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American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder

IT IS no small thing for a man to make his hands light by supplementing them with his head. Whatever your occupation may be it is worth your while to be a man of thought and intellectual resources. The advantage which intelligence gives a man is very great. It oftentimes increases one's mere physical ability fully one half. Active thought or quickness in the use of the mind, is very important in teaching us how to use our hands rightly in every possible relation and situation in life. The use of the head abridges the labor of the hands. There is no drudgery, there is no mechanical routine, there is no minuteness of function, that is not advantaged by education. If a man has nothing to do but to turn grindstone, he had better be educated. It makes no difference what you do, you will do it better if you are educated. An intelligent man knows how to bring knowledge to bear upon whatever he has to do; so it is worth your while to be educated thoroughly for any business.—Henry Ward Beecher.

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The Sabbath Recorder

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

VOL. 82, NO. 10

PLAINFIELD, N. J., MARCH 5, 1917

WHOLE NO. 3,757

Alfred Alumni Banquet

On the evening of February 21, about seventy of the alumni of Alfred University met in the "Oak Room" of the Hotel Martinique, New York City, for their twenty-fifth annual banquet. The festival was under the auspices of the New York Alumni Association, Ferdinand L. Titsworth, president, and H. W. Maxson, secretary.

Guests began to arrive about six o'clock, and for more than an hour there were cordial greetings and renewals of student-life acquaintances until the doors were opened to the banquet hall. This was a pleasant little dining room, just large enough for the company and so tastefully arranged and lighted that one felt the restful effects of his surroundings the moment he entered. The guests were no more than seated when the orchestra began to play national airs; and when the "Star Spangled Banner," and the "Red, White, and Blue" were played, the guests responded to each selection by rising to their feet. Then followed two old Alfred songs in which many joined, "By the Steinheim Dreaming," and "Hail to Thee, Alfred." The Alfred spirit stirred all hearts, and the entire dinner hour was filled with social sunshine and hearty good cheer.

After Dinner Speeches

After all, the real feast begins when the meal is over and the banqueters are ready for the "toasts." At nine o'clock toastmaster Ferdinand L. Titsworth arose to announce the speakers, and was interrupted by an enthusiastic college yell led by Theodore G. Davis, which recalled scenes in their old football team. After a few appropriate remarks in which reference was made to the interscholastic meet at Alfred, Mr. Titsworth referred to his recent meeting with President Davis in Havana, Cuba, and announced him as the first speaker.

The president quoted the words of a great man who said, "What you can do, or what you think you can do, *begin* it, and your boldness will carry you through."

This has been the characteristic of Alfred from the beginning. The speaker then showed by well-chosen data from American college reports that, in spite of all the efforts at high standardization by the great universities, Alfred ranks well above the average college in student attendance, endowment, the value of its plant and equipment, the number on its faculty, and the salaries it is able to pay.

Mr. J. J. Merrill, the next speaker, showed us that if we all would pay to Alfred the interest alone of what Alfred has given to us, that school would not need to beg. He spoke of his opportunities of coming in touch with students of other schools, and assured us that Alfred's boys and girls compare favorably with those of the great universities.

Oswald Garrison Villard, editor of the New York *Evening Post*, spoke of a visit to Alfred, and of his impression, as well as that of others, that this college is doing the best work of any small college in the State of New York. It stands for the American spirit of true democracy far better than do the great colleges. The larger institutions, he thinks, are drifting away from the ideals of the country. Catering to favored classes rather than working for the masses is all too common. The spirit of democracy is often sacrificed to that of class distinction. It is not so in a small college. There you find the real spirit of American life.

Ira A. Place, vice president of the New York Central Railroad, was called on for the next toast. He was an old Alfred boy, who began at the bottom and worked his way up. Of course the few "old boys" who were there gave him a hearty greeting. He spoke of the inspiration given the students by President Allen, and said he loved to hear those now who most nearly correspond in spirit and purpose with that noble man.

He spoke of the pleasant memories connected with the hills and valleys of old Alfred, and of the peaceful life there as contrasted with life in this busy hive of New York City. The very spirit of Alfred is democratic, and her noble school is a pure

democratic institution, in which every hand helps every other to survive, instead of being a school for the survival of the fittest.

"Fiat Lux" Many of our readers will recognize this at once as the motto of Alfred University, "Let there be light." It was hailed with gladness half a century ago when President Allen recommended it, and the years have shown that no more appropriate motto could have been chosen. As a disseminator of light Alfred has made an excellent record, and the light-bearers she has sent out have been able to clear the shadows from many a dark corner.

Just before the banquet closed, one of the young ladies, Miss Judge, I believe, gave an interpretation of *Fiat Lux* as follows:

The soul turned toward the faithful stars,
And lo, in the east a great light was dawning—
The sun of Light and Love was rising,
Then the soul knew the lesser lights had gone,
Because it was morning and there was peace.

Alfrieda was well content as she faded away in the twilight. She knew that her sons and daughters were striving for a more perfect day—a greater light.

To the maid she appeared and asked:
"What light has your college given you?
What does *Fiat Lux* mean to you?"

The maid answered:
"The soul came into the vale of darkness;
The flame of mother's love shone forth alone.
Later came the lights of Father and of kindred;
Slowly went the soul toward the light of comrades;
Brighter and brighter grew the vale as many friendly lights were lit.
Some were constant and strong,
Some flickering and weak;
Then came the brilliancy of mate and the beauty of children.

"'This is light itself,' sang the soul.
Some lights of friendship dimmed,
Some moved into the dark—
The soul questioned.
Some though constant and strong went out—
The soul doubted.
Many lights passed away, even some of the beautiful ones—
The soul grieved.
At last the brilliant light went out—
The soul suffered.
It was as dark as in the beginning.
'It is night and the end,'
Mourned the soul."

Time admonished that those having to meet trains should soon be on the move,

and after making H. W. Maxson president, and Theodore G. Davis secretary, the meeting adjourned.

Level Heads and Loyal Hearts At the Alfred Banquet, we were particularly interested in one portion of the after-dinner speech of Editor Villard of the *Evening Post*. After expressing fears that some of the schools were drifting away from American ideals and thereby deepening feelings of bitterness between different classes in society, he made a plea for the newspapers of America to exercise sane and sober sense in these trying times. Too many newspapers are catering to the rich and influential classes, while they seem to forget the interests of the masses that must be affected by what is done in America.

While we can not agree with the extreme pacifists clamoring for peace at any price—even at the expense of national honor—we do feel with Mr. Villard that passion should not be allowed to run away with judgment and that in this crisis the nation should not be stampeded into war by the fiery counsels of our newspapers.

If our country's honor is assailed and war must come, the public mind will be at a white heat soon enough, and there will be no lack of patriotism when the critical hour arrives. But just now the one great need is a careful guiding spirit among the leaders that will not unnecessarily inflame the public mind. If war can be honorably avoided by the exercise of caution now, it will be a great blessing to the world.

But the extreme pacifist needs to be cautioned quite as much as does the war advocate. The speaker deplored the fact that the Sons of the American Revolution in a certain place recently dismissed their chaplain "because he made a peace speech in the spirit of Christ." Possibly the chaplain was quite as unwise as the society that gave him his discharge, and it is more than likely that a little more tact on his part might have served his purpose better and saved the unpleasant clash. The fact that the society dismissed the chaplain is not conclusive evidence that the hot-headed ones were all among its members.

I feel somewhat as the speaker did, however, in regard to the vote taken at Yale to offer college buildings for barracks for troops in case of war. It seems to many

that such action was premature, to say the least, and that a little saner judgment would have exercised greater caution in view of the effect such action might have upon the prevailing war spirit, which just now needs no further arousing.

This is no time for red-flag tactics by politicians, no time for flaming firebrands from the public press, no time for ranting oratory from the platform; but it is a time for wholesome and sane counsels by men who consider well the fortunes of the nations involved and the inevitable distress sure to come to America if war is declared.

It is our duty now to stand loyally by the President in these strenuous times, carefully avoiding causes for unnecessary friction, and at the same time giving the world to understand that if war is forced upon us we will be as ready as Lincoln was to fight for the flag and uphold the rights of a free people.

Preparing For "Billy" Sunday The Young Women's Christian Association in New York City is making extensive preparations for the comfort of visitors who may attend the great revival meetings during "Billy" Sunday's stay in that city. April, May, and June are the months designated for these meetings, and 168th Street and Broadway is the place where they are to be held. This is a section of the city in which convenient places for luncheons and for resting are very scarce. Therefore the Young Women's Christian Association is erecting a large building next door to the tabernacle as general headquarters for visitors.

Miss Ella A. Schooley, who had charge of such a building at the Panama Exposition, is at the head of this movement. There will be rest rooms, an information bureau, lavatories, check rooms, telephones, rooms for reading and writing, and places for consultations and conferences. A large cafeteria lunch room in which meals will be served at all hours will be among the greatest sources of comfort. This will serve a double purpose, feeding the hungry and at the same time giving an opportunity to teach domestic science in a practical way to many young women belonging to the Y. W. C. A. who are preparing for such work.

National Week Of Song

The public schools and colleges in some sections have made much of the National Week of Song, beginning February 19. In Milton College, Milton, Wis., Monday was given to American folk songs, including southern melodies; Tuesday, folk songs of other lands, such as "Annie Laurie" and "Flow Gently, Sweet Afton"; Wednesday, sentimental songs; Thursday, patriotic songs; and Friday morning, college songs.

The Governor of Illinois proclaimed a week of "national songs in public and private schools" for his entire State. In his proclamation he recognized the "unifying, nationalizing influences of patriotic songs." Much depends upon our instruction in lines of national loyalty if the millions of young foreigners in our schools are to become patriotic sons and daughters of America. No one thing in our school training will do more to promote sound patriotism than frequent and interesting flag drills accompanied by such songs as "America," "The Star-Spangled Banner," "Hail, Columbia," "The Battle Cry of Freedom." Such drills and songs are particularly attractive to children, and no one can witness a school drill of this character without feeling assured that better citizens will be the result when these children are grown to manhood and womanhood.

I have read of a Scotch soldier who in a fit of anger over a reprimand deserted his colors and fled to America. One day after many vicissitudes, as he wandered through the streets of New York forlorn and dejected, his ear caught the strain of a Scotch Highland song, and as he drew near he found one of his native countrymen playing on the bagpipe that inspiring martial anthem, "The Campbells are Coming." Time and again in the days of his youth had his heart been stirred by that old Highland tune. Time and again as a soldier had he listened to it while manfully serving his country. Instantly the gloom vanished from his mind, and as he listened he seemed once more to be among his comrades beyond the seas, wearing the tartan of his clan and standing true to the flag of his country. Then came a deep sense of his wrongdoing and with it a strong desire to return to his regiment and, if possible, to prove to his comrades his penitence and

his loyalty. Getting a chance to work his way across the Atlantic in a steamship, he presented himself at headquarters, received a light punishment, took his place in the ranks, and afterward became one of the most valiant and promising officers of his country's army in India. In this we see the power of patriotic songs, even to win back to the colors one who had deserted.

The Cause is Marching On

In spite of the frantic efforts of liquor men to stay the tide of prohibition now sweeping steadily over the nation, recent weeks have shown some of the most remarkable victories for the temperance people. No longer can the cry, "Prohibition does not prohibit," deceive the half-hearted. Even the United States Congress has followed the example of several States in making Alaska "bone dry." Indiana and Utah, without waiting for an amendment to their constitution, have both joined the dry States by acts of their legislatures. And now twenty-five States have ended the liquor business or set a date when it shall end. This gives a clear majority of dry States—25 out of 48. This majority, however, is not the measure of our greatest victory. The one thing that assures success and gives a fair chance is the decision of the Supreme Court, of which we wrote last week. Then, in the Senate a few days ago, Senator Thomas of Colorado declared that in his State 60 per cent of those who voted wet would now vote dry after seeing how well prohibition works.

Utah's Uprising

The prohibition fight in Utah last fall resulted in a remarkable uprising in the Mormon Church against the president of that institution. The rank and file of that church were sincere enemies of the liquor traffic; and when, according to published reports, their leader was exposed by one of his own church in the act of compelling his tool, the Governor of Utah, to veto the prohibition bill, which both had pretended to favor, the Mormons arose in mass and elected a Democratic Jew, Simon Bamberger, in his place. Now Utah has secured the law which had been defeated by treachery. Never before had there been such an uprising against the rulers of the Mormon Church.

Good Positions Secured Only by Faithful Work

There are many opportunities for young men who are willing to fit themselves for a life work by beginning at the bottom and working their way up. The main thing is too often overlooked or ignored when the boy begins to search for some remunerative position. Many seem to think they can begin where their fathers left off instead of where they began. But the chances for such a beginning are few and far between. Unless a boy is determined enough and has an ambition high enough to set him at work near the bottom, where day after day he must toil, forgetful of the clock, patiently striving to promote the interest of his employer as well as his own and determined to make good in every place assigned him, however humble it may be, there is little hope for a very successful future.

At every turn we see this principle exemplified. The other day a man was made general agent of the American Express Company, who, thirty years ago, entered the company's office as errand boy, and stood true in every place from bottom to top. The manager of one of the most noted hotels in America entered that same hotel as a bell boy and learned the business by faithful work in every department. So the heads of many great business firms to-day began as errand boys on small salaries.

The boy looking for paying positions, who is not willing to begin low down and learn the trade, or who is not ready to work for the education necessary to fit himself for the profession, is handicapped in advance.

We have known Seventh Day Baptist firms to advertise for men to work at good trades but all in vain, because no one could be found who had made thorough preparation for such work or who was willing to begin at the bottom and work up in the business.

"An Answer to Prayer" By "One Who Knows"

Many of our readers, especially among lone Sabbath-keepers, will know just how to sympathize with the writer who on another page relates the experiences of a family that embraced the Sabbath years ago and longed for acquaintances of like faith without finding them until directed by the secretary of the Federal Council. We are glad for the kindly Chris-

tian spirit of him who thus aided them to find us.

For several years now the editor has known, through correspondence, something of this family, two members of which he has learned to hold in high esteem for their sterling qualities of character and for their broad-viewed Christian charity.

