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**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.

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# The Sabbath Recorder

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

VOL. 82, NO. 12

PLAINFIELD, N. J., MARCH 19, 1917

WHOLE NO. 3,759

**We Have Had Enough** Evidently this is the verdict of almost the entire RECORDER family as to the discussion concerning the Federal Council. From every quarter the words that come to us indicate that, with two or three exceptions, the people are tired of it, and we feel fully justified now in giving them a rest. In order however to be fair, we are willing to give the opposition the last word and are doing so in this number. Altogether too much has been made of the matter of having representatives in the Council. It has been magnified out of all proportion; "mountains have grown out of molehills"; and, so far as we can see, nothing but ill feeling has come from it.

**Don't Miss That Interesting Letter** On another page Rev. Theodore J. Van Horn gives an interesting account of his visit to lone Sabbath-keepers in Texas and Oklahoma. You will enjoy reading it. We are cheered by such messages. They reveal the true missionary spirit and enlist our sympathies with both the missionary and those to whom he carries his message. The story of consecrated souls who embrace the Sabbath through Bible study and prayer, and who are standing alone as light-bearers, always touches our hearts. We shall see to it that the SABBATH RECORDER finds its way into these homes, and shall strive by God's help to make it a source of help and blessing to them in its weekly visits. Let us pray that God may richly bless the labors of Brother Van Horn and his wife in the great field over which they have the watch-care.

**Why Not Have More Such?** I sometimes wonder if our missionaries among the scattered ones and in our little churches fully realize what a help they could be if they would send to the RECORDER frequent reports of incidents and encouraging things in connection with their work. We know of some earnest, faithful workers who could help the cause very much in this way.

**Loyalty in Honolulu** According to the *Journal-Telephone* of Milton Junction, Wis., our friend, William M. Davis, of Chicago, is in Honolulu, where he witnessed the Mid-Pacific Carnival. He was interested in one great Japanese-lantern parade in which many children carried the Stars and Stripes and sang the praises of George Washington. One float in the procession represented Washington crossing the Delaware.

In a few years the children of our mid-Pacific islands, who have been taught to honor our flag and who have learned to revere the patriots of American history, will be found among the most loyal friends of the nation that has liberated their country and elevated their race. Wherever the children are properly schooled in the principles of freedom for which America stands, wherever they learn to honor the Stars and Stripes, whether in the States or in the provinces, there, in the years to come, will be found a generation of liberty-loving citizens upon whom the nation can depend and in whose hands it will be safe.

**Memories of a Good Man** Yesterday we received a brief note from our venerable friend, William L. Clarke, of Ashaway, R. I., who for many years has been president of the Seventh Day Baptist Missionary Society. He enclosed a copy of the obituary of George Greenman, who for more than thirty years before his death, in 1891, served the society as its president. President Clarke writes: "Brother George Greenman died more than twenty-five years ago, and most of our churches do not remember him. I have copied the following from the Missionary Society's records; act as you think best about publishing it."

We are glad to publish this record on another page with a cut of Brother Greenman found in our office. We do well to remember the sterling men of other days who bore so well the burdens of denominational work and who by their generous gifts for endowments and permanent

funds made it possible for us to carry on the work of today. In these denominational funds which, all told, reach nearly to the million-dollar mark, the fathers and mothers of other days still live and labor. If we stop to think, we shall see that those who have died are, through their endowments and gifts, still doing quite as much to support churches, schools, and missions as are those now living.

Again, men like George Greenman, who through long, busy lives helped to mold the thoughts and characters of those about them, who pushed forward the work of moral reforms, gave of money, time, and strength until the world is better for their having been in it, must still live on in the better impulses and nobler sentiments thus given to others.

Many are the pleasant memories awakened by this little note from Brother Clarke. George Greenman was the leading spirit in my first pastorate. Everybody looked to "Uncle George" for counsel, and he was always a safe adviser. George Greenman and his two brothers, Clark and Thomas, exerted a wholesome influence over the section in which they lived. They were not afraid to stand up and be counted on the right side of any reform movement however unpopular. They were true to their convictions in regard to the Sabbath, and for many years furnished the main financial support for the church which they established. We today can profit, if we will, by a careful study of the lives of those who thus laid foundations upon which we build; for no one can do this without being strengthened in his purposes and encouraged in his efforts for good.

**One Denomination Reaches Its Goal** Of all the churches striving to raise stated funds for pensioning their aged and infirm ministers, the Episcopal Church is the first to secure the minimum amount asked for. On Sunday, February 12, according to a plan for widespread united action, pledges were returned to their churches which carried the fund well above the \$5,000,000 mark. Business-like efficiency characterized the movement, and the results were most gratifying. Clergymen of that denomination, retired on account of age or ill health, will receive pensions in amounts fixed by the length of their service.

Impressed with the sense of duty to their faithful ministers, the people of several denominations are rising to the occasion and trying to fulfil their obligations. If you could see some of the letters that reach Treasurer Joseph A. Hubbard of the Memorial Board regarding the needs of our own aged retired ministers, you would feel just as he does about helping. Read his brief note on another page, and see how you feel about it.

**Our Great Need** As a denomination we need many things for which we have longed during the years. We need more faithful men for the ministry, more consecrated, self-sacrificing workers among the laity, and better support for our schools and other denominational enterprises. But to the SABBATH RECORDER it seems that there never has been a time in our history when we needed to cultivate the spirit of brotherly kindness more than we do today. If the entire membership of our churches would humbly seek the divine guidance; if we could put away selfishness and personal ambition; if we could exercise the spirit of true Christian charity toward those who honestly differ from us in opinions and as to methods, and unite heart and hand in efforts to bear one another's burdens, we would see the dawn of a brighter day. Can we not all pray for this? A small people under great pressure from without needs above all things else to be like one household filled with love and prayer.

**Which Is Your Class?** Some one has divided Christians, as to their attitude toward missions, into four classes: (1) Those who refuse to give anything and thereby say, "Call in all missionaries and stop trying to win the world to Christ"; (2) Those who from lack of interest are giving less than heretofore, thus casting their influence in favor of reducing the work of missions; (3) Those who give just the same as usual and so practically say, "Let the work go on as it is, but do not enlarge it any"; and (4) Those who increase their gifts and by so doing favor a forward movement by which greater victories may be won for Christ and the Church. Friend, to which of these four groups do you belong? There may possibly be one other group, composed of those whose hearts are with the workers

but who are unable to give for God's cause. Do you really feel that you belong to this class?

**Liquor Men in League With Labor Unions** The persistent efforts of brewery workers' and bartenders' associations to dominate the Trade Union movement is causing considerable stir among the forces of prohibition. According to Rev. Charles Stelzle, the liquor men have already succeeded in controlling practically every state organization of the American Federation of Labor, and they are trying to dominate all central labor unions in America, i. e., the legislative bodies for trade unionists in over seven hundred cities. "This they do by taking unfair advantage of the pledge of loyalty of trade unionists toward one another and by issuing false statements as to what will happen to workingmen's jobs when saloons are closed."

