

PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY

PERIODICALS

- The Sabbath Recorder—Weekly, Religious Magazine\$2.00
- The Pulpit—Monthly, a sermon for each Sabbath50
- The Sabbath Visitor—Weekly, for the children60
- The Helping Hand—Quarterly, S. S. lesson helps25
- The Junior Quarterly—S. S. helps for Juniors15

BOOKS

- Bible Studies on the Sabbath Question,
By Rev. Arthur E. Main, D. D. 50
- Rev. A. H. Lewis—A Biographical Sketch,
By Rev. Theo. L. Gardiner, D. D. 50
- Sabbath Commentary,
By Rev. James Bailey 60
- Spiritual Sabbatism 1.50
- Paganism Surviving in Christianity 1.75
- History of the Sabbath 1.00
- History of Sunday Legislation 1.00
- Swift Decadence of Sunday. What Next?50
- Biblical Teachings Concerning the Sabbath60
- The foregoing six books are all by Rev. Abram H. Lewis,
D. D., LL. D.
- Seventh Day Baptists in Europe and America—Historical Papers
in two large volumes 3.00
- Seventh Day Baptist Hand Book25

TRACTS—Samples free on request

- The Sabbath as the Family's Day
- The Sabbath and Seventh Day Baptists
- Baptism
- Pro and Con of the Sabbath and Sunday Question
- The First Day of the Week in the New Testament
- Why I am a Seventh Day Baptist
- Bible Reading on the Sabbath and Sunday
- Christ and the Sabbath
- The Question of Sunday Laws
- How Did Sunday Come into the Christian Church?
- Lovest Thou Me?
- A Sacred Day: How can we have it?
- Not Under Law, but Under Grace
- The Day of the Sabbath
- And many others

Also a series of four-page gospel tracts, ten in number.

American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

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.

—CONTENTS—

EDITORIAL.—Gratuitous Advice.—Writers May Be Their Own Censors.—Some Qualities of a Successful Speaker.—Messages That Never Grow Old—Good News from Fouke.—Remarkable Exodus—Refugees From Mexico.—Enlarged Field for the "Christian Advocate."—A Word of Appreciation.—Why Is There a Shortage of Food?—Hens Tithing for Testaments.—The Debts 321-324 The Joy of Expression 325 SABBATH REFORM.—Tract Society Notes..... 327 Beginnings of Mill Yard Church: John Trask. 328 MISSIONS.—Mission Notes.—Rev. Theodore J. Van Horn in Fouke, Ark. 330	"The Kingdom of Christ"..... 332 Have a Hobby 336 WOMAN'S WORK.—The Best Gift..... 337-339 Earthly or Heavenly Laurels 339 YOUNG PEOPLE'S WORK.—The Saloon—A Foe.—News Notes 341 "The Double-Minded Man" 342 Rachel Landow, the Hebrew Orphan..... 343 CHILDREN'S PAGE.—Milking Time (poetry).—The Naughty Fingers 347 Salem College Notes 348 SABBATH SCHOOL.—An Easter Program.—Lesson for March 24, 1917 349 That Denominational Survey, Appraisal, Etc... 350 HOME NEWS 351
---	--

ALFRED UNIVERSITY

Buildings and equipment, \$400,000.
Endowments over \$400,000.
Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.
Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.
Freshman Classes, 1915, the largest ever enrolled.
Fifteen New York State Scholarship students now in attendance.
Expenses moderate.
Fifty free scholarships for worthy applicants.
Tuition free in Engineering, Agriculture, Home Economics, and Art courses.
Catalogues and illustrated information sent on application.

BOOTHE COLWELL DAVIS, President
ALFRED, N. Y.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.
Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.
The Academy of Milton College is an excellent preparatory school for the College or for the University.
The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.
Classes in Elocution and Physical Culture for men and women.
Club boarding, \$2.50 to \$3.00 per week; boarding in private families, \$4.50 to \$6.00 per week, including room rent and use of furniture.
For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

The Fouke School

CLARK HULL SIEDHOFF, PRINCIPAL.
Other competent teachers will assist.
Former excellent standard of work will be maintained.
Special advantages for young people to pay their way in school.
Address, for further information, Clark Hull Siedhoff, Fouke, Ark.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next session to be held at Plainfield, N. J., August 21-26, 1917.
President—George B. Shaw, Ashaway, R. I.
Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Rev. Henry N. Jordan, Milton Junction, Wis.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Rev. George B. Shaw, Chairman, Ashaway, R. I.; Rev. Earl P. Saunders, Rec. Sec., Alfred, N. Y.; Rev. Henry N. Jordan, Cor. Sec., Milton Junction, Wis.; Rev. A. J. C. Bond, Salem, W. Va. (for two years); Mr. M. Wardner Davis, Salem, W. Va. (for two years); Dr. Sands C. Maxson, Utica, N. Y. (for one year); Dr. George E. Crosley, Milton, Wis. (for one year); Rev. William L. Burdick, Alfred, N. Y. (for three years); Mr. Ira B. Crandall, Westerly, R. I. (for three years). Also ex-presidents and presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

COME TO SALEM!

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"

Salem's FACULTY is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.

Salem's COLLEGE buildings, are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyceums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.

Salem OFFERS three courses of study—College, Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal Course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.

Salem BELIEVES in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.

We invite correspondence. Write today for details and catalogue:
PRESIDENT, CHARLES B. CLARK, M. A., Pd. D., Box "K," Salem, West Virginia.

AMERICAN SABBATH TRACT SOCIETY

EXECUTIVE BOARD
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. T. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SABBATH VISITOR.
Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS
Single copies, per year.....60 cents
Ten or more copies, per year, at.....50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.
Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS
A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.
Price, 15 cents per year; 5 cents per quarter.
Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Maxson, Plainfield, N. J.
Vice-President—Wm. M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President—Wm. L. Clarke, Ashaway, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

The Sabbath Recorder

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

VOL. 82, NO. 11

PLAINFIELD, N. J., MARCH 12, 1917

WHOLE NO. 3,758

Gratuitous Advice In the *Advent Review and Herald* of February 8, in a full-page article, Seventh Day Baptists are severely criticized for being represented in the Federal Council, and the unfortunate article published in the RECORDER of December 18, page 795, is reprinted in full. We say *unfortunate*, because the writer confused the "Church Federation," as he called it, with the Federal Council of Churches, when the two societies or organizations have nothing to do with each other. The things charged in the article are entirely untrue so far as the Federal Council is concerned. This has been clearly shown by at least two writers, who have been familiar with the doings of the Federal Council from its beginning and whose articles have also been published in the SABBATH RECORDER. See issues of December 25, 1916, pages 807-8 and January 15, 1917, page 78.

The *Review and Herald* has been requested in the most kindly spirit to be fair enough to publish the other side as shown in the two articles referred to here. Certainly a desire to be fair will prompt compliance with this request. We do not see why the article reprinted in full from the RECORDER of December 18 should have been chosen rather than several others against federation that have appeared in our columns, unless it was because of its unstinted praise of the Adventist Denomination.

We have been hoping that the brother who confused the Church Federation with the Federal Council would promptly correct his error when the mistake was pointed out. As for ourselves, we regret that it was allowed to creep into the RECORDER even over the signature of another. We are now hoping that the *Review and Herald* will print the articles that clearly point out the error. That paper says: "We believe that the only consistent thing for the Seventh Day Baptist Church to do is to take its stand squarely upon the platform of no compromise so far as the Sabbath of the Lord is concerned." This is exactly

what the Seventh Day Baptists have been doing all these years. If they were not standing true, arguments drawn from palpable untruths would not be likely to help them to see their errors.

Writers May Be While the SABBATH Their Own Censors RECORDER has tried to give all our people opportunity to express their views freely in its columns upon questions of interest to the denomination, it has at the same time tried to eliminate anything like bitterness of spirit in the discussions. The things objected to have been unkind denunciations and personalities. These in three or four instances have kept out of the paper articles which might have appeared had the writer been willing to modify his language.

Even though a writer may sign his own name to what he writes, the editor can not escape responsibility if he helps such writer to spread before the public things that can but offend and hurt. The cause of truth and righteousness does not need such things, and the chances are that injury to the cause will result from their publication. The RECORDER has no censor whatever excepting the editor himself, and the people may justly hold him responsible for all that appears in its columns. Feeling this responsibility he has tried to place before RECORDER readers those things only that will help them to get a better knowledge of our needs, a better understanding of the work, and that will tend to comfort and encourage them in bearing their burdens. These burdens are heavy enough for most of them, and we would feel condemned if we were to load them down with reproachful criticisms while they are conscientiously doing their best, and doing all they can for the cause they love.

In view of these things, we do not approve of articles that compare the best Christian workers in our own church and in other churches to Pharisees, Sadducees, blind leaders of the blind, and that represent them as hypocrites, deceivers and denominational cowards, and that refer to

them as men of "shady dealings." Those who insist upon publishing articles written in this spirit need not ask the editor to help them do it. He has conscientious convictions against circulating such writings and would much rather see them elsewhere than in the denominational paper.

Knowing this to be the policy of the RECORDER, our friends can be their own censors and determine beforehand whether their writings should be given place in our paper. There is ample room for every one to express clearly and strongly and kindly his views upon denominational issues, but no room for impugning the motives of faithful brethren. This can result only in ruin.

What hope could the RECORDER have for holding its young people loyal, if it allowed in its columns things that destroy the influence of our best men, and undermine confidence in our leaders?

Some Qualities of A Successful Speaker In this paper we give an article on "The Joy of Expression," by Lucia S. Weed, instructor in public speaking, Alfred University, which is worthy of more than a passing notice, especially by those who would be successful public speakers. The paragraphs on the speaker's responsibilities and opportunities and on the conscientious speaker contain excellent suggestions.

Many a message from the pulpit falls short of accomplishing its purpose through faulty expression. Beautiful Bible lessons may be spoiled, so far as their effect upon the hearers is concerned, by inexpressive, indifferent reading, by faulty accent or want of proper modulation of voice. Sometimes a preacher has a pulpit tone so different from his natural voice that his hearers think more of the tone than of the message; and now and then one seems to have no idea that the expression of his face and the use of his hands have much to do with making his words effective. Fortunate is the man whose schooling has enabled him to make the best use of all his means of expression—his tone, accent, emphasis, his head, hands, feet—until these unite in giving power to his message. Then his gestures will come just at the right time to strengthen the right words; his emphatic words, too, will be in harmony with his thought. And if he can add to these well-developed powers of expression

the excellent quality of self-forgetfulness, he will be master of almost any situation and able to impress upon his hearers the full worth of what he has to say.

Messages That Never Grow Old Some gospel messages are as appropriate in one generation as in another, and will therefore bear repeating. This, we think, is true of the article on another page by Mrs. S. E. R. Babcock, of Nortonville, Kan., which was read more than twenty-five years ago at an annual meeting of the Kansas and Nebraska churches.

So long as men make the gaining of earthly treasure the main object of their lives and neglect to lay up treasure in heaven, so long will such an article be appropriate, and we are glad this has been sent to the RECORDER with the suggestion that the present generation needs the message as much as did the one to whom it was first given.

Good News From Fouke Our readers will be interested in the report, on another page, of Rev. Theodore J. Van Horn's visit to the little church at Fouke, Ark. The editor remembers a visit to that people at association time a few years ago, and can therefore appreciate fully the story of our good brother and his wife regarding their labors there. We sincerely wish that permanent help for that needy but promising field could be given. The people of Fouke are bearing their burdens bravely and loyally. May God bless them.

Remarkable Exodus of Refugees From Mexico A most interesting article by J. B. Gwin, special Red Cross agent, appears in the *Survey* of March 3, describing the remarkable exodus of peace-loving people from the land of Villa. They came seeking protection from the bandits, and have impressed observers by their peaceful, order-loving ways. They evidently made many friends among the American soldiers, and rather than be left behind at the mercy of marauders and murderers they forsook their farms, deserted their villages, and with what household goods, poultry, and cattle they could bring with them accompanied Pershing's army to the American border, almost 3,000 strong. There were 1,435

men, 623 women, and 691 children. Of these 2,030 were Mexicans, 522 were Chinese, and 197 were Americans.

When this caravan reached the border at Columbus, N. M., they found our immigration officials ready to receive them. About ten acres of level land divided into streets and lots had been prepared, and each family group was assigned a plot twelve and a half by forty feet for a temporary camp home. Here they settled until they could decide where to go for work. Some are hiring farms on which to live until they can safely return to their homes, others are seeking employment in towns and villages near by, in mines, and on the railroad, while still others are moving on toward the west.

These refugees surprise all who see them, by reason of their healthy condition and by their friendliness toward the Americans. They do not come, as was expected, a half-starved, poverty-stricken people, but most of them have enough to supply their present needs.

The Chinese are said to have brought the most money, but owing to the immigration laws, they introduce a most difficult problem for the officials to solve.

People have been impressed by the warm friendly relations between these Mexicans and our soldiers. The hatred and ill feeling about which so much has been said, does not seem to exist in this company. Some Americans are inquiring as to the best way to help the people represented by the refugees "to express the gentleness, the industry, the temperance of their lives for the good of their country." This problem well solved would reveal the methods best adapted to secure better conditions in Mexico. Matters can be improved there if we can devise plans to give the best elements of that country a chance to develop. If we can make friends with this entire better class, as our soldiers have done wherever they have gone, and give them proper encouragement, they will some day make Mexico a prosperous and happy country.

Enlarged Field for the "Christian Advocate" Economic pressure has driven the *Northern Christian Advocate* out of the field, and the *New York Christian Advocate* has been requested to supply its place in ten thousand homes where the *Northern Advocate* can no longer make its weekly visits. The

New York Christian Advocate has forty thousand subscribers of its own, and now with the field enlarged by ten thousand more its opportunity for usefulness is greatly increased.

If, in these hard times, papers with ten thousand subscribers are driven to the wall, we should not be surprised when our own paper needs to have its finances supplemented from denominational funds.

A Word Of Appreciation Those who know how difficult it is to write for children, either in prose or poetry, will appreciate the gift of our friend, Miss Alice Annette Larkin, of Ashaway, R. I. I am sure we all like her stories and, too, her little jingles, of which perhaps none have been better than "Sing a Song of Popcorn," printed on the Children's Page of last week's RECORDER, and the one that heads that page in this issue. Miss Larkin finds her inspiration in the little everyday things of life, and so her writing is natural and wholesome, just such as we all must wish to have our children read.