We sincerely hope that these and other lone Sabbath-keepers will feel that they have true friends in the RECORDER family—friends who long to be of help to them, in their isolation. Not this only, but we would have all such know what a help they are to us. For whenever we learn of any who are bearing a heavy cross for the sake of God's holy day we are greatly encouraged.

Debt Statement

Missionary Board's debt, balance due	
February 21	\$2,329.50
Received since last report	112.75
	<hr/>
Still due March 1	\$2,216.75
Tract Board's debt, balance due Feb-	
ruary 23	\$2,838.25
Received since last report, "Not one cent"	
	<hr/>
Still due March 1	\$2,838.25

The Faith and Order Movement

The North American Preparation Conference of the World Faith and Order Movement is a movement preparatory to a world conference of the representatives of all Christian bodies in all lands that hold to the divinity of Jesus Christ and desire to co-operate.

The plan is to meet in a world conference as soon as practicable after the great war is over. The purpose of the movement is to promote more unity and union among the denominations of world-wide Christendom. Our Conference is represented by a committee or commission appointed at North Loup in 1912, of which Rev. Edwin Shaw, of Plainfield, joint secretary of our Missionary and Tract societies, is chairman.

Each co-operating denominational commission is requested to send to the executive committee of the movement a two-fold statement,—first, of such views as are held in common by its own and other communions; and, secondly, of such views as are held as a sacred trust because they seem

to justify a separate denominational existence.

A subcommittee of our Conference commission, consisting of the writer as chairman, Pastor William L. Burdick, and President Boothe C. Davis, has been asked to prepare such a statement, with reference, of course, to its being submitted to our people, in some way, for criticism and suggestion.

The statement presented below has been prepared in conference, by correspondence, with about fifteen interested brethren in different parts of the denomination; and now readers of the RECORDER are cordially invited to contribute to its still further improvement by sending suggestions, promptly, to the chairman.

Our statement should be as concise as is consistent with clearness. We can not tell everything that everybody believes; but we ought to give a reasonably complete summary of our faith, and be thoroughly fair in setting forth the great truths which we loyally hold.

In due time these various statements will be compared with one another, differences being weighed in the light of agreements, with the view of finding out how much of common ground exists, on which the churches of the world may stand in true fellowship, unity, and union.

Thus are Seventh Day Baptists given the double opportunity of expressing their intellectual and spiritual communion with all who own Jesus Christ as Redeemer and King, and of witnessing, fraternally, to the particular truths for which we have stood for three hundred years.

ARTHUR E. MAIN,

Chairman, Subcommittee.

Alfred Theological Seminary,
Alfred, N. Y.

Robert H. Gardiner, Esq., Secretary,
Faith and Order Movement,
Gardiner, Maine.

MY DEAR MR. GARDINER: We are sending you herewith a brief, but, we believe, an essentially correct account of the views of Seventh Day Baptists concerning Christian Faith and Order.

I.

The following statements are, we trust, in substantial harmony with the faith of modern Protestantism:

1. God is the eternal and perfect

Spirit, the creator, sustainer, and ruler of all things.

2. Man, in his higher nature, is the image of his Maker, and is capable of everlasting blessedness.

3. Sin is alienation from God, opposition to his holy will, transgression of his laws.

4. Salvation and the life eternal come by the grace of God, through repentance and faith, and in loyalty to Jesus Christ, who was God manifest in the flesh, the Son of God, who lived, suffered, died, was raised from the dead, and ever liveth, our Savior and Lord.

5. The Holy Spirit is God always at work in the minds and hearts of men seeking to lead us toward perfection in individual righteousness and social justice.

6. The Bible is an inspired record of men's progressive understanding of God, who is revealed in nature, history, and experience,—the supreme revelation of his character and will being through Jesus Christ his Son, the center of the holy Book.

7. Wherever the will of God is done there is his kingdom, and the new spiritual life. This kingdom is heavenly in origin and nature, and is destined to triumph and last forever.

8. The work of the Church, which is an organized revelation to the world of the kingdom of God, is evangelism, the administration of the ordinances of baptism and the Lord's Supper, Christian culture and training, social service, and missions.

9. All who accept Jesus Christ as Savior and Lord, in all lands, constitute the holy catholic or universal Church.

II.

The following statements suggest some denominational differences in matters of religion:

1. An organized body of believers in Christ is a church. As an organization it is quite independent, save as it shall elect, for purposes of fraternity and efficiency, to become a unit of a larger whole.

2. All true believers constitute a universal and holy priesthood; but for the sake of promoting evangelism, spiritual edification, and Christian service, the church ordains chosen persons to the Christian ministry and the diaconate.

3. Christian baptism is the immersion in water of believers; and is a symbol and pledge of our new and risen life in Christ.

4. The holy Supper, instituted by our Lord, is a spiritual communion and covenant of the church, his Body, with him who gave himself for us, and who now gives himself to us in the power of an endless life.

5. We believe in "the coming of Christ," "the resurrection," "the judgment," and "the end of the world"; but some among us interpret these events literally; while others find in them only an ethical and spiritual meaning.

III.

The one truth that has seemed to us to justify our separate denominational existence is the Sabbath doctrine.

The great ancient religions had sacred times; but it was the Hebrew lawgivers and prophets alone who held to holy days in connection with ethical monotheism.

Whatever the historical origin of the Sabbath in the course of the gradual development of religious ideas, it is a constituent part of the beautiful story of creation; it is given a central and significant place in the Decalogue; and the prophets set great store by its spiritual and social value.

The New Testament does not seem to us to abrogate the Sabbath principle, or substitute a different day. And we believe that the Bible, history, and holy fitness and sentiment, vindicate the right of the seventh or last day of the week to be the supreme time-symbol of our holy religion, and the one sacred means of preserving the Sabbath idea; a weekly witness for Him who created the heavens and the earth; and a visible sign of the believer's rest in the living God.

We go to our Lord, the Church's supreme lawgiver, who said, "The sabbath was made for man, not man for the sabbath," and not to Mosaism or Leviticalism, for the final sanction of the Sabbath Day itself, and to learn how to keep it spiritually, ethically, and socially.

And we believe that the Church and the world greatly need the Sabbath of Christ as a vehicle of divine truth and blessing.

Yours fraternally,

EDWIN SHAW, *Chairman,*
Seventh Day Baptist Commission on
Faith and Order.

Plainfield, N. J.

Common sense in an uncommon degree is what the world calls wisdom.—*Coleridge.*

SABBATH REFORM

Tract Society Notes

SECRETARY EDWIN SHAW

In one way or another the question often comes to us, "Why are we Seventh Day Baptists?" If I were to set forth all the reasons, with a full discussion of them, why I am a Seventh Day Baptist, I suppose that it would make a book of several volumes. And so the following paragraphs are by no means complete, rather a brief outline.

To be frankly honest, I presume that one reason why I am a Seventh Day Baptist is because I was brought up that way; my father and mother were Sabbath-keepers before me, although my father did keep Sunday till I was four or five years old. I was unconsciously taught to be loyal in mind and heart to the church and denomination. And, other things being equal, I should feel like a deserter, almost a traitor, to leave my denomination, which has done so much for me. This of course is a personal reason, and could not appeal to one who has been brought up to observe Sunday.

But even if I had not been brought up to keep the Sabbath, I feel that I should have to be a Seventh Day Baptist anyway. It is true that my judgment of methods of organization makes me have a leaning toward the Presbyterian form of church government, and my temperament causes me to enjoy the Episcopal forms of public worship. *But* these tendencies and likings are inconsiderable when compared with other things which to me are essential, and of all religious organizations that of the Seventh Day Baptists comes the nearest to meeting my needs, desires, and beliefs.

The most appealing reason, I presume the deciding reason, that makes me a Seventh Day Baptist, is because I am convinced that there is no historical doubt but that my Master, Jesus Christ, was an immersed Sabbath-keeper. By his submission to baptism he made it a sacred ordinance, the most essential significance of which is lost by any other form than that of immersion.

The Sabbath he found overgrown with all sorts of technical formalities. By his acts and by his words, and by his very life, he freed the Sabbath from the shackles that men had put upon it, and gave a spiritual value to it. In loving obedience to his example and commands I would keep the Sabbath in his way and in his spirit.

Then, too, I am convinced that disciples of Christ as individuals and as organized into churches need a Sabbath for the highest welfare. In fact I think that without a Sabbath individuals, Christians and churches will become less and less spiritual-minded. And I am fully convinced that a Sabbath that does not go back historically to find its beginnings and its authority in the Bible will never take hold of the hearts and lives of the masses of men and women with any degree of controlling conviction. And the Seventh Day is the Sabbath of Eden, Sinai, and Calvary; it is the Sabbath of the Old Testament and of the New Testament; it is the Sabbath of the Lord God and of Jesus Christ. And without this Biblical historical backing I believe that a Sabbath will come to naught.

Then, too, Seventh Day Baptists of the past and of the present are characterized by high ideals in religious education, in national patriotism, in moral reforms, in a spirit of world-wide missions, in evangelistic effort, in denominational loyalty, in Christian fellowship, in conviction of duty that leads to obedience, in broad-minded charity, in freedom of thought, in a personal liberty which is not a loose license, in the power of love which results in obedience to law. I am not only persuaded to be, but I am rather proud to be, a Seventh Day Baptist.

The following paragraphs were prepared some time ago at the request of the editor of the *Churchman* and were published in that paper under my name as being a message from Seventh Day Baptists concerning the movement of a World Conference on Faith and Order.

The first Seventh Day Baptist church in America was established in 1671 at Newport, R. I., and entered at once into Christian fellowship with sister churches of the same name and like faith and practice that had long existed in England.

From that time until now, as the churches multiplied, while standing firmly and without compromise for a baptism by immersion, and for the observance of the Sabbath as observed by Jesus Christ, the seventh day of the week, they have always been very liberal towards those who hold views at variance with their views.

They have also entered actively, as individuals and as churches, into many interdenominational efforts for the promotion of the kingdom of Christ in the world.

They have colleges and a theological seminary; missionary societies and a publishing house of their own, but they have always been friendly and helpful to the cause of Christian education and Christian missions everywhere.

They were among the pioneers in Bible-school work; and in most of the churches the regular weekly Sabbath school has been affiliated with the organized Sunday-school work of that town, district, and State, and members of the schools have been valued and honored workers and officers in these organizations.

The women of the churches have been loyal supporters of the Woman's Christian Temperance Union, the men have been active workers in the Young Men's Christian Association, and the young people have almost universally identified themselves with the Christian Endeavor movement.

When the Federal Council of the Churches of Christ in America was organized the Seventh Day Baptist General Conference gladly identified itself with the movement, and at the present time is represented by members on the various commissions and on the Executive Committee.

The church polity of the organization of these churches has been from the beginning, and still is, purely congregational; but there grew up in this country early in the history of the churches various forms of associations, and in 1802 a General Conference of all the churches was organized which has continued till the present time. This General Conference has no direct authority over the affairs of the churches, and membership is wholly voluntary; and yet to all in-

tents and purposes the Seventh Day Baptist Denomination of churches and the Seventh Day Baptist General Conference are one and the same.

So, then, when the invitation came from the Joint Commission of the Protestant Episcopal Church in the United States of America appointed to arrange for a World Conference on Faith and Order, it was accepted, and at the Seventh Day Baptist General Conference held in August, 1912, at North Loup, Neb., a similar commission was appointed, and thus far this commission has identified itself with the present progress of the movement.

It does this in the interest of Christian unity. It has no thought of abandoning its belief and practice of the Bible-directed baptism by immersion, much less its belief and practice concerning the Sabbath, its privileges and its obligations, the Sabbath of Eden, Sinai, and Calvary, the Sabbath of Jehovah, the Bible, and Jesus Christ, the same eternal, unchangeable Sabbath, symbol of rest, the seventh day of the week. In fact, it hopes that by identifying itself with this Faith and Order Movement these blessed truths may be revealed in larger way to the Christian world.

But its chief purpose in allying itself with the movement is that, by comparing differences in the spirit of Christian love, and by discovering common grounds of agreement upon which all can unite, there may be brought to pass a better understanding of the views of others, and a closer coming together of all disciples of the Lord, so that we may all of us more truly become one in Christ, in belief, in conduct, and in effort.

An Answer to Prayer; and Its Relation to Various Present-day Issues

ONE WHO KNOWS

Several weeks ago in the RECORDER a faithful soul expressed a desire for a prayer column, where answers to heaven-sent petitions might be reported. This suggestion, and various matters of current interest, have encouraged the narration of the following facts which have been transpiring in recent years in a section of our land.

Some have been tempted to a lack of

faith in God because prayers are not apparently answered as in Bible times; but if God does not answer *exactly* as he did years ago, he certainly does answer, and in ways equally as wonderful, if faith presents its simple pleas to the Throne of Eternal Kindness, whose diversities of operation are manifold.

In this connection, the reader would no doubt be interested to visit a farm home where over a decade ago a widow with a large family of children was called to keep the Sabbath of Jehovah through the guidance of God's Word and Spirit.

Only those who have experienced lone Sabbath-keeping know what this means. To face the world in quest of an honest livelihood with the Sabbath at heart, to seek trade and employment, to alone ask Sabbath privileges, to state one's faith and principles to a world that neither understands nor sympathizes—this is indeed a fiery trial. Yet it purges away dross and perfects eternal worth.

After several years of social ostracism and quiet adherence to the Divine Word, acquaintance with Seventh Day Adventists commenced, and at first presented vistas of spiritual fellowship and social relationship greatly desired; but the head of this family, who had been a close Bible student, saw grievous errors among these people, among them the setting of the time of Christ's return, dependence upon a woman's words for inspiration more than upon the Bible, neglect of the poor and ill, demoralizing family and social relations, binding of heavy burdens of expense on hard-working bread-earners, added to greater or less perversions of Scripture so aggressive that no oneness of fellowship or purpose could exist between them. Two of his family, however, accepted Adventism and withdrew from the home their earnings and their interest. One subsequently returned; the other has gone the way taken by so many others, into a disregard of the Sabbath and a lack of Christian faith.

