark?"

"Indeed she does not," was the spirited answer. "She sits beside the bed, and holds her hand until she goes to sleep."

"What does she do that for?" asked a practical young miss of twelve.

"She says," replied the other girl with dignity, "that she is determined that her child shall always remember that she's had a mother."

Just here the bell rang, and the children—company and all—filed decorously into the schoolroom.

But Mollie's active little brain was busy. Never once had her mother sat beside her bed and held her hand until she went to sleep. After the nightly prayer and the good-night kiss, she had left her to go to sleep alone. Yes, and she had turned out the gas, so that Mollie was in the dark. Mollie had never minded it. Indeed, the darkness had been rather welcome than otherwise, but now—did that other mother love her child so much better than her mother loved her? "She is determined that her child shall always remember that she has had a mother," repeated Mollie to herself. Didn't her mother care whether she remembered it or not?

Mollie thought about it all the rest of the day, and, when bedtime had almost come, she said soberly to her mother:

"Mother, don't you want me to remember always that I've had a mother?"

"Are you likely to forget it?" asked her mother, amused.

"I shouldn't if you'd hold my hand till I go to sleep."

"What nonsense, Mollie!"

"But it isn't nonsense," persisted Mollie, seriously. "Marion Vane's mother does it every night. She doesn't want her to forget."

"That would be a pity," said Mrs. Gray with a tinge of sarcasm which did not escape Mollie's sharp ears.

"But, mother, if you only would, then I'd be sure to remember." The little face was very earnest, the eyes were pleading.

The mother hesitated. Then she said, smiling a little to herself:

"Well, deary, I should be dreadfully sorry to have you forget all about me, so we'll try it tonight. But there must be no talking,—the light must be out, and you must go to sleep as fast as you can."

Mollie promised, and they went upstairs. The process of undressing was not a long one, then Mollie knelt and said her prayer, and then the light went out, and mother seated herself beside the bed, and took the small hand in hers.

"O mother," said Mollie, "this is delicious."

"No talking!" was the quiet reply.

But Mollie fondled the hand and kissed it, until that, too, was forbidden.

"Go to sleep, Mollie, as fast as you can," said her mother.

Mollie tried, conscientiously, but sleep seemed to have forsaken her eyelids. They were wide open. "I can see you sitting there, mother, if it is dark," she said at length.

"Hush, Mollie."

Silence again, but a silence full of thoughts and fancies. Mollie was an uneasy little body, and twisted and turned many times before going to sleep. Usually this didn't matter, but tonight she couldn't bear to relinquish mother's dear hand, even for a second, so she lay quite still, and sleep seemed farther from her eyes as the minutes passed.

All at once came a rap at the door, and Cousin Sophy entered. Cousin Sophy often helped Mrs. Gray with her sewing.

"They told me you were here, so I came right up," said she. "May I light the gas? I've brought Mollie's dress. It's

all done but the trimming, and that won't take long."

She lighted the gas, brought the dress to the bed, and spread it out before Mollie's appreciative eyes. Then, noticing the clasped hands, she exclaimed:

"Is anything the matter, Aunt Augusta?"

"No, indeed, I'm only putting Mollie to bed."

"Putting her to bed," repeated Sophy. "Why, my little sister Margaret goes to sleep all by herself."

"So can I go to sleep all by myself," remarked Mollie, stung by the implied suggestion of inferiority.

"I want her always to remember that she's had a mother," said Mrs. Gray, demurely.

"Well," said she, "I'll leave the dress; you can easily put the trimming on this evening."

"I'd like to," replied Mrs. Gray, "but I shall have to sit here until Mollie goes to sleep, and she seems very wakeful tonight."

"Well, of all things!" Cousin Sophy didn't say any more. She laid the dress upon a convenient chair and left the room.

The gas was extinguished again. The hands were clasped as before, but every nerve in Mollie's little body was tingling. At last she could bear it no longer. She withdrew her hand.

"Mother," said she, "you may go downstairs now. I'm too big to be a baby. I have to have both hands for myself."

Mother stooped and kissed the little face. Then she stood up beside the bed.

"Mollie," said she, "are you sure that you'll always remember that you've had a mother?"

Mollie sat up very straight in the bed, and clasped her mother tight in her soft little arms. "I couldn't forget it, never," she cried. "Sit down here, just a minute, mother."

Mother sat down, and a shower of kisses fell on her cheeks, lips, eyes, and anywhere that a little girl could put them in the dark.