Why Is There a Shortage of Food? The *New York Tribune* of Sunday, March 4, contained two articles that, appearing in the same issue, could but suggest to the reader one of the great causes of our inadequate food supply. The first article was an appeal by Mr. George W. Perkins, chairman of New York City's Food Supply Committee, in which the "rich and well-to-do" of that city were urged to eat less food in order that there might be more left in the market for poor people to buy. After a description of the conditions leading up to the recent bread riots, Mr. Perkins said:

"In many homes, in hotels, in clubs and in restaurants in this city an enormous amount of food is not only wasted, but in countless cases more is eaten than is necessary. . . . We ask you, who are thus fortunately situated, to buy carefully, to eat moderately, and not waste any food. If you will be mindful of these three things it will make a great difference in the amount of food to be had in this city, and thus be an important factor in reducing the prices to consumers generally."

The other article referred to was headed, "Shall we eat our food supply or drink it?" It covered a full page and was accompanied by a large picture showing a

grain field in the center, with two spouts running from it, one chuting the grain into a bakery for bread, and the other sending it into John Barleycorn's brewery. Below was pictured the "Food King" (speculator), well fed, smiling and indifferent, looking out of his window over the heads of the multitude who, lifting emaciated hands, were pleading for bread.

Following are some of the figures given by the writer of the article. Last year 118,000,000 bushels of grain in the United States alone was destroyed by turning it into distilled and fermented liquors. Enough rye to make 694,000 barrels of flour went into whiskey, and the people drink up 42,000,000 bushels of corn every year. Twelve million bushels of rice in a year go into beer instead of food, to say nothing of 37,500,000 bushels of barley that go the same way and 116,000,000 gallons of molasses that go into whiskey and rum. All these products converted into liquor mean little or nothing toward feeding the hungry. Our readers may draw from these facts some conclusion as to one cause, at least, of the present shortage of food.

Hens Tithing For Testaments In response to the plea for a million Testaments to be sent to soldiers in Europe, a lady recently forwarded a gift to the World's Sunday School Association with this explanation: "I have sixteen chickens, and when they began laying eggs on the sixteenth of December, I told the Lord that I would give every tenth egg for his work. They have been doing fine, and all my neighbors say they can not understand why they do so well. Last week I received fifty-nine eggs. I will not sign my name. The Lord knows and that is enough."

There are evidences that this principle of tithing is gaining in favor with many people. Our own Tenth Legion among the young people is doing a good work by promoting the principle that a tenth should be pledged to the Lord. Tithing has ever been a time-honored custom among the people of God. "Abraham gave a tenth part of all," and the Lord became his "shield and exceeding great reward." "I will surely give the tenth unto thee," said Jacob as he set up his memorial at Bethel. The New Testament confirms, or at least does not disavow, the Old Testament prin-

ciple of giving a tenth. Jesus said of tithing that it ought to be done (Matt. 23: 23), thus assuming that the principle is right.

Whether the tithing is required by New Testament law or only a rational religious practice, it commends itself to the Christian because it works well and produces excellent results. Thousands have adopted the principle, and we have never heard anything but good from them. Spiritual joy and uplift, gladness and enlargement of soul, closer fellowship with God, and a spirit of generosity have been the result so far as the givers were concerned, and plenty of funds for the Lord's work have come wherever tithing has been faithfully practiced. It needs no Bible to commend it. It commends itself, and the blessing of God still comes to those who practice it.

The Debts Are you not getting tired of seeing this heading, "The Debts," in the RECORDER? If so, are you doing your part towards making it unnecessary to continue it week after week? If each one would take hold and lift a little—just a little—how easy it would be to put it away! Can you tell why it is not done? Can you suggest a better way to secure the payment of the debts? We are getting so tired of having to worry over it and write about it, and yet there seems to be no other way. Does anybody care?

Yes, of course, somebody *must* care, and we believe somebody will show us how much he cares. Is that somebody you?

DEBT STATEMENT

Missionary Board's debt, balance due	
March 1	\$2,216.75
Received since last report	2.00
Still due, March 7	\$2,214.75
Tract Board's debt, balance due March 1	\$2,838.25
Received since last report	2.50
Still due, March 8	\$2,835.75

"Through medical missions, orphanages, leper asylums, homes for the blind and deaf, through famine relief and similar philanthropies many foreign nations are learning that Christianity is not a selfish religion."

I could not live in peace if I put the shadow of a wilful sin between myself and God.—*George Eliot.*

THE JOY OF EXPRESSION

LUCIA S. WEED

An absolute sincerity, the knowledge of his own thought and the ability to follow a line of reasoning to its logical conclusion, even in the presence of confusing opinions, may be said to be the first essential qualifications of a successful speaker. In this rapid age the man or woman who moves neither too fast nor too slow in his thinking, who is neither swept off his feet with the current of popular thought, nor left stranded beside the stream of modern progress is the man whose influence on his audience will be both constructive and lasting.

The public speaker, be he actor, lecturer, reader, preacher, or politician, has, like the newspapers and magazines, a tremendous responsibility in these most trying days. His opportunities for influence being great they should be wisely used. The ideas or emotions he voices should be carefully considered and as carefully expressed, for here, as in daily life, a fine sentiment can be killed by a sensational delivery, or an unworthy emotion glorified by the ease of its utterance.

Having selected as subject-matter something with which he is in thorough sympathy, it therefore behoves the speaker to choose his manner of delivery. Here let me say that I have no admiration for the acrobatic methods of "working up an audience" so much in vogue at present in some quarters of the country. An audience moved in such manner is composed of three sorts of people: skeptical souls who come to be amused, ignorant souls who come to be fascinated, and honest souls who are really looking for some sincerity behind it all.

With unthinking people, sensationalism can still masquerade as eloquence: but the cultivated mind is learning to reject that which does not awaken in it inspiration and ideality. A self-respecting thinking-apparatus resents having the curtain lifted on its perhaps dusty living room by one who may or may not be qualified for such intrusion.

The sensational speaker grapples with his audience in a physical way and would move them, even against their better judgment. He would make them zealous in causes and for ends that they would condemn in saner moments and the unwhole-

some excitement thus produced is followed by a reaction.

The conscientious speaker, on the other hand, reaches his listeners through their better judgment. He appeals to their sense of values and love of fair play. He stands to reflect truth and not to force it. To do this effectually he must have a working knowledge of the principles of his art, and must come to realize that his voice and body are to him as are chisel and marble to the sculptor,—the tools with which he does his work. These tools must, by proper drilling and exercises, be made obedient to the thought of the literature, otherwise they will dispute or interfere with the message to be conveyed, in such a way that they will absorb most of the audience's attention. It would not improve an artist's picture, should his brush suddenly become automatic and decide to take a few strokes on its own account. In like manner, the speaker's picture is not improved by unruly voice and limbs.

But having through intelligent practice gotten his agents under perfect control, the speaker is free to be himself as God made him. Then he can prove for himself the joy of expression, for he will find that his well-trained voice and body will unconsciously respond to the various states of mental activity which he desires to portray. The work having been done he will reap the reward,—he will come into his own.

The practice of expression, whether in the form of public speaking or reading or dramatic presentations, is a great means of joy and unfoldment to any individual or community. By emphasizing and interpreting the best in life and in literature it brings before us attractive ideals in a way that makes them living, breathing, practical things. By depicting the traits and aspirations that belong alike to all, it strikes a common chord in every heart and brings us closer to each other. It should make us more loving and charitable, less narrow and critical, more buoyant, spontaneous, original, and creative in all that we do. In short it enables us to realize more of our God-given dominion, our birthright of good.

The college, civic, and strictly amateur theaters that have sprung up all over the country in the last few years, bear evidence to the fact that the need of some method of

dramatic expression is a fundamental one. In a tiny, isolated, rural community somewhere in the Dakotas, there has been organized a dramatic club which holds its performances regularly in an old barn. The stage floor is of planks, the curtains are on drawing strings, lanterns and possibly lamps form the lighting system, and the scenery consists of burlap screens and evergreen trees. But the plays are well chosen and well rendered, and it makes a progressive and enthusiastic little town out of a very lonesome one.

Granting then that the desire for expression is a fundamental one, it may be well to consider one or two of the underlying causes that are the mainsprings of this desire. With the very young and inexperienced the longing to "show off" is responsible for many elocutionary or histrionic efforts. Way down in the hearts of many of us, some time or other, there has existed just such a craving for recognition of what we consider our really superior talent and personality. As time passes, however, we begin perhaps to realize that we are not making quite the impression we expected to with the people whose opinions we most value; and, after a thoughtful investigation of causes, we begin to think more of our work and less of ourselves. Then our growth commences, and that superficial thing often loosely called "personality"—made up mostly of vanity and egotism—is shaped by our work and intelligent thinking into a deep and forceful individuality—and nothing worth while is lost thereby.

Broadly speaking, with the true artist the joy of expression is the joy of giving, —or more properly, the joy of sharing. The vision of beauty which he conceives so enraptures him that he must share it; and his individual conception, translated into chosen terms, awakens a responsive chord in the heart of a hungry world.

Somewhere in the consciousness of each of us is the artist, awaiting the coming of the vision,—the thing that will interpret life, that will be to each of us the most worth while,—and when it comes, this radiant revelation, and to the awakened consciousness it will surely come—too vital to be repressed, too blissful to be impaired, whether by tongue or pen or pencil,—the gates of our conservatism will be let down, and forth shall flow a flood of joy that will

water hill and valley and nourish every green and striving thing.

With Shelley we can reverently listen to the song of the skylark, that most exquisite of little artists, and seek from him something of the freedom and spontaneity of expression that inspired these wonderful lines:

Hail to thee, blithe spirit—
Bird thou never wert—
That from heaven or near it
Pourest thy full heart
In profuse strains of unpremeditated art.

Higher still and higher,
From the earth thou springest,
Like a cloud of fire;
The blue deep thou wingest,
And singing still dost soar, and soaring ever
singingest.

In the golden lightning
Of the sunken sun,
O'er which clouds are bright'ning,
Thou dost float and run,
Like an unbodied joy whose race is just begun.

The pale purple even
Melts around thy flight;
Like a star of heaven,
In the broad daylight
Thou art unseen, but yet I hear thy shrill delight.

* * * * *
What thou are we know not;
What is most like thee?
From rainbow clouds there flow not
Drops so bright to see,
As from thy presence showers a rain of melody.

* * * * *
Teach us, sprite or bird,
What sweet thoughts are thine:
I have never heard
Praise of love or wine
That panted forth a flood of rapture so divine.

* * * * *
Teach me half the gladness
That thy brain must know;
Such harmonious madness
From my lips would flow,
The world should listen then, as I am listen-
ing now.

—
"Death takes us by surprise
And stays our hurrying feet;
The great design unfinished lies,
Our lives are incomplete.
But in the dark unknown
Perfect their circles seem,
Even as a bridge's arch of stone
Is rounded in the stream."
—

To mount from a workshop to a palace is rare and beautiful, so you think; to mount from error to truth is more rare and beautiful.—*Victor Hugo.*

SABBATH REFORM

TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Out in the State of Oklahoma recently there has been a decision of the supreme court of criminal appeals that is of interest, especially to Sabbath-keepers. It seems that a Mr. G. J. Krieger and his son, Seventh Day Adventists, kept a general mercantile store at Hitchcock, Okla., and because they kept their business going on Sunday they were arrested, tried, and condemned, for violating the Sunday laws of the State. This decision is a reversal of the case. I am indebted to *Liberty*, a quarterly magazine, for the following paragraphs as set forth in the legal syllabus of the decision.

"1. Our Sabbath law proceeds upon the theory, entertained by most of those who have investigated the subject, that the physical, intellectual, and moral welfare of mankind requires a periodical day of rest from labor, and, as some particular day must be fixed, the one most naturally selected is that which is regarded as sacred by the greatest number of citizens, and which by custom is generally devoted to religious worship, or rest and recreation, as this causes the least interference with business or existing customs.

"2. Our Legislature has wisely and properly, however, refrained from interfering with or coercing the conscience of those who uniformly, conscientiously, and religiously keep another than the first day of the week, as holy time, by exempting them from the penalties of the law; provided they work on the first day of the week in such a manner as not to interrupt or disturb other persons, in observing the first day of the week as holy time.

"3. In exempting persons who uniformly and conscientiously keep another than the first day of the week as holy time, from the penalties of the statute, the Legislature intended to give them a substance and not a shadow, hence we hold the term 'servile labor,' as used in our Sun-

day statutes, to be synonymous with the term 'secular labor.'

"4. Courts which hold that to require Sabbatarians to keep our Sunday, does not prevent them from also keeping the seventh day, overlook the fact that under the divine commandment that these people are striving to obey, it is as imperative that they work six days, as that they rest on the seventh. And that if their conscience compels them to rest one day, and the law also forces them to rest another, they will thus be forced to violate the first provision of the commandment, they are conscientiously attempting to keep.

"For these reasons and others that might be added, we think that the judgment should be reversed. The judgment is therefore reversed, and the cause remanded with directions to dismiss the case."

The opinion was written by Judge Brett, and was concurred in by Judges D. P. Doyle and J. Armstrong.

The following incident showing how religious bigotry sometimes operates is told in *Liberty*.

"On Sunday, October 8, 1916, a constable of Hilltown, Pa., who felt it to be his duty to magnify his office by prosecuting Sabbatarians for working on Sunday, did some sleuth work, spying out violators of the old blue laws of 1794.

"The two sons of Irwin Fisher, who is a strict observer of the seventh day, were cutting corn in a hollow back of the woods. The constable, unable to see them work from the public highway, but suspecting that work was being done by these Sabbatarians, walked back of the woods. Though without a warrant, he arrested the two boys who were cutting corn to the molestation of no one's peace.

"On the Saturday following the notification of arrest, the day which is observed as holy time by Mr. Fisher, the constable appeared at Mr. Fisher's house to collect \$4.00 in fines and \$1.36 additional for mileage, and stated that if they refused to pay the fines and costs, he would lock them up in jail at once. Mr. Fisher was away doing missionary work on this day, and the constable demanded of Mr. Fisher's wife,

who was at home but without money, that she borrow the money, or he would charge them double the amount if he had to come back on Monday to collect the fine and costs.

"With fear and trembling Mrs. Fisher went to a neighbor and succeeded in getting enough money to pay what the constable demanded. The officer knew that this was the day the Fishers observed sacredly and conscientiously as the Sabbath, and yet he disturbed their peace and virtually compelled them to transact all this secular business for him on that day. They did their work out of sight on Sunday so as not to disturb any one, but the constable purposely disturbed them on their day of worship. Religious intolerance knows no golden rule. It is not in the creed of the fanatic or the bigot.

"The case was taken before another tribunal by Mr. Fisher, and it was discovered upon investigation that this officious officer had made the arrest without warrant, and collected fines and costs without authority. He was required therefore to return the money he had collected. The constable, now a crestfallen officer, waited, however, until the next Saturday, the day which is sacredly observed by Mr. Fisher, to return the money. Mr. Fisher informed the constable that he did not do business on that day, and the officer knew it.