The resulting disappointment to this struggling family was great. A few years passed in which the numbers of those leaving Adventism to return to the world became noticeably numerous. Young people who had accepted Adventism continuously became discouraged with the excessive demands for contributions from their meager earnings, and fell away into a reckless life which seemed worse than their first condi-

tion. People who have read in statistics the surprising growth of Seventh Day Adventism, should bear in mind this fact of the backsliding of considerable numbers, which statistics and denominational records fail to mention.

Another feature of Adventist propaganda, more in line with the subject in hand, was their slander of Seventh Day Baptists, whom the Adventists in the locality in question described as having rejected "present truth," as having erred through higher criticism, keeping the Sabbath from midnight to midnight, etc. Thus beset, and utterly ignorant of the Seventh Day Baptists, this isolated family partly believed the slanders, and clung more closely to the Rock Christ Jesus, feeling the danger of demolition by the tempests on all sides. In the midst of these experiences, there arose from the heart of one member of this family a simple prayer to the Giver of all good gifts, asking if it were his will that the influence and experience gained by years of Sabbath-keeping should stagnate because of no opportunity to flow out in helpful streams to others; or worse still, should become destroyed by the temptations of the world.

"Are we alone in the world, the only Sabbath-keepers who love Thy name above all others?" came the cry.

Almost immediately God's precious revelation to Elijah seemed to be repeated:—"I have left seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

Shortly after this there came to the notice of this prayerful soul (can we say accidentally?) literature of the Federal Council of Churches of Christ in America, wherein was mentioned the Seventh Day Baptist Church, and upon inquiry, the Council's secretary very kindly referred the inquirer to the headquarters at Plainfield. The editor of the RECORDER sent tracts, and made it easy for these people of few resources to become regular recipients of information concerning the heretofore misunderstood denomination. Through the columns of the RECORDER came knowledge of the great family of Lone Sabbath Keepers.

This was the answer, this the comfort that came to the heart that asked God, and he gave liberally, in an unexpected way. Since the granting of this request, and an

observant study of the material that has come to hand, another desire, more extensive than the first, has ascended to the Throne of Grace. It is for the needy fields where Adventism has flourished and commenced to fade, that some disciples of the Master may be raised up to shepherd these drifting remnants, to gather up the precious fragments that none of them be lost; and as a stepping-stone to this open door and grand opportunity, that Seventh Day Baptists may free themselves of the burden and stigma of debt, exercising utmost economy and discretion till the crisis is past and they are free to advance again.

A debt attached to a religious body is certain to drive away the families where children are being nurtured in sacrifice and toil, and these increasing families of humble householders are the material from which the future success or failure is made.

In conclusion, a few words are added relative to the Federal Council. It has showed a Christlike spirit in giving information concerning Seventh Day Baptists, in contrast to the Adventists who have done them great injury in the section referred to; but let not these plain facts increase the shadow of controversy over the merits and demerits of organizations God allows for good reasons of his own. May those who see the hand of God beckoning, whether through the Federal Council or through Adventism, follow God's guidance, and not the Council or the sect, which are instruments to use, not to abuse, nor to worship. The worn-out instruments will soon be left behind like the abandoned cell of the chambered nautilus, while God's hand beckons on through open doors to more expansive opportunities. May those who can not see the hand of God in the Council, Adventism, or any other methods of neighbors, see a nobler work than trying to forbid them "because they follow not us." Every corner of this needy world needs the light of Christian love, rather than the shadow of controversy. It needs also the prayerful efforts, and the effectual fervent prayers, of souls inspired with Divine spirit.

"The athlete in training knows that his strength and skill depend on absolute, moment-by-moment self-control. The smallest self-indulgence may lose him the victory."

"Take Heed to Yourselves"

ARTHUR L. MANOUS

"If, in the providence of God, wealth has been acquired, there is no sin in possessing it." But if the Christian man *desires* to be rich he has a great conflict before him. He will have a constant warfare to keep this world out of his heart, for he will love it. The great study with him should be how to love Jesus and his service better than the world. If he loves the world most, his works will testify to the fact. But if he loves Jesus and his service most, his works and life will reveal that fact also.

The love of Jesus and the love of riches can not both dwell in the same heart at the same time. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2: 15; Luke 21: 24).

The Eyes of the Barnacle

In the barnacle we have a unique and wonderful case of a creature that can afford, as age comes on, to dispense with the eyesight that was so useful in youth. For the young and old barnacle are as different, one from the other, as fishes from seaweed. In the heyday of life the barnacle swims about the sea, seeking its food with the aid of its eyes, and generally leading a roaming existence. Later in life, however, it grows tired of this aimless wandering, and settles down to worry ship captains by attaching itself to the keel of their craft, and defying the much-advertised powers of various preventive paints. Once there, the barnacle has become a fixture, and, whether on ships or sharks, its eyesight is of no more use. It can not seek its food and it can not shun its foes; for it never more will move. Therefore its eyes become superfluous, and according to nature's invariable rule in such cases, disappear.—*Our Dumb Animals.*

Sorrows are often like clouds which, though black when they are passing over us, when they are past become as if they were garments of God, thrown off in purple and gold along the sky.—*Henry Ward Beecher.*

"The Bible is the history of God's goodness and man's meanness."

MISSIONS

Mission Notes

SECRETARY EDWIN SHAW

The last letter from Dr. Sinclair, dated February 8, 1917, indicates that she may not be able to come to America in time to make it practical for her to go on to China before the summer season. In that case she would go when Brother Crofoot returns after the next General Conference, which may be better after all. She would then have the opportunity of seeing and consulting Dr. Grace I. Crandall here in America before she starts for her work at Lieu-oo.

Brother William Clayton, of Syracuse, N. Y. (1810 Midland Ave.), has as yet received little response to his appeals for sympathy and support for his work in that city. In a letter he says, "Now, Brother Shaw, I would like to say to our people everywhere that a missionary enterprise in Syracuse should be of the first magnitude. Is there to be complete and perfect indifference to our appeal for help to carry progressively on the work here? Why should there be no awakening to the great opportunity for our denominational work in Syracuse? When we 'arise and shine,' the glory of the Lord will surely rest upon us. I appeal through you, through the SABBATH RECORDER, and through the people, to them, with all the earnestness of my being to 'come up to the help of the Lord, to the help of the Lord against the mighty.'"

Here is a man who has come among us recently. He is the pastor of our church in Syracuse. Let us give him support and sympathy. He will learn that we are a little slow in getting started in a new interest; he will learn that we are but a few, comparatively, with many needy interests; but he will learn that we have large loving hearts, and if he but has the patience, which I believe he has, to stay by the work even if it does take time, possibly years yet, that the result will be most satisfactory. Remember what we did for the church at Battle Creek for several years. And now that church is wholly self-supporting and is itself giving out to the denominational work. Let us help Syracuse.

We have interesting letters from Rev. S. S. Powell, of our church at Hammond, La., and from Rev. G. H. F. Randolph, of our church at Berea, W. Va. Brother Powell in speaking of those who are regular in attendance at the services of the church says, "These are very much alive and good workers. A spirit of harmony prevails and a strong spirit of helpfulness for every good work. Much has been done recently in the way of keeping up the property, especially the reshingling of the parsonage." The good people of Hammond evidently do not believe in having their pastor sprinkled whenever a shower comes along.

The work of the Missionary Society at the present time might be classified as follows:

1. Foreign Missions

- (a) Java—Help sent to Miss Marie Jansz
- (b) Georgetown, British Guiana—Work in charge of Rev. T. L. M. Spencer
- (c) Holland—Help sent to Rev. G. Velthuisen and to Rev. D. P. Boersma
- (d) China—

1 Educational

Rev. and Mrs. Jay W. Crofoot (now in America)

Mrs. David H. Davis
Miss Susie Burdick
Miss Anna M. West

2 Evangelistic

Rev. and Mrs. H. Eugene Davis
Mr. Toong

3 Medical

Dr. Rosa W. Palmborg
Dr. Grace I. Crandall

2. Home Missions

(a) Evangelistic

Rev. D. Burdett Coon
Rev. Jesse E. Hutchins

(b) Field Workers

Rev. T. J. Van Horn, the Southwest field with headquarters at Gentry, Ark.

Rev. L. A. Wing, the Rocky Mountain field with headquarters at Boulder, Colo.

Rev. Geo. W. Hills, the Pacific coast field with headquarters at Los Angeles, Cal.

Rev. Royal R. Thorngate, the Central Association with headquarters at Scott, N. Y.

(c) Churches Helped

1 West Edmeston, N. Y., pastor, Rev. A. G. Crofoot

2 Marlboro, N. J., no pastor at present

3 Syracuse, N. Y., pastor, Rev. William Clayton

4 Hartsville, N. Y., pastor, E. Lee Burdick

5 Richburg, N. Y., pastor, Rev. George P. Kenyon

- 6 Hebron Center, Pa., pastor, Rev. B. E. Fisk
 7 Ritchie (Berea), W. Va., pastor, Rev. G. H. F. Randolph
 8 Hammond, La., pastor, Rev. S. S. Powell
 9 Cartwright (New Auburn), Wis., pastor, John Babcock
 10 Grand Marsh, Wis., pastor, Rev. W. D. Tickner
 11 Fouke, Ark. (church and school), pastor and teacher, C. H. Siedhoff
 12 Mrs. Angeline Abbey is now working with the church at New Auburn, Minn.

(d) Work among Foreigners

- 1 The Italians at New Era near New Market, N. J., and in New York City, Rev. Antonio Savarese
 2 The Hungarians in South Chicago, Ill., Rev. J. J. Kovats

3. Special Permanent Funds

- (a) To assist young men preparing for the ministry
 (b) To assist in building churches
 (c) For aged indigent retired clergymen of the denomination

Rachel Landow, the Hebrew Orphan

REV. HERMAN D. CLARKE

CHAPTER VIII

(Continued)

The fall and winter passed away so quickly. Lorna, the daughter, could not be at home during the holidays as they had special church functions, and Harold concluded to go to his sister's instead of being at home. But there would be a short vacation early in the spring and they would be at home then.

One day Rachel received a reply to her letter to Mrs. Menlo.

"Marshalltown, February 22d.

"MY DEAREST RACHEL: I am so sorry to keep you waiting for an answer to your lovely letter. I will not delay again for I want to hear all about your progress, and I am praying for you every day. I was sick awhile and then we had company and somehow I kept putting off my letter. Your room is still vacant and no one has occupied it since you left. I keep some flowers that you loved, in the vase you left there and a picture that I intended for you to take with you, but as you left it I want it there to tell me of you every time I go into the room. Uncle is much better now and gets better wages and we feel a little more cheerful, but it is best that you went away.

You will be better provided for where you are, and my sister will do well by you if you love her and are helpful as I know you will be, for I see that you take your religion with you every day in all your tasks. We can not put religion into our tasks just on Sundays. The test of religion in our daily tasks is mostly in the little things, in your cheerful words, your quiet temper, your natural smile. All these are not little in the sight of God. I was glad to hear about your nice party—and your music. I am sure you will be a fine pianist in time. Follow your instructor's rules and keep drumming away at the scales and arpeggios and chords and limber up those fingers every day. Sometime I shall hear you. I have not seen or heard from the Garwin girls. As to your Sabbath, I know that you are conscientious, but sometime you may be able to see a new order of things. Study your Testament and whatever God's Word says, that do. The old soldiers at the Home inquire about you. They do not forget the flowers you used to take to them. I want to hear from you soon again. Uncle and I send love to you all.

"AUNTIE MENLO."

"You may call me Aunt Sarah now, if you will, Rachel, in distinction from 'Auntie Menlo,' my sister; and Mr. Selover 'Uncle John.' That will be easy for you, will it not?" said Mrs. Selover.

"Why, yes, but how is it that so many Gentiles have Jewish names? Sarah, the wife of Abraham, and John the Baptist, and John the 'beloved disciple.' You ought to be Baptists with those names!"

"Many names that parents give their children are taken from the Bible, Rachel, and all Christians love Bible names. But that does not necessarily mean that they will or should be Baptists or Jews. However there is much in a name, or there was in olden times. Rachel means 'ewe.' The German for it is Rahel. John means the gracious gift of God. Your father was a Russian Jew, did you say? The Russian for John is Ivan, and the feminine is Jane, and Joanna or Joan. Sarah means princess or queen. I hardly think I was rightly named. My son's name, Harold, means warrior, power. Do you think he will ever be a warrior?"

"I think he will fight some of the Lord's battles and prove his right to the name,"

said Rachel. "What is the meaning of Lorna?"

"Really, I do not know," replied Mrs. Selover. "But passing from names, I would like you to go down to the station and ask the baggage-master if we can send a trunk to Milton without a ticket by paying 'surplus baggage.' Hurry back as I want you to help me with a little cooking, for in the trunk I want to place some goodies for Harold, and he needs some clothes he left by mistake and other articles."

At Marshalltown one day a man knocked at the door of Mr. Menlo's home and asked to see the lady of the house.

"I am the lady of the house," said Mrs. Menlo, "what do you want?"

"You had a girl here that a Mr. Claire brought to you. I am acquainted with Mr. Claire and a few months ago I found a very valuable package in a tenement house in New York City where I was calling. On it was written 'Rachel Landow' in Hebrew letters. We opened it and a note was in it saying, 'If this is ever lost, take it or send it to Rachel wherever she is and upon placing it in her hands get a receipt and call at a certain place and get a reward. I was coming west and I said I would bring it, and I have traced the girl to your home. Is she here?'"

"No, she is not here, and who are you?" asked Mrs. Menlo.

"Well, that does not matter in this case for if there is any mistake about this I do not want to get into trouble. But I thought that if I placed it in her hands, she could open it before giving me a receipt, and if it was not all right she need not give it. If it was, then the receipt would gladly be given. It seems to be very valuable and if you do not want her to have it, all right, I'll go." And he made as though he would leave.

"Hold on, may I see the package?" she asked.

"Certainly." He opened it, displaying what appeared to be a costly diamond ring and bracelet.