To counteract this movement a campaign of paid advertising, under the direction of Mr. Stelzle of the Federal Council, is about to be started in one hundred different papers of this country.

**One Million Members For the Red Cross** The American Red Cross is appealing for a million new members. Japan now has one million eight hundred thousand members; England, France, and Russia have one million each; Germany, one million four hundred thousand; while the United States has as yet only three hundred thousand. Our own Red Cross has done noble work in the war zone ministering to the sick and wounded of all the warring nations. It is equipped for service in times of war, and famine, and of great calamities, such as earthquake, fire, and flood; but its membership is not large enough to enable it to meet all the demands made upon it.

The hope is that the two hundred and seven thousand Protestant churches of America, with their two hundred and twenty-five thousand ministers, will come to the rescue and give the million members needed. One dollar entitles one to membership for a year; two dollars, to membership and the Red Cross Magazine for a year; ten dollars, to what is called a sustaining membership; while for twenty-five dollars one can become a life member. The

headquarters of the Red Cross of America is Washington, D. C., and Woodrow Wilson is its president.

**The New Linotype Machine** The new linotype machine has now been in use nearly two weeks.

This is the second RECORDER put in type on it. Every style of type in this paper, headings and all, excepting the box-headings marking departments, can be set up on it without stopping to change magazines. This makes it a good time-saver, and "time is money" in the printing business as well as elsewhere. Such a machine seems like a thing of life. We never tire of looking at it when in use. One man can do the work of four who use the old way of setting type by hand. Our office now is far better equipped for up-to-date work than ever before.

**The Debts Encouraging Words** We are glad to know that RECORDER readers are watching for the debt statements and that interest in the matter is growing. Every gift and every encouraging word helps to make our burden lighter, and we believe many readers will rejoice with us over every indication from the people that they are coming to the relief of the boards.

For the encouragement of all, we give extracts from three or four letters.

I am watching in each RECORDER the statement of the debts. "Not a cent" for the Tract Society's debt last week, was surely an appeal. Enclosed find \$5.00 for the debt. Keeping these statements before the people is an excellent plan.

I want to say, God bless you, to all the RECORDER force. I should not know what to do without the RECORDER, and I read every word, pay for three subscriptions, and do what I can for the Missionary and Tract societies, not stopping with one tenth.

It grieved me much to see in last RECORDER that "not one cent" had been paid toward the debt. I do wish I could do more. Had a chance to earn \$1.00 and send it for the debt.

When I read in last RECORDER that "not one cent" had been received, I wondered how the editor felt when he had to write that. Why are we so slow in paying it up? Enclosed is money order for \$3.00. Two dollars of this is a birthday offering and the other is from my tenth. I fear our love for the things of the world is greater than our love for the Lord. Never have I worked and earned money for his work as during the last year, and never have I been so blessed. Praise God.

Three of these letters, two of which are from Wisconsin, were received by Treasurer Frank J. Hubbard, upon whom the financial burdens rest heavily, and the other came to the RECORDER. In addition to these, Secretary Shaw received a most encouraging and helpful letter from Battle Creek, Mich., telling him that the little church there, at its meeting on March 10, gave in pledges and cash \$140.00 and expressed the hope that \$1.00 a member would be realized before the canvass ends. This amount will appear in the statement in due time. The words are so cheering we could not withhold the news from our readers until the money should reach the treasurers, so give it now.

## DEBT STATEMENT

Missionary Board's debt, balance due	
March 7 .....	\$2,214.75
Received since last report .....	28.25
Still due, March 15 .....	\$2,186.50
Tract Board's debt, balance due March	
8 .....	\$2,835.75
Received since last report .....	19.50
Still due, March 15 .....	\$2,816.25

## MILL YARD CHURCH: MRS. TRASK

CORLISS F. RANDOLPH, LL. D.

One writer has well remarked that John Trask's most noteworthy convert was his wife. Probably the most that we know of her is to be gleaned from the writings of Ephraim Pagitt, who was her contemporary, and, though not in sympathy with her religious views, respected her highly, even to the extent of sending at least one of his children to school to her. Pagitt's *Heresiography* (6th ed. London, 1661), according to Robert Cox, contains copies of certain documents relating to the group of Sabbath-keepers to which Trask and his wife belonged, but pertaining chiefly to Mr. and Mrs. Trask.

Of Mrs. Trask's early life, nothing is known, save as may be conjectured from certain phases of her life after she reached womanhood. Where her home was in childhood, who her parents were, under what conditions her future husband met and wooed her,—all of these are questions of which we know nothing. Inasmuch, however, as she was "endowed with many and particular virtues," and was a successful school teacher, of more than ordi-

nary repute, and able to command her own price for her services as such, it is but fair to assume that, as a girl, she had rather unusual opportunities for an education, and that she was brought up in an environment of stern integrity, as well as of culture and refinement.

Of her rare qualifications as a teacher, there seems to be abundant testimony. Pagitt, himself, says, "There was found hardly any one that could equal her for so speedy beginning children to read. She taught a son of mine who had only learned his letters in another place, at the age of four years, in the space of nine months, so that he was fit for Latin, into which he was then entered." As a disciplinarian, she was exacting, of parent and child alike. The parent was required to send the pupil to school promptly at seven o'clock in the morning,\* and to send its breakfast as promptly at nine o'clock. It is further related of Mrs. Trask that she would "teach the children on five days in the week [only], for on Saturday she would not teach, as that was the Sabbath, and on Sunday she dare not. Her price was fourteen pence per week, and under that she would not teach; if, however, any of the parents were poor, she would sometimes return part of the price back again; as she would also in the case of some scholars for whom she thought she deserved not so much." Her popularity as a teacher is said to have been so great that she was obliged to turn many applicants away, and that "many were waiting for admittance for a long time ahead."

I have dwelt thus at length upon her career as a teacher that it may serve as a background for her career as a Sabbath-keeper; for it is in the latter capacity in which we are particularly interested. Unlike her husband, who forsook the faith of his conscience after three years' imprisonment, she was faithful through all her misfortunes until death.

Despite her recognized superiority and her skill as a teacher, and despite the fact that she was so popular in her profession among those who totally disagreed with her as to the Sabbath, her habit of "Judaizing"

\*These early hours were the custom of the time, as they had been for school children from early times. The Greek statesman Solon was prevailed upon to have a law passed forbidding the daily opening of schools before sunrise; and the Latin poet Juvenal tells of children's being obliged to begin their daily study at school by lamp light.

did not fail to attract the attention of those who had persecuted her husband and other members of this incipient Mill Yard Church. Accordingly, she, too, was cast into prison,—first in Maiden Lane, and subsequently, after 1640, in the Gatehouse—, where she lay until, after a confinement of some "fifteen or sixteen years," she was mercifully released by the messenger who summoned her home to Heaven.