"This illustrates how Sunday laws operate when administered by unscrupulous men in authority who are actuated by more zeal than principle. Sunday laws were put upon the statute books for no other purpose than to be used as a 'big stick' to force the dissenter and nonconformist into line with the religious views and opinions of the Sunday-observer. There is no equality or justice in such statutes."

BEGINNINGS OF MILL YARD CHURCH: JOHN TRASK

CORLISS F. RANDOLPH, LL. D.

John Trask (also spelled Thraske and Trasque) is believed to have been born about the year 1583, but this is uncertain. Of his earlier life, we know nothing, except that because he became a schoolmaster, and was a candidate for clerical orders, it is reasonable to infer that he had

at least a fair education. He is said to have been well versed in Latin, and to have studied Greek and Hebrew while in prison for his religious faith.

Our first real knowledge of him is as a schoolmaster in Somersetshire, in southwestern England, where he appears to have aspired to the ministry in the Established Church, but was refused, for reasons which do not appear. Subsequently, he removed to Salisbury, in Wilts, the first shire immediately east of Somerset, where he attached himself to the Puritan movement, and was made a preacher by that church.

Later, he came to London, but in just what year is uncertain; surely as early as 1617, and perhaps earlier. He soon began to preach in the streets, and gathered about him a band of followers known as "Traskites." Among these followers was one Hamlet Jackson, who had already been led to the observance of the Sabbath. His example and a careful study of the Holy Scriptures led Trask and others of those associated with him to keep the Sabbath, also.

Among other followers who accepted the Sabbath, were Trask's wife, as well as William Hillyard, Christopher Sands, Mary Chester, Messrs. Coppinger, Hebden, Wright (a clergyman of the Established Church), and others. These are accepted as the constituent members of the Mill Yard Church,—the first English-speaking Seventh Day Baptist Church of which we have any certain knowledge. It was complained of these people that they "cried aloud in the streets, calling upon sinners to repent; they fasted, . . . and prayed, and distributed lavishly of their money and goods to the poor." The church gathered for worship at Trask's house, near Fleet Bridge, close to the foot of Fleet Street, in the heart of the old City of London.

These people sought to order the minor details of life,—their social and business life—, by the Bible, making a sort of handbook of rules of it for that purpose. One writer says that "they regulated the price, style, and texture of their garments by it, and also made it a guide for weaving, farming, planting, building," etc. The same writer continues, "As a testimony against the extravagant dress of the period . . . the Traskites wore a very plain russet gaberdine [or long, loose cloak] as an outer garment, reaching from the shoul-

ders to the ankles; a small black 'billycock' hat; . . . a plain band of linen at the throat and wrists; while beneath this outer garment was a waistcoat of simple pattern, and trousers to match. This for the men. The women wore skirts of plain, dark cloth, with waists laced at the breast, corsage fashion, and small shawls or Quaker bonnets on their heads. The hair was gathered in a simple knot at the back of the head." Both men and women refrained from dancing, a self-restraint very strange to their neighbors.*

This was about the 14th year of the reign of James I, of England, when Oliver Cromwell was quitting Sidney Sussex College at Cambridge, because of his father's death, and when the star of Archbishop Laud, the stern upholder of Church authority in this period, was already in the ascendant. John Robinson had already been with the Church of the Pilgrim Fathers in Holland for nine years; and now it was but three years before that church was to embark in the Mayflower for America.

The spirit of persecution was abroad in England, and the strange practices of Trask and his followers could but attract the attention of the rulers of the Established Church, particularly when the former began to Judaize, as the observance of the Sabbath was regarded. Moreover, as early as 1615, Trask had put his views on the subject of Baptism in print, advocating immersion, and taking Mark 16: 16, as a suitable passage for the exposition of his position on this subject. When to this he added the offence of the observance of the Sabbath, which he advocated in the pulpit and by his pen, alike, he transcended the patience of the State Church; and was accordingly summoned before the bar of the Star Chamber. There, Bishop Andrews, at that time the presiding judge of that Court, arraigned Trask in a lengthy address, indicting him for Judaizing, and for attempting to make "Christian men, the people of God, his majesty's subjects, little better than Jews, both in the matter of abstaining from eating meats which the Jews were forbidden in Leviticus, and that

*Readers of the Sabbath Recorder may be interested in comparing this description of these early English Seventh Day Baptists, with those of the South Fork, or Pine Grove Church, on pp. 203-204 of the present writer's "History of Seventh Day Baptists in West Virginia," and of the German Seventh Day Baptist Church at Ephrata, in "Seventh Day Baptists in Europe and America," vol. II, pp. 1013-1014, et saepe.

they were bound to observe the Jewish Sabbath."

The prisoner was found guilty as charged, and, according to one authority, "sentenced, on account of his being a Sabbatarian, to be set upon the pillory at Westminster, and from thence to be whipped to Fleet prison, there to remain a prisoner for three years." Another writer says he was "tied to the cart's tail and whipped all the way to Fleet prison, probably about two miles." Still another historian says that the letter "I" (for "Iudaeus"—"Jew" probably) was branded upon his forehead.

During the three years that he remained in prison, he is said to have devoted himself to study. But at the end of that period, his faith wavered, and he yielded, making a recantation on December 1, 1619. But his change of views did not alter those of many of his followers—of none, in fact, so far as the available record shows. Among the steadfast ones are said to have been four evangelists, of whom Hamlet Jackson, who is recorded as the person first to call Trask's attention to the claims of the Sabbath, was one; the others were Christopher Sands, one Hebden, and another thought to have been the mother of Coppinger, whose name appears above as one of the constituent members of the Mill Yard Church; but that is mere conjecture.

Thomas Fuller, D. D., Prebendary of Sarum (Salisbury), the author of *The Church History of Britain, from the Birth of Jesus Christ until the Year 1648*, is quoted by Robert Cox as saying of Trask, "I have heard him preach a sermon, nothing relating to the aforesaid doctrine [of the Sabbath]; and when his auditors have forgotten the matter, they will remember the loudness of his stentorious voice, which indeed had more strength than anything else he delivered. He afterward relapsed not into the same, but other opinions rather humorous than hurtful, and died obscurely at Lambeth [in Surrey, on the south bank of the Thames, opposite Westminster] in the reign of King Charles." We do not know the date of his death, but he was living at the end of the year 1634; and it seems fairly certain that he was not living four years later. His wife was cast in a stancher, more heroic, mould; but her story is reserved for next time.

"Missions have almost completely abolished cannibalism."

MISSIONS

MISSION NOTES

SECRETARY EDWIN SHAW

Just now evangelist Coon and Hutchins are at Brookfield, N. Y. It is expected that they will be in Leonardsville by the time this issue of the SABBATH RECORDER reaches its readers. Rev. A. Clyde Ehret, of Adams Center, is now in Leonardsville holding meetings, and they will all be working together soon.

The secretary is planning to visit the Western Association the last half of March. He has never been at Hebron and Hebron Center, and he wishes to become personally acquainted with that field and its faithful workers. Sabbath evangelist Willard D. Burdick will at that time be at Little Genesee, and the secretary desires to be with him a few days.

We are now looking ahead to a work near Shepherdsville, Ky., in the spring and early summer. The plan is to have the tent that belongs to the quarterly meeting of southern Wisconsin set up at a convenient place, and to have evangelists Coon and Hutchins go there for a work of several weeks. It is hoped that field worker T. J. Van Horn can also be with them at least a part of the time.

A member of the Missionary Board in a personal letter says in substance that he is very much interested in the matter of missions, in fact he believes that it is the most important matter for our people, or for any people. In this we are all quite likely to agree, at least in theory. There is no more important matter in all the world than the salvation of the souls of men. But, as I heard a man say last night in a temperance lecture, after *knowledge*, there must come *feeling*, and after that must come *willing*, and then will come *doing*.

This leads me to say that it is our duty as pastors, and teachers, and leaders, to impart knowledge, to give information, to bring facts and figures, to present prin-

ciples of truth that underlie the subject of missions, in every possible way to bring people to know and to understand the work of our Missionary Society, as being a part of the great missionary movement of the times, the part through which we are trying to do gospel service for our Master.

Then in addition to giving the information and knowledge, it is also ours to give inspiration and leadership to arouse *feeling*, for without feeling there is not likely to be much action. Things that appeal to our feelings are the things that get our attention and keep our interest and secure our effort. We must touch the feelings of people, and touch them deeply in the matter of missions.

When we have given information and have aroused feelings, we have done about all that we can do. The decision, the willing, must rest with others. The decision to give \$100.00 to the work of missions instead of using it to beautify our home, or our bodies, rests with us. The decision to make a bequest to the Missionary Society of \$1,000.00 instead of leaving it to relatives who already have all that is needed for health and comfort, rests with us. The decision to give up the prospect of a career of distinction in the world to become a definite preacher of the gospel rests with us. Others may bring to us information, others may stir up within us feelings, but the willing must be ours.

These three things precede action, *knowledge*, *feeling*, and *willing*. And it is only *action* that is of any value to the cause of missions. We may talk about it long and intelligently, we may speak of it earnestly and eloquently, we may even decide with courage and with determination, but until we begin to *do* something, the cause of missions has received but little if any help. Every church ought to be a missionary church, every Sabbath school ought to be a missionary Sabbath school, every church organization ought to be a missionary society, every home ought to be a missionary home, every person ought to be a missionary, every Christian is a missionary, *doing* something for the saving of the world to the life which is in Jesus Christ.

REV. THEODORE J. VAN HORN IN FOUKE, ARK.

I have seen Fouke. The desire of years has thus been gratified. The people of that Arkansas village were shivering with cold when Mrs. Van Horn and I got off the train early on the morning of February 1. I am using that chilly phrase in no metaphysical sense, for there was a warm welcome for us, and its genuineness became more and more apparent as the days of our sojourn there flew swiftly by. Letters from Brother Siedhoff had assured us that the preparation for our coming had been thoughtful and thorough. Special music for the two weeks' meetings had been prepared by a quartet under Professor Siedhoff's direction, composed of himself, Miss Carrie Nelson, Miss Neva Scouten and C. C. Van Horn. It was an inspiration to listen to the singing of this consecrated company of singers. For a number of weeks before the meetings began, the Sabbath-evening prayer meeting had in mind this work as a subject of prayer. After the first night about seventy was the average attendance. The people of Fouke without regard to denominational lines cooperated to make the meetings interesting and profitable. For instance, the Universalist pastor with Pastor Siedhoff and the two Van Horns added not a little toward the last to the interest in supplementing the singing by male quartet music. Mrs. Van Horn aided, often, in the illumination of the text of the evening, by placing it before the audience on the blackboard in ornamental lettering. The One-hundredth Psalm was one of the songs in every praise service. There was always a most generous response from the audience when the leader called for memory verses from the Bible. The supply of gospels was entirely exhausted, the evangelist having promised one to every attendant at the meetings who would read the Gospel of John through during the meetings, make the count of the number of "believes" and find the verse that tells why the gospel was written.

The numerical results of this effort are not tabulated. It was, however, a great joy to Mrs. Van Horn and me to engage with this dear people in work for the Master. It was a great pleasure to have a part in the ordination of Brother Henry Davis to the office of deacon in the Fouke Church. Then were we not glad to work for two

Sabbaths with a Christian Endeavor society having an efficiency percentage of 310? We had also the privilege of teaching a class of bright young men and women in a wide-awake Sabbath school under the capable direction of Miss Carrie Nelson. It was a joy to participate in the welcome extended to our aged Brother J. F. Shaw as he was received on the second Sabbath of the meetings into the fellowship of the church. We are hoping and praying that others may soon be received into the same blessed relationship.

There were many expressions of approval heard from the Fouke people regarding the management of school and church matters under Brother Siedhoff's direction. Besides the two already mentioned Miss Inez Williams and Miss Van Horn are rendering efficient aid as teachers in the school. To be associated even for a few days with this band of consecrated teachers is a memory that will long be cherished. There was a joyful surprise that came to me here that I am glad to record. This was meeting Mrs. Hortense Keith Sheldon whom I baptized, a happy convert to the Sabbath, when she was a little girl twenty-three years ago. She with her husband, whom I also saw in southern Illinois at that time, are now loyal Sabbath-keepers and members of the Fouke Church. This girl's loyalty to her adopted faith brought her husband to the glad acceptance of the same truth. You may imagine my feeling on having this assurance of the divine blessing on the work of so long ago.

Some account of the work at Belzoni, and something of the local work at Gentry must follow in a later number of the RECORDER.

But before I sign my name I must bear testimony to the most cordial hospitality of the Fouke families. I was sent away with generous tokens of their appreciation of the work expended by the Missionary Board on their behalf at this time. And this notwithstanding the heavy financial burdens they have recently assumed in taking over the school property.

Pray for Fouke and the great Southwest, and for

The Missionary,
T. J. VAN HORN.

"Christ ought to sparkle as a diamond on the bosom of every sermon."

"THE KINGDOM OF CHRIST"

M. A. BRANCH

The word "kingdom" appears many times in the Bible, and denotes territory, authority, sovereignty, and subjects.

We also find expressions like these: the kingdom of God, kingdom of heaven, the kingdoms of this world; and while the kingdom of God has existed at the same time that the kingdoms of this world have existed, it will not be true of the kingdom of Christ. That is, the kingdoms of this world will not exist at the same time that the kingdom of Christ does, because the kingdoms of this world "become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11: 15).

Now if we can locate the time of the destruction of the kingdoms of this world, we can also locate with some degree of certainty the time of the setting up of the kingdom of Christ; that is, we shall know that the kingdom of Christ is in existence when we know that the kingdoms of this world have been destroyed.

For proof I need only to cite the unprejudiced reader to Daniel 2: 44, which plainly states that the God of heaven shall set up a kingdom, and "it shall break in pieces and consume all these kingdoms, and it (the kingdom that God sets up) shall stand for ever."

Not only this, but there are other quotations which prove very plainly the establishment of the kingdom of Christ, the time it is set up, and the territory; as to time, it is set up before the kingdoms of this world are destroyed, and the territory is the same as that occupied by the kingdoms of this world.

There is another text of Scripture I wish to call the attention of the reader to. It is found in Daniel 7: 13-14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The last quotation shows the act of setting up the kingdom, when there shall be given to the Son of man dominion, and

glory and a kingdom; that all nations, people and languages shall serve and obey him; and that the kingdom he acquires shall not be destroyed.

His kingdom then is not set up in the new Jerusalem, as some would have us believe, but in old Jerusalem, the city of David, as we will show hereafter. Neither are the nations destroyed by the brightness of his coming, as some teach, for they are allowed to live and serve and obey him, if they will.

