

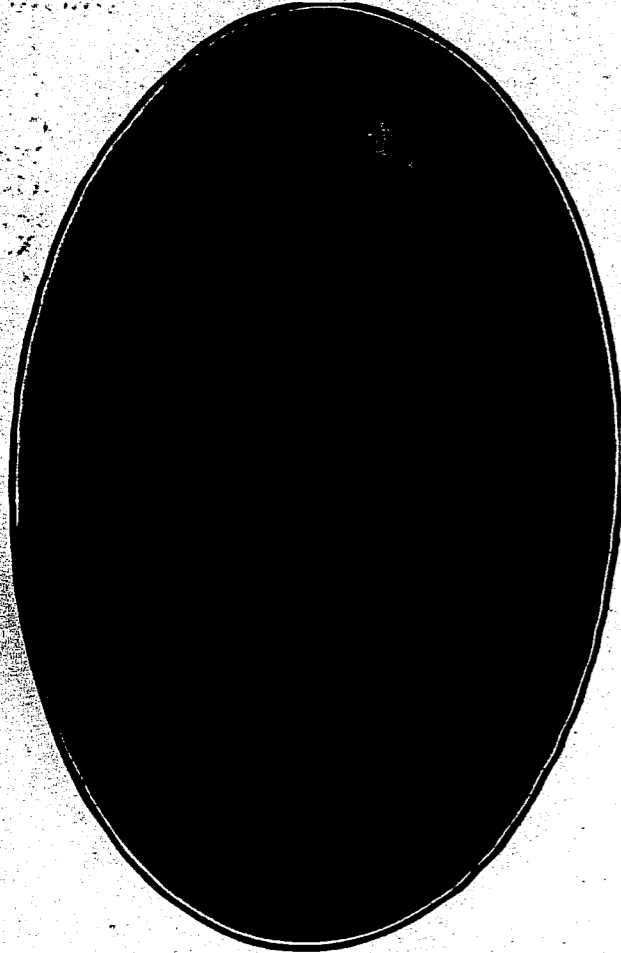
The Sabbath Recorder

It is less of a compliment to the age in which we live than many suppose, to say that it is a critical age. The critical faculty has its own value, and is not to be despised. It has done, and is doing, good service in correcting errors, reforming abuses, and demolishing superstitions. But it is a very small part of a man after all. A great critic may be a very small man; and a critical age may be quite an inferior one. The constructive faculty is much nobler in itself, and immeasurably more valuable in its results, for the obvious reason that it is a much nobler and better thing to build up than to pull down. It is an easy thing to destroy; and there are always destroyers enough. It requires skill and labor to erect a building; any idle tramp can burn it down. God alone can form and paint a flower; any foolish child can pull it all to pieces.

—J. Monroe Gibson.

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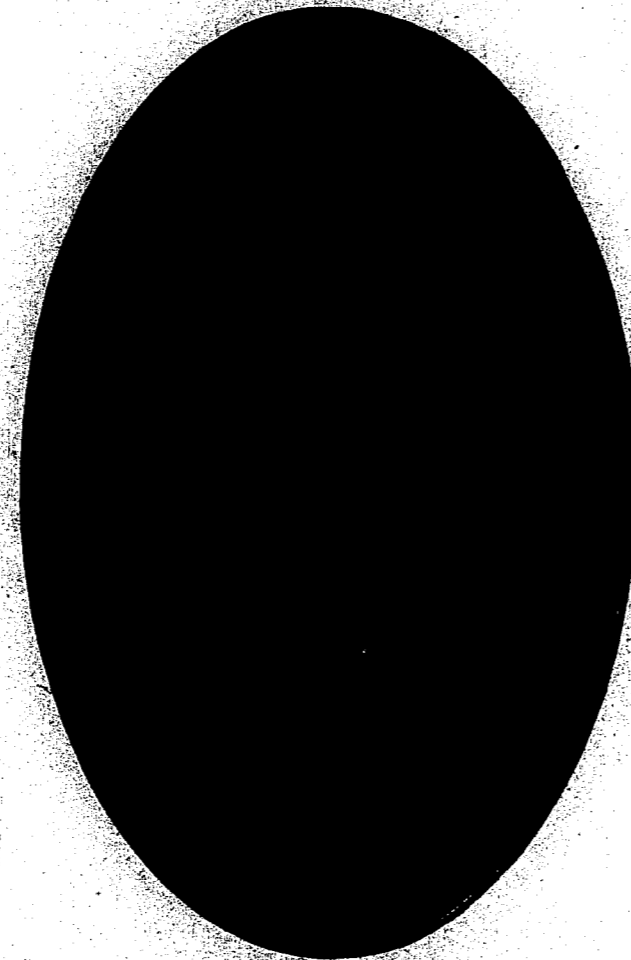


On Sabbath morning of Rally Day we are asked to make a **FREEWILL** offering to the Missionary Society to liquidate the debt of \$4000.00. Unless this matter is *talked up* and *worked up* and *prayed up* by somebody beforehand, the amount will be small that is thus contributed. "We are well able to overcome it." Let us all lift together, and the burden for each one will not be great.

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

May 27, 1916
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for Seventh Day Baptists

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The Sabbath Recorder

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

VOL. 80, NO. 21

PLAINFIELD, N. J., MAY 22, 1916

WHOLE NO. 3,716

Encouraging Signs Churches Responding

We are encouraged by the fact that so many churches and groups of lone Sabbath-keepers are still sending in orders for the Rally Day programs. Surely they will not forget that the last Sabbath in May is Sabbath Rally Day. Many are looking anxiously toward that day and hoping that our people will respond with creditable enthusiasm and show a real and practical interest in the cause we love.

After all the talk since Conference about our Forward Movement; after the pledges made for greater efficiency and deeper consecration; after so many signs of denominational loyalty among our young people, we can not believe that the churches will allow this Rally Day to pass without wiping out entirely the debt of their Missionary Board.

We are looking for our people to make good. We shall be greatly disappointed if they fail. Many times in the past have we found them true, when, in some serious emergency, we have appealed to them for help. Indeed, they never did fail to respond to our call when debts handicapped our boards, and we do not believe they will fail now. Let everybody look forward with faith and enthusiasm to May 27, and show that the word "efficiency" is no dead letter with us, and that the Forward Movement is a real thing.

Here is a cheering night letter from Brother F. B. Hunt, of Battle Creek, Mich., which reached the editor too late for last RECORDER.

"At our Sabbath service the Battle Creek Church raised by voluntary pledges one hundred and thirty dollars toward Missionary Board debt. This shows the spirit of our company, led by the pastor and our alert Finance Committee. We hope this will stimulate other churches to similar activity."

A like enthusiasm in all the churches and a correspondingly liberal response would much more than wipe out the debts of our boards. And the encouragement, the special uplift, the increased confidence

in one another, which such a rally would bring to the churches and boards alike, would be worth all our gifts of money.

The Forward Movement Is It a Reality or Only a Memory?

When the people returned from Conference last August, there was no doubt in any one's mind that, so far as the Conference itself was concerned, a great Forward Movement had been inaugurated. Delegates returned home determined to fire the churches, if possible, with the same enthusiasm they had witnessed at Milton. There a committee of five had drafted Forward Movement resolutions urging that we work for 500 conversions each year for three years, 500 additions to our Sabbath schools, 200 new Christian Endeavorers, 500 Comrades of the Quiet Hour, and additions to tithers and personal workers. A splendid plan was suggested for young and old, which if carried out would indeed be a Forward Movement worth while.

We are glad to know that some of our churches are making good, and hope all will do so. Let us each ask the question: Is the Forward Movement being fully realized in our church, or does it exist only as a pleasant memory of Conference days?

We have nearly three months yet in which to make the Forward Movement a reality in every church. Some have succeeded in doing their part well. If any church or society feels that it is falling short, there is time yet to make good. The Conference at Salem will be able to start off on the higher vantage ground gained last year at Milton, only as the plans there formulated are carried out in the churches, and spirit-filled delegates are sent to tell the story.

A Message From Rev. H. Eugene Davis

Those who witnessed the response of nearly forty young people at Conference to an appeal by Rev. H. Eugene Davis, asking them to make definite decisions for Christian work, will not soon forget that stirring scene. A card from Shanghai, China, brings the informa-

tion that Brother Davis, owing to the confusion of moving, has lost his list containing the addresses of those who made that pledge. He very much desires to secure the list again, and therefore requests all who went forward that night at Milton to send him name and address. Please write him at West Gate, Shanghai, China.

The "Gospel Herald" This little paper of 24 pages, besides the cover, published by Rev. T. L. M. Spencer, of Georgetown, British Guiana, South America, is a worthy representative of Seventh Day Baptists in that country. The number just at hand is devoted largely to the subject of baptism. It contains the new tract by Dr. Main, "A Study of Baptism," and a "Bible Reading on Baptism." "The Two Laws," "Grandeur and Perpetuity of the Decalogue," a column on Temperance, and other interesting articles are also found on its pages.

An excellent Christian spirit is apparent in all Brother Spencer's writings. His object seems to be to win, encourage and build up those to whom he writes. These same excellent characteristics are shown in the *Boodschapper* by Brother Velthuysen. These are the qualities that draw men to the truth and hold them to the Master's service. Seventh Day Baptists should rejoice that they have such consistent Christian leaders beyond the seas.

Dr. Josiah Strong The entire Christian world will lament the loss of Dr. Josiah Strong. On another page is given a brief account of his life by Rev. Frederick Lynch, which appeared in the *Christian Work and Evangelist* of last week. Dr. Strong was a man of wonderful influence in the modern Christian and sociological world. Many readers of the SABBATH RECORDER will remember the hold which his first book, "Our Country," had upon the public mind some thirty years ago. Read what Mr. Lynch says about the blessings that came from that one book, and you will want to read it again.

Dr. Strong was a most interesting member of the company sailing on the *Celtic* in 1902, and was one of those with whom the editor made the horseback trip through Palestine. Many regarded him as one of the most helpful and attractive of traveling

companions. Especially since that cruise has the editor been deeply interested in Dr. Strong's work. Many a member of that great company holds in memory scenes on shipboard and in Bible lands, in which Dr. Josiah Strong was the most attractive figure. He it was who gave instructive and helpful lectures on Egypt in the dining room of our ship. He it was whose opinion was sought on various archeological questions at almost every turn. In memory some will see him as he preached on Calvary just outside the Jerusalem gate; others will see him walking on the shores of the Dead Sea, or standing alone in thoughtful mood on the banks of the Jordan, facing the land of Moab and "Nebo's lonely mountain."

The world is poorer today because Dr. Strong has passed from earth. It has lost a most inspiring and helpful worker. Still his work goes on. The influences of such a man will never cease, and humanity stands on a higher plane, men have higher ideals, because Dr. Josiah Strong has lived and wrought.

Biederwolf and "Booze", The second sermon on the liquor traffic by Evangelist Biederwolf in the Plainfield Tabernacle is described by the daily papers as "the strongest arraignment against the saloon ever made in the United States or in any other country." It was listened to by more than 6,000 people, most of whom regard the sermon as one of the most logical, rational, eloquent and convincing addresses ever delivered in New Jersey.

After showing the swift and immediate blessings that would come to markets and stores and homes, and to the men who drink, if every dollar now used for rum were spent for meat and clothing and the comforts of life, Mr. Biederwolf arraigned the saloon as thief, infidel, and anarchist, hiding its wicked work behind screens and painted windows, and making a rendezvous for plotters against society and against the best government the world has known. "It cocks the ruffian's pistol and puts the rope into the hands of the mob. A whiskey-smelling assassin sent the bullet into Lincoln's brain. Whiskey nerved the arms that murdered Garfield and McKinley, and a bartender fired the bullet into the breast of Theodore

Roosevelt. The saloon is the anarchist of the world. Its flag is a dirty red rag, crimsoned with the blood of martyred mothers and wives and children. Down with the infernal saloon! Down with the liquor traffic! Down with the dirty flag! If you want a flag I've got it for you. Here is your flag."

At this point the speaker held up the Stars and Stripes, and immediately his voice was drowned by tremendous applause. When it again became quiet he displayed a red flag, and, with most scathing words against all it represented, he tore it in two, flung it to the floor, stamped and spat upon it. Then with a single stroke he unfurled a large silken American flag saying, "Here is the flag for you and me!" The effect was magical. People sprang to their feet and for several minutes their cheers drowned the speaker's voice. When he could go on, he assured them that he was in the fight to stay until there is no open licensed saloon anywhere beneath Old Glory's stainless stars.

On another page we give one of Mr. Biederwolf's illustrations, comparing the liquor traffic with other kinds of business.

Sabbath Keepers In Ceylon

Now and then an interesting letter comes to the Tract Board or to the editor from Christian workers in the island of Ceylon who are Sabbath-keepers and much interested in our Sabbath literature. Some time ago we mentioned Rev. N. Easaw John, an evangelist of twenty years' experience, who keeps the Sabbath, uses Seventh Day Baptist tracts, and enjoys the SABBATH RECORDER. He has now gone to India. He is an independent worker, preaching the gospel wherever a door opens.

Another worker anxious for our literature is Mr. E. W. Perera, Madampe, N. W. P., Ceylon. He writes Secretary Shaw for a quantity of Sabbath tracts, which will be sent him. He also speaks of a third evangelist, who, being almost persuaded on the Sabbath question, came to him for help on some of Paul's writings.

Mr. Perera writes: "I am much pleased to tell you that at present the Seventh Day Baptist Denomination is known in many parts of the island, although there is no headquarters for it. It was men-

tioned in a native paper—unsectarian—the editor of which declined to publish an article against the Sabbath Day because, as he said, 'There is a Seventh Day Baptist Denomination.' You see now what effect is produced by Sabbath tracts."

Mr. Perera says he is in great need of Sabbath literature "in big quantities." He does not wish to "make the Tract Board spend too much," and expresses the hope that a "willing heart" may be found somewhere to meet the expense of sending literature to Ceylon, including books for lending purposes, etc. In closing he wishes our Forward Movement great success in winning souls for Christ.

We Are "Not Religious" A Japanese of rank, So Says a Japanese visiting New York, after having been welcomed by the officials and escorted through the city to see the sights, said on departing: "You have treated me with great kindness. You have shown me your high buildings, your clubs, your banks, your Stock Exchange, your gorgeous hotels, your lovely parks, the homes of your millionaires. But when you come to Japan I shall take you first to look upon our temples and altars. I see clearly that the Americans are not a religious people."