Of her abiding faith, her steadfastness of purpose, her loyalty to the Sabbath, and her loftiness of character, one may judge something from the brief account of her by Pagitt, who spoke from personal acquaintance with her and with the facts of her deplorable persecution. He says, "Mistress Trask lay for fifteen or sixteen years a prisoner for her opinions about the Saturday-Sabbath; in all which time she would receive no relief from anybody, notwithstanding she wanted [or needed] much, alleging that it is written, 'It is a more blessed thing to give than to receive.' Neither would she borrow. She deemed it a dishonor to her head, Christ, either to beg or borrow. Her diet for the most part of her imprisonment, that is till a little before her death, was bread and water, roots and herbs. No flesh, nor wine, nor brewed drink. She charged the keeper of the prison not to bury her in church nor churchyard, but in the fields only; which accordingly was done. All her means was an annuity of forty shillings [or ten dollars]\* a year; what she lacked more to live upon, she had of such prisoners as did employ her sometimes to do business [or work] for them. But this was only within the prison, for out of the prison she did not go; so she sickened and died."

At least two writers of recent date have conjectured that Colonel Richard Lovelace's amatory poem entitled *To Althea From Prison* was addressed to Mrs. Trask by the author. The reasoning for such a conjecture appears to run about as fol-

\*It was expected that prisoners for religious or political belief and practice, as well as prisoners for debt, should provide themselves with food and clothing and other necessities and comforts of life while in prison. In order to earn money for this purpose, they were often permitted to go outside the prison, but kept within certain well defined boundaries. The wealthy prisoners employed their less fortunate fellows in the capacity of servants to help the latter. Although the purchasing power of money then was several times that at the present time, forty shillings, or ten dollars, a year was a pitiable sum with which to provide wholesome food, and comfortable clothes, however simple and coarse they might be.

lows: Lovelace, who was an enthusiastic Royalist, and had spent his whole fortune in support of that cause, was imprisoned in 1642, for presenting the "Kentish petition" in favor of the King. While in prison, he wrote the above named poem, the last stanza of which begins with the well known couplet,

"Stone walls do not a prison make,  
Nor iron bars a cage."

It is asserted that Colonel Lovelace was confined in the same prison with Mrs. Trask, and that he wrote this poem for her comfort; and, in their arguments, the protagonists of this hypothesis lay much stress upon the significance of the lines just quoted. But the poem itself bears conclusive internal evidence that this theory is not true, if we accept, as we must, the testimony of Pagitt as to Mrs. Trask's character. Clearly the poem is not one written by a serious-minded young man as a tribute to a dignified matron whom he highly respected. The poem, unquestionably, was addressed to a young woman more nearly its author's age, or even younger; while Mrs. Trask was at least old enough to have been Lovelace's mother. Moreover, the one was an austere Puritan, while the other was a gay Cavalier. The claim that Mrs. Trask was identical with "Althea" is too absurd to claim attention here, except for the purpose of refuting it, and thereby correcting an error which has already become a part of the record.

We should not forget that the infancy of the Mill Yard Church owes far more to John Trask's wife, loyal to her Master's Sabbath and to the incomparable ideals of the Sermon on the Mount, than it owes to Trask himself; for persecution made of him but a sorry deserter from a magnificent cause, afterward espoused by those who have occupied "the high places of the earth"; while she, in all humility, but also in all confidence in the promises of her Lord and Master, fought the fight and kept the faith until overwhelmed by the waters of the River of Death, and won a martyr's crown.

"People generally go in the direction they look. If they look upward they are moving higher. If they continually see the lower and baser things of life they are traveling in that direction."

## SABBATH REFORM

### TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

What is the purpose of our denominational Sabbath Rally Day? If it be a worthy purpose, shall we not all unite in observing it, and in observing it, make such preparation for it that it will be well worth our effort.

The purpose of the Rally Day is to honor the Sabbath; this is the first and chief purpose. We need to remind ourselves and to teach our children concerning the value of the Sabbath, its privileges and its obligations. We need to know better how to use the Sabbath, how to spend its hours, that we may secure the good for which it is intended.

The purpose of Sabbath Rally Day is not primarily to argue or discuss the question of the Sabbath as regards the seventh or the first days of the week. That matter is taken for granted as a settled question with us on that day. But indirectly any study of the Sabbath must give to our children a surer confidence in the faith we profess.

Rally Day helps us in honoring the Sabbath, for it gives the value and power of what is called the mass movement. There is value in working together, at the same time, for the same object, in the same way. There is power in the knowledge that on Sabbath Rally Day all our churches, all our Sabbath schools, all our young people's societies, all our Sabbath eve prayer meetings, are honoring the Sabbath by giving special and definite emphasis to it, by observing programs previously arranged, by united prayers and loving loyalty.

Sabbath Rally Day will, if wisely and sincerely observed, come to be a strong factor in teaching our children Sabbath truth, and giving them the spirit of Sabbath loyalty. I sometimes think that one of the things we need in particular to cultivate is the spirit of loyalty to the Sabbath. A young man or young woman who deserts the Sabbath ought to feel like a

traitor, and not like a martyr, ought to feel like a comrade of Benedict Arnold rather than of Major André. A spirit of loyalty to the Sabbath can easily come as a result of observing Rally Day.

When is Sabbath Rally Day? The third Sabbath in May of each year. Each church or community arranges the program to suit its own special conditions. But the Tract Society prepares a general outline program and has it published in the SABBATH RECORDER, and supplies it in leaflet form to all churches and Sabbath schools which desire to use it. Such a program will be published early in April, and will be ready for distribution early in May. Ask your pastor, ask your Sabbath-school superintendent, ask the prayer meeting committee of your young people's society, what is to be done this year about Sabbath Rally Day, the third Sabbath in May. And may great and lasting good come to this blessed Sabbath truth, and to all our people, by the observance of this denominational anniversary.

### FRAGMENTS

REV. GEORGE M. COTTRELL

(Secretary Lone Sabbath Keepers)

"Gather up the fragments, that nothing be lost."

I see that two or three things that I wish to say are of the nature of fragments or conclusions to my last RECORDER letter. I almost felt that an apology or explanation was needed for my continuous "dinging" on figures, such as subscriptions for the RECORDER and to the great endowments needed for our colleges, tithing, etc.

But my course has not been prompted simply from blind zeal, but for psychological reasons as well. Here is the law contained in a single stanza:

"Vice is a monster of so frightful mien  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

We recognize the truth of this statement, that familiarity with vice, which we naturally hate, leads first to endurance, then pity, then appropriation. And the same rule that applies to vice applies also to goodness, righteousness, benevolence. So we may transpose the lines and read that

"duty, charity, giving is a grace of such noble mien, as to be favored needs but to be seen; and seen quite oft, familiar with her grace, we first admire, then love, and then embrace." "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (and sometimes a *good deal*). In this way we enlighten the understanding, overcome prejudice, disseminate knowledge, persuade the judgment, and convince and convert the man and secure favorable consideration and final action.