The same thought is expressed in Psalm 2: 6-9: "Yet have I set my king on my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." "There," says the objector, "I was in hopes you would quote that text, for it plainly teaches that when the Lord comes he will destroy the nations, resurrect his saints, change the living and take them all to heaven for a thousand years." Not quite so fast, my friend; for the Savior said that when the Son of man should come in his glory, then he should be seated on the throne of his glory, and all nations should be gathered before him, and a separation take place. They are not dashed to pieces yet, are they? Listen: he will say to those whose lives have been in accordance with his will, Well done, good and faithful servants: inasmuch as you have been faithful over a few things, I will make you ruler over all my goods: or, Because you have been faithful in very little, you shall have authority over ten cities (Matt. 24: 47, Luke 19: 17). And, again, some are overcomers; to them he will say, I promised you that if you would overcome and keep my works to the end, I would give you power over the nations; you shall rule with a rod of iron (the nations); as the vessels of a potter shall they be broken to shivers: even as I received of my Father (Rev. 2: 26-27).

Not only does this prove that, when Christ comes, he will reign over and rule the wicked nations, and dash their governments to pieces, but his saints that are overcomers shall sit with him on his throne, and have the same power, and this will undoubtedly be on the throne of David, for I

believe that will be "the throne of his glory."

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven" (not *in* the heavens), "shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7: 27).

Christ will not take the throne until he comes, neither does he reward the saints until he comes, for he says: "Behold, I come quickly; and my reward is with me, to give to every man according as his works shall be" (Rev. 22: 12).

All will not reign on thrones, because all will not be overcomers. There would be no consistency in offering a premium to the overcomers, if all the saved were overcomers. The kingdom of Christ will not be fully established until he comes, according to Paul's letter to Timothy (2 Tim. 4: 1): "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom; preach the word."

This teaches that when Jesus comes the kingdom comes. He has presented himself before the Ancient of days, and received the kingdom, and the dominion (the power to rule), and the glory. If the reader will now turn to Luke 19: 12-27 and keep in mind the points under discussion, I think the explanation will be very clear. We give it briefly: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. . . . But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, . . ." Here a plain description is given of the settling up, and the rewards given according to merit or according to the deeds done.

I want now to call the reader's attention to Matthew 25: 31 to end of chapter. This is a very plain statement of the Savior himself. Please bear in mind the fact that he has been into the "far country," and has received for himself the kingdom, and the return is next in order.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Please notice carefully that the thousand years have not passed as some would have us believe; and those who teach that the

time when Jesus will come in his glory is after the thousand years, usually omit the next verse, the reason undoubtedly being because it does not harmonize with their views. "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." If this separation represents the separation of the righteous from the wicked, and it undoubtedly does, then it proves that the separation does not take place until after he comes and is seated on his throne. It certainly would not sound just right to say that the separation does not take place until after the Savior with the saints has been in heaven a thousand years, which would be true if the time when he comes in his glory is after the thousand years' reign of Christ. "Then shall the King say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world": or, "Well done, good and faithful servant, you have been faithful over a few things, I will make you ruler over many."

This is in perfect harmony with the teaching of the prophets. We now invite the attention of the reader to Jeremiah 23: 5,—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."

One more text should be sufficient to prove that this reign is on the earth, not in heaven: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5: 9-10). Who will they reign over? Over the nations.

There is another very important point connected with this subject which should be briefly mentioned. It is important because it is closely related to the coming of Christ. Peter calls the attention of the world to it in that memorable sermon on the day of Pentecost. He used the word "restitution," and said the Lord would not come "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3: 20-21). But the people are so prejudiced that some will

turn a deaf ear to anything that sounds like "restitution." Notwithstanding Peter said, "God hath spoken by the mouth of all his holy prophets," yet some are not impressed by it. This being the case, let us use another name; we will call it "the time to favor Zion," the city of David, which is Zion (1 Kings 8: 1). It is not necessary that we go into detail to tell of ancient Jerusalem, "the holy city," the city of David and Solomon, where the temple of Solomon was built, where Jesus lived and died, whence he ascended into heaven, and to which we believe he will come again (Zech. 14: 4). But this holy city was destined to be destroyed; the prophet Daniel saw its destruction in vision; the Savior also prophesied of its destruction, as recorded in Luke 21: 20-24: "And when ye shall see Jerusalem compassed with armies, then know that her desolation is nigh. . . . And they shall fall by the edge of the sword (meaning Israel) and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The predicted destruction took place A. D. 70, and is fully described in history. The Romans took the "Holy City" and held it until the power now known as the Turks got control of it, and the Turks hold it yet. But another prophecy is due, or nearly so, "the time to favor Zion"; and just as surely as all the other predictions in the past were carried out to the letter, so will this one be carried out and Zion will be favored.

The time is already set, and is very near. The sanctuary is about to be cleansed and will be when the Gentiles (the Turks) are driven out of the Holy Land, and Israel restored to the land the Lord gave to them.

In a certain meeting held in the city of Jerusalem about A. D. 46 the apostles were called in question for the labor done by them among the Gentiles. The meeting is recorded in the Acts 15. General dissatisfaction was expressed by the elders of the church, but the apostles tried to justify themselves by telling of the great things the Lord had done with them. The Jews did not think the apostles had any right to go among the Gentiles, and preach as they had done. They all talked around, including Barnabas and Paul, after which they held their peace. Then "James answered, saying, Men and brethren, hearken unto me: Simon hath declared how God at the

first did visit the Gentiles, to take out of them a people for his name, and to this agree the words of the prophet; as it is written, After this I will return, and will build again the tabernacle of David (in the city of David), which is fallen down; and I will build again the ruins thereof, and I will set it up." James was quoting from Amos 9, commencing with verse 11. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inherit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." We have at least two reasons for bringing this idea of the time to favor Zion before the mind of the reader: first, it will be a very prominent part of the work done in connection with the setting up of the kingdom of Christ. The prophet Daniel saw in vision the destruction and downfall of the sanctuary (Jerusalem), and he was sorely troubled; but he was told of a time when the sanctuary should be cleansed, which undoubtedly means the ending of Gentile rule in Zion. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: . . . and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12: 1). This, like the quotation in Amos, means the deliverance of Israel.

My second reason is, because it is one of the signs David has given of the coming of the Lord, and David made this sign so very prominent that it is evident that if we can locate the time when "the Lord shall build up Zion," or "favor Zion," we can come very close to the time of his coming; and while we know that it is not possible for us to know the day and hour, the Savior said, "When ye shall see all these things come to pass, then know that it is near, even at the door."

Peter said that David was a prophet, and added, "Knowing that God had sworn with an oath to him (David) that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne" (Acts 2: 30). And it is also evident that, when David speaks of the Lord "coming in his glory," he has in mind the time when he shall come to sit on his

(David's) throne. Listen: "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants (Israel) take pleasure in her stones" (we know it), "and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." Yes, all the world will take notice. "When the Lord shall build up Zion, he shall appear in his glory." And is it not also evident that the Savior has the same things in mind that David did; for when he speaks of his coming "in his glory" he says, "Then shall he sit upon the throne of his glory," which undoubtedly is David's throne. Read Isaiah 40: 1-11: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." James says, "The tabernacle of David is fallen down"; but the Lord says, "I will build it as in the days of old." The prophet Micah says, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come" (just as the Savior said all nations should be gathered before him) "and say, Come" (the objector says, "Oh, that's what the people say." Yes, I know the people say it, and the prophet says it, and Jesus said it; so please don't try to make light of sacred things)—"come, let us go up to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Mic. 4: 1-4). Please notice "the Lord of hosts hath spoken it." "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign

over them in mount Zion (the city of David) from henceforth, even for ever" (Mic. 4: 6-7).

That is pretty strong, but I can not understand why men would rather cling to their own views than accept the plain teaching of the Bible. Much more could be said on this subject, in fact I have only outlined this great Bible subject in the few quotations given above. Peter, in speaking of "the restitution of all things," adds, "which God hath spoken by the mouth of all his holy prophets since the world began." This makes it plain; it is God speaking by the mouth of the holy prophets. Let us be very careful how we turn it down.

Paul in speaking along the same line, that is, the reign of Christ, which is the restitution, says, "He must reign." How long, Paul? "Till he hath put all enemies under his feet."

Dear readers, I can not close this subject without calling your attention to the prospects that await the children of God. For a while think of the condition of the world today,—nation warring against nation, thousands dying, almost daily, and what for? No one is able to answer the question. Sick and dying; sorrow and crying. The rich are oppressing the poor on every hand. It is a wonderful time, but listen: this earth is the rightful heritage of the saints. David says, "The meek shall inherit the land and dwell therein forever." Oh! how I long for the time to come when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ"; for "he shall reign for ever and ever." And the kingdom and the dominion under the whole heavens shall be given to the people of the saints of the most high God. "And the time came that the saints possessed the kingdom." The Son of man comes in his glory, and he reigns on his throne (David's throne), the throne of his glory. He gathers the nations before him, and he will plead with Israel as he pleaded with their fathers in the wilderness of Egypt, and purge out the rebels. He will send forth his angels and gather out of his kingdom the things that offend and them which do iniquity. Then shall the King say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The people are trying to bring about a world peace, but it will be a failure. There

will be no lasting peace until Jesus comes and takes the throne. Then there will be lasting peace, for the King of glory will be king over the whole earth, and Satan will be bound—yes, really bound; his power to deceive and afflict the people will be gone. Do you see any reason for rejoicing? Still another reason for rejoicing—listen: "Thy watchmen shall lift up the voice; with the voice together shall they sing." What is the cause of this joy? "For they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Yes, surely, something will have happened to Zion, when the watchmen (the preachers) see eye to eye.

White Cloud, Mich.

HAVE A HOBBY

REV. GEORGE M. COTTRELL

I am thinking more particularly of those who have passed the meridian of life. With many, perhaps the most of us, there is little room or time to ride a "hobby" when we are making our "career." The first half or two thirds of life must be taken up in stern endeavor. First of all, the young man and young woman have to attend to getting an education. This consumes several toilsome years. Then the question of occupation or profession must be settled. Then marriage and making a home and rearing a family. Years more of securing a competence, and educating the new generation that has come to the home.

But there finally comes a time when the children are all married and gone; the farm is sold and the husband and wife move to town. Or the professional or business man continues business, less harassed by other cares. It is well known that the retired farmer who moves to the city is like a fish out of water.

It is at this stage of life, especially, that I would say, "Get a hobby."

A "hobby," I see my little dictionary explains, is "a favorite pursuit or object."

Your hobby, then, evidently must be:

I. Something that would be agreeable and pleasurable for you to follow.

2. Hence, also, it must be in the scope of your *ability*.

3. I think we also should insist that this hobby should not be for mere personal or selfish use, but rather for the public good.

There may be exceptions to this last point, conditions where the individual needs the benefits of his special pursuit more than does the public.

But generally speaking the hobby is not so much a necessity as a side issue which the individual can afford to contribute from his life's accumulations to the common stock from which he has so long drawn.

What were your favorite pursuits? making lace? fancy sewing? piecing quilts? nursing? keeping house? cooking? teaching? singing? writing? public speaking? organizing? making money? or one of a dozen other things?

Well, why not take up one of these and pursue for the good you can do? And as the church is the highest form of concentrated effort for the right and good, why not ride your hobby for the upbuilding of the church and the Master's kingdom in the world? What an impetus that would give to all the activities of the Church! A new and trained army entering her service! Nurses for the hospital corps; singers for her choirs; teachers for her classes; writers for her literature; seamstresses for her mission homes; business-trained men for her councils; monied men to furnish the sinews of war. What a delightful prospect! Isn't it worth undertaking?

Then hunt a hobby, brother, sister. Don't be satisfied to rust out. Your best service to the world may yet lie before you. You now have a little respite from the arduous toils of life. Select the thing you enjoy doing, which of course is the thing that you *can* do. And then, like Henry Ford, and the steel kings, who said to our President, "Our plants are at your service in case of war," so may you say to our King, "Here is my hobby, and at your service." Get a hobby, and consecrate it.

"The distressing sense of moral weakness and self-hatred that follow a fall into sin ought to show us that if weakness comes from sin strength will come from resistance to sin. There is a glowing sense of power in the realization that, once more, one has conquered temptation."

WOMAN'S WORK

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

"A hint of softness in the air,
The answering note to Nature's prayer,
Spring's wondrous miracle to be—
Let it be springtime, Lord, to me!"

"Long have I dwelt in Winter's night,
When moon and stars withheld their light,
With raging winds and roaring sea—
Let it be springtime, Lord, to me!"

"I dream of lilies flecked with gold,
Of jasper cups from Nature's mold,
Of shimmering lights on land and sea,
Let it be springtime, Lord, to me!"

"Across the chill of Winter's night
There breaks a softness and a light.
Bowed at thy feet I cry to thee—
Let it be springtime, Lord, to me!"

THE BEST GIFT

What is the best gift to give at Christmas? Thousands have asked this question. The answer is best suggested by the query, "Why give any gift at all at that time?" For the reply to that is, "To commemorate the greatest Gift ever given to humanity," which suggests, "The best gift at Christmas is the one that nearest resembles the Original."

Some years ago I was approached by a man "worth many millions" whose only son had become a victim of alcohol and general self-indulgence. "I have given my boy everything," he said, "education, travel, unlimited money, and now am only anxious to give him anything that will do him good." But what that best gift was he had not any idea, much less how or where to buy it. Peter's wrath with Simon Magus for thinking that God's free spirit could be purchased for gold, would come just as unexpectedly to many today as it did twenty centuries ago. This rich man was just waking up to the fact that with all his unlimited millions he couldn't give his own son anything "worth giving."

For here are the Christmas problems—What is really worth giving? and How can we best set about giving it? We can easily give material things to material bodies, in the loving hope of doing the

recipient "a good turn"—alas, how often our material gifts are really disguised bombshells, which momentarily please the body, but later help to kill the soul, and blast that strange combination of the two that we call human life. He who said, "Love is blind," meant it kindly—but alas, even love's blindness has its inevitable drawbacks.

This was a particularly sad wreck. For this "rich young man" had a sweet young wife and babe. Already he had deserted them for the tawdry charms of a woman who was after his money. Scarcely finished with the university, already his commitment as a drink fiend had been attempted.

Witness of the cruelty and heartlessness of his only child, sensitive to the public disgrace brought on a well-known name, there stood that miserable possessor of millions, babbling about giving his son something that would do him good—and yet all he had to give were the things money can purchase.

There could be no question there was a real passion in the man's heart, for it must have greatly humiliated him to come to a stranger on such an errand. As for himself he fully realized that the gift that would be of all things most valuable to him was something to make him a channel to give real life to his son. That is a divine gift. The joy of realizing we are of value to others is also divine, and the faith that even we can be of value to God makes life on earth divine.