"I do not see what it means," said Mrs. Menlo. "Her mother was a poor woman though she had a rich father and brother."

"Exactly, and that solves it somewhat. It may have been left there where the mother lived, and when she died, as I sup-

pose she did, the package was overlooked. I figure it out that the girl was to have it when at some certain age, and that the mother put it away with a thought that something might happen to her. In that event, she wanted the package to be sure to reach her daughter."

"But where is that certain place where you are to call for a reward?"

"I do not wish to tell you, for in some way I might be cheated out of my reward," he replied. "Tell me where she is and I will take it to her or to her people, whoever they may be."

Though hesitating a moment, she concluded that it might not do harm, and so informed him of Rachel's whereabouts. The stranger then left her a pretty picture of Rachel.

"Where did you get that?" inquired Mrs. Menlo.

"It no doubt was taken a few months before the mother died. It was in the same tenement. If you ever want the girl to have it you can send it to her. If you want to keep it I suppose it will be all right for what you may have done for her." So saying he departed. As he went down the steps he slipped and fell, dropping something out of his pocket, but not observing it he quickly arose and went away. Mrs. Menlo went out to see what it was and found an envelope in which was the picture of a woman resembling Rachel and another picture of himself. This she took into the house and kept for further developments.

Rachel went to the station on the errand and while there the train came in. A man with Jewish features quickly engaged an automobile with a chauffeur, saying that he was going to take a young lady to her home out in the country. He at once saw Rachel and approached her. She saw him and somehow thought he looked as though she had seen him, but he had a mustache and wore glasses which she had not seen on any man resembling him. He said to her, "Excuse me, Miss Rachel, I know you and I am a friend of Mr. Claire. I have here for you a package sent to you with instructions to have your receipt for it. I will go with you to your home and you can sign the receipt there. I have engaged this auto to take you there. Are Mr. and Mrs. Selover well? I suppose you like

the home. Mr. Claire said that you were at Marshalltown but Mrs. Menlo told me you were here with her sister. Get right into the auto and we will quickly have this done and I will go away." Thus saying he led her to the seat and told the driver to go to the next town and north a mile.

In the meantime Rachel had opened the package and saw the beautiful ring and bracelet. She was so absorbed that she did not notice that they were speeding out into the country.

"What is this and who for?" asked Rachel.

"That is for you, and I have a beautiful picture of your mother that was sent to you." He reached for it in his pocket and it was gone. "Oh, my, I have lost it somewhere. That is too bad. I had a pretty picture of you, to, that I gave Mrs. Menlo and told her if you wanted it you could send for it, but I thought you would be glad to have her keep it for what she had done for you."

"I certainly would like to have her have a picture of me—but my mother's picture, where did you get that?" But looking up suddenly she saw they were far out in the country.

"Why, this is not the way to my home. You have made a mistake. Tell the chauffeur to wheel about and return to town."

But he made no effort to do that and the machine went chugging along at a great speed. The chauffeur could not hear what they were talking about.

"I tell you that we are on the wrong road and need to return to town and then I will direct you to Mr. Selover's," said Rachel.

"Oh, I forgot to tell you that I had first to go into the country to see a friend a moment on business and then we will return and you will enjoy the ride."

"But auntie wanted me to get back home quickly and will be worried about me. Can't you return and then see your friend later on? I am sure that Uncle John will be glad to have his chauffeur take you, without cost, to your friend's."

"I can't do that now we are so near there and I must get back to take that evening train. You will be delighted when you get on those trinkets and I tell you where I got them and how," he said.

"Who sent them?" she asked.

"Oh, it is a long story and I will wait and tell you in your home. You have a rich

father and uncle, I understand, and these may have been left for you. Or you once did, did you not?"

"I have heard my mother say so, but I never saw them," she replied.

They reached the next town and the chauffeur turned as directed to the north. About a mile from town the machine stopped and there came to the door a woman. The man asked her if Mr. Conger lived there and was told he did not.

"But did he not live here last year?"

"Never heard of him," replied the woman.

"Then there is a great mistake. It must have been north of the town of Mineral Point. Drive over there quickly and I'll pay you extra well for my blunder," said the man to the chauffeur and quickly they were speeding that way.

"But you must take me back to Plattville and leave me there first," said Rachel.

"Can't do it now. I am very sorry, but I'll make it right with your folks, Rachel. Don't worry. It was a blunder, but it will come out all right."

Tears came into Rachel's eyes but she was helpless and awaited the arrival at Mineral Point which they reached in a little while. Stopping the chauffeur, he told him to return home and he would make inquiries for Mr. Conger. The chauffeur was paid five dollars, and the auto went away. The stranger took Rachel to the station as the train was about to leave, telling her they would return by rail. They then boarded the train and were off.

"But you said that you would look up Mr. Conger," said the girl.

"I might as well tell you, Rachel, that I am your father, and that you are to go with me. Do not make any outcry as I can then say to the conductor that you are insane and I am to take you to Mendota. Keep quiet and you shall not be harmed and you will yet know that you have a father that will be such to you hereafter."

Rachel buried her face in her hands and wept violently. Where they were to go she knew not and was too frightened to ask. But she began to plan an escape.

Rachel did not return to her home and they were worried. Mrs. Selover phoned to her husband and he sent a man to the station to inquire. The baggage-man said he saw her get into an automobile with a man who had the appearance of being a

Jew. Then Mr. Selover went to the garage and just then the chauffeur returned. He told them he had taken a man and girl to Mineral Point and gave the circumstances. Immediately they phoned to the police at Mineral Point and soon learned that a man and a girl had just gone off on the train but without buying a ticket. The man was a Jew and the girl wore a checked dress that appeared to be ratine, black and white check, so said a lady that saw them board the train.

"That is just what she had on, a new one I bought last week," said Mrs. Selover.

The police at Madison and other towns were notified. A telegram was sent to Mr. Menlo who at once took the girl's picture, and the man's that had fallen into his wife's hands, and the Marshalltown police had them half-toned. The evening papers the next day had the kidnaping well told all over the State and pictures were sent to various cities.

Mrs. Selover was frantic. Mr. Selover hastened to Marshalltown on the next train and found how the pictures had come into Mrs. Menlo's possession. He offered \$1,000 reward for the arrest of the kidnaper and the Plattville city council offered another \$500.

In four days a telegram came from Kansas City that the girl was there but not her kidnaper. Mr. Selover hastened to that city and the police told him she was at the orphanage waiting his arrival. They said the girl was being taken in a cab to the west end. While the cab stopped a moment for the man to get out and give the cabman some directions, she slipped out on the other side and ran to a policeman on the corner and clung to him, begging for rescue. The cabman and kidnaper saw her with the police and drove rapidly away. "We are on his track and think we can locate him by tomorrow," said the chief. Mr. Selover hastened to the orphanage and found Rachel who was almost fainting with overjoy at this rescue and the sight of her uncle.

"Do you know who he was, Rachel?" asked Mr. Selover.

"He claims to be my father and was taking me to San Francisco, he said, where he had a home. But I do not believe it, for I saw he had a ticket for New Orleans."

"What is that you have on your finger?"

"That is a ring he said my rich uncle left me and here is a bracelet that he said my grandfather on mamma's side left me. I do not know that it is true, but I had a wealthy grandfather who lost all his property, mother said, and a rich uncle who got some of it."

With the police hunting for John Wexler, Mr. Selover returned home with Rachel. She told them all about how he had taken her to Mineral Point and from there in what seemed a roundabout way to St. Louis and then up to Kansas City, where he had purchased a ticket for New Orleans; how she had escaped and of many things he said to her on the trains. "At St. Louis he removed his false mustache and purchased a new suit of clothes and a different hat. I was kept, while he did all that, by a woman, a Jewess, in what I called the north side of town. We were taken back and forth in an automobile. At Kansas City we stayed all night at an Italian's, but I do not know in what part of the city. My room was next to his and so I dared not cry out, fearing his threat. He said that I was to enter a Hebrew orphanage but have special privileges and not be as the orphans there but have a room all my own, and he was to travel and clothe me beautifully and make me rich some day. He said he had picked out my future husband, who was wealthy and had a beautiful home, and that at nineteen I was to be married. Then he would tell me a great history about myself and people."

"Well, we will have him soon, I hope, if the police can now recognize him with his changed appearance, for if he travels he will have other changes to disguise him," said Mr. Selover.

"Will it be safe now for Rachel to go to school or about town alone?" asked Mrs. Selover.

"I think so, but she must never again suffer herself to be stopped on the street by strangers or get in to ride, no matter what is promised or said. She must at once cry out and run for protection. Evenings she must not be alone anywhere."

The whole town soon knew all the details of the kidnaping and everywhere Rachel went she was watched by the people. But John Wexler was not found.

(To be continued)

WOMAN'S WORK

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

"I need a Friend who knows me
So fully through and through,
He'll ne'er misjudge a motive
Nor let me try to do
More work than I can manage,
The work that is not mine,
Because of vain ambition
Or conscience drawn too fine."

Girls Who Didn't and Girls Who Did

THE-GIRL-WHO-WAS-GOING-TO-JOIN

Once upon a time there was a Girl-Who-Was-Going-To-Join the Missionary Society.

"Just as soon as I have a little more time I am certainly going to join," she said when she came to the congregation as a bride. "You see, I am so fearfully busy now getting started at housekeeping I couldn't possibly undertake anything else."

Two years later she said, "Yes, indeed, I am going to join the Missionary Society. I know I shall enjoy it, and just as soon as baby is older I shall have a better opportunity."

Five years later she was still going to join. "It's simply impossible for a woman with two children to think of going to missionary meetings, but you can certainly count on it that I am going to join a little later," she said.

Ten years sped on. The dawning of the day when she would have more time seemed ever just ahead. "Really, though," she said, "the older my children get, the more of my time they require; but now certainly, they will soon be able to look after themselves, and then I am going to join the Missionary Society."

Twenty-five years went by. "I am going to live with my daughter," she said to the two Membership Committee visitors, and now I am going to join the Missionary Society"—the committee beamed—"as soon," added The-Woman-Who-Was-Going-To-Join, "as I get her started at housekeeping."

Then the Membership Committee went home in despair. The phrases "going to

join" and "just as soon" had become as the tolling of a bell.

"If she would argue missions I could answer her," said one.

"If she would object to our business management I could prove the efficiency of our administration," responded the other. "But that ever elusive time when she is 'going to' join, will still be just ahead unto the second and third generation of her children's children."

And it is. She is still "going to join."

THE-GIRL-WHO-DID

The committee had called upon so many girls who didn't join that they were almost overcome by the enthusiasm of the Girl-Who-Did.

"I am sure I should just love to work in the Missionary Society," she said. "I have been wishing lately that I could do something worth while, but I really didn't know you wanted the girls in the Missionary Society."

"Indeed we do," said one of the visitors. "I wish we could get all of the young women to understand that our society is not 'The Old Woman's Missionary Society.'"

The girl laughed. "Really, you know that is the sort of subconscious feeling I have had about it, but I certainly will join if you will let me, and I think I can get some of the other girls to come in. How would you like to get up a chorus of girls to lead the music for a while? You know girls just have to have something to do to keep them interested."

"We have not been able to get any of them to do anything," meekly suggested one of the committee.

"Oh, but they will," said the girl, earnestly, "when you can once get hold of them."

"I am sure you are going to help us to get hold of them," said one of the committee.

"Indeed, I will," said the girl, energetically. And she did. At the next meeting she and two of her friends joined the society. A month later a chorus of twelve voices led the singing with refreshing heartiness.

The Girl-Who-Did was jubilant. Her joy grew as she arranged several groups for mission study. It expanded when a number of members of the society joined her in

a camp at a summer school of missions, and the girls declared they had had "the time of their lives," while their gray-haired chaperones voiced the same sentiment in language no less enthusiastic.

"Oh, I'm so glad you asked me to join the Missionary Society, and I'm so glad I joined," said the Girl-Who-Did.

THE-GIRL-WHO-WAS-TOO-YOUNG

Once upon a time there was a Girl-Who-Was-Too-Young. That is, she thought she was too young. She was just twenty-one, but she had come back from college with several diplomas and two or three medals. "What a help she will be to us in the Missionary Society," said the chairman of the Membership Committee. "They have a splendid Missionary Society in that college and up-to-date Mission Study classes, so you know we can count on her for lots of new ideas."

"You don't mean you want *me* to join the Woman's Missionary Society!" said the girl in amazement. "Why, I thought that was for the old—I mean the married women."

"Oh, not exclusively," said the chairman of the Membership Committee, smiling. "We need some young life in the society to keep us older women from getting into a terrible rut. If more of you girls came, it would add so much enthusiasm."

"Oh, of course, I am going to join when I get a little older," answered the girl, "but I am too young yet for that sort of thing. None of the other girls I know belong, and I should feel terribly out of place."

"We thought," suggested the chairman, hopefully, "that you would bring us so many good ideas from the college Missionary Society and Mission Study class."

"I believe they did have something on that order at school," said the girl, "but really, I never had time for it." She felt a trifle annoyed at the shadow of disappointment that passed over the face of the elder woman and added, "You know girls will be girls, and I don't think we ought to be expected to take up such work while we are so young. There is plenty of time for that later on."

So the Girl-Who-Was-Too-Young turned aside from the opportunity that was offered to her of linking her young life to the great work for which her Master had given his, and spent the glorious enthusi-

asm of her youth on things trifling and of little worth, all because she thought she was too young—when she wasn't.

THE-GIRL-WHO-CHANGED-HER-MIND

She had been brought up on a diet of "There are plenty of heathen right here at home" and "The Church is always after money," so, very naturally, her interest had never traveled as far as a mission point, home or foreign. She entertained the committee on their first call by telling them that "the religions of the heathen people are those best suited to their particular temperament and needs," and talked quite a bit about the extravagance of the Home Mission Board in buying lots and building churches, and the wastefulness of the Foreign Mission administration.

As a triumphal climax she told about a tourist friend who said the missionaries lived in elegant homes with a retinue of servants at their call.

She never would have changed her mind if she had not joined a Mission Study class, and she never would have joined the Mission Study class if it had not met in the apartment next to hers, with her best friend.