Hence a good thing will bear repetition, reiteration, hammering in, till it penetrates the thickest skull, and enters the hardest heart.

### FINAL WORD ON FEDERATION

I don't know who "A. C. G." is, but his (or her) article in the RECORDER of the 26th is a very good and clear answer to the opposition. But there still seems to be an irreconcilable difference of views on this question.

Preliminary to a recommendation or suggestion, let me tell an incident in connection with Sam Jones and Sam Small's great Chicago revival. The two evangelists were well known to be quite inveterate tobacco users. One night during the meetings, Sam Jones came upon the platform and the first thing he said was: "Well, Small tells me he has quit tobacco, and I said to him, 'What did you do that for, Sam?' and he replied, 'I didn't do it because I thought it was wrong, but I got so roiled up every time folks criticized me that I made up my mind I'd have to quit to avoid sinning by getting angry.' Well (Jones remarked), when I feel that way about it, I will quit too."

I wonder if we couldn't apply that rule with the federation? If there are any considerable number who feel as badly as some do, and can not or will not be reconciled, isn't their sympathy, harmony and co-operation in the denominational work worth more to our cause than the privilege of continuing in the federation? Can't we say with Sam Small, "We'll not quit because we think it wrong, but rather than this continual bickering, hard feelings, perhaps, and alienation of some of the brethren, we'll give the federation a rest, and if necessary 'eat no meat so long as the world stands.'"

There is another argument, the *economic*

one, why separation from the federation might prove profitable to our people, as it would allow concentration of all our powers upon the advancement of our own specific work. Moreover we have at least four noted examples of successful organizations or denominations that make no alliances with other peoples. I refer to the Catholics, the Mormons, the Seventh Day Adventists and the Christian Scientists.

### LESSON FROM OUR MOTOR CAR

'Twas a cold day, and she got to acting up, and then refused to go. In no way could she be coaxed to do so. One member of the firm put in the whole day, mostly, but she wouldn't budge. An expert was called who worked two or three hours, and recommended a new set of spark plugs. These were secured, but it made no difference. Then the Ford man was ordered out to haul her in and give her treatment. This was done. He tried some new platinum points, but that was not the trouble, she was still obdurate. Finally he looked into the gasoline tank and here found the reason, as it contained *kerosene* instead of *gasoline*. This was some I had put in the tank from our family gasoline can, secured from the family grocer. This was bad enough, but when all was over, surely the grocer would acknowledge his fault, and be glad to share at least part of the \$10 to \$15 expense, loss of time, etc. But no, the grocer investigated, admitted it was taken from the gasoline tank, and sold to us for gasoline, but didn't think it his responsibility as Standard Oil sold it to him for gasoline. Well, I was astonished. What should I do, and how should I meet such evidently unfair treatment?

First, I could sue him and perhaps collect the whole bill, and our lawyer would like the fun; but the cost would perhaps be greater than the amount at issue, and who wants the name of going to law?

Second, I could quit trading there, but the Missus would have something to say about that, as they give good service and our loss would be about as bad as his.

Third—well, we have trimmed the bills this month almost enough to make the loss good. By studying economy and hunting bargains elsewhere, perhaps we will be the gainers from this loss. I was sorry to discover that our dealer is less a *man* than a *grocery* man; but he probably thinks he

was in the right, and of course I know that I was. But it doesn't pay to quarrel. "Agree with thine adversary quickly, whilst thou art in the way with him," and get over with it; for life is too short to nurse a grudge.

Topeka, Kan., March 3, 1917.

### A SUNNY SABBATH

REV. GEORGE W. HILLS

The sun shines here in southern California on nearly all the Sabbaths of the year. This is truly the "Sunny Southland," as the poets and sentimentalists tell us.

The range to the northeast of the city is capped with snow more than half of the year, making a beautiful background—setting for nature's picture which intervenes. The long miles between the city and the mountains are largely occupied by flowers, walnut groves, and evergreen orange trees, which are now heavily laden with their bright-hued fruit and beginning to bloom for their next instalments of lucious bounties. Then this is the picture: snowy peaks, roses, fruit-bearing and blooming orange groves, all to be caught with one sweep of the eye. Quite a picture!

But this delightful picture was not the only nor the largest factor in making last Sabbath a sunny Sabbath. There was much brightness within the church. Added to our usual congregation, was a large delegation of our people from the East. Their presence awakened many pleasant memories and brought much sunshine. Long acquaintance and proven friendships added greatly to the pleasure of the occasion. This is the list:

Dr. and Mrs. A. S. Maxson, who were in the first congregation of my first pastorate and among my large list of helpers in that very pleasant work, at Milton Junction, Wis. Deacon and Mrs. Crandall, of Leonardsville, N. Y., and their son and wife, of Alhambra, Cal., also Mr. and Mrs. Wm. Gowen, son, and daughter, of North Loup, Neb. The Gowens are spending the winter in the city, and are of great assistance to us. Dr. and Mrs. Sands Maxson, of Utica, N. Y., complete the list. With them, we once spent a very delightful vacation on the Rhode Island shore. With us were out two beloved stalwarts, of blessed memory, Elders John L. Huffman and E. B. Saunders.

Quite a large number of others of our people have been with us this winter. It now bids fair for Los Angeles to become the Seventh Day Baptist winter Mecca. Why not? Our blizzardless, snowless winters have more comfort and greater charm than the winters in some localities of which we read.

### PENSIONS FOR AGED CLERGYMEN

JOSEPH A. HUBBARD

The New York *Tribune* of March 12 gives the following statement regarding pensions for aged clergymen:

The Episcopalians report a sum of \$5,000,000.

The Methodists propose to raise \$15,000,000, of which about one half is subscribed.

The Presbyterians report three fifths of their \$10,000,000 in sight.

The Congregationalists are raising \$3,000,000.

The Baptists are raising \$2,000,000.

The Seventh Day Baptists have raised the sum of \$6,712, as reported to Conference in 1916. Of this amount, \$4,100 is loaned on mortgage at 6 per cent, and \$2,612 is in savings bank at 4 per cent waiting investment. The income on this sum amounts to \$350 a year. There is at the present time four of our old and worthy ministers receiving the sum of \$10 each every month, which amounts to \$480 per annum. To the present income must be added an additional sum of \$130 to carry them through the year.

Now I ask all who read this statement to consider *how* these four worthy men—men who have passed the prime of life and do not have any endowment or own a home and some of whom are not able to labor to earn their daily bread—how in these times of high prices they can live. My heart goes out in sympathy for them and also some of my money has gone out as I read in their letters of their troubles. Why, I ask, can not our people make a little more effort and help to make a better living for them than the little stipend of \$10 a month brings to them. I do hope that our people will consider how far \$10 a month will supply a man and his wife with a living. It would probably give them bread and water but would not, I fear, keep them warm and clothed.

## MISSIONS

### MISSION NOTES

SECRETARY EDWIN SHAW

"Is the world turning to Christ?" is the heading of an editorial in the March number of the *Missionary Review*. From it are taken the following paragraphs.