This is indeed a sad arraignment of our people. And it is all the more so because it is so true. We call the Japanese pagan, but they put Americans to shame in that they place their temples and their altars first. They revere their gods, and try to make religion the main thing in their daily lives. Christ, who wept over Jerusalem and foresaw her downfall because she rejected him, must grieve even more than he did on that occasion when in these days he sees the most enlightened of the nations placing worldly things first and ignoring the spiritual; when pleasure-seeking multitudes from all the land are filling our cities; when the churches are being crowded out; and when the Ten Commandments have as little force as in ancient Rome or Athens! It should cause Americans to stop and think when an educated pagan, after seeing all our signs of wealth, after noting the gaiety of our club life, the city's shallow, hard and loose living, with Christ denied rather than deified, leaves this country fully convinced in his own mind that "Americans are not a religious

people." The Japanese thinks of his temples first. What a blessing would come to America if its people, instead of placing religion last or rejecting it altogether, would think of the church and her altars, giving them the first place in their hearts.

"Talked Up, Worked Up Fearing our readers Prayed Up Beforehand" may not see what Secretary Edwin Shaw says in the advertisement on the back cover of the RECORDER regarding the Rally Day free-will offering for the Missionary Society's debt, we have quoted some of his words in the heading of this article. Friends, are you talking it up, working it up, praying it up? If not, please get right at it now. The time is too short to allow a single day to go unimproved.

Another Victim of the Rum Fiend

A BEREAVED MOTHER

Corinne Langworthy Evans was murdered at Buffalo, April 24. Her death added one more name to the list of victims due to the curse of our nation. She was born at Maine Settlement, N. Y., March 29, 1890, and was the first and only daughter of Fred and Georgia Langworthy. She was an unusually bright child and was graduated from the Portville High School in 1906, the youngest member of her class, and from the Olean training class for teachers in 1908.

She was married to Harry E. Evans, of Binghamton, on May 7, 1908, and taught two years after marriage: one term at Ischua, N. Y., and the rest of the time just out of Binghamton. The young couple were very happy sometimes, but at other times very despondent. Mr. Evans was an unusually bright, hardworking man but from boyhood had been addicted to cigarettes and drink. Just when things seemed brightest the old curse would hold sway and a good position would be lost, with weeks following of repentance, good promises—even pledge-signing—and looking for another place to earn their daily bread.

This story was oft repeated in the last eight years. Life has indeed been hard for the woman who, as a child, was brought up in a home of prayer and protected and educated for a better fate. They bought

a small lot at Maine Settlement three years ago and by putting a mortgage upon the property were enabled to build a very pretty, cozy little home. But even there trouble followed. Her father on several occasions helped bridge over the trouble and get the husband upon his feet again. The home was at last given up, and Corinne pleaded with him to go far away from all their old friends or associates. They however settled in Olean. In March he went to Niagara Falls and obtained a fine position in blue print work for the Headlight people and came back several times to see about their moving there. All that her people know is that she went away happy, and her last words at home when parting were that she was sure Harry was going to make good now. They have been told that he was drunk the night he met her at Buffalo, and that he locked her in a room in the hotel at Niagara Falls and she went down the fire escape and fled. She told that he threatened her life. A letter he wrote her went through the Niagara Falls and Buffalo postoffices and, unclaimed, was sent to her father at Portville after her death. In it he begs and pleads for her forgiveness in a manner showing there had been much to forgive. Two children are left, a girl who will be six in August and another who had just passed her fourth birthday. After cutting her throat he cut his own in an attempt at suicide but still lives in the Buffalo emergency hospital.

When in Buffalo, Mr. Langworthy went to see him. He is incoherent in speech most of the time and there is not much sense to what he says. He insists he had to do it and must himself be punished to save them both from eternal punishment.

Why must such things be? If he lives, and the surgeon says he will, the end is not yet for all concerned. How long are we as a people going to stand for such tragedies as this? How many of us as Christians are doing *all* in our power to overcome this evil? Much is being said of preparedness these days. Drink destroys not only the brain cells but the bodily tissues as well and unfits both men and women for their best performance of any duties. Should not our first efforts toward preparedness be to abolish the curse of liquor? Is a drunken officer a fit person to be trusted with the lives of our

young men or the homes of innocent women and children? Two laws, if made and enforced, would do much toward totally smashing the serpent's head. First, make all licensed towns or cities pay all the costs of all the crimes due to drink, which are committed within their borders or are caused by drink obtained within their borders. Second, make every man who sold the drink to the man who committed the crime pay the penalty of that crime, whatsoever it may be—life, fine, or imprisonment.

If we prepare with God's weapons—and this is the only rational preparedness—by building up a strong Christian nation, a total abstinence nation, a nation of able-bodied, clear-brained men and women, why with all our Yankee wit and ingenuity need we fear the enemy from without? "If God be *for us*, who *can* be against us?" He is abundantly able to show to clear, alert, studious minds ways and means of protection now undreamed of. What of Gideon and his little army? Then with all our might let us do what we know to be right.

The Mills Compared

From Biederwolf's second "Booze" Sermon

I don't know who originated this illustration, but everybody seems to be using it, and it teaches a mighty lesson. It's an imaginary conversation with some of the mills of the country. I walk up to a machine and say, "Hello, what kind of a mill are you?"

"I am a saw mill."

"What's your product?"

"Lumber."

"What's your raw material?"

"Logs."

"Is lumber worth more than logs?"

"Yes."

"Then you create value and you are a good industry and we will put our arms around you and make laws to protect you. What is your power?"

"Steam, water or electricity."

"All right; turn on the power and let us hear the music of your wheels."

"Hello! What kind of a mill are you?"

"I am a paper mill."

"What is your finished product?"

"Writing paper—fine linen paper."

"What is your raw material?"

"Old rags and straw."

"Linen writing paper worth more than straw?"

"Yes."

"Then you create value and you are a good industry, and we will make laws to protect you. What is your power?"

"Steam, water or electricity."

"All right; turn on your power and let us hear the machinery buzz."

"Hello! What kind of a mill are you?"

"I am a grist mill."

"What do you manufacture?"

"Flour and meal."

"What is your raw material?"

"Wheat and corn."

"Flour and meal worth more than wheat and corn?"

"Yes."

"Then you create value and we will put our arms around you and make laws to protect you as an honorable industry. What is your power?"

"Steam, water or electricity."

"All right, turn on the power; the noise of your wheels makes fine music."

"Hello, there! What kind of a mill are you?"

"I'm a gin mill."

"A gin mill? Well, I don't like the looks of you, and I don't like the way you smell, but what do you manufacture? What's your finished product?"

"Maudlin, blear-eyed, puking, drunken sots."

"And what's your raw material?"

"Boys, mothers' boys, the bright-eyed, promising youth of the land."

"My heavens! do a thing like that with my boy?"

"Yes, I've got to have about 200,000 of 'em a year."

And I turn to you, good people, and say: "Come on, let's furnish boys for this business," and you begin to cry: "Hold on, don't take that boy; he's mine." "Yes," but I say, "if this business is to run, it must have boys. Every fifth family must furnish one; if you don't furnish yours, then your neighbor's got to furnish two. Come on with your boy." But you say: "No, not mine; he's the joy of my heart and you must not ruin him." All right, but you ought to go farther and say: "Not my neighbor's boy, either."

And I say: "Gin mill, you've got no right to run; you're not a legitimate industry

and this hellish business must stop. What's your power?"

"The votes of the church members and professing Christians."

"What did you say?"

"I say the good people of this land give me license to run; the members of the church have got the power in their hands to do with me what they please, and the very day they say stop, my wheels will stand stock still and never turn again."

Look here, I say to you people that the very minute the churches of this great land come together, the members of the Protestant and Catholic churches alike, and say to the saloon: "You go back to hell, out of whose black pit you wriggled your slimy carcass," that minute will this damnable institution cease to curse the earth and crawl back to hell, where it belongs. And you know it.—*Plainfield Courier-News.*

Program for Central Association

BROOKFIELD, N. Y., JUNE 8-11, 1916

Thursday Morning

- 10.00 Devotional Exercises
10.15 Address of Welcome—Rev. W. L. Davis.
Response—Rev. A. G. Crofoot
11.00 Report of Program Committee
Appointment of Standing Committees
Report of Delegates to Sister Associations
Adjournment to 2.00 p. m.

Afternoon

- 2.00 Singing and Devotional Exercises
2.15 Business resumed
Reading of Church Letters
Messages from Sister Associations
3.00 Annual Sermon—Rev. A. Clyde Ehret

Evening

- 7.30 Song Service
7.45 Sermon, delivered by Delegate of Eastern Association—Rev. H. L. Polan

Friday Morning

- 9.30 Devotional Exercises
9.45 Business
10.45 Education Society's Hour
12.00 Adjournment

Afternoon

- 2.00 Devotional Exercises
2.15 Business
2.45 Tract Society's Hour, conducted by Rev. Theodore L. Gardiner
3.45 Temperance Hour, conducted by Rev. J. T. Davis, of Leonardsville

Sabbath Evening

- 7.30 Song and Devotional Service, conducted by Miss Ethlyn Davis, of Leonardsville
7.45 Sermon, delivered by Delegate from Northwestern Association—Rev. H. N.

Jordan followed by Conference Meeting, led by Dr. Sands Maxson, of Utica

Sabbath Morning

- 10.30 Sunrise Prayer Meeting
Sermon by Representative E. B. Saunders
Joint Collection for three Societies.

Afternoon

- 2.00 Sabbath School, conducted by the Superintendent of Brookfield School
3.00 Young People's Hour

Evening After Sabbath

- 7.30 Song and Devotional Service
7.45 Business
8.00 Sermon, delivered by Delegate from Western Association—Rev. W. L. Greene

Sunday Morning

- 9.00 Devotional Service
9.15 Unfinished Business
10.00 Missionary Hour, conducted by Missionary Representative
11.00 Sermon—Dr. A. E. Main, of Alfred

Afternoon

- 2.00 Sermon, delivered by Delegate from Southeastern Association—Rev. A. J. C. Bond
3.00 Sabbath School Board
4.00 Woman's Board

Evening

- 7.30 Devotional Service
8.00 Sermon—Rev. Theodore L. Gardiner, of Plainfield, N. J.
Farewell Handshake

Stephen Babcock Gone Home

As we are about to go to press, a message comes telling of the death of our aged brother, Stephen Babcock, which occurred this morning, May 19. Mrs. Babcock, too, is in a precarious condition, having been ill for several weeks. She will have the sympathy of all RECORDER readers.

Break off some one evil, seek to uproot some one sin, cut off some one self-indulgence, deny thyself some one vanity; do it as an offering to God, for the love of God, in hope once to see God; and some gleam of faith, and life, and love will stream down upon thy soul from the everlasting fount of love. Follow on, and thou shalt never lose that track of light.—*Edward B. Pusey.*

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.—*Proverbs 22: 1.*

SABBATH REFORM

The Weekly Cycle

ARTHUR L. MANOUS

The days of the week are given in the first pages of Holy Writ as follows:

1. "The first day."

Gen. 1: 5. "And the evening and the morning were the first day."

2. "The second day."

Gen. 1: 8. "And the evening and the morning were the second day."

3. "The third day."

Gen. 1: 13. "And the evening and the morning were the third day."

4. "The fourth day."

Gen. 1: 19. "And the evening and the morning were the fourth day."

5. "The fifth day."

Gen. 1: 23. "And the evening and the morning were the fifth day."

6. "The sixth day."

Gen. 1: 31. "And the evening and the morning were the sixth day."

7. "The seventh day."

Gen. 2: 1-3. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." See also Ex. 20: 8-11.

"WEEK" IN THE OLD TESTAMENT

The words "week" or "weeks" occur in the Old Testament in the following texts:

1. Gen. 29: 27. "Fulfil her week."

2. Gen. 29: 28. "And Jacob did so, and fulfilled her week."

3. Ex. 34: 22. "And thou shalt observe the feast of weeks."

4. Lev. 12: 5. "Then she shall be unclean two weeks."

5. Num. 28: 26. "After your weeks be out."

6. Deut. 16: 9. "Seven weeks shalt thou number unto thee."

7. Deut. 16: 9. "Began to number the seven weeks."

8. Deut. 16: 10. "And thou shalt keep the feast of weeks."

9. Deut. 16: 16. "And in the feast of weeks."

10. 2 Chron. 8: 13. "And in the feast of weeks."

11. Jer. 5: 24. "The appointed weeks of the harvest."

12. Dan. 9: 24. "Seventy weeks are determined."

13. Dan. 9: 25. "Unto the Messiah the Prince shall be seven weeks."

14. Dan. 9: 25. "And threescore and two weeks."

15. Dan. 9: 26. "After threescore and two weeks."

16. Dan. 9: 27. "With many for one week."

17. Dan. 9: 27. "And in the midst of the week."

18. Dan. 10: 2. "Was mourning three full weeks."

19. Dan. 10: 3. "Till three whole weeks were fulfilled."

Note.—The same Hebrew word that is here rendered "week," is also translated "seven" in the expression: "A feast of seven days." Ezek. 45: 21.

"WEEK" IN THE NEW TESTAMENT

The word "week" occurs in the New Testament as follows:

1. Matt. 28: 1. "The first day of the week."

2. Mark 16: 2. "The first day of the week."

3. Mark 16: 9. "The first day of the week."

4. Luke 18: 12. "I fast twice in the week."

5. Luke 24: 1. "The first day of the week."

6. John 20: 1. "The first day of the week."

7. John 20: 19. "The first day of the week."

8. Acts 20: 7. "The first day of the week."

9. 1 Cor. 16: 2. "The first day of the week."

To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—*Dean Farrar.*

Billy Sunday in Kansas City

REV. GEORGE M. COTTRELL

We went down to Kansas City Sunday morning and heard Billy Sunday. He is certainly stirring them up. How any one that has the love of God and the triumph of his cause at heart can fight against Billy is more than I can understand. Probably the saloon and dive-keepers are his greatest opponents. But some respectable people are often found allied with these. Some are so shocked at his slang that they are afraid of him. Some are so steeped in advanced thought that his literal Bible theology offends them. Doubtless most of the honest ones who criticize have never heard him. His language would sound pretty crude and rough perhaps in a church of saints, where no one ever sinned, where there were no unbelievers, none envious, jealous, dishonest, no backbiters, no booze-fighters, no adulterers, none staggering under a burden of guilt or sin; but in the great tabernacle are all sorts of humanity, and not an arrow is shot but what is bound to find its target, and open a wound that it may heal.

The Boston mayor refused permission for Sunday to come to Boston. He was coming up for one day to the university town of Lawrence, and some of the professors seemingly had a panic. I suppose they must have been the professors of English literature, grammar, and perhaps ethnical and modern theology. Students were allowed option as to whether they would hear him or not. Well, he came and went, and nobody hurt, and 3,000 friends were made for Sunday in the university.