Alas, conceit of intellect makes many business men "too modern" to go to Jesus Christ, "to learn of him." Even to those interested, salvation by orthodoxy of creed still shouts so loud, they can scarcely hear the Christ saying, "Follow me, if you want to be made fishers of men." Any man trying to make his own life as Christ's would be in his place, is able to understand that he was right in this—I doubt if any one could honestly question it. This implies that a man has to learn the meaning of sacrifice. He has got to be able to give this gift, to realize that playing the Christ part in life means, "Go and do likewise"—means personally taking up the burdens of others, not "paying others to do it." Personally "getting busy" or "going to it" are the modern synonyms for the following that confers the gift. Moreover the creeds

will follow, for "he who is willing to do shall know."

This was the only method Jesus had to offer. He couldn't spare even those he loved best, by tender earthly ties, the call that to them spelled suffering and death. Yet never once did he weaken in this teaching. Indeed, the more he loved, the more he sought for them this greatest of all gifts, "the power for service,"—the gift of his own Spirit. Only this knightly spirit can justify our brief human life and make it here and now divine.

Here in real time of need it was plain that one might as well try to save the body of a condemned man on a scaffold by giving him soap bubbles, as this boy's life by giving him more material things. No—the gift must be given some other way.

As we stood talking, it was obvious that this modern Dives had learned this part of his lesson, though he had still faith to believe there must be a channel, even if he was not one himself. To have acquired this dearly bought knowledge by "studying his Bible" and hearing for himself Jesus saying centuries ago, "*Not by might, nor by power, but by my spirit* these gifts are given," would have been sentimental, unmodern, almost feeble-mindedness to his businesslike, "practical," "utilitarian" intellect.

This is one of the great truths that shatter the mean mechanic theory of humanity, this that demonstrates that things material can't get the best work out of man—it takes a spiritual impulse to make a spiritual being do his best work—and the best of all gifts, therefore, that a man can have, is this spiritual gasoline of God's Spirit that enables him to fill the task for which he was created and gives him the imperishable joys of those who have "well done."

Those ahead of their times, not drowned or dinned into deafness by the insistence of the "modern science" of each age, have realized this. King Midas with all his power of turning everything to gold was shown only to bring death to all he touched.

But though no man can give this gift—every man may be a channel, if he will keep the fair way clear—that is, if he is willing to pay the price of personally following the Christ. "Silver and gold have I none," said dear old ignorant and unlearned and penniless Peter to "the man who was down"—"but such as I have give I thee. . . Rise up and walk." "Why don't

you, sir, set about getting into line to do that for your own boy?" Christmas, thank God, has given this Gift to many men. How many, like Scrooge, have learned from the unspoken but genuine love betrayed at Christmas into showing itself, the fun and the wonder of the life of loving service.

Many another fine lad has come amongst us during the years that are past. Some have been sent, others have come of their own desire, vaguely seeking, as many young folks do, a key to the secret of the meaning of life. Lately we have been privileged to do recruiting for our beloved homeland—and to send over our strongest and best, many of whom already have gladly given their young lives for their country,—ours, like the Christ, have not been conscripts, but willing soldiers. Even with the gaps fresh around us we realize the honor it has been to share in the great struggle for freedom. How much more unassailable is the joy of those that daily make soldiers for the long and endless battle-line with sin and suffering. That is the joy of the King of kings.

A little while ago I was talking to a young man of wealth, who had paid us a visit down North to give us a help. So clean, so generous, so unconventional, so athletic and so willing to do any kind of job he was asked to undertake, one felt as we stood in the luxurious palace of his home that same old perennial question rising to one's mind. Had we the impertinence to think that with our humble stock of "things" we could have given this heir of everything material, anything worth while? Was it justifiable allowing a man who might have "enjoyed himself in luxury" to come down to do "menial" work for others? I was almost close enough to the doubting point to say, "I hope you didn't feel you wasted your time in the North," when he suddenly turned around, and wringing my hand with a very fisherman's grip, said: "I want to thank you. I got down there what I needed, even if I didn't know I wanted it," and later his mother said, "You can't believe what a new man it has made of John." "What has?" "Why, he caught the idea that the object of life is to help others and not oneself."

One Christmas I found myself in a palatial home, where one little girl formed all the family of children—she had received

thirty-odd dolls for presents, one of which was as big as herself, walked about when you wound it up, and squeaked out "mama." The danger of "things" loomed large in the mind of one whose Christmases were often spent in the surroundings of poverty. The appalling doll carried one's mind to the witch's animated scarecrow, called "Feathertop," the personification of Shams. The best gift of Christmas is getting the love of giving. Yes, to give gifts is right, and the joy of the receiver, if it teaches him to seek the joy of giving, is ample apology for all the simple tokens of love that make Christmas the season of all seasons in Christian lands. The greatest joy in the world is having some one to give to and having something to give—it is enhanced in proportion as the giving approaches the gift of Himself for the world that Christmas is to remind us of, and the greatest of gifts we can give any man is to open his eyes to see, his ears to hear, and his heart to understand while still life lies ahead of him, that Jesus was, as always, absolutely scientifically right when he said, "It is more blessed to give than to receive."—*Wilfred T. Grenfell, M. D., in Record of Christian Work.*

EARTHLY OR HEAVENLY LAURELS

MRS. S. E. R. BABCOCK

Read at the Woman's Hour of the Annual Meeting of the Kansas and Nebraska Churches, at Nortonville, Kan., October 16, 1891. Reprinted from old Recorder.

History tells us that in the days of Roman greatness the laurel was considered an emblem of victory, crowning the victor. The custom of crowning successful poets with leaves of this shrub, gives origin to the expression, poet laureate. It was also formerly placed upon the heads of students who took their degrees, and was hence known as baccalaureate. Since that time whenever a person has in any way acquired honor, it is figuratively said of him, that he has won laurels.

Doubtless there has never lived a person of average intellect who has not some time longed to be a hero in life's great battle, to do some brave deed that would bring him renown. We can trace this from time immemorial. Even Solomon, to whom God said, "Lo, I have given thee a wise and an understanding heart, riches and honor, so that there was none like thee be-

fore thee, neither after thee shall any arise like unto thee," and of whose splendor the queen of Sheba said the half had never been told, soon coveted the provinces about him, and bethought himself, that taking to himself wives from the idolatrous nations would make him more powerful. We can trace the same worldly ambition in Alexander the Great. The acquisition of universal dominion was the master passion of his soul. His ambition for conquests so predominated, that it is not strange it was said of him that he sighed for other worlds to conquer. Napoleon also furnishes an illustration of this. His intense love for earthly laurels so swayed his whole being, that his unsurpassed military ability, self-reliance, great energy, and commanding intellect, he zealously used for the acquisition of the crowns of Europe. Nothing that stood in his way was too dear to be cast aside. He even cast from his heart one of the dearest wives that man ever had for earthly laurels. All along down the vista of years men have bent all their energies to gaining wealth, with the hope that a fortune would crown them with the ever coveted laurels. Many have endured years of toil and privation, hoping to win the admiration of the world with their productions of sculpture, painting, poetry or music. Politicians have sacrificed their honor for earthly laurels. Still lower in the scale, many have devoted years of time in acquiring the art of boxing, rowing, rope-walking, etc., simply to gain the applause of an excited crowd.

These, it may be said, are extreme cases. Yet let us for a moment examine our own hearts and see how many of us, all unconsciously perhaps, are living for *self*, and *not for Christ*. Bankers, merchants, mechanics or farmers, who are devoting their best talents and energies for the accumulation of property, only giving for Christ the few moments of their time, the few dimes or dollars that they can spare without inconveniencing themselves, are as truly living for earthly laurels as those I have mentioned. The young man or young woman just starting in life with the idea that they have nothing but words to give for Christ till they can be fashionably dressed, have a fine "turnout," or complete a collegiate course of study, are coveting earthly laurels. And you, my sisters, and I, if we are using our time and

strength in decorating our persons, and cooking fancy courses for our tables, where more simple dress and plainer diet would be better for brain, body, and soul, are we not using our God-given talents for earthly laurels? Let us wisely consider this and, if true, let us, as a sister once wrote, "right-about face," and dare to *dress* and *eat* acceptably unto the Lord, thereby giving us more time, more strength, and more means to aid Christ's cause upon the earth. If the poor woman who gave her two mites had stopped to consider how much she needed a spring suit, a fashionable hat, or even the bare necessities of life, reasoning that charity begins at home, think you she would have won heavenly laurels, or that her heroic sacrifice would today be familiar in every Christian household? I would not be understood as meaning that we are not to make ourselves attractive, or that men should not be energetic in business. If we, from a human standpoint, have greater esteem for a tidy housekeeper than for a slatternly one, have more respect for a thoroughgoing farmer or business man, will not the Supreme Ruler of the universe love his children more who are pure not only in thought and deed, but in personal habits? If not, why did he so gloriously spangle the vault of heaven with stars gleaming like diamonds? Why did he so exquisitely blend the rainbow tints, or why did he make earth so beautiful with its gorgeous flowers and picturesque scenery, if it were not to teach us lessons of order and beauty, not to inspire us with longings for the fadeless glories of heaven? Heavenly laurels, unlike earthly laurels, can not, however, be obtained through selfish motives. Paul, one of the grandest heroes of New Testament times, who for Christ's sake braved perils of land and sea, faced enemies and false friends, said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Yet as he was nearing the portals of death he triumphantly exclaimed, "The time of my departure is at hand: but there is laid up for me a crown." What a contrast to the death scenes of worldly heroes; doubtless all of them, when too late, fully realized the truth that Byron was candid enough to express:

"My days are in the yellow leaf,
The flower, the fruit of love are gone;
The worm, the canker, and the grief
Are mine alone."

What if the millions of earth's brave heroes, had, like Christ's heroes, Abraham, Elijah, Luther, Bunyan, and thousands of others, used their talents and energies for Christ's cause? The world would long since have been Christianized, and today instead of shedding bitter tears over the lost and perishing, we could all unite in one grand anthem of praise to God for the greatest religious reformation the world has ever known.

My brother, my sister, which shall we strive for, earthly or heavenly laurels? If for those of Christ's kingdom, we must, like Bunyan, be so forgetful of self, so filled with the Holy Spirit that the salvation of souls shall be the highest aspiration of our lives. We may not preach like Paul, but we can, with God's help, cheerfully give our earnest prayers, our talents, our tithes, and our freewill offerings for *his service*. We can also give a smile, a cheery word, a handshake, to the weak and discouraged, to those less favored than ourselves. Not simply tip the fingers to them, as if we feared the touch might pollute us; but give them a cordial grasp, that will assure them there is a soul back of it. Such a hand-clasp and smile given to wandering ones have often awakened all the finer sensibilities of their being, long dormant beneath the debris of sin, and done more to help them up to God than all the pulpit eloquence they had ever listened to.

Then let us cheerfully, bravely, yet humbly, battle for the right. Be a hero for Christ, that we may receive from the dear Savior's loving hands laurels that fade not with the wearing, but will grow brighter throughout the ceaseless ages of eternity; for God, whose promises are sure and steadfast, hath said, "Be ye faithful unto death, and I will give you a crown of life."

"Missions have taught heathen nations that wars of aggression are sinful; Japanese and Chinese have exhibited a horrified surprise at the present war among European nations."

"One day at a time! But a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say
That according to each shall be our strength.
One day at a time!
It's a wholesome rhyme!
A good one to live by,
A day at a time."

YOUNG PEOPLE'S WORK

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

THE SALOON—A FOE

REV. HERMAN D. CLARKE

Christian Endeavor Topic for Sabbath Day,
March 24, 1917

Daily Readings

Sunday—Steps to inefficiency (Prov. 23: 19-21, 29-32)
Monday—Maker of irreligion (Isa. 5: 11-16)
Tuesday—A nation threatened (Isa. 28: 1-13)
Wednesday—Maker of fools (1 Sam. 25: 36-38)
Thursday—Maker of illusions (1 Kings 20: 10-21)
Friday—Maker of grafters (Isa. 56: 9-12)
Sabbath Day—Topic, The saloon—the foe of society (Isa. 59: 1-8)

"Preparedness" and "Efficiency" are great words these days, not only in war now raging or anticipated, but in every department of life—family life, social, religious, business life. The man or woman who now expects to compete with others and succeed must build well the foundation on which life's structure must stand. Family government, firm, loving, tactful, is a necessity if the family has its true place in the world; an early Bible training, if that is the word, lessons and examples of faith, hope, trust, obedience if a religious life is lived. Habits of industry, frugality, honesty, lie at the foundation of business success. Whatever undermines these, destroys efficiency, must by all means be avoided. It has been a long, slow process, the education of people up to the present knowledge of the effects of alcoholic drinks. It would seem that Isaiah was one of the most, if not the most, far-seeing prophet of the Bible, at least as regards present-day problems as well as about the coming of the Christ. We will notice this in a moment. Solomon, too, had great experience, personal and observant, as to how winebibbers and excessive eaters of meat destroyed the efficiency of men. Some modern opposers of the licensed saloon say that it is poverty that causes men to drink. Increase wages, divide profits, and the saloon will disappear. But the word of inspiration says, "The drunkard and glutton shall come to poverty; and drowsiness shall clothe a man in rags." See the ragged,

drowsy men and families in the stupor of drink. See the poverty of men who once were having the highest of wages and best of positions. They lost out by drink and gluttony. Who is it that has all manners of woes, sorrows, contentions, has bleared eyes and red noses and thick babbling tongues? Drinkers of intoxicants.

A GREAT VISION

Study well the fifth chapter of Isaiah. Here are a few fulfilments: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth (v. 8).

There is your monopolist,—Standard Oil, steel, beef trust, wheat-cornering, egg-cornering, land monopoly, coal monopoly; woe to such, no matter how much they give in charity and for education. The woe of God is upon them. "And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord." There is the beer garden and the dance. Woe unto them though they are among the *élite* and *elect*. Woe unto them, though they are the fashionable and rich, or the respectable seekers of pleasure. God hath spoken. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." That is the license system. How good men years ago reviled prohibition and could not say mean things enough against it. How they stood up and pleaded for high license, that it was the cure for drunkenness and the saloon. To contend against license was to speak against their party-gods. The darkness and wickedness of the license system was called light, and prohibition was called darkness by them. They meant well, but were mistaken. Now see the great light that has dawned upon the American people. They are falling over each other in the rush for the prohibition of the great curse. But all this time how we have suffered and how many thousands have drunk the cup of woe from this evil. "Woe unto them that are mighty to drink wine." See them, the drinkers boasting how they can drink and not stagger. "And men of strength to mingle strong drink." These are bartenders and saloon-keepers. See them mixing the drinks. "Who justify the wicked for reward." That is the revenue system collecting blood money from the

brewers and distillers and saloon-keepers to help us pay our taxes and build our sidewalks. Woe unto us from this revenue. It is the price of blood. It is a Judas selling his Master.