"I don't think you'll forget all about me," said Mrs. Gray, as soon as she could speak. "Come, darling, I must light the gas, and finish your dress. Perhaps I can finish it tonight."

Mollie looked thoughtful, watching her mother, as she carefully folded the little dress over her arm.

"How could a little girl forget, when her mother does so many things?" she asked, seriously.

"Good night, dear. I must go."

"Good night, mother. I couldn't help remembering you. I couldn't help it, could I?"

"I don't believe you could, Mollie."

"It would be too ridiculous, wouldn't it, mother?"

"It certainly would." Then they both laughed.—*Mary C. Bartlett, in Christian Register.*

Alfred Theological Seminary

An article with this same heading was begun months ago by writing what is substantially the paragraph following this one; but crowding tasks were allowed to cause a stop in the midst of a sentence. A few things ought to have been written long ago; but sometimes it is better to come late than not to come at all.

It is related of a certain father that, after having failed to persuade his boys not to go fishing on Sunday, he told them to remember that he was fond of good fish. My feelings concerning football are something like this principle. If our Alfred boys will play football then I want them to come out ahead. They did this last autumn in a splendid fashion. It is hardly to be expected that we played games absolutely perfect from an ethical point of view; but our boys are a clean lot of fellows, and they played clean games. They did this, too, in one case, in spite of having to contend with a bunch of rowdies. Why, even the representative of the Seminary did not feel altogether calm within.

Four things, at least, contributed toward the success of the Alfred team: (1) the boys had a first-rate coach; (2) they played well; (3) there was good team-work; (4) they had the enthusiastic support of students and citizens.

Now our coming ministry needs thorough coaching, that is, the best possible training; and this need was never greater than now. Great leaders like Dr. John R. Mott are looking for trained and efficient workers. Our Seventh Day Baptist churches are in need of prepared ministers. This coaching, training, or preparation, means, if it deserves the name, ability to teach helpfully, preach persuasively, and

lead wisely. The success of our ministry depends in part upon good team-work. It is not enough that our pastors be efficient individually; we greatly need group efficiency. This requires not only training, but acquaintance, mutual confidence, and warmth of personal friendship. And our students for the ministry, and our pastors, need cordial and liberal denominational and church support and sympathy. With these four conditions given, it is easy to believe that our denomination would soon enter upon a new period of numerical and spiritual growth.

In order that our Seminary might be still more efficient in its efforts to bring about these conditions some of us felt that there must be a few real and great changes in our teaching program. These changes consist largely in a no inconsiderable increase of our teaching and lecture force, not merely on paper, but actually and practically, as will appear. And this increase was impossible without a decrease in our regular Seminary faculty.

Rev. Walter L. Greene, professor of Church History and Religious Pedagogy, resigned, the resignation taking effect at the end of the first semester. He is pastor at Independence, N. Y., but remains connected with the Seminary as regular or permanent lecturer on Denominational History and Doctrine. This change makes it possible for us to obtain non-resident and able lecturers, as indicated below.

According to present arrangements the work of instruction will be carried on as follows:

1. By Dean Main as head of the departments of systematic theology; church history; homiletics, public speaking, and pastoral theology; and correspondence work.

And by Professor Whitford, professor of Biblical languages and literature in both the College and Seminary; and head of the department of religious education.

2. By the admission of theological students to classes in college in subjects for which the Seminary gives credit; such as ethics, history, psychology, philosophy, child study, principles of education, sociology, the Bible as literature, English, public speaking, and music.

3. By the Abram Herbert Lewis Lectureship.

Group A. A course of six scholarly lectures, at least once a year, upon some living

theme, prepared with reference to their probable publication, later, in book form; the lectures to be supplemented by prescribed reading, and a few round-table conferences under the leadership of the lecturer. By attendance upon these lectures and upon one or more of the courses in Group B the student may earn one credit.

Group B. Courses of familiar talks of varying length. Ministers and laymen will be invited to come and bring to students practical messages growing directly out of their own experience and observation.