The attendance for last Sunday, as reported, was 13,000 for the morning service, 13,000 for the afternoon, 20,000 crammed and jammed into the building in the evening, and 15,000 turned away; and this besides an enormous crowd at the ball game, and 60,000 at Swope Park. It was a hot day, and Mr. Sunday when preaching is a dynamo in action, and as a result he had to take off his coat in the middle of his sermon. In the afternoon and evening he took it off before he started, and looking at his wife tapped his collar, and at a nod of her head that came off too. Finally his shirt sleeves were rolled to his elbows, and then the perspiration dripped from the points of these when his arms were raised.

In the morning he preached on "Isms and Cults." He thought one of the biggest curses that ever came to America was the Congress of Religions, held in Chicago during the world's fair. There were Christians sitting in with men like the Hindoos, Shintoists, Parsees, Confucians, Mohammedans, followers of Zoroaster.

"We've got Eddyism which they label Christian Science. I have read it, everything they have printed, and this is what it says: 'There is no matter; matter is non-existent, an illusion of the mortal mind.' Then why eat? Why wear clothes? Why advertise your groceries and meat in the newspapers? No matter? The Bible says in the beginning God created the heavens and the earth. Science says man is immune from sin. The Bible says all have sinned and come short of the glory of God. Science says there is no death and no judgment. The Bible says it is appointed once to die, and after death the judgment. Science says Christ was not the divine Son of God any more than we are; yet at his baptism God spoke from heaven saying, 'This is my beloved Son, in whom I am well pleased.' Again, 'For God so loved the world that he gave his only begotten Son.' Science says the Virgin Mother Mary conceived an ideal of God and gave him the name of Jesus. Such an insult of God Almighty!"

A lady at my left leaned forward, and in quickened breath said, "That isn't so. He doesn't know what he is talking about." I rejoined, "I suspect he knows a great deal more about it than you do."

The last seat in the rear is as close as we got to the preacher. Near the close of the service, a couple of big, well-groomed men came in and stood at the rear, apparently enjoying what they saw and heard. At the close, one said: "Well, that is the first time I ever heard Sunday. That was worth ten dollars." "And you didn't hear much of it either," I said. "No, only about ten minutes." I suggested then that he try and be back in time for the collection at the next meeting.

Sunday evening he gave his famous sermon on "Nuts for Skeptics to Crack." Heaven and earth shall pass away, but my word shall not pass away. "When Tom Paine was about to publish his 'Age of Reason,' he sent the manuscript to Benjamin Franklin, who was then something

of a doubter. After reading it, Franklin returned the manuscript with this advice, 'Burn it. I would advise you never to attempt to unchain that tiger upon the people. If the world is so bad with religion, what would it be without it?' And this word of Franklin's gives an unanswerable argument to every form of opposition to Christianity.

"Many disbelieve because they say they can't understand." Then he showed how little we understand of even the most common things. "How many of you can tell how many legs a fly has? And who of you knows about their marvelously constructed feet? Can you explain why a black cow will eat green grass and give white milk? Then don't say you don't understand God's word. There are lots of things you don't understand. Don't forget that for a minute. You don't understand how two tiny nerves, the nerves of sight and hearing, which look just alike, will carry, one, sounds to the ear; the other, vision to the eye. Do you understand it? No. Do you believe it? You have to, or acknowledge that you are a fool. You don't need to pass God up because you haven't mind enough to comprehend. You would have to be God yourself to know as much as God knows. You believe lots of things that you don't understand. Then don't go to hell because you haven't sense enough to understand all there is in the Bible. I don't believe that this world came about by chemical force or the fortuitous concurrence of atoms. (Illustrated by a watch.) Where there is a design, there must be a designer. You say somebody made it. If I say that, way back in the ages, innumerable atoms by fortuitous concurrence danced into shape till they became a watch—if I should make a break like that on a platform behind a pulpit in some swell stone church, they might call me a philosopher, but I should call such a man a 'foolosopher.'

"There was a time when I believed in evolution, because I thought it an evidence of superior intelligence. I discarded that long ago because the fact has never been proved, and I defy you to show me where a lower form has ever been developed into a higher form. There is development of the species, sure. We have developed the hog, but it is still a hog. Burbank developed the potato, but he hasn't developed

it into a plum. You can develop the species, but you can't change one species to another. No matter how much you pay for a high grade hog and adorn him with ribbons, and a gold collar about his neck, he will squeal for slops just like a pig that's worth only 30 cents. You can teach a monkey all kinds of tricks, but he is the same old monk. Over in Egypt they have species of flowers that have been embalmed 4,000 years, and the same species grow there today without a petal or leaf added or lost; also animals embalmed 4,000 years, and the same species found there today without an iota's change. No; I am just as God made me. . . . Somebody says he doesn't believe the story of Jonah and the whale, because he thinks it a physical impossibility." Here he told the story of James Barkley, who was thrown overboard in the Mediterranean near Joppa, when the sailors were harpooning a whale. After a day and a night in cutting up the whale, they found the sailor in the whale's stomach, unconscious but alive. For several days he was delirious, but recovered his reason and explained his sensations in the whale's belly. "So you don't have to go back to Jonah for this kind of experience. If you would leave that man's wife alone, maybe you would believe it. If you would pay your debts, maybe you would believe it.

"As to the Greek science that loaded the world on the shoulders of an old geezer called Atlas—who ever saw old Atlas? Greek science? My! My!

"Who ever saw old Atlas holding up the world? And on what did he stand while he was doing it? And where did he eat and sleep while he was on the job?

"The old ship Zion goes cruising on her way, while from her masthead flies a banner bearing the inscription, 'In Hoc Signo Vincet.'

I stood one day beside a blacksmith's door, And heard the anvil ring, the vesper chime: And looking in, I saw upon the floor Old hammers worn out with beating years and years of time.

"How many anvils have you had?" said I, "To wear and batter all these hammers so?" "Just one," said he, then said with twinkling eye, "The anvil wears the hammers out, you know."

So, methought, the anvil of God's word— Of Jesus' sacrifice—has been beat upon and fought—

The noise of falling blows was heard—

The anvil is unharmed—the hammers are all gone.

"Julian, the apostle, was a hammer. Gone! Voltaire, d'Albert, hammers. Gone!

"In Germany, Goethe, Holbein, Strauss, Schliermacher—gone.

"In England, Bolingbroke, Mill, Hume, Hobbes, Darwin, Huxley and Spencer—the anvil remains; the hammer is gone.

"In America, Thomas Paine, Parker, Ingersoll—gone; the anvil remains.

"We are preaching Christianity of Jesus Christ. Constantine the Great saw it flashing in the skies and Imperial Rome became Christian."

"The scale up, from barbarism to civilization, is always builded on religion.

"Thanks be to God. He has touched our minds; he has strengthened our muscles. . . . Christianity has been received into our homes and they have been saved from being harems.

"The home is the most sacred institution on God's earth. Christianity helped to free 4,000,000 slaves from the lash of the taskmaster and the braying bloodhounds through the cane brakes and the swamps of the South.

"The cross was the greatest blessing the world has ever known. I am talking to you from experience. I know.

A PERSONAL EXPERIENCE

"Twenty-seven years ago, with the Holy Spirit for my guide, I entered this wonderful temple that we call Christianity.

"I entered through the portico of Genesis and walked down through the Old Testament's art gallery, where I saw Joseph, Jacob, Daniel, Moses, Isaiah, Solomon and David hanging on the wall; I entered the music room of the Psalms and the spirit of God struck the keyboard of my nature until it seemed to me that every reed and pipe in God's great organ of nature responded to the harp of David, the charm of King Solomon in his moods.

"I walked into the business house of Proverbs.

"I walked into the observatory and there saw photographs of various sizes, some pointing to far off stars; some to nearby events—all concentrated upon one great star which was to rise as an atonement for sin.

"Then I went into the audience room of

the King of Kings, and got a vision from four different points—from Matthew, Mark, Luke and John; I went into the correspondence room, and saw Peter, James, Paul and Jude, penning their epistles to the world; I went into the Acts of the Apostles and saw the Holy Spirit forming the Holy Church and then I walked into the throne room and saw a door at the foot of a tower, and going up I saw One standing there, fair as the morning—Jesus Christ, the Son of God, and I found this true, truest friend that man ever knew; when all were false I found You true.

"In teaching me the way to life it taught me the way to live it, taught me how to die."

Tuesday night they "hit the sawdust trail," as they call it, and 169 went forward. The first to go was a man from Kentucky, who came all the way to Kansas City to hear Sunday and get converted. He almost ran down the "sawdust trail," as Bunyan's pilgrim may have run. As if a great burden had rolled from his back, he bent low in his seat and with both hands covering his face wept. "I came here to get salvation," he said. "I have been serving the devil and I wanted to serve the Lord. I got here this morning. It seemed that a new feeling came over me as soon as I struck the town. I have been praying all day, and I heard Mr. Sunday this afternoon and tonight. Suddenly in the midst of the sermon tonight, it seemed that a great load rolled off me, and a great light came into my heart. I found what I came for. I am going to start for home in the morning, and I will go back a new man, bound for heaven instead of hell." The second man forward was from western Kansas; he was passing through the city and came there out of curiosity. Something in the sermon touched his heart, and he would send his wife a telegram that night telling her the good news. The third was a doctor of Kansas City, a man with a police record.

Wednesday night was College night, some 2,500 students there from schools in reach of Kansas City. Between 300 and 400 went forward. One lady student was impelled to go by Sunday's tragic illustration from a bottle of poison. Holding up a bottle he asked, "What are you? Strychnine. What can you do? Kill you. Oh no, I guess not. You look very inno-

cent and harmless." He made as if to take some of the powdery crystals, and suddenly began to tremble, staggered, and fell upon his face. Then he jumped to his feet, and said: "Give God a chance. All he wants is just a chance to show you what he can do. The gospel is the power of God unto salvation. Give it a chance. Just give it a chance."

We submit, in closing, some of his prayers, which are short, simple, direct, and come from his heart, and reach the heart of God.

"Lord, we've been in Kansas City a week now, and oh, the people we've met and the acquaintanceships we've renewed. Until a week ago, Lord, we'd forgotten the folks we knew when I used to play ball here on this very lot. But, Lord, that didn't make any difference. We have all become acquainted again. We've met thousands we never knew before. And we're happy with 'em all.

THANKS FOR CO-OPERATION

"We thank you, Lord, for their friendship, and we thank you for their enthusiasm and their kindness and their willingness to submit to our suggestions; we're glad they keep quiet while we talk; we thank the churches, we thank the choirs, the ministers; we thank those who work here daily and nightly; we thank the newspapers, and the rank and file of people we've come in contact with.

"Out of the saloons and the haunts of sin, out of the homes of wealth and out of the humble ones, men and women and little children from all walks of life and all conditions of life, Lord, have come here this last week to hear your word sent out to them.

"We've sent God's word ringing into the ears of thousands, Lord, and we hope it has rung into the ears of thousands with whom they'll come in contact.

TRIED TO TELL THE TRUTH

"Lord, we've tried to tell 'em what was the truth about you; we've tried to do what you'd have us do. And if we haven't done it, Lord, it wasn't because we didn't want to do it.

"Now, Jesus, do mighty things in Kansas City. May men and women awaken to a new acquaintance with you, and come into the kingdom. May there be tens of thousands of souls saved, and may there be tens of thousands to make a new profession of

faith. Let a cyclone of salvation sweep Kansas City like a tidal wave of redemption and let the winds pour down such blessings that thousands will be swept into the kingdom like doves to their windows.

"Thank you for the strength of body and strength of voice necessary to bring thy word to the people of Kansas City. Thank you people for being so quiet that we don't have to ruin our voice to tell you what we have to say. Forgive all our sins, Lord.

HE MEANT WELL, LORD

"Forgive us, Lord, if we have said anything here we should not have said. We meant well, Lord. We meant it all for thy glory. If we have gone too far we know you will say: 'Bill, you've let the zeal of your house eat you up.' You know, Lord, all about what's in my mind and that I mean to do the best I can.

"How many here tonight will say, 'Put my name in your prayer?' How many? Hold up your hands."

He opened his eyes and looked around. Hundreds of hands were up.

"Thank you. Lord bless them all, in the name of Jesus Christ, whom we never have seen, but in whom we believe. In Jesus' name. Amen. Good night."

* * * * *

"While no invitation yet has been given, we know, O Lord, that in their hearts there are hundreds who are ready to take a stand for Jesus Christ. And when the invitation is delivered, God, let the men and women of the church lead out and pledge their loyalty to Jesus Christ. Let them lead out here with their example and their influence as they do among their friends, as they do among their loved ones, as they do with their children, as they do with their parents.

"Come back, Christians! Come back, preachers! Come back, Sunday-school teachers! Come back, church officers! Come back, church members! and help us in this great revival! We thank thee, O Jesus. Amen.

* * * * *

"Well, Lord, thank you that salvation is full and free to all the world through Jesus Christ. Lord, we've been ungrateful. We didn't thank you for the fulness of all the blessings we have received. We've made many blunders, Lord, and we're all ashamed of them. We're

ashamed of all our mistakes, and our weaknesses, and our many sins.

"Lord, we're glad that we can find salvation through Jesus Christ. We're glad that we are no longer under the Mosaic law. We're glad that we don't have to rely on the blood of pigeons and sheep and oxen sacrificed on the altar to win salvation.

"LORD, LET THEM COME TONIGHT

"Jesus, you made atonement with your blood, once and for all. You suffered in our stead, in our place, for all our sins, and you are our security now. Thank you, Jesus, our Saviour!

"Lord, let scores of men and women come down here tonight. There are hundreds here tonight who would like to lead an upright, Christian life.

"Lord, we've been here a week. We don't know whether anybody has been converted or not. We have no way of telling, Lord. Hundreds have raised their hands to ask us to pray for them.

"Tonight, Lord, ask every man and woman who wishes to serve thee to come down here, and give me their hand. Who'll come?"

Topeka, Kan.,
April 13, 1916.

Troubled Hearts

C. H. WETHERBE

Such hearts may be found everywhere. There are multitudes of people, often suffering in heart from some kind of trouble, who manage to keep their real condition under cover. Many of them would like to have their friends know something of the nature of their sores and sorrows, and yet they hesitate to reveal the source and character of their trouble. It is certain that all troubled ones often feel the need of something which will comfort them. They need a healing balm. They want sympathy in the midst of their affliction. They want the oil of gladness in the hours of painful sorrow. I often think of such ones, and I frequently write articles which I think may minister solace to troubled and wounded hearts. I have had a good deal of profound trouble and sorrow, and hence I know how to sympathize with those who are likewise afflicted. I can fully appreciate a cheerful word from some one,

or any one. A brief and apt message on a postal card, coming from some one, near by or afar off, has helped me much; and by such a means I have tried to help others, although not so often as I should have done. I do not think that one is likely to go to an extreme in a matter of this kind. There is far less of this service done than there should be. Just a few kind and apt words, sent to some acquaintance when he or she seems to be in trouble, may be a most useful service. And if you have been helped in this way, respond to it by card or letter. Think of the fact that the Bible presents a large amount of matter for the special comfort of troubled ones. Notice how much Christ did to impart relief and hope to such hearts.