THE NATION AWAKENING

Long agitation by "cranks," prohibitionists, W. C. T. U's, and many other agencies has at last awakened the nation. Business men frown on drink and taboo the workman who uses it. "We do not want you." Railroad managers say, "We do not want you." The nation will soon say, "We do not want you." The voter will soon say, "I no longer justify the wicked for reward" (revenue). Soon will we say to the drinking emigrant, "We do not want you." Shall we save ourselves as a nation from the woe sure to come from a drunken people? God grant it.

If, as the Bible so plainly tells us, intoxicating beverages make fools, illusionists, grafters, and bring poverty and destruction, shall Bible scholars any longer assert that the Lord Jesus who knew all this and whose Holy Spirit inspired men to write all this, shall they continue to assert that our Lord made intoxicating wines, giving his approval to winebibbing and helping on the cause of woes? Better stop such stuff.

CHRISTIAN ENDEAVORERS AND PROHIBITION

Christian Endeavorers are enlisted in the great conflict with the saloon and drink traffic and are taking a most prominent part in the struggle. Daniel Poling and others are leading us with brave hearts. Let us fall into line. Let no vote help send 100,000,000 gallons of rum to Africa and non-Christian lands when Christians by vote can prevent it. Where liquor revenue is abolished are increased bank deposits and gained efficiency among the workmen.

NEWS NOTES

JACKSON CENTER, OHIO.—I know that you will be glad to know that the Y. P. S. C. E. society is a wide-awake department in the Jackson Center Church. I am glad to report that the officers and most of the committees are really anxious to fill their respective places. Attendance is excellent.

Perhaps our plan for raising our financial share of the budget may help others if passed on. The young people entered into a contest—the boys against the girls.

The side defeated was to give a banquet to the others. First, mite boxes were given out to the entire membership. Three cents a day was to be put into the boxes for a certain number of days. At a social given by the Social Committee at Thanksgiving time each side had a chance to report. Aside from the money collected in boxes, subscriptions were taken for *Today's Magazine*, for which the Christian Endeavorers received a certain per cent. The contest included getting new members for the Christian Endeavor society, also visitors to attend the Christian Endeavor prayer meetings. The contest closed with splendid results. The young men won and were given the banquet at Christmas time. Never before has this society made such an effort to reach the goal set for us.

Yours for work for Christ and the Church.

MRS. W. I. STOUT.

"THE DOUBLE-MINDED MAN"

ARTHUR L. MANOUS

"The double-minded man" (Jas. 1: 8) is said to be one "who seeks to follow his own will, while professing to do the will of God"; "the man of two souls, who has one for earth, and another for heaven; who wishes to secure both worlds; he will not give up earth, and he is loth to let heaven go"; he has "two hearts, one for the holy blessed God, and one for something else."

A man in this unstable condition "will neither let earth nor heaven go, and yet he can have but *one*." Persons of such a state of mind can not make progress in the Christian life, or divine things. "Let not that man think that he shall receive anything of the Lord." "Cleanse your hands, ye sinners; and purify your heart, ye double-minded," is the exhortation, and "Let this mind be in you, which was also in Christ Jesus" (Jas. 1: 5-8; 4: 8; Phil. 2: 5).

"Be not conformed to this world," writes the apostle, "but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12: 2).

Do not despair,—each carking care
To silence will be awed
When this great word thy soul has heard:
"Delight thyself in God."

—Alexander Louis Fraser.

RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

CHAPTER IX

(Continued)

"Milton, May 13th.

"MY LITTLE JEWESS SISTER: Does that plague you? I heard you say once that you were proud of your nationality, so I venture to keep you in mind of it. But say, what do you suppose I have learned while at Milton this year? The Seventh Day Baptists had a Jewish Missionary in Galicia or Austria named Landow. You said that your mother was an Austrian Jewess. I am wondering if this converted Jew can possibly be any of your family. But no matter, I just thought of it.

"I want you and father and mother to come to our commencement next month. Sister and husband are coming and then all go home with me and have a good time for two weeks. Say you will. Of course it will depend upon father's decision. But we are going to have a great old time. There will be all the literary societies with sessions, the class play, Shakespeare's Hamlet, and the commencement proper, besides several 'side shows,' and ball game and field meet. Come and see me throw a ball weighing ten pounds, and see me outdo the rest in a high jump (?). As to running the half-mile race I can beat all the snails you ever chased after. But there is something more than games and orations and the like. I want you to see the college spirit and the splendid lot of boys and girls that have a purpose in life and the grand faculty we have that are as of one family. Every teacher knows every student and that is so much more than can be said at the larger colleges.

"I have joined the Christian Endeavor here and the Y. M. C. A., and one of the literary societies. But say, your voice would be fine with others at the chapel exercises. Miss Randall is a fine music teacher and you would take leaps and bounds in your piano playing. I shall take lots of comfort learning a few duets with you this summer. How's Mr. Reiga? He is a crackerjack in music. I like him, but Miss Randall is also thorough. Prexy is grand. He talks more languages than I want to learn and mix up. He is a fine musician. Was a great organist in an

eastern church once. Oh, well, you come and see the elephant and then we will speed toward Plattsville.

"My! I nearly went crazy when father phoned that you were kidnaped. I wanted to leave and join in the search. I'll guard you all this vacation and shoot the first man that says a word to you on the street if he is a stranger. Girls ought to go armed for protection. But, then, they would be committing suicide every time a fellow looked at another girl! I am just bubbling over with joyful anticipations of the good times we are going to have after commencement.

"Here's my bow and tip of my hat,
"HAROLD."

"I should say that the boy was not losing any flesh in study and no nerve from burning midnight oil," said his mother after Rachel had read the letter to the family.

"May we all go to commencement, uncle?" said Rachel.

"I have been thinking of it," he replied, "but business is increasing just now and I am short one clerk. I wish you knew bookkeeping and typewriting, Rachel, you'd come in pretty handy after school hours and especially vacations."

"Oh, that would be just fine! May I not learn it soon? I know I should like it. But what would auntie do in the house without me?"

"I could get her a young Jap to do the housekeeping," laughingly replied Mr. Selover.

"Not much Jap around this house, John. But I might get along some way by patronizing the bakery a little more, and get a girl to do extra cleaning. Girls are so difficult to obtain,—they all want to teach school or clerk in a store or be typewriters."

"And run off with the proprietor and start a divorce suit," said he to his wife.

"But if you can't go, can auntie and I go?" asked the girl.

"That will be for your aunt Sarah to say."

"We will settle that in a week or two," said Mrs. Selover.

"Oh, I'd be so happy if I could," said Rachel.

"Happiness seems to be universally longed for by the young and old," said Mr. Selover. "But happiness is not the ob-

ject of this life, and whoever lives for happiness will not attain the highest measure of it. You must realize that, in your struggle for existence, if you want satisfying success."

"Then what is the object of life?" asked the girl.

"The dividing line between worthy and unworthy purposes is right here: self or service. There was never a hero whose chief thought was himself. Happiness may come to him as a result of his devotion to service, but he could not have been a hero if happiness had been his object."

"Then am I out of place in life if I think of happiness?"

"I did not say that; to think of it is one thing and to live merely for it is another. I have tried to train my children to find joy in unselfish service for others. I think they have learned it well, Lorna especially. In choosing your friends do not choose because of the pleasure they bring you, but because you want to be a friend and serve them for their good."

"But," said Mrs. Selover, "there may also be another view of the choice of friends. You may want to be a friend to everybody and anybody and do them service. I think that youth should exercise the greatest care in selecting a friend. When you select a cow or a horse, you inquire about its pedigree and training, but so many leave the selection of friends to mere chance, and they may have a fearful influence or a good one over one's whole life. Some of my friends are bores, and associations are a compromise. However, he that would *have* friends must show himself friendly."

"Well, deliver me from some of my friends, especially the one that claims to be my father," said Rachel.

After this little family conversation, Rachel having done up the dinner dishes, went to town after a few things her aunt wanted. Coming back another way "just for variety," as she said, she passed the little new Baptist church and parsonage. The new pastor was the Rev. James Carlton, a bright, active young man, serving his second pastorate. He was picking a few cones from a pine tree when he saw Rachel. He knew about the kidnaping and was much interested, as were all, in Rachel. He ventured to speak to her.

"Good afternoon, Miss Rachel. Pardon me but all the town now knows you and

we are much delighted to see you safely back from your late unpleasant trip to Kansas City. Glad to return?"

"Indeed I am. I had little pleasure in a forced journey. Are you the new Baptist pastor?" she asked.

"Yes, Rachel. How do you like our new church and parsonage? And I have a daughter, I would say about a year younger than you,—can't you make her acquaintance? I am sure she would be glad to have another friend."

"Making friends is a matter of careful choice," said the girl.

"You are right there," he replied, "and I am glad to hear you make that remark. Now how can you determine whether my daughter would be the right friend to have?"

"I guess observation would tell the story after awhile. But anyway we might get somewhat acquainted and let the matter of being friends in the true sense wait awhile. Where is she?"

"Ethel, come here a moment," called her father.

"This is Ethel Carlton, Miss Rachel—what is your last name?" asked the pastor.

"Rachel Landow."

"Glad to see the lady who has become so noted in many ways," said Ethel.

"I am sorry to have become noted," replied Rachel, "but I could not help that."

"Landow? why that is a Hebrew name. I once heard of a Jew of that name lecture down east in a Seventh Day Baptist church and he was from Europe and went back as a missionary, they told me. Are you a Hebrew?" asked Mr. Carlton.

"Yes, full-blooded Austrian-Russian Jewess. Is not that a combination? Our people are too much despised for me to be very popular anywhere."

"But popularity is not the thing to seek after or greatly desire. I do not suppose I will be very popular here at Plattville with a little band of Baptists to shepherd. Then you belong to the Jewish synagogue or temple, do you not?"

"No, I belong to a Baptist church at Marshalltown," she replied.

"Well now, that is interesting, and you are living with a good Methodist family and attend their church. Don't you want to unite with us now you are here?" he asked.

"Possibly I might if there would be no great objections on the part of my folks

here. But, then, you would not want me, for I keep the Bible Sabbath."

"Bible Sabbath? Don't we all keep that?" he asked.

"Not according to my Bible," said Rachel. "That says, 'The seventh day is the sabbath of the Lord thy God.'"

"Oh, yes, the Jews do keep Saturday," he replied, "that's right. But you are a Christian and a member of a Baptist church. How is that?"

"I united with that understanding when I once lived in another home and they let me keep it."

"And we would let you keep it here if you were in our church. It makes little difference these days what day you keep if you only keep—"

"Sunday," broke in Rachel.

"Well, that seems about it to some of us," laughed the pastor for he was pleased at the quick wit of the girl. "Anyway, consider the matter and let us know. Can't you come over to our little sewing circle next week and meet our young people? You know some of them at school."

"I do not know, that will depend upon Auntie Selover's consent," she said.

"I'd like to have you," said Miss Ethel. "Any way I am glad for this little friendly talk, and come and see me."

"Good-by, I must hurry home now." And Rachel tripped away with a new thought. Would her auntie let her unite with a Baptist church? Doubtful. She did not believe as the Methodists do and would never be at home with them as far as uniting with their church.

Reaching home she said she was a little late because she was passing the Baptist parsonage and the pastor spoke to her, and his daughter also came out to talk a moment.

"Wants to proselyte you, I suppose. That's the way with those Baptists," said Mrs. Selover.

"Auntie, I am a Baptist and I was not proselyted into it. I was converted to Christianity and united with your sister's church because they would let me keep the Sabbath. Was not that right for me then?"

"I suppose you know no difference then as to churches. My sister and I have never agreed about that but she sticks to her Baptist notions about as stubbornly as you do to Judaism."

"I am sorry to have you say that, auntie.

I may be stubborn in some things but I do not stubbornly keep God's only sanctified Sabbath. I do that because God commands it and Peter says, 'We ought to obey God rather than men.'

"Well, you can't unite and go to that Baptist church and live with me. Settle that at once." And Mrs. Selover went to her work.

Of course she must obey in that, as it was no compromise in religion. When Harold came home and the daughter Lorna she would talk with them about it.

The time arrived for the meeting of the Baptist Young People's Society at their parsonage for sewing, and Rachel asked if she might go.

"What is the use of your belonging to two such societies, is not ours good enough?" said Mrs. Selover. "I suppose you associate with them at school and that ought to be enough. To get into their company when they are sewing for their church would only unsettle you and make trouble in our church."

"I will not argue the matter, auntie, and will do as you say, but I can't see why people ought not to follow their honest convictions. Your daughter did and she is one of the best according to your view."

"Yes, and she made herself great trouble when she might have been a leader among women and a great help to her first church."

"Is she not a leader among women of her faith now? And is not her work great where she is? I do not understand it," said Rachel.

Oh, the persistency of a conscientious child of God when wanting to know and follow what is truth. The world and those who are worldly in their views can not know the secret of their consecration. God's chosen ones are a peculiar people; they always have been and always will be. The compromises of Christian people and the worldly ambitions manifest among so many mean death to real spiritual life. They may work in societies and be generous and leaders but they have not the real life with God in Christ Jesus. The age of Rachel is the religious age and time when truth is most easily accepted. If indeed the young are led to Christ at that age, they are most conscientious, most fervent and ecstatic and joyful and hopeful. Why can not the Christian life always abound

with the hope and joy of the youthful follower of Jesus?

Vacation was at hand. Mr. Selover felt that he could not attend the commencement, but a friend was going to Milton on business and he consented for Rachel to go and be with Harold. The woman that kept the boarding club said she would mother her while there.

"Bless my heart, sissy, you will set all the fellows wild. Just take off some of those trimmings and be a common human being while here. You will be kidnaped again, but for other reasons," said Harold after the first greetings at the station.

"Now Harold, stop that nonsense. I am altogether too common already, it would seem. But here is some one waiting to speak to you," remarked Rachel.

"Our club lady. Miss Rachel, let me introduce you to Mrs. Dell—'Aunt Dell,' we call her.

"Glad to meet you, Miss Rachel. I have heard of you about every mealtime from Harold. He's a great brag, I find, when talking about his sisters. Lorna, as he calls one, is the princess, and she was, for we knew her when here in school."

"After a stroll and supper, Aunt Dell, we will resign for the night this daughter of Isaac and Jacob and the rest of Israel to your care," said Harold.

"It is no small thing to be a daughter of Israel, Miss Rachel, you need not be plagued by that," said Mrs. Dell.