FACULTY

REV. ARTHUR ELWIN MAIN, D. D., L. H. D., Dean, Plainfield Professor of Doctrinal Theology, and Nathan V. Hull Professor of Pastoral Theology

REV. WILLIAM CALVIN WHITFORD, D. D., Professor of Biblical Languages and Literature

The following members of the Faculty of Alfred College open courses to the students of the Seminary without cost to the students or to the Seminary (except in the case of music):

BOOTHE COLWELL DAVIS, LL. D., President, Professor of Ethics

PAUL EMERSON TITSWORTH, Ph. D., Professor of Modern Languages

JOHN NELSON NORWOOD, Ph. D., Professor of History and Political Science

RAY WINTHROP WINGATE, Professor of Vocal Music

FORD STILLMAN CLARKE, Ph. B., Professor of Philosophy and Education

GLENTWORTH M. WILLSON, Ph. B., Instructor in Philosophy and Education

LUCIA WEED, Instructor in Public Speaking

Non-resident Lecturers

REV. WALTER L. GREENE, B. D., Pastor of the Independence Church, Andover, New York

REV. CHARLES BEED CLARK, Ped. D., President of Salem College, Salem, West Virginia

Group A lecturer, 1916-17

PROF. ALFRED E. WHITFORD, M. A., President of the Sabbath School Board, Milton, Wisconsin

Group A lecturer, 1917-18

Taking the above in connection with the department of Religious Education, and the Summer Session at Alfred University, July 10—August 18, it is believed that not many

small seminaries can offer to students for the ministry and to other church-workers a more inviting program. And we believe that the school is worthy of the confidence, indorsement, and support of our people.

Of course, like Alfred, Milton, and Salem colleges, our Seminary needs, for its maintenance and growth, an increased endowment and larger contributions from individuals and churches.

And we wish some one would make it possible for us to send each of our regular students for the ministry to Yale, Union, or Chicago, for a quarter or a semester.

ARTHUR E. MAIN.

Alfred, N. Y.

Home News

MILTON JUNCTION, WIS.—The Christian Endeavor of the Seventh Day Baptist church enjoyed a social time in the church basement on the evening after the Sabbath. At that time a number took the Efficiency tests. Thirty-nine papers were written and thirty received a passing grade. Games and social intercourse were also enjoyed and refreshments of pop corn and candy were served.

The Brotherhood had charge of the morning services at the Seventh Day Baptist church on Sabbath morning in the absence of Pastor Jordan, who went to Walworth to assist in the ordination of deacons.

Twenty-three of the young people of the Seventh Day Baptist church drove to the county farm Sunday morning and conducted chapel for the inmates of the asylum.—*Journal-Telephone*.

MILTON, WIS.—Professor A. W. Kelley, an instructor in Milton College, who had been suffering for months with asthma and heart trouble, died Tuesday morning at 5 o'clock. The funeral takes place this afternoon. An obituary will appear soon.

Pastor Randolph was in Walworth on the Sabbath to assist in the ordination services of deacons in the Seventh Day Baptist church there. Rev. W. D. Burdick took charge of the services in the church here.—*Journal-Telephone*.

WALWORTH, WIS.—On April 15, Mr. G. R. Boss and Mr. H. I. Coon were ordained deacons of the Walworth Seventh

Day Baptist Church. Ministers present to assist in the ordination services were Rev. Lester C. Randolph, Rev. Henry N. Jordan, and Rev. Simeon H. Babcock.

A very interesting and impressive union service between the congregations of the Congregational and Seventh Day Baptist churches was held in the Seventh Day Baptist church on Sabbath eve, April 14, 1916. Rev. A. L. McClelland, pastor of the Congregational church, delivered a helpful address, which was followed by a prayer and conference meeting. At the close of this service the ordinance of baptism was administered to three candidates by Pastor Loofbourrow. One of the above united with the Congregational church and the other two with the Seventh Day Baptist church. It is a matter of great satisfaction that this brotherly spirit exists between the churches of the village and we trust more union services may be held.

The service for the ordination of deacons which was held the next day will be reported to the RECORDER readers by the secretary of the council.

C. B. L.

DAYTONA, FLA.—Daytona has just closed the most profitable season in its history. This is equally true for the whole peninsular portion of the State. Tourists seemed to get this year what they came for, namely, sunshine and warm climate, the weather having been almost perfect during the winter (except from the fruit and vegetable growers' standpoint), the rainfall having been only about one quarter of the usual amount.

We have had more visiting Seventh Day Baptists than ordinary, which has made our meetings more interesting. The coming of our evangelist, Rev. W. D. Burdick, was greatly appreciated and enjoyed by all. Those of us, however, who came in touch with Brother Burdick in the home life received the greater blessing. We have been wondering how it was that so small a man should leave such a big hole as he goes on to other fields. We believe that much good will come from his visit in the State—in fact, we are beginning to see results.