She was an active member of a woman's club and she had become intensely interested in the study of the new textbook.

"Why, I had no idea the Missionary Society was doing anything like this. I had a vague impression that they only had suppers to raise money and divisions as to what to do with it," she said after the second meeting. When it came to the discussion of the betterment of conditions surrounding child life in America, she contributed much information. When the study took up conditions in non-Christian lands, she listened critically. At the third meeting a missionary doctor from India was present. There was no escaping the earnest, awful truth of her words. The flimsy arguments against the need of foreign missions crumpled and withered before the burning eloquence of her earnestness.

The Woman-Who-Changed-Her-Mind did not believe in doing things by halves, so she sent for the Membership Committee. "Please come to call on me again and ask me once more to join the Missionary Society. I have changed my mind." *Told by Mrs. E. C. Cronk, Lutheran Woman's Board.*

Workers' Exchange

Plainfield, N. J.

Recently there was given in Plainfield, at one of our socials of the Woman's Society for Christian Work, a program so novel and withal so enjoyable, that I am minded to ask you to print it on the Woman's Page of the RECORDER, that others may use the same idea. It had been decreed that no one under fifty years of age might take part on the program, and it was adhered to with the exception of one substitute who hasn't seemed to acquire the grace of saying "No." Clothes, dresses and coiffures of a half century ago were the vogue, the waitresses who served us a delectable supper previous to the entertainment, having set the style.

The audience was all expectation when, at last, the curtain which had borne the legend, "Public Session of The Literary Lights. Jan. 28, 1868," was drawn aside revealing the platform filled with the older people of our congregation, and then the fun began. Sarah Summerbell (Wardner) announced the program, which began with an organ prelude of old-time airs, and then she read the following introductory Index. The familiar names contained will bring a smile to many faces.

OUR INDEX

- A. is for Abert, who sings in the choir
When Ella is nigh, he's bound to be nigh her.
- B. is for Babcock, Cornelia—she's nice:
But when Spicer gets her, he'll find *she* has spice.
- C. is for Clawson, our promising grocer
He's hoping Henrietta will not say, "No, Sir."
- D. is for Dunham, Davis and Dunn
Just stir up the bunch; you'll have plenty of fun.
- E. is for Edwin, of scientific turn
But Shaw! he'll make a preacher, as later you'll learn.
- F. is for Farozina, sometimes called a saint.
Mostly that's her nature—then at times it ain't!
- G. is for Gardiner—a rogue of the first order.
I'll wager he'll edit our SABBATH RECORDER.
- H. is for the Hubbards, leaders in our band,
Ready with wise counsel and a helping hand.
- I. is for Isabel with her happy ways,
And we trust her pathway leads through sunny ways.
- J. is for Jane, Jenny for short;
Young Dunham attends her whene'er she holds court.
- K. for our Knights, who ever ready stand
Beside the door at closing, to lend the girls a hand.

- L. is for Lewis. He's of the Titsworth brand,
A stirring young carpenter, ever in demand.
- M. is for Maxson, Henry by name;
Poses as student; Etta's his game.
- N. is for Neagle—has the weather up his sleeve.
When he says a storm is coming, you'd better believe.
- O. is an Omission. We'll fill it when we can.
We now have girls a plenty. Send along a man.
- P. for the Potters, a lively quartet
A merrier bunch I've never seen yet.
- Q. is for Questions I'm sure you'd like to ask;
But I've no time to answer. 'Twould be too great a task.
- R. is for Randolph, staunch, and trim and true;
Just right for a deacon. Don't you think so, too?
- S. is for Stillman, stately and sedate.
His level head settles whate'er we debate.
- T. is for Tomlinson, who sugar-coats his pills;
For a flock of Titsworths who turn him many bills.
- U. is for Utter, Jessie. When we sing, she'll play;
And we sorely miss her when she is away.
- V. for Valois. Don't stir up his malice.
He keeps close watch of his dark-eyed Alice.
- W. for Wells. Frank's a jolly fellow.
If you seek his office, he will make you yell—oh!
- X. for Excell, motto of our band.
Youth, Zeal, etc. Yours to command.

At the close of this remarkable Index, the group sang "Auld Lang Syne." The balance of the program follows:

- Reading—Curfew shall not ring tonight
Duet, Guitars—"Spanish Fandango"
Tableau—Silver Threads Among the Gold. (The song sung behind the scenes)
- Duet—Reuben and Cynthia
Recitation—Pickett's Nell
Tenor Solo—Annie Laurie
Reading—Interlude from "The Spring Maid."
The Three Trees
Solo—My Darling Nellie Gray
Reading—Betsy and I are Out
Duet—"When you and I were young." Guitar accompaniment
Tableau—Darby and Joan. (Solo from behind the scenes)

Though it was late when the program came to an end, all were loath to have it finished, so great was its success. And now the younger people are looking to their laurels, for their elders have set a pace that it will be hard to exceed. Let some other society try it and see. "H."

New Market, N. J.

The working membership of the Ladies' Society of New Market has been quite limited during the past few months owing to

the very serious illness of three of our most active members, two of whom were in the hospital. Now we are glad and thankful for the convalescence of all three. During the fall the directresses and others were busy with aprons and sweeping caps, which were sold, netting us a few dollars. Just before Christmas a gift of money was sent to the Children's Home in Plainfield and coal purchased for a Christmas gift. Four dollars from the thank-offering boxes was voted as a RECORDER fund. The income received regularly from the rental of the vacuum cleaner has been very satisfactory.

A reception was held for Rev. and Mrs. Crofoot and family during the holidays, and proved a very enjoyable occasion. Both Mr. and Mrs. Crofoot gave interesting talks, reading extracts from letters received by them from our missionaries in China.

PRESS COMMITTEE.

Needs of Our Denomination

MRS. ALFRED RANDOLPH

Paper read before the Ladies' Benevolent Society of Shiloh, N. J.

To consider the subject of denominational needs in such a limited amount of time, we can only hope to make a few suggestions concerning vital and fundamental needs which underlie the real concrete needs of our people. Until some systematic and organized plan is adopted and faithfully lived up to, there will continue to be periodic calls from the Missionary Board, the Tract Board, and the educational institutions—calls for money to apply upon their debts. Why shouldn't it be our business to help plan ahead for the money that is to be needed, instead of waiting until a good-sized debt has accumulated, and then feel that we are doing a big favor to some one to help with a little of our money. Perhaps this is a point to be emphasized right here.

There is too much individualism among us (by "us" I mean all of our people) and not enough unified purpose and effort—too much individualism among the people and among the churches which are composed of the people. These debts are *our* debts and *our* needs and we must plan with our money and our efforts to meet them. Let us get a little more of the ownership idea into this religious faith and practice of ours.

More unity of spirit and purpose, then, is a vital need of our denomination.

In a recent speech before a body of Y. M. C. A. workers, Hon. William L. Saunders, chairman of the National Board, said: "Next to the Roman Catholic Church, the most effective organization for Christian work is the Y. M. C. A. The methods used in the organization of the Catholic Church make it the most effective and it is generally recognized as such."

Why is this so? Here are some reasons: Catholics begin to plan for the child's training even before it is born. Its religious training is planned to cover the formative period of its life. The child is taken into the church for christening when but a mere infant in arms. It is sent to Catholic or parochial schools, and is taught by Catholic teachers until it is ready for high school. It is made to learn the catechisms and to observe all the rules and beliefs of the Roman Catholic Church, not only in the church itself, but also in the homes as well; and such training throughout the formative period is very apt to become a part of the life and character of the individual and he will retain his beliefs and ideals in later life.

I do not wish any one here to understand me as upholding the Catholic faith as a desirable one. I wish merely to point out why that church is such a strong one and why its methods are so effective. For *these* things I commend it.

If we are to remain a live religious body, it is absolutely necessary that we adopt some systematic religious training for our boys and girls that will be effective not only in the church but also in the home and outside activities; for from these boys and girls must come the new recruits who are to fill the ranks of those who are passing.

We invariably see those who should be the lifeblood of our denomination reach a certain period of life, then leave the denomination. Why? Because those who were responsible have failed to furnish proper systematic training during the formative period of the child's life; for if the children had had that kind of training, the question of the Sabbath would have been their first consideration in the selection of a vocation.

Therefore, as I understand it, the first, last and most important need of our denomination is an effective systematic Sabbath training for our boys and girls.

This work can not be done alone by our ministers and boards, but by the united effort on the part of mothers, fathers, teachers and religious leaders. This is vital. Without it, the death knell of our people as a denomination is beginning to toll. We have been too much at "ease in Zion."

Tithing is another vital need. This is one of the faithful practices among Seventh Day Adventists and their growth has been most remarkable. If every member would give one tenth of his income for the support of the Lord's work (and that much is required of us if we take our Bible for our standard of giving), it would be more than a banner year for us. There would be money for all present needs, and new fields of usefulness would have to be taken up to find ways for the money to be used.

Would not every member then feel a real ownership in the denomination, a real interest in its affairs, and every family be eager to keep informed upon the subject through the medium of the SABBATH RECORDER in the home?

There would be such enthusiasm as we have not yet known. Funds would be plentiful, a new publishing house, a home for the SABBATH RECORDER, would be an easy accomplishment, and the raising of periodical debt funds would be a thing of the past.

And now the whole question could be settled if we would take for our rule of action, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

"A Raving Idealist"

Thus one described his incorrigible friend. Better a "raving idealist," however, than a thoroughgoing Philistine. Where shall one live if not in his ideals? And how shall he keep his head above grubs and moles except by the lift of his ideals? Blessed be God for the heaven-bursting moments in which we earth-creatures catch sight of the shrines and great white thrones of life. You can not crush a man, or sour him utterly, or defeat him hopelessly, or degrade him beyond repair so long as he keeps his ideals. Aloft, then; always aloft! "Endeavor to be good, and better still, and best." At all hazards let us keep the respect of our ideals. Few other things are worth while.—George Clarke Peck.

Seventh Day Baptists

CORLISS F. RANDOLPH, LL. D.*

(Concluded)

We do not ask for legislation for a favored class; we ask for nothing that any other religious body might not ask for upon the same general principles as those upon which we base our request. It is a fact, however, that a small, struggling organization may patently need all the protection that the resources with which the law and the law-making body may be able to provide it, while other organizations because they are so much larger and stronger and prosperous, and, consequently, so much better known, are, for that very reason, much more able to assert and protect their rights through the moral influence which they possess, without recourse to all their rights inherent in the statutes and legislative bodies. The incident to which I referred a moment ago,—one which illustrates this very point,—is this: The oldest church of our denomination, which dates back nearly 300 years, whose tercentenary we hope to celebrate one year hence, is the Mill Yard Church, situated in the City of London. More than 200 years ago, one Joseph Davis, a leading member of that church, established an endowment fund for that church and certain allied interests. Davis had been imprisoned four times for his religious faith, and the last time sentenced to confinement indefinitely in the common gaol of the county of Oxford, and to forfeit all his possessions. He was released from prison and from forfeiture of his estates by the same order, dated September 13, 1672, that released 490 others, imprisoned for similar causes, from 40 different prisons throughout England and Wales, among whom was John Bunyan, set free from Bedford gaol, where he wrote his memorable allegory so well known as *Pilgrim's Progress*. In the year 1700, Joseph Davis placed certain properties, probably real estate wholly, in the hands of six trustees, of whom he and his son, Joseph Davis Jr., were two, for the benefit, in perpetuity, of the Mill Yard Seventh Day Baptist Church, and certain other kindred interests. The deed of gift expressly

*Abstract of statement made by the author before the Judiciary Committee of the U. S. House of Representatives, on the occasion of a hearing, held February 18, 1916, at Washington, D. C., on H. R. Bill, No. 53 (to incorporate the Seventh Day Baptist General Conference), with corrections and additions.

stipulated that the trustees must always be members of the Mill Yard Church, and trustees only so long as they continued members of that church. Upon his death in 1797, or seven years after he had originally established the trust, he bequeathed it additional properties. In the course of time, certain difficulties arose, and the trust funds became involved in litigation, in, or about, the year 1825, and remain so to this day. The church, for certain natural causes, which I will not take the time to enter into now, decreased in numbers and became a very small body. As a result, the General Baptists appeared in court, alleged that the Mill Yard Church was virtually extinct, and laid claim to the legacy, as the legal heirs, by virtue of being next of kin. The court, without determining the litigation, considered the claims of the Baptists sufficiently strong to award them the benefit of the entire income of the trust fund (about £300,—\$1,500,—annually), some ten or twelve years ago. Subsequently, the decree was modified to the extent of allowing the Mill Yard Church £100, or \$500, each year, from the income.

What the original value of these trust properties was, (we are unable to estimate at the present time with any degree of accuracy; but 120 years after it was established, or about the year 1820, the records show that the annual income was £850 (\$4,250) or more. At the present time, it is less than three-eighths of that sum. A surplus fund of £10,000 (\$50,000), approximately, accumulated from the unexpended annual balances, had wholly disappeared many years ago. The salary of the pastor of the Mill Yard Church, a very modest one, averaging about £200 (\$1,000) annually, fell in arrears to the amount of £1,750 (\$8,750) at one time. In the meantime, as indicated above, the principal dwindled away, until less than half remains at the present time. And despite the fact that the deed of gift so expressly stipulates that the trustees of the endowment fund must all be members of that church, whose pastor is *ex officio* a trustee, there is but one trustee of the six today who is a member of the Mill Yard Church, or even a Seventh Day Baptist.

Again, in 1883, certain real property of the Mill Yard Church was seized by the London, Tillbury and South-End Railway Company under condemnation proceedings, and the proceeds, which the Mill Yard

Church would have been glad to use toward erecting a new house of worship, were claimed by the Baptists, and are still in the hands of the court. In the meantime, the Mill Yard Church, unable to bear the expense of building from other resources, is without a church home of its own, and this fund, originally £5,500, or \$27,500, has been frittered away in court expenses, attorneys' fees, etc., until, according to the latest available accounting, there remains but £3,900, or \$19,500. About eight years ago, taking advantage of the greatly enfeebled condition of the Natton Church, near Tewkesbury, in Gloucester, the English Baptists seized all its property, including its communion service and records, sold its house of worship and burying ground, and impounded the proceeds for their own benefit.