The Odd Sparrow

A story appeared in *Temple Bar* a while ago, of a little Spanish boy in Vigo who became a devout Christian.

He was asked by an Englishman what had been the influence under which he had acted. "It was all because of the odd sparrow," the boy replied. "I do not understand," said the Englishman. "What odd sparrow?" "Well, senor, it is this way," the boy said. "A gentleman gave me a Testament—the Book of the English mission—and I read in one Gospel that two sparrows were sold for a farthing, and again, in St. Luke (12: 6) I saw, 'Are not five sparrows sold for two farthings?' And I said to myself that Nuestro Senor Jesus-Cristo (our Lord Jesus Christ) knew well our custom of selling birds.

"As you know, sir, we trap birds, and get one chico for two, but for two chicos we throw in an extra sparrow. That extra sparrow is only a make weight, and of no account at all. Now I think to myself that I am so insignificant, so poor, and so small, that no one would think of counting me. I am like the fifth sparrow. And yet, oh! Marasilla Neustro Senor says, 'Not one is forgotten before God.' I have never heard anything like it, sir. No one but he would ever have thought of not forgetting me."—*Baptist Commonwealth*.

Those who bring sunshine into the lives of others, can not keep it from themselves.—*J. M. Barrie*.

MISSIONS

Tiny Prayer Lesson

Intercession releases money for the spread of the kingdom. An emergency arose in China. A gift of \$1,000 was imperatively needed. A cablegram was sent to the mission board stating that prayer was being made that the need might be met. The cablegram was on the secretary's desk when he reached his office. He gave himself to prayer over the cablegram, and then went about his work with quiet heart, expecting the money to be found.

In the afternoon a plainly clad old man entered the office, and wished to see the secretary. He asked if there was any special emergency that some money would meet. For answer the cablegram was put in his hands. As he read it his eyes filled with tears. He said that he and his wife had been deeply moved while engaged in family prayers that morning, and the conviction that they ought to be more generous had led him to call at the mission board office. Putting his hand into the inside pocket of a much worn overcoat, he drew out a roll of bills and handed it to the secretary. With a great light of joy on his face, the old man quietly withdrew. The bills were found to amount to exactly \$1,000.

Intercession in China, more intercession behind a secretary's desk, still more prayer in the quiet of the family, God putting thoughts into receptive minds and generous impulses into loyal hearts—and a great need was met by releasing money before the day closed.—*From Efficiency Points by Doughty*.

A Plea for Efficiency

DEAR DR. GARDINER:

I have been watching with interest the progress of the denomination along the Forward Movement line. It seems that every one is eager to see things accomplished for God and many put forth definite effort to that end, but much of our Christianity is so indefinite that it must pain the Master to watch our feeble efforts when we might claim his power and bring forth results for his kingdom.

There were many definite plans laid at the Conference at Milton. Many decisions were made. The denominational work for this year was well outlined. Are the plans being fulfilled?

At a meeting of the Shanghai Church held in February the Forward Movement plan was discussed, and it was voted that we make a special effort for the thirty-three who were probationers, and that we lead at least five to a definite decision for Christ this year. Five have become probationers since that meeting, and two of the thirty-three probationers have been baptized and have entered the church. There is an earnest spirit in both schools, and we are all praying and working that many will make decisions before the schools close for the vacation.

Last Sabbath morning at our English service, after listening to the reading of a sermon by S. D. Gordon on the subject, "Prayer Changes Things," we united in prayer for three things. A member of our church here is in trouble and unless God has full control in the life this soul is lost; we were of one mind that it is his will that she should be saved, and we prayed, are praying, and shall pray that his will shall be accomplished in this life. Two of the girls in the school are finding opposition in their homes which makes it very difficult for them to take the final step and acknowledge Christ in baptism and church membership. We are praying for steadfastness for the girls and an overpowering influence of the Spirit in these homes. Then our prayers were centered upon the denominational work which is languishing because of failure on the part of God's children to shoulder responsibility. If we all, as active members of the denomination, would decide that one dollar ought to go for others, the Missionary Board would not need at the present time more than four thousand dollars to pay for the work already done at home and in foreign lands. That is almost too much to expect now, so a few will have to do what all ought to help do.

The Tract Society also must use much time and energy discussing the lack of funds, when it ought to be able to be looking for new ways to proclaim God's Sabbath to the world. And we could make that possible if we would. Will we?

We hear so much these days about ef-

iciency. We had an efficient way pointed out by the Finance Board so that all the work planned could be accomplished and all bills paid. It has not worked because we are individually inefficient. Some have done all they ought toward the denominational work, others have done a little, but the great majority have not lifted at all. The question in my mind is, "Can we wipe out this evidence of our failure, and close the books for the year with a balance instead of unpaid notes? We can if we will. We must if we can. Shall we demonstrate before July first that the kingdom interests are ours? Those who were at the last Conference could do the whole thing if that were wise. There are many others in the denomination who are just as eager for His kingdom to come and who want to do their part, but have not been definite in doing it. There certainly are a thousand among us who could give five dollars to the Missionary Society and two and one half dollars to the Tract Society, and this with what the balance of the denomination would give without any definite plan would help us to do in one way what we perhaps ought to have done in a better way, but which it is evident to all has not been done. Shall all who love Christ and believe in the work of the denomination make this matter a subject of prayer during the coming days and then help answer the prayer? Mrs. Davis and I desire to be among the one thousand who believe this can and will be done.

Sincerely yours in His work,

H. EUGENE DAVIS.

West Gate, Shanghai, China,
April 21, 1916.

The *Baptist Commonwealth* says: "Among the Southern Baptists there are thirty-three volunteers now ready for the foreign mission field, for whose support the needed funds are not at hand. These young people challenge the other more than two and one half million Baptists in the South to furnish the money to support them and equip them, as they lay out their lives in the battle for spiritual conquest of the world under the banner of Jehovah of Hosts. They put their lives against the money of the denomination. In their own words, 'We put our lives against your money.' What will Southern Baptists have to say? We of the North, living, as

we do, in glass houses in very exposed positions, will hardly dare to throw any stones."

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

REV. HERMAN D. CLARKE

(Continued)

CHAPTER XVII

When the train reached Los Angeles, they were met by the committee and escorted in automobiles to the Convention Hall, given badges and assigned rooms in various parts of the city, to be entertained by arrangement of the various leagues. The Christian Endeavor societies offered to help entertain and so they had places for many of the delegates, exhibiting a fraternal spirit. Belonging to the Christian Endeavor Union of the city was the Endeavor society of the Seventh Day Baptist church. They furnished names of a few families that would entertain delegates. It happened that Lorna and Mary were assigned a home on Moneta Avenue. After dressing for the afternoon and first session, and having had dinner, they went to the Convention Hall. The names of the chosen delegates had been mostly sent in, the roll was quickly completed, and in due time committees were appointed. Lorna, whose pastor had sent word to a friend of his, prominent in the convention, received an important place on a committee and was given a badge accordingly. This brought her somewhat into prominence at once. Her musical abilities had also been heard of and she was given a place on the program for special music one day of the convention. Receiving notice of this she sent word to Mr. Ellington, who had given her his address while in the city, to accompany her with a violin for a solo and also in an instrumental duet. This again brought them together both for practice and a closer attachment. When he was not engaged to entertain and look after matters of his employer and she was not with the convention, they took rides here and there, and before the convention closed they were engaged, but not until it had been agreed that nothing on his part should stand in the way of her keeping the Sabbath if she made a full decision. But if they had not gone so far before she had

nearly decided, she would not have made the engagement. She told him that it was dangerous to be unequally yoked together religiously. As between Methodism and Presbyterianism she would not hesitate. But the Sabbath was a matter of greatest test and she could not, if she kept it, put her light under a bushel. In the midst of her happiness over this expected engagement she began to feel that it was a mistake and that perhaps she had been too hasty. Could she, if she failed to lead him to the Sabbath, go with him to a Presbyterian pastorate if he secured one, and help him to success while she was of different faith?

The more she thought of it the more she was troubled. He had said, "Why might not you keep two days?" to which she replied, "If the Sabbath must be kept on the day God blessed and sanctified, the commandment says work six days." "But," said he, "you will be working six days when you attend with me to the duties of the church I may possibly have."

"But I must tell people of this truth. I can not hide it or keep silent. It must be a great reform to help on these days and God must have a church and people to carry it on. O Montrose, can't you see it and obey God with me?"

"Then you have fully decided?" he said.

"I do not see, unless you have evidences I have not yet seen or heard—and these you are unable to give me—how I can do otherwise and feel that I am an obedient child of God."

Mr. Ellington still felt that, in time, he could convince her or get her to give up the matter of keeping "Saturday." So he said, "Well, we will arrange that in the course of time. Don't worry any more; let us have a great time on this trip. We want to create a sensation when we give our musical selections."

"I hardly feel that way about it. I want my talents to be used to honor and glorify God," said Lorna.

"Oh, well, as to that, we can, but it does no harm to get a little honor ourselves. Does not that increase our influence?"

"Perhaps so, but we must not seek worldly honors to the increase of pride and selfish ambition. If we ever have a pastorate, this gift must cheer the poor and sick and give pleasure to the unnoticed."

They had reached the corner of Moneta Avenue and Forty-second Street when they noticed a little church with its bulletin board announcing services at two o'clock Sabbath (Saturday) afternoon. "Everybody welcome."

"Montrose, let's attend that service tomorrow and see who they are and what they say," said Lorna.

Now that was just what Mr. Ellington wished she would not do. He had planned a special afternoon outing at the close of the convention session. He told her that he was sorry but at two o'clock he must be with his employer and that at three-thirty he had wanted to take her to a friend's house where a musicale was to be enjoyed. Wouldn't she go? "I heard my roommate say she wanted to attend such a service if there was one in the city, and we have agreed to look up one if possible," answered Lorna.

"Then we will meet at the evening session at Convention Hall," he said.

They had reached her room and bade each other good night. Entering her room she found her mate in tears.

"And are you in trouble also?" asked Lorna.

"Yes, Lorna, I never thought of this Sabbath question seriously before. I was so used to hearing father discuss all such matters, as I thought, just to have a discussion and 'worst them in the argument,' he would say, but your questions yesterday to Mr. Ellington and his apparent uneasiness but frankness in answering them have set me to thinking and I am troubled. Oh, I must look into this more seriously. Can't you help me?"

They at once went over the same ground that Lorna had gone over, only briefly, and then knelt and prayed together.

"Mary, I have found a church right down here on the corner that has Sabbath services in the afternoon, and we will attend. I want to see a people that keep the Seventh Day. I only really know one, Dr. Williams, and he is grand and good. But we will have to miss the afternoon session of our convention. And the committee I was on has been called to meet tomorrow at one-thirty. What will they think if I am not there?"

"Lorna, the feeling creeps over me that this is Sabbath evening. Shall we keep it as the Sabbath for the first time? Then,

if later we find we can prove Sunday the day to observe, we can give up this present conviction. As far as mother is concerned, it will not specially grieve her, only that she had planned great things for me in her church; but after hearing father say so much on the subject she has at last said she did not think it made much difference. But my greatest trial will be the giving up of a promised position after graduation, and then I will meet so much opposition from Mr. Gerald who has asked me to marry him after graduation next year. He is a lawyer and a Methodist also, but I know he will never look at this as we do now. That about breaks my heart. Oh, why have Christians mixed things up in this way? Who is to blame for all this division in the church of Jesus Christ?"

"Well, we may be able to find just where the responsibility rests, but present truth is what concerns me. Yes, I will begin, now, my first Sabbath-keeping. Let us ask God for all the light we need and to guide us and keep us in the love of the truth as we can find it." And Lorna and Mary knelt and prayed as they had never before prayed. Blessed peace came over them and they were happy in obedience.

"I feel," said Mary, "as though I had just been converted. I believe the Lord will lead and bless us and show us unmistakably his truth." And again they sang with new meaning and feeling:

"Jesus, I my cross have taken,
All to leave and follow thee."

The next morning they attended the session of the convention. Bishop McKean gave a great address on "The Relation of the League to a Better Sabbath (Sunday) Observance" and gave the usual texts for observing the day. He made a few remarks against the inroads of the "Advents." He also made reference to the little Seventh Day Baptist church in the city and to the foolishness of attempting to change the established order of things. He spoke of how God had blessed them these centuries in the observance of the Lord's Day, how their denomination had grown, and how the league now had a great mission to better the conditions in this country which of late had been rushing madly to Sunday desecration.

Mary and Lorna listened intently for some argument they had not already heard—one not already exploded; but there was

none. He reeled off the same old things said in behalf of the Sunday, taking for granted that they were not to be questioned.

Lorna notified the chairman of her committee that she would not be able to attend its meeting that day.

"Why not, Miss Selover? We shall greatly need you to plan a fine excursion a week from today to Pasadena and other points of interest."

"I have other engagements and am sorry if I disarrange any plans, but I think you will be well able to arrange whatever you may have in mind," replied Lorna.

"But you will look after some of the program on that excursion if we select you for it, will you not?"

"Pardon me, but it will be impossible for me to do that unless the Bishop can give us better reasons for keeping Sunday than he did this morning, and some Scriptural authority for ceasing to obey the fourth commandment. A week from today is another Sabbath of Christ and the apostles and I must follow their example. I can not go." Oh, what an effort to say this!

"I thought you were a delegate from the Plattville League and a leading member of the Methodist church there," he said in astonishment.

"I am, but probably they will not recognize me as such on my return. Since I came here, though long under conviction, I have accepted the Bible Sabbath commanded of God and kept by our Lord and all the early apostles and disciples. But this is no place and time to discuss that. Kindly excuse me now from the committee," said Lorna, and in greatest perplexity and astonishment he walked away to tell the president of the convention and the Bishop what he had just heard from Miss Selover. What could it all mean! They must see her as soon as possible and get that nonsense out of her. Where did she room? They looked it up on the list of delegates and chose three to visit her at the first opportunity.

Mary and Lorna went to dinner, then to their room, and at a quarter of two they met the lady of the house and told her they were going to attend the meeting at the Seventh Day Baptist church.

"Why," said she, "that is where my daughter attends. She is getting ready

now and will be so pleased to have you with her."

"Is your daughter a member of that church?" asked Mary.

"Well, not yet, but she expects to marry a young man that is, and she will go with him then."

"Misses Selover and Harns, this is my daughter Sue." And after the introduction they all went to the church.