"Answers to this question will vary according to one's viewpoint and understanding of what 'turning to Christ' means. There is unquestionably an increasing appreciation in all lands of many of the ideals and blessings of Christian civilization."

The following facts are then presented. There are 3,000 converts each week in Korea. In India whole villages are turning to Christ, and the mass movement of the population brings candidates for baptism by the tens of thousands. Africa has single churches with thousands in membership. In China there are enrolled in Bible classes 7,000 students, scholars, and officials. Japan and South America are awakening with the spirit of evangelism. "There are enough signs of the working of God's Spirit in the world to encourage every one who prays for the coming of God's kingdom on earth."

"On the other hand there is far too much worldliness in the Church and too much ungodliness in so-called Christian lands to give ground for complacency or satisfaction with present conditions. The world can never be termed Christian, even in outward life, until the marriage tie is held sacred, while dishonesty is countenanced in business, while self-seeking rules in politics, until white slavery is unknown and intemperance is ostracized.

"The world will be Christian only when man's laws are identical with God's laws, and man's conduct is in harmony with them, when God's name is hallowed, God's Word is known and obeyed, and God's day is sacred to rest, worship and Christian service. When will this time come? It is worth working for and praying for, but

it will not be ushered in by wholesale movements for political and social reforms. It will come when Christ himself comes to reign in the hearts and lives of men."

Seventh Day Baptists though few in numbers have their part and their duty in "turning the world to Christ." And it almost seems as though the place for chief emphasis now was quite as much in the churches themselves as in foreign lands. The testimony of a life of righteousness is quite as essential as a statement of beliefs.

A recent magazine gives the following interesting facts about South America. Argentina is as large as all of the United States east of Omaha. One province is as large as Illinois, Wisconsin, Iowa, Indiana, and half of Missouri. Buenos Aires, the capital, is as large as Philadelphia. Only two other American cities are larger, New York and Chicago. Growing at the same rate they have the last fifteen years, Buenos Aires will overtake and pass Chicago. But although it is so large and flourishing a city, it has only fifteen evangelical churches, while in Philadelphia there are seven hundred. There is a section in Argentina including four thousand towns with but forty-seven evangelical churches in the whole area.

Those of us who have been reading the missionary literature of recent months in reference to South America are deeply impressed with the need of evangelical Christianity in these lands where agnosticism and atheism are taking the place of a former superstition and a sacerdotal Catholicism. The power of a life built upon Jesus Christ as a vital controlling influence for the salvation of men and of society is the message, by word and living testimony, that we should carry to these people.

I suppose it is out of the question for us as a people, for we are struggling along with a full burden in these days of depression because of the world-wide war, and we shall be doing well indeed if we are able to maintain our present work. But there is no field in all the world for mission effort that so appeals to me in its real needs for a living, saving gospel with a Sabbath in it as does the field of South America.

**GOOD NEWS FROM A MISSIONARY PASTOR**

DEAR SABBATH RECORDER:

My route to Belzoni lay through north-eastern Texas. Paris, where I change from the T. & P. R. R. to the "Frisco," is still largely a mass of ruins from the great fire about a year ago. It is one of the older and richer cities of the State, and I was told that the fire which destroyed almost the entire city was exceeded in expense only by those of Chicago, Baltimore and San Francisco. The new Paris is rapidly building, but it is yet a scene of desolation. Antlers, where we leave the railroad for Belzoni fourteen miles east, was reached too late for the stage. It is a progressive town of about 2,500. "Progressive," by the way, is an appropriate adjective for this new State of Oklahoma. One of the finest new school buildings I have seen anywhere witnesses to the progressiveness of this town. I was told that a Presbyterian revival was still in progress here and this induced me to remain here for the night. It turned out, however, that the meetings had closed the night before.

It need not surprise you that the next day I walked almost the entire distance to Belzoni. Two or three things will sufficiently account for this. I must reach the Belzoni neighborhood before the stage at night in order to make arrangements for the evening appointment. Then, when a man pays 25 cents for two eggs at breakfast, and is asked by an urchin at the high school building where he is seeking admittance if he is "Billy Sunday," he is likely to go in the strength of that to do something remarkable.

My destination was reached before the Friday afternoon school was dismissed. It was a pleasant surprise to me to find a large and commodious school building with two rooms, up to date in equipment and teaching force. The principal room was crowded with children and visitors for the afternoon exercises, and it afforded a good opportunity to advertise the meetings to be held.

The Jacksons had failed to get the word I sent advising them of the exact time of my arrival, but Brother Jackson was on his way to find me when I was on the way home with the children after school. The welcome I received from this family was well worth the inconvenience of reaching

there. Six meetings were held in the schoolhouse, and the best of interest was shown. Sunday afternoon, on invitation, of the singing master, I attended a meeting for singing, three miles from where our meetings were held. Mr. Duncan is making a commendable and apparently successful effort to get the young people of the neighborhood together to spend Sunday afternoon in this way. Here I was given the opportunity to speak briefly to a house full of young people, commending them for this way of preparing themselves for the higher enjoyments of life here and the harmonies of heaven after a while. I was also asked to give the notice of the meetings at the other schoolhouse. Having been requested to speak on the subject of the Sabbath during my stay, I announced that on the following Monday night I would consider that question. This request came from J. J. Almond, a fine specimen of young manhood, who, with his wife, has been keeping the Sabbath for about eighteen months. They came to the knowledge of this truth by their own reading and study. Stopping at a schoolhouse by the roadside on my way from Antlers, I had asked the teacher to give out the notice of preaching at Belzoni that evening. A little orphan girl living with the Almonds took the word to them. They had no knowledge of Seventh Day Baptists before my coming to the neighborhood. They are fine young people, living the consecrated life and loyally witnessing to the Sabbath truth in their neighborhood. They are asking for literature and our Articles of Faith. Who is willing to send them the SABBATH RECORDER on a trial subscription of three months? Address J. J. Almond, Antlers, Okla. Belzoni Route.

My largest congregation was on Monday night when I preached on the Sabbath question, and the closest attention was given. One of the profitable results of this meeting was the reading of the Gospel of John by a goodly number of people at my suggestion, counting the number of "believers" and finding the verse telling the reason for the writing of this gospel. It is ample compensation for the hardships of this pioneer work to be assured of the gratitude of those to whom you come with the gospel message, including the Sabbath truth. Evidences of appreciation came from many. The Jacksons were especially

grateful, since my coming brought them the knowledge and fellowship of another Sabbath-keeping family within their reach. They will doubtless find much mutual help and encouragement in the acquaintance.

On my return the Gentry people were found much improved in health, a number of families having been sick when I went away. There is a general feeling of depression over the going away of a number of families this spring. There is relief from this feeling in the consideration that what is our loss is the gain of other Sabbath communities. There is also relief in the arrival of Deacon E. A. Sanford, formerly of Dodge Center, late of Riverside, Cal. What better evidence could be desired of the advantage of this location and the healthfulness of the climate? We are happy to welcome to our midst any who desire to make their home here as the Sanfords have arranged to do.