At various times in the last thirty years, Seventh Day Baptists in this country have sought to aid these English churches in their struggle for their financial rights, both through our General Conference and through our Missionary and Tract societies, without success. Seven years ago, I visited these churches under instructions from our Tract Society, a body incorporated under the laws of the State of New York, for the purpose of inquiring into these and other matters. At that time, it was made clear to me that under existing conditions, neither our General Conference nor any of our societies incorporated under state laws would obtain any recognition in the English Court of Chancery; but that if we had a Federal corporation, such recognition might be awarded us. Such a distinction would probably not be possible in this country, nor in England with reference to business corporations; but in a country where there is a state church, as in England, and all people not associated with that church are roughly classed together as dissenters, it seems that the courts do not inquire into the intricacies of sectarian organization and individual rights as carefully as the courts of a country where no state church exists, as in this country, for example. Indeed, the records show that all through the litigation of the Mill Yard Church, although the church prepared its court papers with scrupulous care, particularly with reference to its name, it was very difficult to prevent other,—inappropriate,—names being applied to that church. In such a case, unquestionably, "a Federal charter will

* * * give us dignity and standing in foreign countries * * * that we could not hope to obtain under a certificate of incorporation in any of our states."

These two are all that remain of 32 churches that we have a record of in the British Isles, and the property of one of these has apparently already been lost entirely, and that of the other has been in litigation for nearly a century; and the church today, when, if ever it stood in dire need of funds rightly belonging to it, so stands now, when it is, in fact, receiving but one-third of the income from that source, and the other two-thirds are diverted to another object, wholly foreign to the trust,—all for want, apparently, of adequate protection.

To recapitulate:

1. The organization of English-speaking Seventh Day Baptists dates back 300 years, or more, in England, and nearly 250 years in this country.

2. We are not Seventh Day Adventists (who date from 1844), "from whom we differ radically in Scriptural interpretation."

3. "Seventh Day Baptists differ from the well-known great Baptist denomination, essentially, only in the observance of the Seventh Day of the week instead of the First, as the Sabbath."

We have an actual technical membership of 8,500, comprised in 90 churches in 22 states of this country, and in England, Holland, Germany, Denmark, Africa, and South America. Our non-resident membership may be found in every state in the Union, save two, possibly.

5. To the best of their endeavor, as patriotic, high-minded citizens, Seventh Day Baptists have always participated in the great movements of their time for social, industrial, and political progress, and have freely and loyally given of service and life to State and Union, both in peace and in war.

6. This application for a charter for our General Conference involves no attempt, whatever, to commit Congress to a recognition of the Seventh Day of the week (Saturday) as the Sabbath. We are opposed to such legislation.

7. While we ask for nothing more than might be granted any other body under similar conditions, we do emphasize the fact that we are in need of all available

sources of protection in asserting our rights at home and abroad, and for this purpose a Federal charter will manifestly serve us where a state charter will not avail; certainly the latter has not availed abroad in at least two notable instances cited, in England; namely, the Mill Yard Church, in London, and the Natton Church, near Tewkesbury.

The Eloquence of Figures

REV. GEORGE M. COTTRELL

Secretary Lone Sabbath Keepers

Statistics and figures are generally reputed to be "dry." On the contrary, I can imagine them, and we often find them, to be radiant with human interest and glory.

Such are some of the figures that come to me from the RECORDER, office in the subscription lists received. I am sure you will all be surprised to know how many RECORDERS are taken by our L. S. K's. I was surprised myself. I counted up three or four pages of names where the paper is sent separately to a single address and find it is 585. Now these are not all L. S. K. subscribers. Some are sent to public libraries, some exchanges, some to First-day ministers, and still some to those who are in the bounds of some of our churches. But there are other L. S. K's, 3 or 4 in a place, where the papers go under one post-office address, like Topeka, Rochester, Philadelphia, etc., so that we are doubtless safe in assuming that over 500 L. S. K's are getting the SABBATH RECORDER.

And then it is cheering to see how many are taken in our larger churches. Here are some of the figures which I believe you will enjoy as did I: Alfred 81, The Station 37, Ashaway 37, Battle Creek, 29, Dodge Center, 28, Milton 85, Milton Junction 52, North Loup 60, Nortonville 40, Plainfield 61, Salem 64, Shiloh 40 (31 to and through Bridgeton, many of these for Shiloh), and Westerly 75.

While ruminating in the luxury of figures I have figured out a tentative table of contributions to meet the \$105,000 required for Milton College, something like this:

1 Contribution of	\$20,000
1 Contribution of	15,000
1 Contribution of	10,000
1 Contribution of	7,500
3 of \$5,000 each	15,000
1 Contribution of	25,000

(They seem to be popularizing the \$1,000 mark)

25 Contributions of \$1,000 each	25,000
10 at \$500 each	5,000
The balance in smaller contributions from	
\$10 to \$300	5,000
	\$105,000

Who will say that this isn't an eloquent array of figures? Perhaps you can make a better table.

The figures are all right if we can get the men to stand behind them. Of course the greater honor lies near the top. The old adage applies here: "There's always room at the top." I hardly expect a stampee of those rushing for the ten, fifteen, and twenty thousand mark, and yet in my limited acquaintance I believe I can count on my fingers enough rich men to carry off the three or four top figures with honor and ease.

I've been thinking of the dying man who was so glad that he had given so liberally of his money as he made it, since he had lost all that he had retained, and he felt that he had really saved only what he had given away.

May not we make a mistake even in saving our money to give away at our death, if we are neglecting to tithe it as we go along? We surely have great demands upon us this year from our colleges alone, with their calls for nearly two hundred thousand, and will it not be a sin and almost a crime for any of us to fail to lift to capacity to meet these needs?

A little secretarial news sent from Berlin, Wis., on Valentine's day:

MY DEAR COLONEL: You will see by this (wedding cards) that I have secured an assistant secretary for South Dakota. Felt sure it would be all right with you, and we shall try to get the one RECORDER subscription. Secured one since you ordered the RECORDER campaign. You will notice by RECORDER that one of our members has gone to his reward. Was glad to see him remain faithful through much opposition. While South Dakota has been pretty quiet, we have not forgotten you. Every RECORDER that comes, we look first to see if there is a message from our leader. Hope to have our state record up to the standard by July 1. TIMON AND MABEL.

When two faithful L. S. K's from two States have met like these, we may be assured they have both done well, and with

confidence wish them *bon voyage* and God-speed.

Another cheering letter, from Florida:

DEAR BROTHER: I have just been reading your RECORDER letter of February 5, and I am one of the new RECORDER readers, I think, that you spoke of. Although I have not as yet had an opportunity to join the church, I have fully accepted the Sabbath, and Jesus as my Guide, and am going to join the Seventh Day Baptist Church at the earliest possible chance. I would be more than glad to have my name among the L. S. K's. You will probably wonder why I have not done more on the RECORDER canvass and other financial needs; but all of us have had hard times this winter on account of extreme cold. Am in hopes the rest of the reason will be prosperous, as there are several dear friends and relatives that I want to send the RECORDER and *Pulpit* to as soon as God gives me means. I find my RECORDER and *Pulpit* sources of great help and comfort on Sabbath days as well as through the week. Trusting that I may soon be able to respond to the call for help, and that the needs of the denomination may be met at an early date, and hoping great success for you and your work, I remain a true L. S. K.

LISLE H. SHEPARD.

Ritta, Fla.

Today Kansas is "bone dry." Yesterday the Governor signed the bill which makes it illegal to import, sell, give away, or have in one's possession, any intoxicating beverage.

The Best Preacher

Martin Luther in his autobiography said: "I have one preacher that I love better than any other upon earth; it is my little tame robin, which preaches to me daily. I put his crumbs on my window-sill, especially at night. He hops to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a little tree close by, and lifts up his voice to God, and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep, and leaves tomorrow to look after itself. He is the best preacher I have on earth."—*Our Dumb Animals.*

YOUNG PEOPLE'S WORK

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

Curse of Cowardice

REV. HERMAN D. CLARKE

*Christian Endeavor Topic for Sabbath Day,
March 17, 1917*

Daily Readings

Sunday—The root of cowardice (Isa. 51: 12-13)

Monday—Giants in the path (Num. 13: 26-33)

Tuesday—The apostles' shame (Matt. 26: 55-56,
69-75)

Wednesday—Safety first (2 Sam. 15: 13-23)

Thursday—A cure for cowardice (Luke 12: 1-8)

Friday—Fearing man, we defy God. (Prov. 29:
25)

Sabbath Day—Topic, "The curse of cowardice
(John 18: 15-27)

A man is a coward when he forgets God. "Who art thou that thou shouldst be afraid of a man that shall die?" Was David afraid of Goliath when he hastened to him with a simple sling and stones? And why should he be? David knew that God was he "who stretched forth the heavens and laid the foundations of the earth"—knew that "if God be for us, who can be against us?" Cowardice is the consciousness of sin in us. "The wicked flee when no man pursueth." Caleb and Joshua came back from the "promised land" knowing that there were giants there and mighty people; but they knew also that the mighty God who controls all things and had all power had promised the land to Israel and would perform it, so they knew no fear of man. But the ten other spies did not see God in the deal, only the sons of Anak, the giants. They dared not go up. Why did the disciples forsake Jesus in Gethsemane? Why did Peter deny him in the palace? They forgot the miracles of Jesus and his mission; they did not fully know that "all power was given unto the Son of man." Unbelief still lurked or doubt still reigned. But see them years later when facing mobs and standing before councils and arrested by Romans; not a tremble or a fear. "The righteous are bold as a lion." When David and his followers fled from before Absalom, the usurper, it was not fear, but "safety first." There was a city to save and so they were discreet. Afterwards

Absalom came to his doom. It is not wise to rush into danger, but when it comes remember God's promises; he will not fail those who trust in him. "Be not afraid of them that kill the body, and after that have no more that they can do; fear him that hath power to cast into hell." Cowardice, when it leads to denial of Christ or his truth, ends in final denial before the angels of God. "The fear of man bringeth a snare."

STEPS TO COWARDICE

It is said that Peter "followed Jesus afar off." That is the case with us when we begin to fear men and deny the Lord in the various ways we do. Jones was out on the street and Smith accosted him: "Say, Jones, I need you tomorrow badly. I have a deal with Brown and want a witness and some legal documents drawn up. Come over to the real estate office at two o'clock, will you not?" "Why, I'd be glad to help you all I can—but—well, the truth is my wife would feel badly for me to do such business on *Saturday*." There you have it. He is ashamed to say Sabbath to that man. And he is following Jesus afar off. The truth of God is not a vital element in his life. He does not honor his Lord as a witness to the truth, and only declines because of hurting his wife's feeling, not his Lord's. And he is a member of the church.

A student from one of our colleges has a position in a distant city school. He has been brought up in a Christian home and has taken upon him the vows of a faithful follower of Christ. But he is not keeping close to his Lord. He is asked to lead a band or an orchestra or a ball team or something. The time most demanded is Sabbath Day, or Sabbath evening. He yields. He denies the Lord of the Sabbath. A "little maid" says, "Art thou not one of this man's disciples?"—that is, one of that sect that pretends to keep the commandments of God and faith of Jesus? "He saith, I am not." Not in those *words* but in his *acts*.

There is a card party or a dance on "Friday evening." Miss Jones is invited by Mr. Brown to go with him. "Mamma would hardly want me there, especially on such a night, but I just want to go with you. I'll go just this once." She has denied her Lord and Master. She forgets the sacredness of the time and the dangers

A Criticism on "Intolerance"

EVANGELIST W. E. BIEDERWOLF

"Intolerance" is intolerant with an intolerance more dangerous than the intolerance it seeks to condemn.

Yes, it is a gorgeous, thrilling, stupendous spectacle—the masterpiece of cinematographic achievement, the unsurpassable in the world of imagination.

Yes, if you enjoy gorgeous costumes, "swaying half-naked priestesses," engines of war, falling towers, brilliant banquets and bloody battles, you will see all these in "Intolerance."

But, what about the animus of the play and what about its morals?

Through the courtesy of Judge Neil, the father of the Mothers' Pension Bill, I was invited to witness the production with a view to a public criticism. While not a patron of the playhouse, my attitude toward the "movies" is not one of wholesale condemnation. There are films you can see without any hurt. They are educationally helpful and morally wholesome.

I went to see "Intolerance" with something of an impression that my verdict was to be a favorable one. Perhaps its title, its advertised purpose, its historical allusions, sacred and secular, as well as the character and purpose of the esteemed gentleman at whose invitation the production was witnessed account sufficiently for this feeling. I had read no criticism of the play whatever.

But I was disappointed. The genius of the artist is cheerfully recognized but the animus of the artist and the spirit of his creation is deplored. The whole production is shot through and through with such evident unfairness and such gross exaggeration as well as such loose ideas of morality as to make it wholly unworthy of the patronage of the American film-loving public. I predict for it a short life.

1. The play is unfair and untrue.

So unfair and so exaggerated is its treatment of public benefactors in general that it seeks to disarm thoughtful judgment by a screen explanation that it is meant as a condemnation only of certain kind of reformers. The picture certainly produces the very opposite impression and no amount of apology can relieve it. But we repudiate most emphatically that reformers are ever actuated by motives such as those portrayed by "Intolerance."

of the dance frowned upon by almost all church people who really follow Christ. She would not dare to "take it to the Lord in prayer." She would feel it to be mockery, but she is ready to deny the Lord and say, "I am not one of his disciples." But her name is on the church roll. "Peter stood with them and warmed himself." Was he sure that while in the way of temptation it could not harm him? (v. 18). "Peter stood without." There is where he lost more courage. Had he stood close to his Lord he would have been true. Many disciples of Christ are today "standing without" (v. 16). One denial leads to more. One gambling card party, under the pretty name of taking a prize, leads to another, and then on and on to the gambler's doom. If not there, it leads to complete denial of God and his law. One dance under the fashionable name of a "parlor, private dance with the best people" leads to more and more until the "ballroom to hell" (as a great dancing master has himself called it) is the last resort and the soul is lost.