"Our Sabbath school is at two o'clock and the preaching at three," said Miss Sue. "We have a fine minister and he is to speak today somewhat in reply to the Bishop's address of the morning, as it had been announced in the papers what the Bishop was to talk about and our pastor phoned over the 'parish' that he would give it attention, and the *Daily News* is going to print the sermon in Monday's edition. The editor is quite friendly to our pastor."

At the church Misses Lorna and Mary were introduced to the superintendent and pastor just before the opening of the school.

"You are delegates to the convention?" asked the superintendent.

"Yes," replied Lorna.

"Did I not hear it announced that you would sing in the special musical service next Tuesday?" he asked.

"Yes, that was the arrangement, but I fear the program will be changed now as far as I am concerned."

"And why so?"

"I am not here to advertise myself. I just came in to attend your services and learn what I could. In fact, to confess my Lord before men, I will say that this is my first Sabbath-keeping, as I commenced last evening, Miss Harns and I." And she blushed a trifle.

"God bless you and give you peace," said the pastor.

"He has already given peace and with it a coming cross to bear unless the Bishop and others can do better than they did this morning, and show us authority for Sunday observance," replied Miss Lorna.

"Miss Selover, I know you are a musician or you would not have been placed so conspicuously on the Tuesday's program. Will you give God praise today by singing for us at the service following the Sabbath school and just before I commence my sermon? Please do. It will so

help us and bring you, too, a blessing," said the pastor.

Lorna hesitated, but when Miss Mary urged her, she consented.

The Sabbath-school lesson was a special one delayed from the review, and arranged by the dean of the Sabbath-keepers' Theological Seminary. It was specially interesting to Lorna and Mary and much of it contained, to them, new views. The superintendent asked the secretary to give the visitors each a copy of the *Helping Hand* to take with them after meeting, also two recent tracts on the Sunday and Sabbath, and Sunday Legislation.

The preaching service began and just before the sermon the pastor announced that Miss Lorna Selover, delegate to the League Convention, a Sabbath-keeper, and engaged to sing next Tuesday at the convention, would this afternoon favor them with a solo. Modestly Lorna went to the desk and without accompaniment sang:

"In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trial lay me low,
For when Satan comes to tempt me, to the secret place I go, to the secret place I go."

It had been sung before in the church but never with such feeling. It was that day a part of her. Her soul was full of the thought, and the new experience lent aid. What a hush as she continued to the end and even after she had taken a seat with "Miss Sue." What an inspiration it was to the pastor. The Holy Spirit came to him and to his people. There were a few other strangers there attracted by the advertised notice in front of the church.

The pastor put his life into that sermon and briefly noticing all the important texts the Bishop had given showed the mistake and error the Bishop was committing. Then he told how we were under the régime of the Holy Spirit and the principle of love that made of us better Sabbath-keepers after the manner of Jesus' observance of it. "We keep the law not as mere legalists, not for mere salvation, but the 'love of Christ constraineth us' and we can not do better than to observe the only day designated in the law as the only consistent thing to do and to show our love by obedience, glad and cheerful. Neither Jesus nor his apostles gave any hint of any

abrogation of the Sabbath law or change of day for observance, but in teaching and observance he himself lifted it into the realm of life and away from mere Judaism. Jesus was indeed Lord of the Sabbath and showed himself such by a proper observance and example of the day his Father gave to mankind."

The pastor then gave a brief account of the introduction of the Sunday into the church, followed this with a short history of Sabbath observance all the way down to the present, described the mission of the Seventh Day Baptist Church and its co-operation with all good people in everything of a common interest, and closed with a fervent prayer for the true spirit of unity among all men.

Lorna received many expressions of appreciation for her song, and invitations to come again if in the city.

"I am so glad we attended that service," said Miss Mary. "I feel better already. We are not alone in the world in suffering and obedience. God will bring us out of trouble and make us yet helpful in his service." And they went to their room, first inviting Miss Sue to come up when convenient.

On Monday the music conductor said that he had been instructed to omit her part in the special musical service, but gave no reasons for it. But she well knew.

That afternoon Mr. Ellington called to see her and have a short practice.

"The conductor of the music told me this morning that he was instructed to leave me off the program," said Lorna.

"And for what reason?" asked Montrose.

"He gave none, but I can guess why," she replied. "Because I went to the service of the Seventh Day Baptist church and not to the committee meeting of our committee. You know what that is."

"And did you inform him you were to be absent?"

"Yes, and I had to tell him why. The Bishop's address convinced me more than ever that there is no Sabbath but the original one and I wanted to see the people that worship on that day here in the city. So I went. And I have kept the day for the first time. O Montrose, I have joy in obedience."

"Dear girl, I do not know what to say to you. I fear you have made a mistake and are still misled. I wish you had

waited awhile longer. But I yet feel sure you will see it as it really is, and then we will have great peace in unity. But I am amazed at the act of the convention managers. That is bigotry and intolerance. I'll see about that now." And he plainly showed his indignation.

"But you can't do anything about it, Montrose. You are not a delegate nor a Methodist."

"I do not care anything myself about being left off, but it is an insult to you and your league that sent you."

"But my league will justify the act when it knows why."

"Perhaps so. A Presbyterian convention would not do that."

"Perhaps not, but we may as well make the best of it and not notice it," said Lorna. "Let's go somewhere this evening."

"All right, and does Miss Harns want to go too?"

It was arranged and the three had a delightful evening with friends of Mr. Ellington.

(To be continued)

Husbands, be Kind Now

I have known a husband to neglect his wife in his pursuits of pleasure or business, and when finally she died he wrung his hands over her dead body, called her his "angel wife," said his heart was broken and home desolate, and climaxed the whole by having a very costly funeral and having built over the unconscious body the finest marble monument in the graveyard. She asked for love, and he gave her a stone. And I thought as I pondered over the whole scene that if some of the loving words he was pouring into the deaf ear had been uttered in life, and if some of the dollars he had spent on the coffin had been invested in a way to make life and body easier and less toil-worn, she would have been the happy-faced wife and mother of the home circle, instead of sleeping alone under the cedars and among the white monuments on the hillside.—*A Southern Paper.*

That was a judicious mother who said: "I obey my children for the first year of their lives, but ever after I expect them to obey me."—*Beecher.*

WOMAN'S WORK

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

The Silent

There is a sighing in the wood,
A murmur in the beating wave;
The heart has never understood
To tell in words the thoughts they gave.

Yet oft it feels an answering tone,
When wandering on the lonely shore;
And, could the lips its voice make known,
'Twould sound as does the ocean's roar.

And oft beneath the wind-swept pine
Some chord it struck the strain to swell;
Nor sounds nor language can define—
'Tis not for words or sounds to tell.

'Tis all unheard, that Silent Voice,
Whose going forth, unknown to all,
Bids bending reed and bird rejoice,
And fills with music Nature's hall.

And in the speechless human heart
It speaks, where'er man's feet have trod,
Beyond the lips' deceitful art,
To tell of Him, the unseen God.

—*Jones Very.*

Miss West Writes of Temperance Work in the Girls' School

Woman's Board,
Milton, Wis.

DEAR FRIENDS: Miss Burdick has written of Miss Paxson's visit to our school with its blessing, and of the subsequent trials. We have this last month had another visitor who has been a source of help to us. This winter our school with two other adjoining mission girls' schools, after the visit of Mrs. Goodrich, the National secretary, formed branches of the Chinese Christian Temperance Union. This spring the Chinese secretary, Miss Chen (or Zung), came south and was with us for a few days. She was recently graduated from the Woman's College of Peking and has ability and a winning personality. Perhaps you will be as interested as we were in a bit of her family history as we gathered it from her and her interpreter (for she speaks Mandarin and only speaks English with difficulty). I do not understand Mandarin nor does she our Shanghai dialect.

Her parents were both of the official class and her father was a wealthy official in Manchuria when she was born. I think it must have been about that time that one day while on the street he saw a foreign missionary selling Christian literature. As he hated missionaries he threw the pear he was eating at the foreigner. The latter was quick enough to thank him heartily for it, saying that his throat was very dry from much talking and the pear would quench his thirst. He continued that he could think of no other suitable reward for such kindness except to give him a copy of the Gospels. He explained about God and how one could pray to him, and told the Chinaman to use the Lord's Prayer if he himself did not know how to pray. Her father took the book home, read it secretly and liked it; but fearing to be found with it he hid it in a high corner of his bookshelves and did not look at it for fifteen years. About that time he was moving with his family and valuables by boat from one city to another when a robber boarded the boat and was about to break open his trunks. Then the official remembered the missionary's exhortation, and he prayed that if there was a God, he would save him from the robber. After he finished praying, the robber bade him farewell and departed taking nothing! Such a direct answer naturally led him to believe, and he became a most earnest Christian and an ardent worker.

At the time of the Boxer uprising he was in peril and had to flee. For two years his family did not know where he was. They lost everything and had to go to a country place where they had a bit of land which they could cultivate. They were reduced from wealth and many servants to a degree of poverty in which they had to do their own work both inside and outside in the fields. Miss Chen says those were difficult days for her mother.

Later foreign friends helped the children through school and the three still living are all in Christian work. The father died about two years ago. Her older brother never became a Christian and he ruined himself by his drink and other sins of living. The father also drank wine—a habit he seemed unable to give up—and thus brought on early death.

So you see she knows whereof she speaks when she talks on drinking, smok-

ing and gambling. She speaks with force and every one listens most attentively. One morning she spoke to both the Boys' and the Girls' schools and I have never seen them *all* listen more interestedly and eagerly to any one, and it was an address which, with the interpretation, lasted an hour and a half.

Do you remember that about two years ago the mother of our Miss Waung, who teaches in the boarding school, and of Mrs. Zung, who has the little girls' day school across the bridge, came into the church after many years of resisting all efforts to lead her to accept Christ? In the home there is also the old grandmother, seventy-five years old, who has been a faithful worshiper of idols. Until not long ago she made the paper money for burning on the graves. Last week we were all very much surprised when Miss Waung told us her grandmother would have come from their home in the neighboring village to write her name on the church book as probationer if it had not been for the political unrest.

When Miss Waung first talked with her about sin she was very angry, saying she had no sin, and now with tears in her eyes she acknowledges that she has sinned against God. She has since Chinese New Year been attending the services in the Door of Hope Chapel there. She seems to have been first deeply touched when a worker there in preaching told the story of one of their girls who, about to die of an incurable disease, called to her all those against whom she had sinned that she might confess her sins and be forgiven. The worker added, "You know you carry sins to heaven with you." That made a great impression on her.

I might mention that two weeks ago our older class of girls and I attended the National Christian Endeavor Convention at Hangchow. I think some one else is writing up the convention for the RECORDER so I will not say more.

You will be interested, I am sure, to know that three girls have become probationers and two of the former probationers have been baptized since Miss Burdick last wrote. Their prayer meetings continue once a week and Mr. Davis has been conducting a most helpful "workers' class" for all who have definitely decided for Christ. Many attend who have taken

no stand and we are hoping for results with the girls who have turned against their first acknowledgment of Christ as their Lord. The opposition in the homes continues and some seem to weaken when it comes to witnessing for him before their own people. We still greatly need your prayers.

Yours in His work,
ANNA WEST.

West Gate, Shanghai,
April 20, 1916.

Good News From Battle Creek, Mich.

Since the editorial in this RECORDER, containing the night letter from Brother Hunt, of Battle Creek, was written and put in type, the following letter has come to hand. Our readers will rejoice with the good friends of Battle Creek over the bright prospects there, and we know this message will strengthen the desire to see the debt paid.

DEAR EDITOR:

Doubtless you have some recollection of your visit to the Battle Creek Church about ten years ago, when you found there were only two or three families to greet you and appreciate the service which you conducted. It truly was a disappointing prospect. But could you now look upon the company as we gather in the large and pleasant chapel of the sanitarium, the contrast of the present picture with that of a decade ago would thrill you with delight.

It is true, our numbers are made up largely of those who have bidden farewell to other companies throughout the land.

We bear this in mind, and wish to encourage all churches whose loss has been our gain, by assuring them that these earnest ones who have united in forming this church have not dropped out of sight, nor been lost to the cause.

The present need of the Missionary Board has provided an opportunity for us to show that we are in the work, and to send greetings and good cheer to our brethren everywhere.

We want to see a grand rally with every shoulder to the wheel, and every purse string loose, to wipe out the debt as with a breath, and leave a large fund in the treasury besides.

This is why we have made an advance

move two weeks before the appointed time.

At our service Sabbath Day the pastor presented the matter, making a short, earnest appeal for the support of missionary work in all its phases, and particularly for the abolition of the debt of the board. The church officers then took the floor, and in a very few minutes pledges were secured amounting to \$130, lacking only four dollars of being twice the amount apportioned to us. Come on, brethren, everywhere, *you can do as well.* We hear that new and large fields are opening up for our people. Let us be ready financially, and with our Christian manhood and womanhood, to enter these fields and reap the harvest for the Master.

F. B. HUNT,
Treasurer.

Josiah Strong, Pioneer

A brave soul passed into rest when Dr. Josiah Strong died on April 27. He was one of the pioneers of the new order, and suffered all the triumphs and pains of the pioneer. He was not stoned as were prophets in ancient days, but he had to walk alone for a long time. He lived long enough to see the world catch up with him and this was his reward.

He was a pioneer in home missions. He did not originate the home missions movement, but his first book, "Our Country," gave them their greatest impulse. Few books have made so deep an impression upon American thinking and action. When it appeared nearly the whole book was reprinted in the daily press.

Mr. Spofford, former librarian-in-chief of Congress, called "Our Country" "one of the best books in the world." It was adopted by the Methodist Episcopal Church as one of the books in which candidates for the ministry were obliged to pass an examination for ordination. A Methodist preacher said to his congregation, "If you can own only three books, let them be the Bible, the Methodist Hymn Book and "Our Country." Soon after it was written the Right Hon. James Bryce said to the author, "I have read your book twice." D. L. Moody offered a prize to all of his boys at Mount Hermon who would read the book three times. Dr. Noble, pastor of the Park Congregational

Church, Chicago, had a library composed entirely of copies of "Our Country," which he kept in constant circulation. Rev. Dr. William Irwin, secretary of the Presbyterian Board of Home Missions, said that they circulated the book largely in their churches, and received as a direct result about \$50,000 the first season. He said that a very wealthy Presbyterian who was never known to give anything, was about sailing for Europe soon after the book appeared. Dr. Irwin presented him with a copy of "Our Country." He was gone some weeks, and immediately on his return sent a check for \$10,000 to the treasury of the society. "Since then," added Dr. Irwin, "to my certain knowledge he has contributed some \$200,000 to the work of the various Presbyterian missionary societies." Dr. Irwin added, "I have no doubt that it has put a million dollars into Christian work." Many different denominations have used the book in their home missionary work, and several have published the last chapter for special distribution. Some years ago, when the American Board of Commissioners for Foreign Missions was facing a deficit of \$30,000, the Misses Leitch asked permission to undertake raising the debt. They sent out 80,000 copies of the last chapter of "Our Country" and received, as a result, \$30,000.