"That never plagues me. I am always proud of my nationality. But not proud that so many reject their Messiah," added Rachel.

It was a great event for Rachel, the college commencement. She had never attended one before and she was fired with ambition to become a college student. But it was far away as things looked now. Lorna and her husband came in a day or two after the beginning and were duly introduced to Rachel. Lorna at once won the girl and was won herself to Rachel.

"We will be sisters, I know," said Lorna. "How do you like Milton?"

"What I have seen makes me want to come here," Rachel replied.

"Perhaps you will some day. Strange things happen," said Lorna.

"I have already found that strange things happen, at least in my short life. I have sung a hundred times that hymn, 'I know

not what awaits me, God kindly veils mine eyes.' If I had known all that has been my lot so far when I was in the orphanage, I guess I would have run away. But the things that have befallen me, as Paul says, are for the greater good. I am not quoting correctly."

"Yes, God does kindly veil our eyes. I have had much to impress that upon me and make me now more trustful. But you have not met my husband, Mr. Ellington. Montrose, come and shake hands with our new sister."

It was a pleasant greeting and Rachel was happy. Right after commencement they went to Harold's home and the family were all united.

"Seems good to be here again, mother," said Lorna. "Are you in good health? You look a little worried, but we will sooth out all those wrinkles in a moment, mother. You are still the bestest mother in all the country. Give me a kiss like the ones you used to plant on my cheek when I was a naughty little girl. Have I improved any, mother?"

"I guess so," said her mother and laughed in spite of herself.

"There, that sounds natural. Got any cookies like you used to have when I came home from school hungry? Montrose does not tell me that his mother made better bread than I do but I tell him that you make better cookies than I do and he will not believe me. Let's prove it now." And Lorna rushed to the cupboard.

"Those are bakery cookies, Lorna," said her mother.

"Oh, shame, when I was so hungry. Well, here's a pie, that will do as well. No bakery ever made this pie, I know. Taste it, Montrose. Ever eat one as good?"

"I would not like to say a word against your mother's reputation as a cook. I know it is o. k. and so are her daughter's pies and cookies," replied Mr. Ellington.

"And now for a little music. Had the piano tuned lately, father?" asked Lorna.

"Not very lately but it is passable and Rachel drums it every day, a poor substitute for what we used to hear when you were at home," said her father.

"Oh, well, it takes time to play well and Rachel played for me at Milton and I think her fine already, don't you, Harold?"

"She is boss, sister. She will be a second—no, a better than Reiga," said Harold.

(To be continued)

CHILDREN'S PAGE

MILKING TIME

ALICE ANNETTE LARKIN

Of all the hours at Grandpa's farm,
The time I like the best
Is when the cows come home at night,
Old Brindle and the rest;
And Grandpa gets the milk-pails out,
And calls the hired man,
For then we hear the nicest sound;
Just guess it if you can.

It's a drip-drop-drip
On the bright and shiny tin,
Such a cheery little spatter
Makes one eager to begin.
And old Brindle and the others
Keep as still as still can be,
Feeling glad that they can furnish
Milk that's good for boys like me.
I wish sometimes that I could stay
Right there with Grandpa Brown,
And drive the cows all home at night,
And take the milk-pails down;
For then I'd drink a lot of milk,
I almost taste it now;
I wish that every boy and girl
Could see and hear just how—

It goes drip-drop-drip,
Then a drop-drip-drop,
Such a cheery little spatter
Makes one wish 'twould never stop.
And old Brindle and the others
Keep as still as still can be,
Feeling glad that they can furnish
Milk that's good for boys like me.
—Farmer's Guide.

THE NAUGHTY FINGERS

"Mamma," said Lizzie, after she was undressed, "this finger and this thumb have been naughty today."

"What have they done?" asked mamma.

"They took some raisins from your cupboard," said the little girl.

"Did nobody tell them to do it?" asked mamma.

Lizzie looked down. "I did not hear anybody tell them," she answered softly.

"Did they eat the raisins?" asked mamma.

"They put them in my mouth," answered Lizzie.

"Were you not to blame to take them?" asked mamma. "Your fingers had no right to them, you know."

"They gave them to me," said the little girl.

"But the Bible says, 'If thy right hand offend thee, cut it off.' Must we cut any part of this little hand off?" asked mamma.

"What is 'offend'?" asked the child.

"To hurt or do wrong is to offend," said mamma.

"But it was only one finger and one thumb," said the child.

"They are two little thieves, then, for they took what did not belong to them. They can no longer be trusted; we must shut them up," said mamma.

Lizzie looked very sorry, while her mother found some black cloth and wound it round the finger, then the thumb. When she awoke in the morning, she found them still shut up.

"Shall I take this ugly black cloth off now?" she asked, on going to be washed.

"Oh, no," said mamma; "we have no proof they are sorry yet; therefore it is not safe to trust them; they may directly go into the cupboard again."

"I think they are very sorry," said Lizzie, in a pitiful tone.

"But they have not said so," said mamma.

Lizzie went down to breakfast with the ugly black rags on. How she held her spoon I can not tell. I do not think she ate much, for she looked unhappy.

By and by the little girl went to her mamma, with the tears rolling down her cheeks. "Mamma," she sobbed, "it was I made my fingers naughty—I—naughty—I. I'm to blame."

"Oh, then," said mamma, "let us set the poor captives free," and off came the little black rags directly. Mamma took the little fat hands in hers and said: "These fingers are pinching fingers, or stealing or striking fingers, just as Lizzie says. They are her little servants, whom God gave her to be carefully employed."

"And they shall be, mamma," cried the child. "They are not to blame. It is only I, naughty I. I am so sorry."

Lizzie put up her hand for mamma to kiss, and ever since it has had as good little fingers as need be.—Unidentified.

"When Eve ate of the fruit she knew she was naked. Some women today ought to nibble a little of that same fruit."

"Many of us give according to our meanness and not according to our means."

SALEM COLLEGE NOTES

Salem's Big Spring Drive

At the present time, outside of the regular routine college work, there is not a great deal happening. Preparations are being made, however, for a big spring drive. Take the field of athletics, for instance. The varsity basketball games are over; the team has broken training. Manager Henderson of the baseball team is busy working out a schedule which from present indications will be big and heavy, with many games away, and include two or three good healthy trips. The material is fair. Coach Thorngate assures us that baseball is his game, and we fans are awaiting results with much interest. Several of our best track men graduated last June and this leaves us without much promising material. DeWitt Watson is manager and promises to unearth one or two dark horses. Our track is in a very dilapidated condition and in need of repairs. We understand, however, that the Athletic Association is already laying plans to put it in good condition. As yet no plans have been made for tennis beyond that of repairing our two courts. Ellsworth Childers, a college junior, has earned quite a reputation in this line of sport, and with his enthusiasm and knowledge of the game will no doubt be able to build up a first-class team.

There is great activity in the music line. The Men's Glee Club is practicing faithfully for a trip which will take place during the spring vacation. Mr. Paul Musgrave has been scouting around this past week in an effort to secure engagements at the various high schools, etc. At the present time, the following men are practicing under the direction of Miss Harkness of the Music Department: first tenor: Max Davis, Ralph Ford, Lawrence Harris; second tenor: Paul Clark, Paul Musgrave, Ed. McCaffery; first bass: George Thorngate, John H. Davis, Dick Dolan; second bass: George Ford, Pascar Morrison, V. L. Davis. The Girls' Glee Club is practicing for the spring recital, which will be given the last part of March.

In the literary line we have the Fenster-scheibe—our college annual—and the two literary societies. The business manager of the annual recently mailed two hundred letters to our active and prominent alumni for the purpose of securing their moral and financial aid. Returns indicate that

they are back of the senior class and their Alma Mater. They are for the book—strong. Even though our merchants have not seen the play, "It Pays to Advertise," some do have faith in advertising through this medium, and appreciate the student trade. The students appreciate their appreciation and are urged to patronize the men who patronize the college.

It is natural for the newly elected officers of the literary societies, in an effort to make their administration the best, to urge reforms and wage a campaign for new members. They are planning a big spring drive.

PRESIDENT CLARK AT MORGANTOWN

President Clark spent last Tuesday in Morgantown conferring with members of the state board in reference to educational matters.

INTERCLASS BASKETBALL CHAMPIONSHIP

A great deal of rivalry is being manifested among the students over the inter-class basketball games which begin next week. Practices are being held daily in accordance with schedule mapped out by the coach. About four classes will enter teams.

CLASS SPIRIT DAY

For want of a better name, we have called the chapel exercises last Tuesday morning, "Class Spirit Day." Professor Thorngate was in charge. The various classes—from the academic freshmen to the college seniors were called upon to give their respective and respectful yells. All the classes responded. Sam Henderson gave the senior yell by himself, in silence. The various class athletic managers then told of their plans and what their prospects were of winning the interclass basketball championship. The entire student-body joined in giving the college yells and songs.

SALEM VOLUNTEERS AT BUCKHANNON

The Christian Associations, instead of holding separate meetings last Thursday, combined, and held a joint meeting in the college auditorium, at the usual chapel hour.

Talks were given by the various representatives who attended the Student Volunteer Movement at Buckhannon on February 18-19. This third annual conference of the Student Volunteer Union of West Virginia was held at the West Virginia Wes-

(Continued on page 352)

SABBATH SCHOOL

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

AN EASTER PROGRAM

We have been saving up for several months the program which the Plainfield Sabbath School gave April 22, 1916. It may be suggestive to other schools that are looking forward to some special recognition of the time when the attention of Christendom is especially called to the resurrection of Jesus.

Piano—"To a Wild Rose"MacDowell Mrs. Roland M. Davis

Responsive Reading—"An Easter Message," School

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and he said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.—Luke 24: 44-48; Matt. 28: 19-20.

Singing—110, "Come, Ye Faithful"School Prayer Howard

"Lord Jesus, thou who art the risen Christ, lift us, we pray thee, into the joy of the risen life in thee. May we at this Easter time experience the fulness of the joy that thou didst come to bring to those who would follow thee. We thank thee that neither life, nor death, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. And as thou didst overcome even death itself in thy resurrection, so may we rise into the life which thou art, for service and allegiance in the endless life in which we may even now share in thy name. Amen."

The Sabbath School

Recitation—"Easter" Tillotson Donald E. Lewis

Duet—"Christ is Our King"Lowden Miss Beatrice Cottrell, Miss Jean Cottrell

Recitation—"The Legend of the Lilies" Highfield Miss Esther Vars

Announcements Violin Solo—SelectedMrs. Noel G. Evans Primary Dismissed

Offering—For the General Fund The Lesson, read responsively—I Cor. 15: 1-11, School

The Lesson TaughtHenry M. Maxson

Singing—109, "Alleluia!" School Recitation—"Jesus Rose" Tillotson Anna Frances Wells

Song—"Easter Morn" Gaynor Primary Department

Exercise—"Who Arose on Easter Day?" Tillotson

Members of the Primary Department Secretary's Report

Singing—129, "Crown Him with many crowns," School

Benediction Pastor Shaw

Our Sabbath school meets for one hour, at the close of the church service. There is a class for every one. If you are not enrolled as a member of the school, or have been obliged to drop out for awhile, you are very cordially and earnestly invited to join the school and lend us your hearty co-operation and support.

WILLIAM C. HUBBARD, Superintendent.

Lesson XII.—March 24, 1917

THE DECALOGUE

Golden Text.—Matthew 22: 36-40.

DAILY READINGS

- March 18—Exo. 19: 16-25
March 19—Exo. 31: 12-18
March 20—Exo. 34: 1-9
March 21—Deut. 4: 1-14
March 22—Deut. 5: 1-21
March 23—Deut. 5: 1-21
March 23—Deut. 5: 22-23; Deut. 10: 1-10
March 24—Exo. 20: 1-26

(For Lesson Notes, See Helping Hand)

No one can cherish an ideal, and devote himself to its realization from year to year, and strive and struggle and make sacrifices for its attainment, without undergoing a certain gracious transformation, of which the highest powers must be aware, and which men can hardly miss.—John White Chadwick.

J. Campbell White: "There is no better test whether the love of money or the love of God is stronger in a man's life than his willingness to give regularly to God at least a tithe of all his income."

THAT DENOMINATIONAL SURVEY, APPRAISAL, ETC.

Upon the recommendation of the president of Conference in Salem last August, the Commission of the Executive Committee was instructed to appoint a committee to make a denominational survey and appraisal and report at Conference in Plainfield next August.

The writer was unfortunate enough to be named by the commission as a member of this committee. After two or three months of mulling the matter over in my mind, I have arrived at the conclusion, that in its present form, and with the resources and personnel of the committee named, nothing of practical value can be reached by any effort we can put forth.

An accurate evaluation of our resources and an impartial inventory of the undertakings to which people of the denomination are now asked to give their support, or may or should be asked to do so, and the extent to which such support can reasonably be expected, with the probable results of such support, would be of inestimable value to our people. Indeed I am disposed to say that no adequate attack upon our problems can be made until we have obtained such an accurate and impartial summary and budget for our guidance.

But the committee can not do this work for the following obvious reasons: First, such work requires trained experts who can give their whole time to it for many consecutive months. The committee is made up of the busiest of men who can not devote adequate time to it; and they are not trained to do that kind of work. The variety of talent and effort required by such a survey is next to infinite. The home, in country and city, resources, living costs, reasonable surpluses, etc.; the rural church and its problems, the city church and its tasks; ministerial supply and support; education, with advisable efforts, limitations, comparisons and standardizations both within our borders and beyond; reasonable and advisable missionary efforts at home and abroad; publication activities with scope, equipment and workable plan; interdenominational obligations and opportunities; civic and moral reform duties: these and many other problems appall the surveyor.

Second, such work requires large funds for its successful prosecution. Secretarial

and statistical services must be employed. Traveling expenses must be met. Results must be compared with similar results in other fields. Printing and tabulation must be done. Not a dollar is available for a work that would require thousands if it is to be well done, and worth while when done.

Third, a committee to perform such a task must be free to state the results of its findings in utmost frankness without the charge or the suspicion of being influenced by local or sectional or professional prejudices. This freedom the present committee could not hope to have accorded to it.

For these and other reasons that might be mentioned, it is, in my judgment, impossible to hope for any efficient or constructive work from this committee. I hope the officers of Conference and the people of the denomination will, therefore, absolve the committee from the guilt of neglect or indifference, and will look squarely in the face the stupendous problem of a denominational survey and appraisal.

BOOTHE COLWELL DAVIS.

AUTHOR'S NOTE.—Since preparing the above, word has reached me from the president of the Conference that the appointment of this Survey Committee has been abolished. It is a very gracious act of the commission to put this committee in cold storage, but since it seems to me that the facts in regard to a survey should be looked at by all our people with the aid of a high power searchlight, I venture to turn on the current by forwarding the article as already prepared with this additional note.