Increased interest and attendance are welcomed in the Sabbath evening and Christian Endeavor prayer meetings. I find much interest here and elsewhere in the story of "Lorna Selover." I heard one man express the belief that if a new edition were printed he could sell five hundred copies. The things seen and heard on the wide field during the last six weeks are stimulating the disposition of optimism that should be in all our minds during these momentous days. God is signally blessing his own word in many places. "There's no time for idle longing, while the days are going by." Let us bend to our own special task with faith in the power and promises of God to bless his word and his workers in a way that shall bring victory to the cause we love.

Hopefully,  
T. J. VAN HORN.

Gentry, Ark.,  
March 6, 1917.

**MONTHLY STATEMENT**

February 1, 1917, to March 1, 1917

S. H. Davis	In account with	The Seventh Day Baptist Missionary Society	Dr.
Balance on hand February 1, 1917	.....	\$	848 37
C. R. Voorhees, Debt Fund	.....		3 00
Mrs. J. S. Williams, Debt Fund	.....		1 00
Lura B. Johnson, Debt Fund	.....		10 00
Mrs. E. M. B. Allen, Debt Fund	.....		1 00
Mrs. J. G. Spicer, Debt Fund	.....		10 00
Miss Emma Rogers, Debt Fund	.....		1 00
Frieda Fowler, Debt Fund	.....		50
Daniel S. Allen, Debt Fund	.....		5 00
Mrs. F. F. Randolph, Debt Fund	.....		1 00

Miss Nannie Allen, Debt Fund	.....	1 00
N. P. Nelson, Debt Fund	.....	5 00
Alida H. Morse, Debt Fund	.....	5 00
"A Friend," Waterford, Debt Fund	..	5 00
Mrs. J. T. Burdick, Debt Fund	.....	5 00
Mary E. Fillyaw, Debt Fund	.....	25
Mrs. J. Duane Washburn, Debt Fund	..	1 00
Mrs. S. R. Hall, Debt Fund	.....	2 00
Mr. and Mrs. F. B. Robbins, Debt Fund	.....	1 50
Lucia M. Waldo, Foreign Missions	..	75
J. J. Hevener, Debt Fund	.....	20 00
"A Member of Salem Church," Debt Fund	.....	50 00
"A Friend from Walworth," Debt Fund, credit to Walworth Church	.....	100 00
Mrs. C. H. Threlkeld and family, L. S. K's, Debt Fund	.....	5 00
Mrs. Mahala Greene	.....	3 00
Mr. and Mrs. F. B. Robbins	.....	1 00
"A Friend from Walworth," cred. to Walworth Church	.....	25 00
Mrs. Gillette Kenyon	.....	1 57
James Ameyden	.....	1 61
P. S. C., cred. to Albion Church, Debt Fund	.....	1 00
West Edmeston Church	.....	28 69
Lieu-oo Church	.....	10 00
Syracuse Church	.....	1 00
Little Genesee Church	.....	12 45
First Brookfield Church	.....	13 03
Rockville S. S.	.....	10 00
First New York City S. S., Girls' School, China	.....	8 90
Little Genesee S. S., Girls' School, China	.....	2 15
Little Genesee S. S., Boys' School, China	.....	1 65
Little Genesee S. S., Java Mission	.....	6 75
Little Genesee S. S., Fouke School	.....	6 50
Verona S. S., cred. to Verona Church, Marie Jansz	.....	2 75
Verona S. S., cred. to Verona Church, Fouke, Ark.	.....	1 50
Verona S. S., cred. to Verona Church, missionaries	.....	24 50
J. W. Crofoot, collections at Berlin	.....	10 22
Refund on salary for service to Brookfield Church	.....	10 00
Mrs. D. R. Coon, Home Missions	.....	16 50
Mrs. D. R. Coon, Foreign Missions	.....	16 50
Mrs. D. R. Coon, subscription to Sabbath Recorder	.....	2 00
Young People's Board, Dr. Palmborg's salary	.....	25 00
Garwin Junior Society, beds in Lieu-oo Hospital	.....	8 00
"A Friend," Debt Fund	.....	5 00
		<b>\$1,338 64</b>

	Cr.	
Mrs. D. B. Coon, Jan. sal. and trav. exp.	.....	\$ 113 08
Mrs. Jesse E. Hutchins, Jan. sal.	.....	66 66
T. L. M. Spencer, Jan. sal.	.....	50 00
J. G. Burdick, Jan. sal.	.....	29 16
J. J. Kovats, Jan. sal.	.....	20 00
L. A. Wing, Jan. sal.	.....	37 50
R. R. Thorngate, Jan. sal.	.....	29 16
T. J. Van Horn, Jan. sal.	.....	41 67
Clark H. Siedhoff, Jan. sal.	.....	25 00
George W. Hills, Jan. sal.	.....	58 34
J. W. Crofoot, Jan. sal. and child. allow.	.....	66 66
Edwin Shaw, Jan. sal.	.....	50 00
Dr. E. S. Maxson, sal. Jan. 1-Feb. 15	..	25 00
E. Mildred Saunders, sal. Jan. 1-20 and exp.	.....	15 40
S. H. Davis, Treas., bal. Jan. sal. and exp. J. W. Crofoot	.....	3 57
The Sabbath Recorder, subscription of Mrs. D. R. Coon	.....	2 00
Treasurer's expenses	.....	20 00

Balance on hand March 1, 1917	.....	\$ 653 20
		<b>685 44</b>
		<b>\$1,338 64</b>
Bills payable in March, about	.....	\$1,000 00
Notes outstanding March 1, 1917	.....	\$2,500 00
		<b>S. H. DAVIS,</b>
		<b>Treasurer.</b>
		E. & O. E.

**GEORGE GREENMAN**

1805-1891

(Compiled from the records of the Missionary Board by William L. Clarke, president of the Seventh Day Baptist Missionary Society.)

George Greenman was born in Westerly, R. I., August 27, 1805, and died at his home at Greenmanville, Mystic, Conn., May 21, 1891, in the eighty-sixth year of his age, having been for over thirty years the president of the Seventh Day Baptist Missionary Society.

When sixteen years old, he began to learn of his father the trade of a ship carpenter. When twenty-one, he commenced life for himself; without money, but with the invaluable capital of a strong, noble Christian manhood. In 1836, there was established the ship-building firm of George Greenman & Co., who for years did a large and prosperous business.

He was a Christian husband and father; in the community, an active, influential and honorable citizen and business man; in the church, true, wise and loyal; and in the denomination, an interested, intelligent, generous fellow-worker and helper. He was a zealous anti-slavery and temperance man and an earnest member of the Connecticut Peace Society, not afraid to be in the minority when convinced that the right was on that side.