He was a pioneer in the Americanization of the immigrant. When the influx of immigrants reached enormous proportions, the majority of people began to cry out for restrictive measures. Dr. Strong saw the value of the immigrant. He realized that the immigrant was "wealth," that he had fine and valuable contributions to make to American life. But he saw the danger to America of a great horde of men of alien ideals, of an ignorant and unchristianized crowd. So, instead of asking for restrictive laws, he pointed out the opportunity of America to educate and evangelize these brothers from Europe and to make good Americans of them. This refrain ran all through "Our Country" and "The New Era"—another book which was read by thousands—and did much to call into being the hundreds of attempts now being made to Americanize and Christianize the foreigner.

He was a pioneer in the new social gospel. He was evangelical to the core, but he also believed that the social order should

be Christianized as well as the individuals who compose it. He believed that industry, business, commerce, politics, and nations should be run on the same Christian principles as those upon which the Christian gentleman orders his life. He believed that co-operation could exist in business life as well as competition, and that it has a much more Christian principle. He believed that the spirit of brotherhood should be practised in the social order as well as in the family and church. He believed in the kingdom of God as a possible present earthly reality as well as a future heavenly certainty. He began preaching this social gospel, by book and voice, before most men had any faith in it. The germs of many of the recent platforms and utterances of the various Christian communions on industrial righteousness and social service can be found in his books. Twenty years ago, when the social service movement began to attract the attention of the churches, he organized the American Institute of Social Service to forward the movement, and created a library in New York for the use of ministers and social workers, which became known as the most complete collection in existence, and was widely used. In the summer of 1904 he was invited to England to aid in the organizing of the British Institute of Social Service, which organization was effected in London, July 8, under the presidency of the Earl of Meath. During 1909 and 1910 he visited South America for the purpose of arousing interest in the application of the gospel to social conditions. Organizations of institutes upon the American plan have also been formed in five European countries. Almost all of his later books, such as "The Twentieth Century City," "Religious Movements for Social Betterment," "Expansion," "The Next Great Awakening," "The Challenge of the City," and "The Times and Young Men," were devoted to this subject. At the time of his death he was engaged upon his *magnum opus*, a four-volume treatise called "Our World." Two of these volumes he had completed, namely, "Our World: The New World Life" and "Our World: The New World Religion." These volumes are both a survey and a prophecy, and the prophet and pioneer are as evident in them as in "Our Country" of thirty years ago.

He was a pioneer of Christian Unity. Thirty years before the Federal Council of Churches came into existence the Evangelical Alliance was organized in Great Britain, and when the American Branch was organized Dr. Strong became one of its leading spirits. For several years he was its secretary. It was one of the first great movements toward Christian Unity. The Federal Council of Churches, was, in a sense, its child, and Dr. Strong was one of those who was sponsor for its birth. When the great Ecumenical Missionary Congress was held in New York in 1900 Dr. Strong threw himself into it with heart and soul. Some of the finest passages in his books are pleas for a united Christendom.

Finally, he was a pioneer in the movement for world peace, for the substitution of Christian good will for jealousies and strife, of judicial methods for war, in the settlement of international disputes. Lake Mohonk knew him early in its existence, and his voice was heard in every peace conference in the land. He continually advocated a federation of the world based on the federation of States within the United States, and, in a way, prefigured the present movements toward a "The League of Nations" or "The League of Peace," of which we are hearing so much today. Here is a paragraph from "Our World: The New World Life": "The federation of the world is the less difficult, because we have before our eyes the accomplished fact of forty-eight commonwealths, several of which are each larger than Great Britain and Ireland, and twenty-two of which are each larger than England and Wales, federated into a nation which stretches across the continent and is as large as all Europe. Our Constitution, which Gladstone pronounced the most wonderful work ever struck off at a given time by the brain and purpose of man, solves the problem of great States and small, living together in perfect security, without treatises or jealousies, without armament or fear."—*Frederick Lynch in Christian Work and Evangelist.*

No man or woman of the humblest sort can really be strong, gentle, pure, and good without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 14, 1916, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Clarence W. Spicer, Edwin Shaw, J. Denison Spicer, William M. Stillman, Theodore L. Gardiner, Marcus L. Clawson, John B. Cottrell, Jesse G. Burdick, Raymond C. Burdick, Charles P. Titsworth, Irving A. Hunting, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

The Advisory Committee reported that the "Rally Day" program had been prepared and was ready for distribution. Also that on "Rally Day" special offerings will be made toward liquidating the debt of the Missionary Society.

The Supervisory Committee reported that under the authority given them at the last meeting, they had as yet only purchased favorably one font of matrices for the Publishing House.

The following report of the Joint Committee was presented.

The Joint Committee makes the following recommendations, growing out of consultations with the Joint Committee of the Board of Managers of the Seventh Day Baptist Missionary Society:

1. That we accept the offer of the Missionary Society to assume the full responsibility for the financial assistance given to the mission churches of Los Angeles and Long Beach, Cal. That we express our deep interest in that work, and that we take this action not from any disapproval of the work, but in the interest of a better adjustment of denominational lines of effort.

2. That for the sake of the Mill Yard Church, with its historical and financial interests, we make an appropriation of one hundred and fifty dollars for that work for the year beginning July 1, 1916.

3. That we make no special appropriation for the year beginning July 1, 1916, for the mission in Java, but that we put a standing notice in the SABBATH RECORDER that we will gladly welcome and forward quarterly all contributions for that work that are sent to us for that purpose.

4. That for the present we continue our joint support with the Missionary Society of the Hungarian Mission in Chicago and the Italian Mission in New Era.

Report adopted.

The Committee on Distribution of Literature presented the following report for March and April:

Tracts	
Number of pages distributed.....	32,860
Number of pages sent to	
Rev. George Seeley.....	111,200
	144,060

SABBATH RECORDER

Number of new subscriptions.....	28
Number of subscriptions discontinued....	17

Net gain	11
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The Committee on the *Pulpit* reported progress on a plan for publishing that periodical after July 1.

Voted that Corliss F. Randolph, A. L. Titsworth and C. W. Spicer be a committee on program for Tract Society hour at Conference.

A tentative general program received from President S. B. Bond was by vote referred to the above program committee.

Correspondence from J. A. Davidson expressed his thanks for the donation of the gospel tent, and stated it was his purpose to use it in gospel work in Canada this summer.

Correspondence from Marie Jansz relating to W. G. Vennokool's locating in Java was by vote referred to the Missionary Board.

Pursuant to correspondence from E. W. Perera, of Ceylon. The Corresponding Secretary was authorized to forward a supply of literature to him.

Other correspondence was received from various parties which called for no special action by the Board.

Voted that an edition of 5,000 "Bible Readings" and 10,000 "Pro and Con" be printed.

The committee on publishing in book form the story entitled "The Great Test," by H. D. Clarke, reported progress.

At the suggestion of President Randolph, who stated that the condition of ex-President Stephen Babcock had become very serious, and that Mrs. Babcock is also in a critical condition, Dr. Gardiner led us in a most fervent prayer on their behalf, and the Recording Secretary was requested to express anew to Mrs. Babcock our sympathy.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

CHILDREN'S PAGE

Burying the Hatchet

Rob, with a box in his arms and a spade over his shoulder, had slipped quietly around the house and into the garden. He hoped Dot would not discover him until her unfortunate chicken, which lay in the box covered with roses and clover blossoms, was safely buried.

The chicken, during its brief life, had not been a source of unmixed joy to any one but Dot; for it was a motherless chick that she had found and brought into the house, and, as soon as it was strong enough to run about, it followed her everywhere with its ceaseless "Chirp! chirp!" in a way that was very inconvenient. But, as Dot's pet, it was tolerated by everybody but the cat, who had one day ended its existence.

Dot had covered her favorite with tears and flowers; and Rob, at his mother's suggestion, had tried to spare the small maiden the grief of witnessing the burial. But the attempt was vain. For Dot caught him in the act.

"I'm glad you're making it in such a pretty place, Robby," she said. "I s'pose chicky was a good deal in the way. Mother says so. And, anyway, she'd have been a big hen pretty soon, and that wouldn't have been so nice. But I'll never like Tabby again, not one bit!"

"Oh, see here now, Sis: Tabby didn't know any better!" said Rob, in good-natured expostulation. "She's only a cat, and she didn't understand that you'd made a pet of this particular bunch of feathers. Being cross at her won't bring chicky back again. So you'd better bury the hatchet."

"What would I bury a hatchet for?" asked Dot.

"That means to stop quarreling—not to be angry any more. When Indians have been at war with each other and are ready to be friends, they bury a hatchet. That's a sign that they're willing to stop fighting."

"Do folks always stop fussing after the hatchet is buried?" asked Dot.

"Of course. That's what it means."

Dot watched the smoothing of the ground with thoughtful face, and walked back to the house by Rob's side in unusual silence.

The family had finished dinner when

Fred, Rob's senior by two years, came to the door with a sharp call.

"Rob, where have you put the ax?"

"Nowhere. I haven't had it," answered Rob, promptly. But the reply did not satisfy Fred. "Yes, you have. You must have had it, if you'd only take the trouble to think. You're always carrying things off and forgetting where you put them. Come out and hunt it up!"

Fred was in a hurry, and decidedly impatient; and Rob's face flushed at the order.

"Hunt it up yourself if you want it. I tell you I haven't had it, and I don't know anything about it."

"Boys!" interposed the mother's grieved, reproving voice. But anything more that she might have said was drowned in a wail from Dot.

"It didn't do it! I tried, and it isn't true!" Rob said, if you buried a hatchet, folks wouldn't quarrel any more. I couldn't find any hatchet. So I dragged the ax down, and buried it side of chicky. And you boys fuss worse'n ever!"

The boys looked at each other with a shamefaced smile gradually displacing the flush of anger.

"Where did she put it?" asked Fred, in a tone that had lost its sharpness.

"I'll show you," Rob answered.

There was very little trouble in finding the missing implement, for Dot was not a success at digging. Then Fred met his brother's eyes, and laughed.

"I'm afraid she didn't get it deep enough for a lasting peace. But I say, Rob, we might be a little better-tempered without hurting ourselves. I'll try it, if you will."

"Agreed," said Rob.

And to this day, when clouds arise in the Lincoln household, some one is sure to ask, "Isn't it about time to drag the ax into the garden?"—*Kate W. Hamilton, in Christian Uplook.*

Semi-Annual Meeting

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the Cartwright Church at New Auburn, Wis., on June 16, 1916. Rev. Herbert C. Van Horn will preach the introductory sermon. Mrs. Angeline Abbey, alternate.

It is hoped that a large delegation from sister churches will attend and that the sessions will be a real spiritual uplift to all.

MRS. ROSA WILLIAMS,
Corresponding Secretary.

New Auburn, Wis.

Mrs. Ella I. Lewis

Mrs. Ella I. Lewis, the youngest daughter of A. N. and Thankful Smith, was born in Dodge County, Minn., March 18, 1856.

Her early life was spent on the home farm near Wasioja, and during these years she spent two years in Groveland Seminary and the high schools of Mantorville and Dodge Center. She spent several years in the study of vocal and instrumental music, became a proficient instructor in music and composed several musical selections which received very favorable mention by a number of musical critics. Among these compositions mention may be made of the selection, "Jesus, the Friend of the World," the words of which were composed by her brother Henry.

March 13, 1880, she was united in marriage to George W. Lewis, of Dodge Center, Minn., to whom she was a faithful and loving companion for thirty-six years. Just prior to her marriage, she was converted and united with the Seventh Day Baptist Church of Dodge Center; and while all of her people observe Sunday, yet she became a loyal Sabbath-keeper and an earnest worker in the church.

When her husband entered the gospel ministry she was an earnest helper in the six pastorates where he has labored, and much of his success he attributes to her helpfulness.

For many years she has been in very frail health and has been a great sufferer, especially during the last three months, when her suffering was intense; but during all her pain she maintained the sweet Christian patience which was characteristic of her whole life.

On Sunday evening, April 30, her suffering ended and she entered the great beyond, aged 60 years, 1 month, and 12 days.

Brief funeral services were conducted on May 1 at her home, the Jackson Center (Ohio) parsonage, by Rev. D. K. Davis, assisted by Rev. Mr. Moffitt, of the M. E. church.

The body was brought to Dodge Center by her husband, and on May 3 final services were held in the Seventh Day Baptist church, conducted by Rev. E. H. Socwell, assisted by Rev. H. H. Gowen, of the M. E. church, and were attended by a large

number of old friends and neighbors, and the wearied body was laid to rest in Riverside Cemetery.

She leaves, to mourn her loss, a sister, Mrs. Genie Hutchinson, of Dodge Center, and two brothers, Henry A. Smith, of Enumclaw, Wash., and Albert D. Smith, of Cedar, Minn., and a large number of more distant relatives and friends.

"Blessed are the dead who die in the Lord."
E. H. SOCWELL.

Resolutions of Respect

Death having removed from our midst our beloved sister, Mrs. Ella Lewis, be it resolved that,

WHEREAS, She was always a good and faithful member, and

WHEREAS, She was a kind and loving friend, and

WHEREAS, By her cheerful disposition she encouraged each of us,

Resolved, That the Benevolent Society of the Seventh Day Baptist Church of Jackson Center, Ohio, has sustained a great loss;

Resolved, That a copy of these resolutions be sent to the husband, relatives, also to the SABBATH RECORDER, the Jackson Center reporter, and be recorded in the minutes of the society.

MRS. HELEN D. HUGHES,
MRS. FRANCES A. POLAN,
MRS. LOUISA DAVIS,
Committee.

Lights Out—1915

"Lights out" along the land.

"Lights out" upon the sea!

The night must put her hiding hand
O'er peaceful towns where children sleep,
And peaceful ships that darkly creep
Across the waves, as if they were not free.

The dragons of the air,

The hell-hounds of the deep,

Lurking and prowling everywhere,
Go forth to seek their helpless prey,
Not knowing whom they maim or slay,
Mad harvesters, who care not what they reap.

Out with the tranquil lights!

Out with the lights that burn

For love and law and human rights!
Set back the clock a thousand years:
All they have gained now disappears,
And the Dark Ages suddenly return.

You that let loose wild death

And terror in the night,

God grant you draw no quiet breath
Until the madness you began
Is ended, and long-suffering man,
Set free from war-lords, cries, "Let there be light!"

—Henry Van Dyke, U. S. Minister to Netherlands.

SABBATH SCHOOL

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

Working All Along the Line

ADAMS CENTER, N. Y.