SELF-EXAMINATION

When and where have I been most afraid?

Have I played the part of a "bold sinner" or a "timid saint"?

Have I been bold in Christian Endeavor meeting, and a coward "standing without"?

What has really kept me from testifying in the Endeavor meeting?

Am I expecting a position and to retain it by compromising my principles?

Am I planning marriage at the expense of truth?

Am I planning a trade or profession where I will be led away from the Sabbath of my Lord?

If I fall privately will I some day fall publicly?

Am I afraid to tell God of my real heart and expose myself to myself?

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*.

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—*Kingsley*.

If any committee of ladies ever so brutally treated a mother; if any reformers, whether male or female, ever brutally knocked a mother down in a violent fight to seize her child and left her unconscious on the floor while they made way with the coveted child, the case is an isolated one and its use in caricature of the generally humane and unselfish reformers of our country is an insult wholly unworthy of American chivalry.

The motive attributed to the public benefactress is a wholly unjustifiable slander on a class of people who deserve the loudest praise that gratitude can sing. No woman ever gave with a spirit like that attributed to Miss Jenkins, the millionairess. Somewhat unattractive herself, she sees a young woman and her face blackens with hate, and so she devotes her millions to rob young people of joys she herself can not obtain.

This is an unpardonable thrust at a character in the presence of whose nobility of soul and holiness of purpose the multimillionaire producer of "Intolerance" can well afford to stand with uncovered head, but instead he brutally insults the holy womanhood of this land by saying, "When a woman ceases to attract men, she sometimes turns to reform as a second choice."

The play is not only cruelly unfair but it is untrue and the author is guilty of attempting to poison the unthinking mind with an unwarranted prejudice which is calculated to prove far more dangerous to the cause of humanity than the intolerance he seems so stoutly to condemn.

2. The play is immoral.

Its promoters say you will be "charmed by swaying, half-naked priestesses." The extreme displays of nudity and the female form were, it is true, only occasional. We refer not to the dancing at Belshazzar's feast, but to the individual forms which were staged for one apparent purpose only and were no integral part of the production at all.

The far more damaging influence of the production lies in the fact that it champions a system of ethics lauded by the saloon, the brothel and the den of vice. It portrays what Mr. Griffith insinuates to be the tolerance of Christ toward the adulterous woman and by a quick shift of the scenery shows modern women reformers, "the meddlers," raiding a house of prostitution in contrast to Christ's method of dealing with vice. It is difficult to decide whether Mr.

Griffith is here the more reflecting upon the character of "women who have ceased to be attractive to men" or is presenting an argument for legalized prostitution. The inference in either case is as pernicious as it is subtle and insidious.

It ridicules the holy purpose of the mother to shield her boy from the possibility of future drunkenness by declining to use a "glass of beer" at mealtime or even to allow "whisky" in her home for medicinal purposes and by a shift of the screen sets forth the folly of prohibition by the picture of the mythical private distillery.

It is produced not only as a defense of moderate drinking, the road over which every drunkard in the world one day traveled, but as an argument for the open licensed saloon, for tolerance toward centers of social disease, toward all forms of social indulgence and as a plea for doing as one pleases, and thus it puts its stamp of approval upon the pernicious doctrine of personal liberty regardless of the sentiments and rights of the public in general. It is an exponent of the anarchistic philosophy of *laissez faire*; "let us alone"; "don't meddle." And to disseminate its unhallowed sentiment, it has emphasized the unusual, the exceptional, the extravagant and the abnormal even at the expense of heaping insult upon some of America's noblest womanhood by maliciously false depictions of "dancing negligent nurses," of "meddling women reformers" and benevolent-hearted benefactresses who "having ceased to attract men, sometimes turn to reform as a second choice."

The philosophy of "Intolerance" is unworthy of 20th century American ideals. The wonder of it all is that Mr. Griffith could have had the audacity to thrust his own perverted views of ethical propriety upon the American public in such brazen manner.

The portrayal of French and Babylonish riot, revelry and ruin is wonderful; the moral of the production is entirely debasing and its insult to womanhood unconscionable.

My advice to the public is that the interests of your own community and the moral welfare of your own boys and girls can best be preserved by keeping them and yourselves away from "Intolerance," and so both save your money and let the box office receipts teach Mr. Griffith what he apparently needs so much to learn.

CHILDREN'S PAGE

Sing a Song of Popcorn

ALICE ANNETTE LARKIN

Sing a song of popcorn,
Dainty, crisp and white!
What is there so very good
On a stormy night?
Billy, get the popper out,
Betty, hurry, run,
Bring a pint or so of corn;
Popping is such fun!

Sing a song of popcorn,
Play you are a knight,
Come to rescue ladies fair,
From their sad, sad plight,
For within each tiny shell,
Hides a merry maid;
Weeks and months she's waited there,
Far too long she's stayed.

Sing a song of popcorn,
Shake with all your might!
All these lovely prisoners
We must save tonight.
There, what did I tell you?
See the first one pop;
Two and four and fifty more,
Guess it's time to stop.

Sing a song of popcorn,
What a fairy crew;
Each in snowy garments clad,
Oh, how fast they grew!
Now, who'll get the butter dish?
Hurry, scurry, run!
'Course they're meant for us to eat,
Eating is such fun!

Ashaway, R. I.

What Is That to Me?

A dog once set out to go through the world, and see all that was to be seen. He had been spoiled in his young days, so that he did not care for the pains of others, so long as he was safe and well himself.

One day, as he went through a field, he heard a sad cry, and, looking round, saw a sheep in a stream. "Help me, oh, help! or I shall be drowned," she cried.

The dog could have pulled her out, for he was strong, and could swim well. But to her cry he said, "What is that to me?" and went on.

The sheep was not drowned; for the stream took her down to a place where the bank was low, and she could get out; but she owed the dog no thanks for that.

He went on till he thought he must find some food, and just then he caught sight of a cat in the yard of a house near by. The cat had a pan of milk, which she seemed to like; for she purred as she lapped it.

"Hi, there!" cried the dog; "I want that milk."

The cat arched her back, and growled, but said not a word. She thought the dog would not come in; but he did, and with a snarl, showing his great teeth, drove her from the pan.

"Oh, do not take it all, pray!" cried the cat; "it is all I shall have. I do not have milk more than once a day."

"What is that to me? I don't care," said the dog. And he drank it all up, and went on, well pleased.

Day after day, he was the same. He would not help a poor cow that had got shut out of her field, though he knew of a gap in the hedge by which she could have got back. He would not take back into the wood a young bird who had strayed too far from her nest. To each and all he would say, "What is that to me? I don't care."

At last he came to a great wood. He was tired, and soon went to sleep. In his sleep he dreamed that, all at once, a great wolf came out of the wood, and seized hold of him. "Spare me! Spare me!" he cried.

"Why should I spare you?" said the wolf, with a fierce gleam in his eye. "Is there one who would say a good word for you?"

At this speech the sheep, who had once asked the dog to help her, came out of the wood.

"I have a word to say," she said; "but it is not a good word. This dog would not help me when I was in trouble. If you tell me you must kill him, I say, as he once said, 'What is that to me?'"

"Oh!" groaned the poor dog. "Is there no one who will say a kind word?"

Then came the cat. "I do not care if you kill him," said she; "what is that to me? He did not care for me in my want."

The cow came next. "Do as you like," said she. "If he comes to grief, what is that to me? There was never any pity in his heart for those he saw suffer."

And then came a whole crowd of beasts and birds; and they stood around, and cried, with one voice, "Do as you will with him. Kill him, if you like. What is that to us?"

The dog's fear in his dream was so great

that he awoke. How great was his joy to find that no wolf was near!

"But it might have been true!" he thought. "I will not go through life as I have done; and I will not say of those who live in the same world with me, that their joy or grief is naught to me. I find it ought to be a good deal to me."—*The Nursery.*

Don't Snub

Don't snub a boy because of his physical disability. Milton was blind.

Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare was the son of a man who was unable to write his own name.

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston he wore a pair of yellow linen breeches, although it was in the depth of winter.—*Exchange.*

"There was an old man up in Worcester
Tried to wring off the head of a rorcaster,
But the bird kept his head,
For the man quit and sead:
"I can't do it as well as I uorchester."

Home News

WESTERLY, R. I.—On the evening of January 13, the class with Dr. Clayton A. Burdick as teacher, of the Pawcatuck Seventh Day Baptist Church, formally organized, and now that it is in running order we take this way of telling RECORDER readers the why and what of the organization.

The name Ever Ready Class is especially appropriate, for that truly is the spirit of the class. Their object is Bible study and social intercourse and to be aggressive in bringing adults into the school and church, with the arm of being loyal to their school and church and of always working in harmony with them. The officers consist of teacher, substitute teacher, president, vice president, secretary and treasurer; also standing committees of membership, social and visitation.

The meetings are to be held every Sabbath Day at the usual hour for the study of the Bible, the business and social meetings on the evening after the second Sabbath every other month, and at these meetings one half hour will be spent in Bible study. Special collections are taken that the class may have a working fund at their disposal.

We feel this is a forward movement and will result in more interest, activity and loyalty to school and church. *

MILTON, WIS.—Pastor Randolph returns tomorrow evening (Friday) from his five weeks' trip and will spend a few days at his home here.

Mrs. L. A. Platts has returned from her visit with her son and family in Chicago.

The pulpit in the Seventh Day Baptist church was beautifully decorated on Sabbath morning with several bouquets of white carnations, sent here by Dr. Arthur L. Platts, of Chicago, in honor of the birthday anniversary of his father, Rev. L. A. Platts.

The death of Dr. Jairus M. Stillman occurred quite suddenly Tuesday evening at the home of his daughter, Mrs. J. H. Burdick, at Milton. Funeral services will be held at the Seventh Day Baptist church at Milton Sabbath afternoon at 2 o'clock, conducted by Pastor Randolph. Dr. Stillman has been very prominent in the musical world both as a composer and director. A sketch of his life will be given in a later issue.—*Journal-Telephone.*

MILTON JUNCTION, WIS.—The Ladies' Aid of the Seventh Day Baptist church held a supper in the church basement Wednesday evening, which was well attended. The supper was of the usual high class variety and about \$18.00 was realized.

Dr. G. M. Burdick is teaching zoology in Milton College, substituting for Professor A. R. Crandall, who is convalescing from a serious illness. Mrs. A. B. West is also employed by the Y. W. C. A., teaching a mission study class.

The Sabbath-school workers of the Seventh Day Baptist church met in the church basement Monday evening. Professors A. E. Whitford and D. N. Inglis, of Milton, were present and presented the work being planned by the Sabbath School Board.

(Continued on page 320)

MARRIAGES

CAMPBELL-SANFORD.—At the Seventh Day Baptist parsonage, Welton, Ia., on January 15, 1917, by Pastor J. H. Hurley, Mr. Zuriel Campbell and Mrs. Gertrude Sanford.

PROUT-HEWETT.—At the home of the bride's parents, John D., and Eunice Burdick Wells in the town of North Stonington, Conn., near Ashaway, R. I., on February 14, 1917, by Rev. George B. Shaw, Charles E. Prout and Ida Wells Hewett, both of Providence, R. I.

CASH-ROTHENBACH.—Mr. Robert W. Cash and Miss Pearl L. Rothenbach were married at Milton, Wis., at the home of the bride's mother, Mrs. Helen Rothenbach, Sabbath night, February 17, 1917, by Pastor Henry N. Jordan.

DEATHS

KENYON.—Clark M., son of Joel and Lavinia Maxson Kenyon, was born near Friendship, N. Y., July 5, 1828, and died at Porter, Okla., January 28, 1917.

KENYON.—Martha Lanphere, daughter of Dr. and Mrs. Lanphere, and wife of Clark M. Kenyon (paragraph above), was born at Pomfort, Chautauqua, Co., N. Y., December 8, 1824. She died at Porter, Okla., February 3, 1917, six days after the death of her husband.

Mr. and Mrs. Kenyon were married March 5, 1859. Their children are Frank W. Kenyon, DeRuyter, N. Y., C. Grant Kenyon, Porter, Okla., and Mrs. Lulu Robinson, Nortonville, Kan.

They were brought up in Seventh Day Baptist homes, and becoming Christians in early life, they assumed their rightful places in the church, and to the age of more than fourscore years have been faithful to our denominational interests. For more than forty years they have lived in the vicinity of Nortonville, Kan. Their connection with the Seventh Day Baptist church has been a source of blessing for all concerned. They joyfully and generously gave of time and money for the welfare of the church. Much of the beauty of the church and parsonage property is due to the thought and effort of Mr. Kenyon. His own "corner" was known afar for its neatness and the abundance of beautiful flowers from early spring to late autumn. Mr. and Mrs. Kenyon were also public-spirited, and the town was a better, more beautiful place because they lived in it.

They lived in their quiet home, across the street from the church, until the fall of 1915, when, being unable to care for themselves longer, they went to the home of their son, Grant,

at Porter Okla., to spend the remainder of their days. Now they have gone, and at so nearly the same time! There is something of beauty in their going so nearly together to that eternal home toward which they have looked forward so long. Their loved ones and friends may find much in their lives to suggest the path of right and duty.

With appropriate funeral services their bodies were laid to rest near the place of their death.
J. L. S.

MAXSON.—Near Berea, Ritchie Co., W. Va., February 7, 1917, Rhoda Maxson, daughter of John and Mary Maxson, aged 79 years, 2 months, and 11 days.

The father of the deceased died when she was ten years old, and her mother five years later. From the time of her mother's death she made her home at Salem, W. Va., with her sister, Annetee Randolph, wife of Dr. John L. F. Randolph, until Mrs. Randolph's decease in 1858. After her sister's death she continued to make her home at Dr. Randolph's until 1879. Then she removed to Ritchie, County, W. Va., and lived with her sister Marvil, wife of Asa F. Randolph, with her niece California, wife of J. E. Meathrell, and with her brother, E. J. Maxson.