When present contracts made have been carried out, for the construction of good roads, our Seventh Day Baptists in this State will be able to get in closer touch

(Continued on page 576)

SABBATH SCHOOL

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

Bible Day Program

The Plainfield Sabbath School makes its hour more attractive by the use of special programs on special days. We give below a program for Bible Day. It was used by Plainfield on May 7, a year ago, and it will be timely for use by any of our schools this year.

How many of you are observing Bible Day? Tell us about your special occasions and the varied activities of your school.

BIBLE SCHOOL

- Piano Solo
- Singing: Sabbath—School
- Responsive Reading, led by the Superintendent:
John 5: 39; 1 Pet. 1: 24-25
- Pastor—2 Tim. 3: 14-17
- Teachers—John 7: 17; Ps. 119: 15-16
- Scholars—Ps. 119: 97-112
- Prayer—Pastor
- Lord's Prayer, chanted—School
- Primary Dismissed
- Paper: How We Got our Bible
- Bible Facts: Blackboard Drill—Superintendent
- Offering: Sabbath School Board
- Singing: O Word of God Incarnate—School
- Lesson Study
- Singing: Lamp of Our Feet—School
- Reports and Notices
- Singing: Break Thou the Bread of Life—School
- Benediction—Pastor
- Examination of Bibles, brought by the scholars

BIBLE FACTS

- | | |
|--|-------|
| | Books |
| Old Testament—5 Law, 12 History, 5 Poetry, | |
| 5 Maj. Pro., 12 Mi. Pro. | 39 |
| New Testament—4 Gospels, 1 History, 21 | |
| Letters, 1 Prophecy | 27 |
| | 66 |
- Longest—Psalm 119, 176 verses
 - Shortest—Psalm 117, 2 verses
 - 1,189 Chapters
 - Chapters alike—Isa. 37; 2 Kings 19
 - Longest Verse—Esther 8: 9
 - Shortest Verse—John 11: 35
 - 31,173 Verses
 - Middle Verse—Psalm 118: 8
 - 4 verses alike in one chapter—Ps. 107: 8, 15, 21, 31
 - Every verse ending alike—(26) Ps. 136
 - Bible has been translated into 450 different languages and dialects. (1911)
 - Article, "How we got our Bible," published in early June copy of the RECORDER, 1915.

Lesson VII.—May 13, 1916

PETER DELIVERED FROM PRISON.—Acts 12: 1-19
Golden Text.—"The angel of Jehovah encampeth round about them that fear him, and delivereth them." Psalm 34: 7.

DAILY READINGS

- Apr. 23—Acts 12: 1-10. Peter Delivered from Prison
 - Apr. 24—Acts 12: 11-19. Prayer and Deliverance
 - Apr. 25—Ps. 46. God our Refuge
 - Apr. 26—Ps. 121. The Safety of the Godly
 - Apr. 27—Ps. 97. God Delivers His Own
 - Apr. 28—2 Kings 6: 8-18. Elisha Delivered
 - Apr. 29—1 Kings 17: 1-7. Divine Care
- (For Lesson Notes, see *Helping Hand*)

There is Danger

(Miss Frances E. Willard recommended every young person to learn and speak these verses.)

Write it on the workhouse gate,
Write it on the schoolboy's slate,
Write it on the copy-book,
That the young may often look,
"Where there's drink there's danger."

Write it on the churchyard mound,
Where the rum-slain dead are found;
Write it on the gallows high,
Write for all the passers-by,
"Where there's drink there's danger."

Write it on the nation's laws,
Blotting out the license clause;
Write on each ballot white,
So it can be read aright,
"Where there's drink there's danger."

Write it on our ships that sail,
Borne along by storm and gale;
Write it large in letters plain,
Over every land and main,
"Where there's drink there's danger."

Write it over every gate,
On the church and walls of state,
In the heart of every band,
On the laws of every land,
"Where there's drink there's danger."

Peace, Perfect Peace

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.
Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, that is rest.
Peace, perfect peace, with sorrows surging round?
On Jesus' bosom, naught but calm is found.
Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe and they.
Peace, perfect peace, our future all unknown?
Jesus we know, and he is on the throne.
Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.
It is enough: earth's struggles soon shall cease,
And Jesus call us to heaven's perfect peace.
—Edward H. Bickersteth.