We are endeavoring to secure the 10 per cent increase. Last year there were about twelve who came into the church through the Sabbath school. This year we are planning to have Decision Day and at that time hope to have several more additions to the church from the Sabbath school. Ours is a good, live, healthy school and it is constantly on the gain. We have recently organized a Teacher Training class. At present we have nearly thirty members. This promises to be very interesting and successful.

We reorganized our Home Department a little over a month ago and the membership is nearly trebled. I think there are nearly fifty enrolled.

We have introduced graded lessons in our Primary Department this year. They bid fair to be successful, but as yet we are unable to find satisfactory graded lessons for the Junior classes. We have examined the Westminster and Keystone books, but they are not fitted to our needs. If you have anything to suggest, we shall be very grateful.

The Cradle Roll has also been reorganized and is a very valuable addition, we think, to our school. We shall be glad to send an account of our Cradle Roll services if desired. [It is desired.—ED.]

We are planning to introduce handwork in the Primary and Junior classes as soon as possible. I wish it were possible for our board to publish graded lessons.

EVA S. BATES,
Superintendent.

FROM THE SHORE OF THE PACIFIC

I am ashamed to think that I have not replied to your letters regarding the Forward Movement in Sabbath school. I felt in my work as corresponding secretary for the Woman's Board on the Coast, that it was a thankless task, because I wrote letter after letter, year after year, and got almost no replies. I felt that people might

at least acknowledge the receipt of my letters.

First, let me say that I believe in the Forward Movement, but, somehow, we are so small in numbers and so far from each other and from our pastor and from the main body of the Seventh Day Baptists that we lack inspiration. Some time ago we added three new members to our roll, making a grand total of forty-one, including the babies, but (alas for our high hopes!) since that time five families have moved away and we are left with but eighteen members besides one baby. All of this happened in a little more than three months. Do you wonder that we are discouraged? The few remaining ones are glad to meet for the study of the lesson Sabbath morning. However, I am filling out the report as best I can. Mrs. Della Randolph is now our superintendent. We hope soon to have a Home Department. One of our workers is a convert to the Sabbath and has only recently come into the church.

MRS. BERTHA B. OSBORN

Note several fine things about this report.

1. She reports.
2. This school has sent several families into other churches where their influence will be felt. The work of the school is not lost, although this particular school will miss their presence.
3. They are bravely holding up the banner and looking forward.
4. They stand for something in the community, for a convert has been added to the church.

Our greetings of appreciation to the Long Beach School. Let us remember in our prayers these more isolated members of our faith.

Lesson X.—June 3, 1916

THE CALL OF THE WEST.—Acts 15: 36—16: 15
Golden Text.—"Come over into Macedonia, and help us." Acts 16: 9.

DAILY READINGS

May 28—Acts 15: 36—16: 5. Call of the West
May 29—Acts 16: 6-15. Obeying the Call
May 30—Neh. 2: 1-8. Nehemiah's Call
May 31—Isa. 45: 1-7. Call of Cyrus
June 1—Matt. 10: 1-15. Call of Apostles
June 2—2 Tim. 2: 20-26. Avoiding Contention
June 3—2 Cor. 4: 7-18. Seeing Things Eternal
(For Lesson Notes, see *Helping Hand*)

HOME NEWS

RIVERSIDE, CAL.—On the evening of April 1 a Philathea social was given at the home of Mr. and Mrs. Robert Babcock, on Park Avenue. Sharing the honors of hostess with Mrs. Babcock were Mrs. Daland and Mrs. A. E. Babcock. Games suitable to the occasion were played—and the refreshments! Well, sometimes one bite was cake and the next bite was cotton! A perfectly delicious raisin may have been rolled in salt. However, by persisting, one found there were many palatable things on the menu. Every one had a good time and voted the evening a decided success.

At the same time Miss Marie Sweet entertained a party of young people. Much merriment was furnished for this gathering by the clever games and unique refreshments.

The Dorcas Society held a pie social at the home of Mr. and Mrs. N. W. Davis the evening of April 15. Mr. and Mrs. Davis live about three miles out of Riverside, and as that would be rather a long jaunt for most of our people Mr. Martin Babcock met the crowd at the end of the car line and took them out on a wagon fitted up for the purpose. Do you like pie? You should have been there then, for there was pie and to spare. How many pieces could you have had? Ask P. B. Hurley, for they do say he ate—there, my memory has failed me, but perhaps it's just as well.

Mr. Henry Hurley, of Talent, Ore., is visiting his brother, Mr. John Hurley, who with his family has been spending the winter in our city.

Mrs. Coon is enjoying a visit with friends at Berkeley and is attending the commencement exercises of the University. Her elder son, Ralph Coon, '15, has been doing postgraduate work at the University this semester.

Mr. A. L. Babcock, '16, has returned from Berkeley where he has completed the agricultural course at the University. The last semester was spent at the University farm at Davis, Cal.

The primary department of our Sabbath school will observe Mother's Day, May 13, with appropriate exercises in the bunga-

low. They will present a missionary program for Children's Day in June.

The Christian Endeavor recently sent a budget letter to Rev. and Mrs. H. Eugene Davis, of China.

Our next State Christian Endeavor Convention is to be held at Stockton, July 5-9.

A short missionary program was given at the opening of the Sabbath school, May 6. It consisted of a missionary song by the primary department, and a concert recitation of "The Great Commission." This was followed by missionary facts read by some of the older members of the Sabbath school, and a missionary problem which showed that only 21 out of every 100,000 professing Christians are foreign missionaries, leaving 99,979 at home to preach the gospel. The program was in charge of the missionary superintendent, Miss Mary G. Brown.

GELSEMINA M. BROWN.

NORTH LOUP, NEB.—Pastor Shaw's sermons last week were especially good.

The social given by the Intermediates and Juniors was well attended and all seemed to have a pleasant time.

A letter read at the services a week ago from Pastor-elect Davis says he is planning to visit the members of the North Loup Church at Heber, Utah, and vicinity. The church voted to pay part of his traveling expenses.

Two hundred and six attended Sabbath school last week—20 of that number were members of the cradle roll, but a good many of them were old enough to go into classes. Two teachers were absent and 21 were present. Dr. Hemphill's class, taught by R. N. Bee, had the largest attendance; C. L. Hill's class of boys gave the largest amount of cash. We are glad for the large attendance, but we ought to have at least 250 in the Sabbath school. We have room for that many, so plan to be there this week.—*The Loyalist*.

The Seventh Day Baptist choir of North Loup presented their operetta "Pauline" at the Mira Valley Presbyterian church on Monday night. They had a packed house. No admission was charged, but an offering was taken to defray expenses. The singing was superb, and the voices were all fine. The acting was mighty good considering none of the players had been on the boards before. These people have given this cantata twice before in their

home town and everybody has had the highest praise to give them. Not many churches can boast of a choir so large, or so well trained as this one. We are happy to have been permitted to see them play "Pauline."—*Ord Journal*.

SALEM, W. VA.—A crowded house greeted the young people of the Seventh Day Baptist church Tuesday night as they met to render a musical program which had been announced previously. The Methodist choir of West Union were present. Some of them had been placed on the program and rendered valuable assistance to the interest of the evening. We all appreciate their coming. Come again. Mrs. Ed Trainer planned for their entertainment and automobiles for their service during the evening. A pleasant evening was enjoyed by all. By special arrangements the West Union party returned home on No. 1.—*Salem Express*.

MILTON, WIS.—Rev. H. C. Van Horn visited at the L. A. Babcock home and with other friends Monday and Monday night, en route to Dodge Center, Minn., where he has accepted the pastorate of the Seventh Day Baptist church.

The church social under the auspices of the Seventh Day Baptist society, held on the evening after the Sabbath in the church basement, was an enjoyable affair and well attended. The program consisted of solos, duets and readings. Refreshments of ice cream and wafers were served.

Rev. H. N. Jordan occupied the pulpit in the M. E. church Sunday and delivered a very instructive and helpful sermon.

Milton College Notes

The Young Women's Christian Association is considering the possibility of organizing an Eight-Weeks Club among the high school girls. A meeting was held at the high school last week, and a typical program was outlined to give the girls an idea of the activities to be pursued in the club. Next Thursday p. m. there is to be a social hour in the Miltonian room to complete arrangements and to choose leaders.

The purpose of the Eight-Weeks Club is to give a simple, definite way in which college girls can bring to their friends a share in the broad views, the joy of living, and the touch with the Infinite which col-

lege has brought them; and to bring the girls of small towns together during the summer that they may learn about the Y. W. C. A. Meetings are held once a week during the summer to study, to get acquainted with nature, have "good times," and to learn the joy and value of working together.

A preparation band for leaders has been organized, the purpose of which is to give the association girls training for stronger and more competent leadership.

Miss Marian Ingham spent the week-end at her home in Fort Wayne, Ind. While there she attended the marriage of her sister Marguerite, '14, to Mr. J. L. Wood, of Sioux Falls, S. D., a former student at Milton. President Daland performed the ceremony, which took place Sunday evening at the home of the bride's parents, Mr. and Mrs. W. H. Ingham. The *Review* extends its congratulations to Mr. and Mrs. Wood.

E. F. Bliss, a Milton student in the eighties, has a poultry and fruit farm at Mt. Vernon, Mo., with a little broom factory on the side. He is also a good marksman, for he recently fired a dollar at the *Review* treasurer and hit the bull's eye. He also confesses to being a good cook, but this will bear investigation. He says:

"I see by my last issue, April 18, that the Oros are to debate on the question of preparedness. Now I would like to have both sides of that question published in the *Review* so I can see what they have to say about it. I like to read and study the good points on both sides of any question."—*Milton College Review*.

Little Willie had returned from his first day at school, and was telling his mother his experiences. Among other things he said:

"One little boy came up behind me and pushed me over."

His mother, wishing to make as light of the affair as possible, replied, "I guess it was just an accident."

Willie took several minutes to think this over, then, nodding his head, exclaimed, "Yes, it was an accident—and then I made an accident happen to him and he cried and cried."—*Harper's Magazine*.

Children, obey your parents in the Lord, for this is right. Eph. 6: 1.

MARRIAGES

WOOD-INGHAM.—At Fort Wayne, Ind., May 14, 1916, by Rev. William C. Daland, Mr. John Lynn Wood, of Sioux Falls, S. D., and Miss Marguerite Ingham, daughter of Mr. and Mrs. Walton H. Ingham, of Fort Wayne.

DEATHS

LEWIS.—At the parsonage at Jackson Center, Ohio, April 30, 1916, Mrs. Ella I. Lewis, wife of Rev. George W. Lewis, aged 60 years, 1 month, and 12 days. (See obituary elsewhere.)

BURDICK.—Mearl W., son of Elmer and Josephine Burdick, was born at Nile, N. Y., September 9, 1912, and died of measles at Bolivar, N. Y., March 12, 1916.

The funeral was held at the home, March 14, conducted by Elder G. P. Kenyon. Text, Luke 18: 15-17.

"Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love o'er shaded,
Sweetly the soul shall rest."

G. P. K.

WALTON.—Mrs. Jane Ann Walton, widow of the late Minor Walton and daughter of Marten Vosburg, died March 20, 1916, at the home of her daughter, Mrs. R. D. Burdick, of Little Genesee, N. Y.

She was born in Glenn, Montgomery Co., near the Hudson River. Had she lived eight days longer she would have been eighty-two years old. She was baptized by Rev. J. L. Huffman over forty years ago, and remained faithful to God's service. She leaves two sons and four daughters: Mrs. Mary Burdick, of Nile, N. Y., Mrs. Ella Burdick, of Little Genesee, N. Y., Mrs. Frances Peckham, of Obi, N. Y., Mrs. Susie Baker, of Portville, N. Y., William Walton, of Rue, Pa., and Charles Walton, of Portville, N. Y.

The funeral was held on March 22, and the services were conducted by Elder G. P. Kenyon, assisted by Pastor Loofboro. G. P. K.

EHRET.—Sarah A. Ehret was born April 21, 1823, in Marion County, Virginia, now West Virginia, and died at the home of her son in Salem, W. Va., April 26, 1916, aged 93 years and 4 days.

At the age of sixteen years she was converted to Christ, and joined the Methodist Episcopal Church. She was married, July 16, 1849, to William H. Ehret. Some time after their marriage they both began keeping the Bible Sabbath. Mr. Ehret was for a time a member of the old Pine Grove Seventh Day Baptist Church. When the Ritchie Church was organized, both

joined as constituent members, and they held their membership there until called from earth. The husband died April 12, 1880. Six children were born to them. Two sons survive: Deacon F. J. Ehret, of Salem, in whose home she was cared for in her declining days, and L. M. Ehret, of Wyoming. For many years of her declining life she spent much of her time making lace, fancy cushions, etc., to make presents for her friends when they came to visit her. Most of her life was spent near Berea, W. Va. But in the years she had lived in Salem she had made many friends, many of them among the children. She had been given a good home and loving care by her son and his faithful wife, and all possible was done to make her last days comfortable.

Brief services were held at the home the evening following her death, and the next morning the body was taken to Berea, accompanied by her son, Deacon Ehret, and Pastor Ahva J. C. Bond. Services were held in the little Methodist chapel near the old Pine Grove Cemetery, and the large attendance gave evidence of the esteem in which she and her family were held by the old neighbors. The body was laid beside that of her husband, who had preceded her in death thirty-six years. A. J. C. B.

FORD.—John Anderson Ford, son of Steven J. and Sapphira Polan Ford, was born September 13, 1870, and died April 16, 1916.

He professed faith in Christ eighteen years ago, and united with the Middle Island Seventh Day Baptist Church. He lived a consistent Christian life, and died happy in Christ.

He was united in marriage to Miss Grace B. Davis, December 25, 1901. His wife survives him; also, his aged father and two brothers.

Funeral services were held in the Middle Island church, April 17, 1916, conducted by Pastor Ahva J. C. Bond, of Salem, and interment was made in the cemetery near by. A. J. C. B.

THOMAS.—Florence Eleanor Thomas, youngest child of Randolph B. and Sylvia Coon Thomas, was born at Albion, Wis., December 23, 1890, and died at Milton, Wis., April 30, 1916.

After her graduation in 1909 from Milton High School, she entered a business college in Battle Creek, Mich. After only five months in the school, she accepted a difficult position which she filled so well that she became private secretary to the manager. Her success appears to have been won at too heavy a cost. The strenuous effort and the nerve tension probably helped to bring on diabetes. For two and a half years she has had the best of treatment but without avail. She has been brave, cheery and helpful. She has kept her duties in church choir, Phila-thea class, Christian Endeavor society and Miltonian Lyceum nearly to the last.