Mr. Greenman was one of the thirteen who became members of the Missionary Society at its organization in 1843, by the payment of five dollars or more; and one of the first life members, his name being



in the list of 1846. He was vice president in 1846, 1847, and 1859; a director from 1848 to 1850; and president from 1860 to 1891. The last annual meeting of the society that he presided over was in 1882. He was present in 1887, and after a few appropriate remarks, asked to be relieved from the duties of the presiding officer, and called upon Mr. William L. Clarke, the first of the Board of Managers, to take his place. For the last few years of his life he was not able to regularly attend the meetings of our board and actively share in the work on our hands, greatly to our regret.

Although practical and positive in judgment and expression, Mr. Greenman was generous and warm at heart. His counsels were safe and wise. Not to many men is it given to enjoy so large a measure of other men's confidence and esteem. He left behind the record of a good life, of a persevering Christian spirit and endeavor, of wise words spoken, of good deeds done; and we may well pray for more such business

men and Christian disciples.

At the board meeting held July 15, 1891, after several had spoken of their high regard for our departed brother and president, the following resolution was adopted:

"WHEREAS, Our Father hath called to his rest our beloved and honored President, George Greenman; therefore,

*Resolved*, That we hereby express our reverent, loving, and tender remembrance of one who so long has been our standard-bearer. With a courage rare, with unfaltering trust and radiant hope in the final

triumph of our cause, through the conflict of toil of many years he has led us on.

"In the quick response to every call for help, in the ready assumption of all needed responsibilities, in the devotion and fervor of a soul consecrated to the holy cause of missions, he has ever been to us a bright example and high inspiration. We mourn with those that mourn, and extend the sympathy of bereaved hearts to those nearest in the ties of kinship and association.

"In the ripeness of full age, crowned by high endeavor and noble achievements, our brother, like a sheaf of ripened grain, has been garnered in.

"We bow in submission and pray that his mantle and spirit may fall upon his successor."

**A SHORT STEP IN THE RIGHT DIRECTION**

LOIS R. FAY

There is a law before the Massachusetts Legislature giving one day of rest in seven to hotel employees. This proposed enactment has passed the House of Representatives, and seems to have a will behind it that predicts its passage through the Senate and a place upon the statute books of the State.

I mention this fact for two reasons. One is, that the agitation for this bill shows that the hearts of some people are recognizing the need of a day of rest, in which to recuperate and to become re-created. Such hearts are more open to Sabbath truths than those who do not recognize they need a day for this purpose, and are testifying, if only partially, to their appreciation of the truth of Christ's words, "The sabbath was made for man." No doubt this short step from "no day" to "one day" is the beginning of God's answer to the prayers of his servants, that the hearts of people be turned more to the Sabbath. Those who have advanced the next step, from "one day" to God's sanctified holy day, the Seventh Day, have an opportunity for exercising their influence in leading upward those on the step below. This is an opportunity every Sabbath-keeper has. Some are denied money to work with, but every one has his or her valuable and far-reaching influence, unimportant though it may seem. "Ye are living epistles," may we all remember.

The second reason I bring this law to notice is, that such an enactment makes it

possible for Sabbath-keepers to find employment at a business in which state law helps instead of hinders. There are few occupations that favor their employees having Saturday off duty, but a law of this nature looks like one which would encourage workers to consider the Sabbath in seeking employment. There are many one-time Sabbath-keepers in this State, and probably in other States as well, who have gone back a step instead of forward, mistakenly feeling compelled to lay aside their conscientiousness to get work. May the prayers of the faithful, and the works of God and his servants be directed toward these unfortunate ones, that they may see the divine opportunities. "Behold, I have set before you an open door, and no man can shut it," are words that seem to possess individual importance, and reassurance.

The hotel business has had a baneful influence on society, because in mistaken hospitality well-meaning people desecrated what they thought was the Sabbath Day, its design for rest being lost in the gratification of voluptuous desires. Perhaps some eyes will be opened in the future to the opportunity of combining hospitality and devotion to God in such a way that the gospel will be advanced and the social status of morality be elevated. Indications are that sensible minds long for times of release from the everlasting "rush" of the city, times when they can go apart into some quiet place "and rest awhile."

**IF .....; BUT SINCE .....**

ARTHUR ELWIN MAIN, D. D.

In England, about 1612, the Rev. John Cotton preached so mightily against existing corruption that he and men like him fared hard at the hands of William Laud, an arch-persecutor. Hurst, the church historian, says that "the Earl of Dorset sent a message to Cotton, that if he had only been guilty of drunkenness, or adultery, or any such minor ministerial offence his pardon could have been had; but since his crime was Puritanism, he must flee for his life."

It is well known that the public dance, the theater, the movies, and cards, for example, have been sources and occasions of great moral evils. One of the great curses of our day, in many instances, is the movie.

It is also equally, and sadly, true, that, among other things, crowd action arouses



instinctive impulses that are good or bad, according to the dominant elements of personality in the one under crowd influence, in harmony with the laws of psychology, which are slowly being understood and appreciated. On account of these principles, unknown or disregarded, revivals of religion have often been accompanied by fanaticism, hysterics, and immorality. Shall we therefore condemn revivals? No. But it does mean that revivals of religion, and all crowd action, dances, theaters, movies, etc., as well as individuals, should be brought into the realms of psychology, ethics, and religion, for their testing.

"Play," that is, amusement, recreation, games, exercise for the enjoyment of it, rest, and so on, under the direction of moral reason, is normal and wholesome. Some thoroughly good people favor the dance, billiards, and pleasurable exercises and games. Some thoroughly good people oppose them. Some favor them, and some oppose them, whose other thoughts and deeds might not enjoy being brought into the light. What is a wise course for homes, churches, and communities?

There were once two sons, the younger of whom played cards, though in moderation; and did not attend church. A prominent member of the church, and a good man, said if the boy were his he would thresh him and make him go to church; but the father did not happen to believe in that kind of religious education. The father decided to say to his son, in substance, "You are now old enough to settle this problem for yourself; I wish you would not play cards; but if you think it right and wise to continue playing, it is my wish that you play openly, with nothing secret or hidden; this home is mine and yours; this roof is for the sheltering of you and me; let nothing be concealed that you think is right."

As the writer happens to know, the father, to this day, in the light of many years, is absolutely sure that he acted wisely. He might have said, "Card playing is all wrong; and if you are bound to play, and to stay away from church, this home can no longer be yours; but he chose not to say that."

I do not play cards, and wish that nobody did. I rarely attend a movie or theater; as is well known, they are often corrupt and corrupting. I am not enthusiastic over football, because it seems to me unreasonably rough. But with such a fine

lot of young men on the team as we have at Alfred, and with such a gentleman for a coach as we have, I have no disposition to stand out against the game. That physical, social, intellectual, and moral interests should be safeguarded, goes without saying.