MARRIAGES

SCHAIBLE-DAVIS.—Mr. J. Harold Schaible and Miss Ethel R. Davis were united in marriage at the home of the bride's parents, Mr. and Mrs. W. W. Davis, Shiloh, N. J., on March 16, 1916, by Rev. Erlo E. Sutton, assisted by Rev. Jesse E. Hutchins.

NORTH-ERNST.—At the home of the bride's parents, Mr. and Mrs. Henry Ernst, in Dodge Center, Minn., April 12, 1916, by Rev. Eugene H. Socwell, Mr. Ray C. North, of New Auburn, Wis., and Miss Emma M. Ernst, of Dodge Center, Minn.

STARKEY-RICHARDS.—At the home of the bride on Buckeye Run, April 15, 1916, by Rev. Ahva J. C. Bond, Mr. Glenn B. Starkey and Miss Sylvia Richards.

DEATHS

SPENCER.—At Little Genesee, N. Y., March 8, 1916, Charles Packer Spencer, youngest son of Job and Welthe E. Spencer, aged 63 years, 7 months, and 20 days.

HERITAGE.—Ambrosia Coon, daughter of DeWitt and Eliza Coon, was born in Brookfield, N. Y., April 4, 1852, and died in Milton, Wis., April 22, 1916.

Of the five children in that family, there are left only her half-brother, Dr. Edwin Coon, DeRuyter, N. Y., and her half-sister, Jurantha, Mrs. Estee Burch, Leonardsville, N. Y. When left to provide for herself and two-year-old daughter, she took up the occupation of nursing. Most of her life was passed at Brookfield until she was married, March 15, 1905, to Clarkson Heritage, and since then she has made her home in Milton.

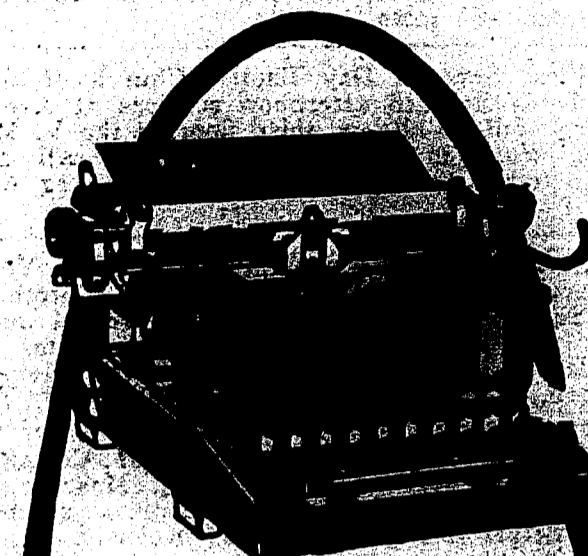
She was baptized when a girl and joined the Brookfield Church. For the last eleven years she has been in the fellowship of the Milton Seventh Day Baptist Church. She was a regular attendant at the prayer meeting as long as health permitted and since then she has been a loyal member of the Sabbath-school Home Department. The Word of God and prayer were a great comfort and stay to her. She has always sought the association of those who were high-minded, pure and unselfish.

Besides her husband, brother and sister, she leaves four grandchildren, the children of her only daughter by a former marriage, Mrs. Lucius Burdick, of Leonardsville. Since the death of this mother, five years ago, one of the children Relda, has been with her grandparents.

During the fifteen months of illness she has suffered much but with great patience and unselfishness. She has always wanted to know what her duty was, that she might do it.

A very simple service in accordance with her

wish was held at the home Tuesday afternoon. Pastor Randolph's text was Revelation 5: 11-12. The eulogy was not for her but for the faith which was in her heart, for the Savior in whom she trusted. "Precious in the sight of the Lord is the death of his saints." L. C. R.



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Send me a Remington Junior Typewriter, price \$50, on free examination. It is understood that I may return the machine, if I choose, within ten days. If I decide to purchase it, I agree to pay for it in 10 monthly payments of \$5 each.

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.