Alfred, N. Y.,
Feb. 28, 1917.

Storms and tempests are experienced by every soul. But they should become as stepping-stones to higher ground, where the sunshine of God's presence will be seen more clearly. The disciples on Galilee would not have heard the words, "Peace, be still," but for the raging storm that threatened to engulf them in the angry waters. The quiet of the harbor seems all the sweeter to those who have been riding the billows. The sunshine is more fully enjoyed by those who have been passing under the shadow of the clouds.—G. B. T.

B. C. D.

HOME NEWS

MARLBORO, N. J.—Our former pastor, Rev. J. E. Hutchins, who had served us very acceptably nearly four years, resigned, his resignation to take effect January 1, in order to accept the call to the work of singing evangelist. His family are still with us in the parsonage and helping in the church work in various ways.

We are fortunate in having preaching services each Sabbath, as Rev. Wilburt Davis is located here on a small farm recently purchased and supplies the pulpit, preaching good, earnest sermons. However, the pulpit will probably be supplied at least once a month by the Y. P. S. C. E. They took charge the third Sabbath in February, giving an excellent program on the Southwestern Association. The president of the Christian Endeavor is Miss Lucy Campbell; vice president, Miss Lavinia A. Munro.

Our Sabbath school is taking up the plan of giving at least twenty minutes' study to the lesson by pupils above the Primary, and with pleasing results.

The banner for attendance for both January and February went to the class of Mrs. Leola C. Davis, Primary.

The banner for largest percentage of those studying the lesson for twenty minutes or more was awarded to Deacon Henry L. Davis' class.

The assistant superintendent of the Sabbath school, David Davis, was recently united in marriage to Miss Florence Cordery, of Shiloh. The second assistant superintendent, Mrs. Leslie B. Tomlinson, has resigned owing to the advent of Roy Elliot Tomlinson into their family.

Mrs. Adelaide Randolph, of Shiloh, an esteemed member of our church, has recently passed on. Her daughter, Mrs. Robert G. Jones, is the Cradle Roll superintendent in the Sabbath school.

While it is now about two years since Rev. D. B. Coon was here and with the assistance of Rev. Edgar Van Horn and our pastor, Rev. J. E. Hutchins, held revival meetings, we have never forgotten those meetings and it was on the 5th of March, 1915, that several of our young people were buried with Christ in baptism. As

I believe their names have never been in the RECORDER, I will give them for the benefit of former pastors and others: Ethel and Belle Husted, daughters of Maggie Cook and William Husted; Edna, Albert, and Elwood Ayars, children of Laura Sheppard and Edo Ayars; Kenneth Schaible, son of Jennie Woodruff and George Schaible; David Hawn, a member of the family of Howard L. Davis; Bernice Davis, daughter of Lizzie Henderson and Deacon Thomas Davis; Gravatt and Arthur Davis, children of Elizabeth Fisher and Deacon Luther S. Davis. All these young people are doing well in church work.

We have a large number of children and young people, and as we see the way in which they take hold in church, Sabbath-school and Junior work (Mrs. William L. Laurence is Junior superintendent), we are encouraged.

ELIZABETH FISHER DAVIS.

NORTH LOUP, NEB.—Under the leadership of Jessie Sayre the Endeavorers enjoyed an interesting meeting Sabbath afternoon studying the home mission field.

In spite of the dark (the electric lights were out) quite a large number attended prayer meeting Friday night. It was a good meeting too.

Not long since we counted nearly a half-hundred adults who were going from the church after the morning services—were not staying to Sabbath school. We wish they might have stayed, as they were needed.

Pastor Davis administered the ordinance of baptism at the morning services last week to George and Clare Clement, Floyd Hutchins, George Hemphill, Jerry Hill, Inez Hutchins, Elsie Brannon, Alice Thorngate, Elsie Van Horn, Myrtle Fisher, Ruth Babcock, Myrtle Barber and Naomi Babcock. These young people, together with Mr. and Mrs. Judson Davis and their daughter Lucy, will be given the hand of fellowship tomorrow morning.—*The Loyalist*.

"The first foreign missionary was Jesus, who went from his heavenly home to a world in all ways foreign to him—and by his life and death made it his own possession."

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 Yokefellows 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 truest greatness lies in being kind;
The truest wisdom is in a happy mind;
He who desponds, his Maker's judgment mocks;
A gloomy Christian is a paradox."

The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager
Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per year\$2.00
Per copy05
Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

(Continued from page 348)

leyan College. There were about 150 delegates in all, representing various state, private, and denominational institutions. All the delegates were sent as representatives of the Young Men's and Young Women's Christian Associations.

They met mainly for the purpose of studying missions in its various phases and to recruit, if possible, candidates for this field of Christian work from our West Virginia colleges.

Mr. Russell Coffendaffer, president of the Y. M. C. A., presided as chairman and introduced the various speakers. Mr. McClain pointed out the purpose of such a conference and what good it did him to attend. Miss M. Thorngate told of what the girls were doing in mission work and the opportunity one had to make and renew acquaintances by attending such a conference. Clyde Digman spoke of the reception Friday evening, and the illustrated lecture on Africa given by Mrs. W. C. Johnston; of the business meeting, and the basketball game between Ohio Wesleyan and West Virginia Wesleyan. Audra Kelley told of the meetings held on Sunday, at which Dr. I. T. Headland was the principal speaker. A. F. G.

"Repentance is the golden pivot on which hangs the destiny of the soul. It is a heart broken because of sin and a life turned from sin."

Happiness comes not from the power of possession, but from the power of appreciation.—H. W. Sylvester.

SEVENTH DAY BAPTIST EDUCATION SOCIETY.
President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Titworth, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(INCORPORATED, 1916)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman; Arthur E. Main, William C. Whitford, Alfred, N. Y.; Willard D. Burdick, Milton, Wis.; George W. Post, Chicago, Ill.; Walton H. Ingham, Fort Wayne, Ind.; Samuel B. Bond, Salem, W. Va.; Theodore E. Gardiner, Plainfield, N. J.; George Benjamin Utter, Westerly, R. I.; Corliss F. Randolph, ex-officio, Newark, N. J.

BOARD OF FINANCE.
President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.
Directors—Frank Hill, Ashaway, R. I.; Dr. H. L. Hulett, Bolivar, N. Y.; Allen B. West, Milton Junction, Wis.; Orra S. Rogers, Plainfield, N. J.; Wm. K. Davis, Milton, Wis.; Wm. M. Davis, Chicago, Ill.; Grant W. Davis, Milton, Wis.; Winfield S. Bonham, Shiloh, N. J.; Walton H. Ingham, Fort Wayne, Ind.; A. S. Maxson, Milton Junction, Wis.; A. B. Kenyon, Alfred, N. Y.; George W. Post, Chicago, Ill.; Dr. George E. Coon, Milton Junction, Wis.

SABBATH SCHOOL BOARD.
President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.
Vice-Presidents—Rev. George B. Shaw, Ashaway, R. I.; Rev. W. D. Burdick, Milton, Wis.; Roy F. Randolph, New Milton, W. Va.; Rev. Walter L. Greene, Andover, N. Y.; Rev. R. J. Severance, Riverside, Cal.; Rev. T. J. Van Horn, Gentry, Ark.; Rev. A. L. Davis, North Loup, Neb.; Rev. A. Clyde Ehret, Adams Center, N. Y.
Trustees—Prof. A. E. Whitford, Milton, Wis.; Dr. A. L. Burdick, Janesville, Wis.; W. H. Greenman, Milton Junction, Wis.; Grant W. Davis, Milton, Wis.; Mrs. Mabel C. Sayre, Albion, Wis.; Rev. L. C. Randolph, Milton, Wis.; E. M. Holston, Milton Junction, Wis.; R. Vernon Hurley, Milton, Wis.; Dr. G. E. Crosley, Milton, Wis.; Prof. D. N. Inglis, Milton, Wis.; Mrs. J. H. Babcock, Milton, Wis.; Dr. I. M. Babcock, Milton, Wis.; George M. Ellis, Milton, Wis.; Allen B. West, Milton Junction, Wis.; Rev. Wm. C. Whitford, Alfred, N. Y.
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. A. B. West, Milton Junction, Wis.
Vice Presidents—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.; Mrs. Nettie West, Salem, W. Va.
Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.
Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Lucy A. Wells, Friendship, N. Y.
Secretary, Southwestern Association—Mrs. R. J. Mills, Hammond, La.
Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.
Secretary, Pacific Coast Association—Mrs. N. O. Moore, Riverside, Cal.

YOUNG PEOPLE'S EXECUTIVE BOARD
President—Rev. H. N. Jordan, Milton Junction, Wis.
Vice-Presidents—Emma Rogers, Grand Rapids, Wis.; Clifford Burdick, Milton, Wis.; Verna Foster, Milton, Wis.; G. Wayland Coon, Milton Junction, Wis.; Harry Talbot, Milton, Wis.; Marion Ingham, Fort Wayne, Ind.
Recording Secretary—Miss Beulah Greenman, Milton Junction, Wis.
Corresponding Secretary—Miss Minnie Godfrey, Walworth, Wis.
Treasurer—Prof. L. H. Stringer, Milton, Wis.
Trustee of United Society—Rev. Wm. L. Burdick, Alfred, N. Y.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Homer, N. Y.
Junior Superintendent—Mrs. W. D. Burdick, Milton, Wis.
Intermediate Superintendent—Carroll West, Mitchell, S. Dak.
Field Secretaries—Miss Edna Burdick, Dunellen, N. J.; Miss Ethlyn Davis, Leonardsville, N. Y.; Miss Mabel Jordan, Nile, N. Y.; Mrs. L. E. Babcock, Battle Creek, Mich.; Rev. A. L. Davis, North Loup, Neb.; Mrs. Orville Bond, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Miss Mary Brown, Riverside, Cal.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT
President—Mr. Ira B. Crandall, Westerly, R. I.
Recording Secretary—Mr. Frank Hill, Ashaway, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Advisory Committee—All members of the Missionary Committee in each of the Associations.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY PUBLISHING HOUSE
REPORTS, BOOKLETS, ADVERTISING MATTER AND ALL KINDS OF PRINTING AND PUBLISHING
The Recorder Press Babcock Building
WILLIAM MAXSON STILLMAN,
COUNSELLOR-AT-LAW
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
Catalogue sent upon request.
FREE CIRCULATING LIBRARY
Catalogue sent upon request
Address, Alfred Theological Seminary.
BIBLE STUDIES ON THE SABBATH QUESTION.
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT FUND.
For the joint benefit of Salem, Milton, and Alfred The Seventh Day Baptist Education Society solicits gifts and bequests.

New York City

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW,
220 Broadway, St. Paul Building.
HARRY W. PRENTICE, D. D. S.,
"THE NORTHOPE,"
76 West 103d Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building, Phone Central 360

PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY

PERIODICALS

The Sabbath Recorder—Weekly, Religious Magazine	\$2.00
The Pulpit—Monthly, a sermon for each Sabbath .....	.50
The Sabbath Visitor—Weekly, for the children .....	.60
The Helping Hand—Quarterly, S. S. lesson helps .....	.25
The Junior Quarterly—S. S. helps for Juniors .....	.15

BOOKS

Bible Studies on the Sabbath Question, By Rev. Arthur E. Main, D. D. ....	.50
Rev. A. H. Lewis—A Biographical Sketch, By Rev. Theo. L. Gardiner, D. D. ....	.50
Sabbath Commentary, By Rev. James Bailey .....	.60
Spiritual Sabbathism	1.50
Paganism Surviving in Christianity	1.75
History of the Sabbath	1.00
History of Sunday Legislation	1.00
Swift Decadence of Sunday. What Next? .....	.50
Biblical Teachings Concerning the Sabbath .....	.60
The foregoing six books are all by Rev. Abram H. Lewis, D. D., LL. D.	
Seventh Day Baptists in Europe and America—Historical Papers in two large volumes	3.00
Seventh Day Baptist Hand Book .....	.25

TRACTS—Samples free on request

- The Sabbath as the Family's Day
- The Sabbath and Seventh Day Baptists
- Baptism
- Pro and Con of the Sabbath and Sunday Question
- The First Day of the Week in the New Testament
- Why I am a Seventh Day Baptist
- Bible Reading on the Sabbath and Sunday
- Christ and the Sabbath
- The Question of Sunday Laws
- How Did Sunday Come into the Christian Church?
- Lovest Thou Me?
- A Sacred Day: How can we have it?
- Not Under Law, but Under Grace
- The Day of the Sabbath
- And many others

Also a series of four-page gospel tracts, ten in number.

American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder

O Thou whose equal purpose runs
In drops of rain or streams of suns,
And with a soft compulsion rolls
The green earth on her snowy poles;
O Thou who keepest in thy ken
The times of flowers, the dooms of men,
Stretch out a mighty wing above—
Be tender to the land we love!

If all the huddlers from the storm
Have found her hearthstone wide and warm;
If she has made men free and glad,
Sharing, with all, the good she had;
If she has blown the very dust
From her bright balance to be just—
Oh, spread a mighty wing above—
Be tender to the land we love!

When in the dark eternal tower
The star-clock strikes her trial hour,
And for her help no more avail
Her sea-blue shield, her mountain-mail,
But sweeping wide, from gulf to lakes,
The battle on her forehead breaks,
Throw Thou a thunderous wing above—
Be lightning for the land we love!
—Wendell Phillips Stafford, in the Atlantic.

—CONTENTS—

Editorial.—We Have Had Enough.— Don't Miss That Interesting Letter. —Why Not Have More Such?— Loyalty in Honolulu.—Memories of a Good Man.—One Denomination Reaches Its Goal.—Our Great Need. —Which Is Your Class?—Liquor Men in League With Labor Unions. —One Million Members for the Red Cross.—The New Linotype Ma- chine.—The Debts—Encouraging Words	353-356
Mill Yard Church: Mrs. Trask	356
Sabbath Reform.—Tract Society Notes Fragments	358
A Sunny Sabbath	360
Pensions for Aged Clergymen	360
Missions.—Mission Notes.—Good News From a Missionary Pastor.—	
Monthly Statement	361-363
George Greenman	364
A Short Step in the Right Direction	365
If.....; But Since.....	365
Woman's Work.—Minutes of Woman's Board Meeting	367-369
Rachel Landow, the Hebrew Orphan	369
Young People's Work.—The Quiet Ways of God's Providence	372
And Whom Shall We Fellowship? ...	373
Children's Page.—An Everyday Boy (poetry).—A Piece of Pie	376
L. S. K. Secretaries	377
Sabbath School.—Young Men's Bible Class.—Lesson for March 31, 1917: ..	378
Home News	379
Marriages	381
Deaths	381-384