She was baptized by Elder Platts, at Milton, when she was about fourteen. Her membership was afterwards transferred to the Battle Creek Seventh Day Baptist Church. She took a deep interest in the work, taught in Sabbath school, played the pipe organ, led the church choir and helped in other ways. She has been very loyal and faithful at Milton. Besides her father and

mother at Milton, her brother, Harry Thomas, of Albion, Wis., and her sister, Bessie, wife of Dr. B. F. Johanson, of Battle Creek, Mich., and other relatives, many friends will mourn the loss of a lovely girl.

At the memorial services in the church, May 3, young ladies from the Philathea class, Christian Endeavor society and Miltonian Lyceum attended in a body, escorting the procession, and six of them were bearers of the casket. Pastor Randolph's text was Psalm 103, 1,—"Bless the Lord, O my soul: and all that is within me, bless his holy name." The body was laid at rest in Milton Cemetery under beautiful flowers.

L. C. R.

CLARKE.—Roscoe Andrew Clarke, son of Charles Eugene and Emily P. Clarke, was born in Scott, N. Y., May 27, 1864, and died May 6, 1916 aged 51 years, 11 months, and 21 days. Mr. Clarke's father died, leaving him fatherless at the age of twelve. He was the second of a family of six children, one dying in infancy. He was the first of the remaining five to go. Mr. Clarke remained at home and helped the mother care for the family until he was sixteen years old; he then came to Alfred, in order to find employment among a Sabbath-keeping people. With the exception of one or two years his home has been near Alfred Station. He professed faith in Christ and joined the Seventh Day Baptist Church of Scott when a boy, and remained a member there until 1892, when he transferred his membership to the Second Alfred Church, where he continued a faithful member until death.

He was married to Mary Eleanor Pierce, December 2, 1891, and to this union six children were born: Mrs. Lois E. Chandler, Rubie, Merl, Lawrence, Erlo, and Rena, all living, who with his faithful wife mourn their loss. He also leaves two brothers and two sisters: George S., of Davenport, Iowa, Alva H., of Bethlehem, Pa., Myra J. Gould, and Minnett A. Babcock, of Alfred, also two grandchildren.

Mr. Clarke was a Christian gentleman much interested in the life and work of the church, always faithful to his post of duty, a kind husband and father, and a good neighbor, untiring in his activities.

The funeral was conducted by his pastor, Ira S. Goff, in the Second Alfred church, Monday, May 8, and interment was made beside his mother in the Pleasant Valley Cemetery.

I. S. G.

GREEN.—In Hopkinton, R. I., April 4, 1916, Mrs. Mary Green, in the ninety-fifth year of her age.

Mary Irish Green was born in the town of North Stonington, Conn., September 27, 1821. She married Albert Green, by whom there were five children, Thomas H., of Hopkinton, being the only one living. After her husband's death, in 1852, she lived in the West some years, returning many years ago to make her home with the son above mentioned. She was a member of the Pawcatuck Seventh Day Baptist Church, but being so far away had not attended the services for some time. She retained her fac-

ulties until the last, being up at her usual place the day she died.

The funeral services were held at the church in Ashaway, April 7, at 2 o'clock p. m., and were conducted by the pastor of the Pawcatuck Church, assisted by Rev. H. C. Van Horn.

C. A. B.

SAUNDERS.—In Westerly, R. I., April 5, 1916, Mary Stillman Saunders, in the seventy-ninth year of her age.

Mary Stillman Saunders was the daughter of Adam and Lydia Spaulding Stillman and was born in the town of Westerly, between the village of Westerly and Potter Hill. On October 18, 1860, she was married to Elisha Clarke Saunders and for the most of the time since has resided in the village of Westerly. Mr. Saunders died June 30, 1898. In early life Mrs. Saunders was converted, was baptized and united with the First Hopkinton Seventh Day Baptist Church, taking a letter to the Pawcatuck Church in 1872. There were five children born to Mr. and Mrs. Saunders. One son, George, died some four years ago. There are two sons, Hobart C. and Frank E., and two daughters, Edna M. and Mabel A. Saunders, all of whom live in the village of Westerly, who mourn the loss of a loving mother. Mrs. Saunders was a faithful and consistent Christian woman, a regular attendant upon the services of the house of God and most interested in the welfare of the cause of the Master.

Funeral service from the home on Granite Street, conducted by the pastor, Sabbath, April 8, at 2 o'clock p. m.

C. A. B.

BARBER.—In Westerly, R. I., February 14, 1916, Mrs. Thomas A. Barber, in the seventy-fifth year of her age.

Sarah Jane Barber was born on the Kenyon place, near Bradford, in the town of Westerly, R. I. She married Thomas A. Barber and with him lived in the village of Ashaway for many years. Some time ago they moved to Westerly, living on Pleasant Street. She was a member, in good standing, of the Seventh Day Baptist Church of Hopkinton.

Mrs. Barber was a refined and beautiful Christian woman and will be missed by many friends. She leaves, besides the husband above named, one son, Dr. J. De Vere Barber, of Westerly, and one brother, William Kenyon, of Quonoctaug, R. I.

The funeral service was held at the home on Pleasant Street and was conducted by the pastor of the Pawcatuck Church.

C. A. B.

ROGERS.—In Westerly (Stonington), April 18, 1916, Orson C. Rogers, in the eightieth year of his age.

Orson C. Rogers was the son of Rev. Lester T. and Susan Crandall Rogers and was born at Waterford, Conn., February 14, 1836. His education was received from the common schools of his native town and from Alfred Academy. When the war broke out he enlisted in Company I, First Rhode Island Volunteer Infantry, being mustered in on May 2, 1861, and honorably discharged in August of the same year. In 1865, Mr. Rogers went away to the mining fields of the great West, spending eighteen years

in California and Nevada. Returning to the East, he married, December 27, 1882, Miss Mary Noyes, daughter of George W. and Martha Noyes, of Westerly. While a young man Brother Rogers took on Christ in baptism and united with the Seventh Day Baptist Church of Waterford, where he always held his membership; yet he was a regular attendant upon the services of the Pawcatuck Church and as ready and helpful in its affairs as if a member here.

Brother Rogers was a well-read man, being interested in political and historical affairs. He had ideas and expressed them in striking terms. He always was a willing worker in the G. A. R. and had been commander of Trumbull Post of Stonington, and it was from a reunion of veterans that he returned home in the last sickness. He was a member of Pawcatuck Lodge, F. and A. M., and of Palmer Chapter of the same order. He was young in feeling and action and will be sadly missed by many friends, young and old. He was a brother of the late Rev. Lester Courtland Rogers, of Alfred University. To the wife who is left to mourn him the sudden taking away came as a great shock and she has the sympathy of many friends.

The funeral was on Friday, April 21, at 4 o'clock p. m., from the home on Lester Street, Westerly.

C. A. B.

HOOD.—Mrs. A. E. Hood was born in Scio, N. Y., October 23, 1856, and died in Richburg, N. Y., April 27, 1916.

Her maiden name was Annette Smith. Her early education was obtained in the Scio and Alma schools. When about eighteen years old she came with her parents to Richburg where she attended the local academy. She was united in marriage to A. E. Hood on June 21, 1879, by Rev. James Summerbell. All of her married life, except about seven years while they lived in Friendship, was spent in Richburg where she endeared herself to a large circle of friends and neighbors.

Mrs. Hood was a womanly woman, kind and loving wife and mother, and a good neighbor, loved and respected by all who knew her. She was a member of the Richburg Seventh Day Baptist Church. She leaves to mourn her loss her husband; one daughter, Mrs. G. W. Fisher, of Bolivar; and one granddaughter, Dorothy Fisher.

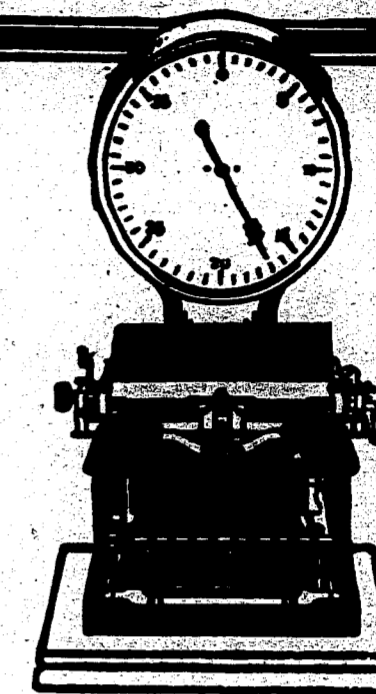
The funeral was held at her late home at one o'clock on Monday afternoon, May 1, conducted by Rev. G. P. Kenyon, assisted by Rev. D. B. Coon. Music was provided by Mr. Nelson and Mrs. M. O. Burdick. The Monday Club, of which the deceased was a member, attended the services in a body. The body was interred in the family lot in the Richburg Cemetery.

G. P. K.

The employer who dares not rip a faithful but gray-haired mechanic from his lathe and throw him upon the mercy of the community will tear a faithful but gray-haired preacher from his pulpit and drop him upon the lean, cold bosom of charity.

—Joseph H. Odell.

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SPECIAL NOTICES

The Tract Society is no longer making a special appropriation of \$150.00 a year for the mission work of

MISS MARIE JANSZ

in
JAVA

but will gladly welcome and forward to her quarterly all contributions for that work that are received by the treasurer,
FRANK J. HUBBARD,
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The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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

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

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

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

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

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

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

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

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

The sleep of a laboring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.—Eccles. 5: 12.

The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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The secretary of the Baptist Ministerial Benefit Society recently received two letters from a worthy Baptist pastor. The man is sixty-five years old, and has given more than thirty-five years of honorable service. Things went fairly well with him until about ten years ago. Then he discovered, to his dismay, that the churches were beginning to look askance—to pass him by for "young" men. He had increasing difficulty in getting a call, and when it came it was to smaller churches and still smaller salaries. He must soon resign where he now is. He realizes that it will be practically impossible for him to secure another pastorate. Indeed, he feels that he would now be unequal to the work. But he has practically nothing on which to retire. When he told his wife he had written asking if the society could help him, "she lay awake two whole nights, wondering what we could do and worrying over the thought of having no money coming in to relieve necessities." This is just a little glimpse of the fact thus stated in an article in the April *Atlantic*: "No matter how saintly and devoted he is, or how deeply under obligation earth may be for his vicarious life, the Protestant minister can see his heaven only beyond a belt of hell through which he and his loved ones must pass."—*Watchman-Examiner*.

Give me neither poverty nor riches; feed me with food convenient for me.—*Proverbs* 30: 8.

Thy word is a lamp unto my feet, and a light unto my path.—*Psalms* 119: 105.

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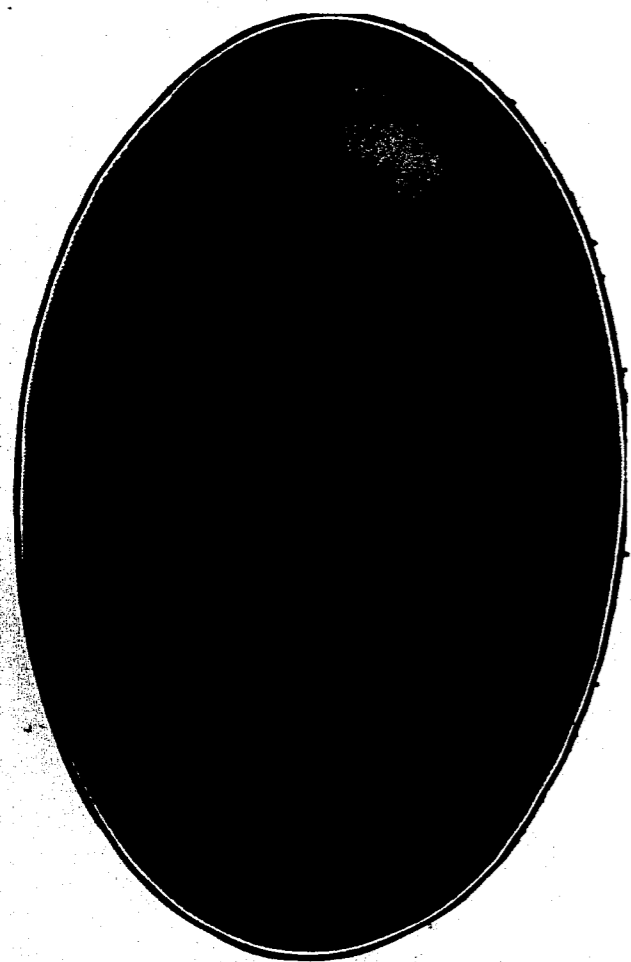
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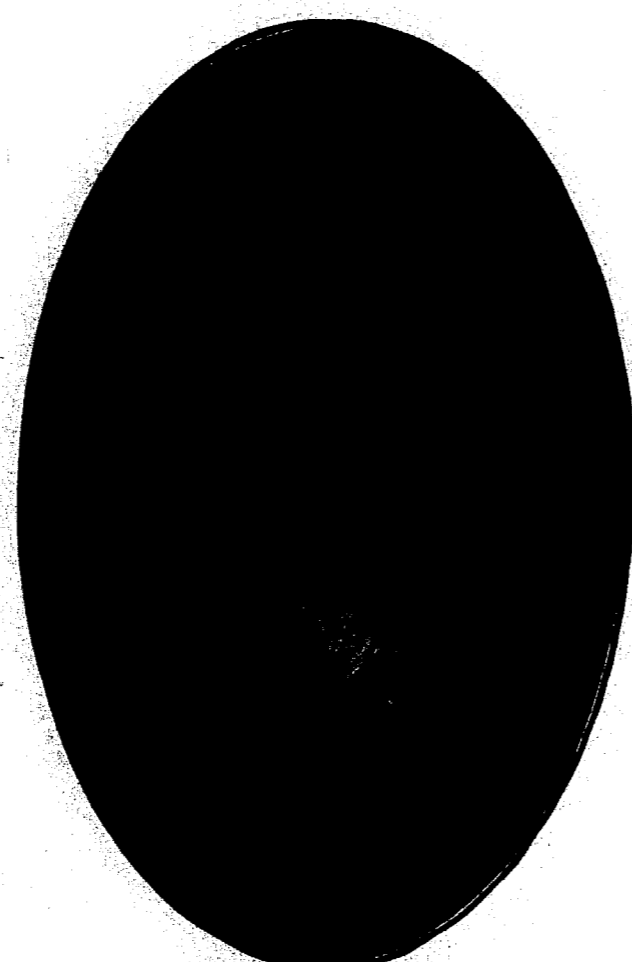
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Editor of the Sabbath Recorder

On Sabbath morning of Rally Day we are asked to make a FREEWILL offering to the Missionary Society to liquidate the debt of \$4000.00. Unless this matter is *talked* up and *worked* up and *prayed* up by somebody beforehand, the amount will be small that is thus contributed. "We are well able to overcome it." Let us all lift together, and the burden for each one will not be great.

May 27, 1916
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for Seventh Day Baptists



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Sabbath Writer and Orator
1836-1906



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