On the day of Pentecost Peter was not preaching in front of the people and wondering whether they would like it. He was preaching to them.—*Morgan.*

An over-readiness to criticise or to depreciate a minister of Christ is proof of a lack of devotion to Christ.—*H. Clay Trumbull.*

The Sabbath Recorder

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

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Home News

(Continued from page 573)

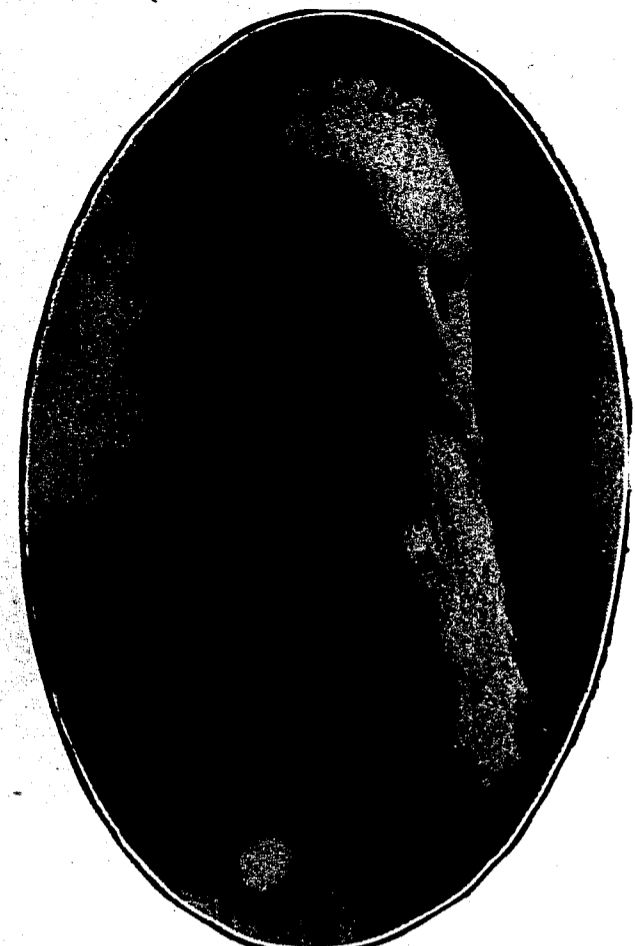
with each other. This road-building seems to have taken on the epidemic form in this section. Our county has contracts out for a million and a quarter dollars for the betterment of its roads, and the Daytona district is contributing four thousand dollars of this amount.

We hope to have, within a year, permanent hard-surfaced roads to Jacksonville and across the State. So let us hope and pray that the day is not far distant when we will have our evangelistic (auto) car, with ample capacity for a glee club, not only for the purpose of cheering up the L. S. K's but to carry the gospel unto the uttermost parts.

Apr. 23, 1916.

"Take the ten States of the Middle West known as the grain belt: Illinois, Iowa, Minnesota, Nebraska, Wisconsin, Missouri, Kansas, South Dakota, North Dakota, and Oklahoma. Four years ago these ten States owned 130,000 automobiles, the proportion of farm machines was perhaps one in ten. The number of motor cars in these ten States has quadrupled in the last three years, and more than doubled in the last two years, so that on January 1, 1915, by figures furnished by the various secretaries of state, the number of cars was 559,730. Of this immense total fully one half belong to farmers. The number in the ten States is increasing at the rate of 13,000 machines a month, 425 a day. The average value of these machines was \$980."—*Farm and Fireside.*

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

OUR country can never be properly prepared until all the saloons are closed. Drinking in an army and navy makes inefficiency. The day has come when only the efficient nations will survive.

In the last fifty years, the manhood of this country has been undermined by drink. We are headed the same way. We shall rot inside so long as the saloons continue their traffic. We shall not be any more fit to defend ourselves than was Rome.

A crisis has come in the world's history. We are the only great nation not yet immersed in war. Some day we are going to have war. We are not going to make it; it is going to be forced upon us. And we must be ready to meet it. We must be ready with something else beside ships, soldiers, guns. We must be ready with the right kind of men. We are not going to have those men if we as a nation continue our drinking. There is no half-way about it. It is abstinence or drink. When you consider efficiency, there is no such thing as temperate drinking.

The inefficiency due to drink in the living generation is multiplied many times over in loss for our coming offspring. Its continuance hastens general debauchery. That is why nations have perished and left only bleaching bones by the wayside. That is why, if we want to be prepared to face the most efficient of the world, no matter whether that nation be Asiatic or European, we must get down to business, eliminate the drink and give efficiency a chance.

And that is why a vital part of the movement for preparedness sweeping over this country today should be directed against the saloons.—Richard P. Hobson.

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