The last twenty-two years of her life she lived in the home of this brother and was very tenderly cared for by gentle, loving hands in her declining years.

She made profession of faith in Christ when about twenty years old, and united with the Salem Seventh Day Baptist Church, remaining a faithful, consistent member till death.

Her brother, E. J. Maxson, is the only surviving member of the family of five children. He, with many other relatives deeply mourn their loss and will fondly cherish the memory of the departed.
G. H. F. R.

MAXSON.—Hayward, infant son of Dow and Jennie Batson Maxson, died near Berea, Ritchie Co., W. Va., February 6, 1917, aged six days.

"Suffer the little children to come unto me and forbid them not."
G. H. F. R.

FISHER.—Sidney Galen Fisher, son of Alfred and Lora Fisher, was born near North Loup, Neb., October 30, 1916, and passed away January 1, 1917.

But for a brief span was the little life permitted to gladden the home, but it lived not in vain. The parents and relatives are comforted by the Christian's hope. They know that he who said, "Suffer the little children to come unto me," doeth all things well.

Brief funeral services were held at the home conducted by the pastor, assisted by Rev. L. O. Greene.
A. L. D.

SAUNDERS.—Sallie D. Brown, wife of Charles Henry Saunders, was born at Dudley, Mass., Feb. 13, 1840, and died near Rockville, R. I., February 2, 1917, lacking only eleven days of being 77 years old.

She leaves besides her husband five sons: Char-

les Allen of Bristol, Conn., Albert Eugene, N. Seth, Irving A., and Byron A., all living within a few miles of the old homestead. She had three brothers and one sister living: Mrs. Susan Barber, of Pawtucket, R. I., Albert Brown, of Voluntown, Abel Brown, of New London, and Curnel Brown, of Green, all three places in Connecticut.

Mr. and Mrs. Saunders were married May 2, 1858, nearly fifty-nine years ago, and commenced housekeeping in Voluntown, Conn., but about forty years have been spent at the family's present homestead, near Rockville. Few people live so long together as Mr. and Mrs. Saunders have lived.

Mrs. Saunders was a hard-working woman. She was the mother of ten children, and half of them are still living to bless her and appreciate her loving care, which means her life was one of unremitting toil. But it is beautiful that her children and grandchildren have risen up, with her husband, to love and praise her. They will hold in memory loving recollections of her kindness and tender watchfulness for them, which shielded them for many years, and the tokens of a mother's love, which is nowhere surpassed but by Him who said, "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted." (Isa. 66: 13).

Farewell services were conducted at her late home by Pastor Cottrell. Mrs. Carlton Irish and Mrs. Harold Crandall sang two selections. Interment was made at the Voluntown Cemetery.

I. L. C.

SKAGGS.—Rosanna Pearce, daughter of Edmund and Abigail Frazier, Pearce, was born in Bradley County, Tenn., January 8, 1843, and died near Clever, Mo., February 6, 1917.

With her parents she moved from Tennessee to Christian County, Missouri, in 1854. The remainder of her life was spent in the neighborhood in which they settled. She was married to LeRoy F. Skaggs, December 5, 1872. To them were born five children: Mrs. Emma Conley, Coffeyville, Kan., H. M. Skaggs, Nortonville, Kan., and Mrs. Harriet Grant, School, Mo. She leaves her husband, five children, and twenty grandchildren, who feel very keenly their loss.

She became a Christian and joined the Methodist church at about the age of twenty-five years. After her marriage to Rev. L. F. Skaggs, she changed her membership to the Baptist church of which he was a member. Husband and wife studying together became convinced that the seventh day of the week is the Sabbath according to the teaching of the Bible, and August first, 1880, they began the observance of the Sabbath, and later became constituent members of the Delaware Seventh Day Baptist Church. Though for many years she rarely met Seventh Day Baptists, other than members of her own family, to the end she remained most faithful to denominational ideals and interests. Her courage and ability were demonstrated during a period of ten years beginning in 1890 when her husband was called by our Missionary Board to the home mission field, and she was left at home with her five children ranging in age from nine to fifteen years. She

not only looked after the interests of the home and the training of the children, but gave the boys much assistance and encouragement in the management of the farm.

Her circle of friends was as wide as her circle of acquaintances, and many are they who feel lonely, now that "Aunt Rose" is gone.

The funeral service was conducted at Frazier Chapel (Methodist church) by her son, James, pastor of the Seventh Day Baptist church, Nortonville, Kan.

DAVIS.—Frances E. Davis was born at Chaumont, N. Y., December 21, 1844, and died at San Diego, Cal., January 30, 1917.

She was the daughter of Rodney and Persis Spencer McPherson. For some time the home of her family was at Walworth, Wis., where a large portion of her school life was spent. Later, they lived at Magnolia, Wis., where she was married to Harrison Davis, October 17, 1866. Her married life was mainly spent at Shiloh, N. J., where she became a Christian, accepted the Bible Sabbath, and was baptized into the membership of the Shiloh Seventh Day Baptist Church, by Dr. A. H. Lewis, who was then its pastor. At Shiloh her husband departed this life, March 25, 1875.

In 1880, Sister Davis made her home at Alfred, N. Y., and transferred her membership to the Alfred Church, from whence it was never removed. In 1911, with her daughter Edith, she established her home at San Diego, Cal.

She was the mother of three children, all of whom survive her: Cora Mae Davis Thuman, of Alfred, N. Y., Edith P., of San Diego and Lynn Harrison Davis, of Battle Creek, Mich.

A kind and affectionate mother, a true friend of conscientious quiet ways and consistent Christian living, will be greatly missed by her children, other relatives, and a wide circle of friends on both coasts, and midway of the continent.

The funeral services were held in San Diego, conducted by pastor George W. Hills, of Los Angeles, Cal.

G. W. H.

COBB.—Sara Maxson Cobb was born in Geneva, N. Y., September 30, 1858, and died from apoplexy at the Frances Willard Hospital in Chicago, Ill., after a very brief illness.

She was the daughter of Dr. Edwin R. and Lucy Lanphear Maxson. In 1864 the family removed to the town of Adams, N. Y., where much of her childhood was spent. Her earliest education was received from her parents. In 1872, she entered the Hungerford Collegiate Institute at Adams, N. Y., where she studied for two years.

The family removed to Syracuse, N. Y., in 1874. For five years she studied in the public schools of that city, graduating at the Syracuse High School in 1879. For the next four years she was in the Liberal Art College of Syracuse University, where she graduated with the degree of Ph. B., in 1883. She then took up the painting course in the Fine Art College of the university, graduating with the degree of Bachelor of painting in 1886. In 1890, Syracuse University granted her the degree of Ph. D., on examination in Art History.

Through the late Chancellor C. N. Sims of

the university she obtained the position of director of the Art School of the Maine Wesleyan Seminary and Female College at Kent's Hill, Me. This position she held from 1886 to 1890.

In 1890, she was married to Professor Herbert Edgar Cobb, a member of the faculty at the Maine Wesleyan Seminary and a graduate of the Wesleyan University at Middletown, Conn. In 1890, her husband was called to a position on the faculty of the State University of Colo. At this university Mrs. Cobb was a teacher of drawing from 1890 to 1892. In the latter year she and her husband removed to Chicago, Ill., where her husband was employed for a time in the Extension Department of the University of Chicago, afterwards receiving a position on the faculty of the Lewis Institute, where he is now at the head of the Mathematical Department.

In 1888, before her marriage, she was one of a large party to visit the British Islands and France. In 1906 and 1907, her husband had leave of absence from the Lewis Institute of Chicago, to pursue higher mathematical studies at the University of Berlin. Mrs. Cobb accompanied her husband on this trip, visiting some of the most interesting cities on the continent of Europe and taking art lectures at the University of Berlin. From 1892, Mrs. Cobb spent the greater part of her time in Chicago, where she occupied herself much in philanthropic and religious work and in the study of social science.

In 1860, when a child of about eleven years, she was baptized at Adams Center, N. Y., by the late Rev. A. B. Prentice, and joined the Seventh Day Baptist church of that place. In later years she became identified with her husband's church and denomination (Methodist Episcopal) and was an earnest church worker and much interested in the activities of the Women's Home and Foreign Missionary Societies of that denomination. Mrs. Cobb was also interested in the Shut-in Society, in temperance work, in the M. E. Old People's Home of Chicago, and in missionary work. She will be greatly missed by her husband, her brother and a host of friends of various religious denominations. She was in active Christian work up to the last and was an earnest servant of Jesus Christ.

Her funeral services were at her home and were conducted by Rev. Erwine Thompson, pastor of the Park Avenue Methodist Episcopal Church of Chicago.

E. S. M.

HULETT.—Daniel Webster Hulett was born in Taunton, Mass., March 15, 1834, and died in Bolivar, N. Y., January 21, 1917.

When he was but a child his parents moved to Gloversville, N. Y. Here he married Miss Harriet Fuller. Two children, Kirk A., and Mary, were born. Mrs. Hulett died afterwards in New York City. In 1870, he was married to Mary Salina Coon, of Little Genesee. To them was born one child, Horace L. Four years ago his wife died. Since then he has found a welcome in the home of his son, Dr. Horace L. Hulett, Bolivar, N. Y.

Mr. Hulett publicly professed Christ in 1872. At the time of his death he was a member of

the Seventh Day Baptist Church of Little Genesee, N. Y. The last days of his life he affirmed his belief in Christ, and expressed his willingness to go and be with him.

E. F. L.

DAVIS.—Abner J. Davis, son of Rev. James B. and Jane Davis, was born at North Hampton, Clark Co., Ohio, January 1, 1836, and died at his home on Sugar Camp, Doddridge Co., W. Va., February 18, 1917.

He was the oldest of seven children, three of whom are still living. They are, G. H. Davis, of Salem, W. Va., M. H. Davis, of Pennsboro, W. Va., and Mrs. Lewis F. Randolph, of Hopkinton, R. I. There are also seven half brothers and sisters living.

He was united in marriage to Lidia Ann Bee on January 24, 1861. To this union ten children were born, seven of whom still live: L. B. Davis, of Jackson Center, Ohio, Rebecca Jane Grogg, R. C. and Samantha Davis, all of Parkersburg, W. Va., V. G. Davis, of Philippi, W. Va., R. B. Davis, of Milton Junction, Wis., and Ardwin B. Davis, of Blandville, W. Va. Mr. Davis' first wife, the mother of his children, died March 31, 1890. He was married to Rhoda C. Polan November 19, 1891.

He was baptized by Rev. Walter B. Gillette and joined the Middle Island Seventh Day Baptist Church in 1869, and was a faithful member and regular in attendance until death.

Funeral services were held at the late home and at the Middle Island church, February 20, conducted by Rev. A. J. C. Bond, of Salem; and the body was laid away in the little cemetery on the hillside which overlooks the peaceful valley, with its church and schoolhouse, and its quiet farm homes.

A. J. C. B.

Sabbath School

Lesson XI.—March 17, 1917

JESUS SAVES FROM SIN.—John 8: 12, 28-37, 56-59

Golden Text.—If therefore the Son shall make you free, ye shall be free indeed. John 8: 36.

DAILY READINGS

Mar. 11—Jno. 7: 25-36. Came from God
Mar. 12—Jno. 7: 37-52. Speaking with Authority
Mar. 13—Jno. 8: 12-20. The Light of the World
Mar. 14—Jno. 8: 21-30. Jesus Saves from Sin
Mar. 15—Jno. 8: 31-40. Children of Abraham
Mar. 16—Jno. 8: 41-50. Test of Sonship
Mar. 17—Jno. 8: 51-59. Eternal Sonship

(For Lesson Notes, See *Helping Hand*)

"Spring still makes spring in the mind
When sixty years are told;
Love wakes anew this throbbing heart,
And we are never old.
Over the winter glaciers
I see the summer glow,
And through the wild-piled snowdrift,
The warm rosebuds below."

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society,
FRANK J. HUBBARD, Treasurer,
Plainfield, New Jersey.

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 regular Sabbath services in Yokefellow Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2:30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1031 Euclid Ave.

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 Street.

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 Street.

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 good man's hope is laid far, far beyond the sway of tempests, or the furious sweep of mortal desolation.—H. Kirke White.

The Sabbath Recorder

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Lucius P. Burch, Business Manager
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(Continued from page 316)

E. M. Holston left this (Thursday) evening for a trip to Farina and Stone Fort, Ill., Jackson Center, Ohio, and Battle Creek, Mich., in the interests of the denominational Sabbath School Board. He expects to be gone about two weeks.—*Journal-Telephone*.

INDEPENDENCE, N. Y.—The church at Independence came to the annual meeting with all bills and expenses for 1916 paid and a balance in the treasury. The budget for denominational societies, as adopted last year, was more than met with one exception, and this was not far below the plan. The budget system and the every member canvass was again adopted to meet the enlarged budget for 1917 which includes one hundred dollars for the pastor's salary, and a fund for church improvement.

We are rejoicing in the spiritual awakening that has resulted from the two weeks' campaign conducted by Sabbath Evangelist W. D. Burdick. The two weeks of evangelistic meetings, preceded by one week of cottage prayer meetings and followed by a three-session Sabbath institute and closing with an evangelistic service Sunday night, February 18, have brought some to decision for Christ, and deepened the spiritual life of many others.

Brother Burdick by his sweet Christian spirit and strong and tactful presentation of the gospel and Sabbath message has commended the cause to all our people. Three young people presented themselves for church membership on the last Sabbath of the special meetings and at this writing it is probable that several others will be ready for baptism when that ordinance is administered.

W. L. G.

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The Sabbath Recorder

PEACE

What was the first prophetic word that rang
When down the starry sky the angels sang,
That night they came as envoys of the Birth—
What word but peace, "peace and good will on earth"?
And what was the last word the Master said
That parting night when they broke brother-bread,
That night he knew men would not let him live—
Oh, what but "peace I leave" and "peace I give"?
And yet behold: near twice a thousand years
And still the battle-wrath, the grief, the tears.
Let mercy speed the hour when swords shall cease,
And men cry back to God, "There shall be peace!"

—Edwin Markham.

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