Mr. Rumor and Madame Gossip have been more or less busy telling in distant parts about a community meeting held in Alfred several weeks ago, at which I spoke; and I have been called upon to admit or deny certain reports concerning my position. The following is essentially what I said:

A community is a body of people having common rights, privileges, and interests. Religion, education, business, village streets and township roads, neighborliness, are all matters of common concern; but with reference to one of the hardest of all problems let me say that I would like to see public dances, movies, theatrical plays, public places for cards, billiards, bowling, chess, checkers, etc., athletics, and the indoor and outdoor play for boys and girls, by the power of a public sentiment growing in intelligence and ethical ideals, placed under the general censorship and counsel of a community committee representing the church and its organized activities, Firemen's hall, the entire university including athletic and the Christian Associations, our business interests, and the nearby rural neighborhoods. I said that smoking should be confined to one room; and that gambling, drinking, every sort of indecency, and late hours, should be given no place whatever.

All wrong; a compromise with the devil! one says. Possibly; but there are honest differences of opinion. Impracticable ideals! another says. Possibly; but if our community is to rise to higher excellence it must climb toward perfection on ideals as on ladder rungs.

Public sentiment is to be our coming king; a ruler mightier than an army, navy, or legislature. But, if found fit to rule, it must be the product of education, and of gradual evolution from lower to higher levels of goodness and power.

This has been our Creator's method of lifting the race toward himself. This was the way Jesus interpreted history, and the principles of human progress.

*Alfred Theological Seminary,  
Alfred, N. Y.*

## WOMAN'S WORK

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

If you were busy being kind,  
Before you knew it you would find  
You'd soon forget to think 'twas true  
That some one was unkind to you.

If you were busy being glad,  
And cheering people who are sad,  
Although your heart might ache a bit,  
You'd soon forget to notice it.

If you were busy being good,  
And doing just the best you could,  
You'd not have time to blame some man  
Who's doing just the best he can.

If you were busy being true  
To what you know you ought to do,  
You'd be so busy you'd forget  
The blunders of the folks you've met.

If you were busy being right,  
You'd find yourself too busy, quite,  
To criticize your neighbor long  
Because he's busy being wrong.

—Rebecca B. Foresman.

We are indebted to Mrs. Nettie West for the following extracts from a letter under date of February 2 from her daughter, Miss Anna:

"This last mail told about your Christmas at Salem. You surely had a good time with them there. Year after next I'll be with you, nothing happening! Think of it! Dr. Grace is full of plans and preparations which fill me with longings, too—but a year will pass quickly.

"And here I am forgetting to tell about our new baby—born Sunday morning—Winthrop Eugene Davis—a beautiful baby who looks like his brother and sister.

"The opening of the hospital was yesterday, Thursday. A group of teachers and students went out to hold evangelistic meetings, so they were in for a busy time there. Miss Burdick, Ah'ts and Medi, two teachers and three of the boys went out Sunday morning and were there to help. Mr. Davis went Wednesday morning with another teacher. That left Kyung-yung, E-ling and me here alone. There is no cook in the school so the girls have had to do their own cooking. One or two nights some of the old pupils have been back so

they haven't been so lonely. They have mostly lived with me, however, for it didn't seem fair to make them stay alone in the big building.

"Yesterday I was yielding and chaperoned them to a show down-town. It was a place with moving pictures, theater, menagerie, laughing mirrors, etc.! I can remember when such things appealed to me, and the animals certainly were educational! At New Year's (China New Year's) everybody is more or less free, all shops are closed three or four days at least and some a week or two, so there are crowds seeking amusement. . . .

"Last Thursday and Friday was the Teachers' Association and evenings were meetings in our chapel in the native city. There has been a big evangelistic campaign all over China at this New Year's time, in different parts of town at the same hour with the same topic, and in some of the provinces all over the province with the same topic. Articles have been published in the newspapers, and tracts have been distributed. There has been great effort to get the laymen to work—and it has been quite successful, I judge. . . .

"And so my vacation has flown and now only till next Wednesday. We have had a few new applicants—as many as we can take, I think."

The following letter is from Kyung-yung, written to Mrs. West and her daughter, Miss Mabel, and shows us that the life of a schoolgirl in China is as busy as is the life of her sister in America.

DEAR MRS. AND MISS WEST:

Miss Anna West is writing the letter to you and I am here, too. I said to Miss West that I feel very tiresome in studying my geography. She said that I could write to you if I want to do it. I am sorry that I can't write an English letter very much but I am going to just try to write a letter to you.

I spent the New Year in school because I should review some books to prepare to examine at the kindergarten. We shall have our examination about a week after. We don't go there to study till September 5. This school is in Suchow. There is another reason why I did not go home. Do you know that my home has been at Hankow. My mother was there, too, this year. Miss West knew my home in Han-

know because she has been there last summer few days. When you come down to China I like to have you go to my home in Hankow very much.

Miss Burdick with two girls had gone to Lieu-oo to join the New Year's meeting but E-ling and I did not go there. I guess they will come out here today. There are only three persons here now. We like to have you here to keep us from lonely.

Miss West is a very kind teacher and she loves our Chinese students too. We all love her very much and we were very glad to have her come to teach us. She taught me algebra and sometimes she also teaches us the English reading.

Our school will open at February 7. We shall begin our studying soon. We like to have some more days to play but the days are passing so fast. I am very sorry to forget to write days on top of my letter. I ask Miss Anna West what day is today and she told me it is February 2, and she also told that it is Miss West's (Miss Mabel's) birthday. I am very glad to know it. I wish you have a happy birthday. I guess I shall stop here because Miss Anna West will go to town to send this letter right away. Please excuse me this bad writing and grammar. I know there are many mistakes in it for I have not been corrected by Miss Anna West. I close my letter with much love.

KYUNG-YUNG.

West Gate, Shanghai.

The new study book put out by the Central Committee on the United Study of Foreign Missions is to be published this month and promises to be a very interesting book. About four years ago the committee secured the promise of Miss Jean Kenyon Mackenzie, a missionary of the Presbyterian Board, in Kamerun, Africa, to write a study book on the general topic, "The Approach of the Gospel to Primitive People." That book is now completed and the title, "An African Trail," sounds very inviting. Miss Mackenzie, in 1915, furnished a series of letters under the title, "Black Sheep," to the *Atlantic Monthly*. These letters, later issued in book form, caused so much favorable comment that the editors of the *Atlantic Monthly* asked permission of the Central Committee to

publish two chapters of this study book in their magazine. This permission was granted and these chapters appeared in the November and December numbers of the *Atlantic*.

That Miss Mackenzie's book has great literary merit is assured; that her knowledge of the field is first-hand will add to the worth of the book. That you may have a little taste and long for more I quote the opening paragraph of the book:

"This is a book about a neighborhood—a neighborhood like many others in the forests of equatorial Africa. It is a book about a tribe—one like many others of the tribes of the Bantu people of Africa. It is a book about an adventure—an African adventure which repeats itself wherever the word of God makes entrance into a neighborhood of those forests and addresses itself to these tribes. This is not a book of ethnology, or anthropology, or zoology, or geography, though in our neighborhood and our tribe there is rich quarry for such effort. Neither is it a book of missionary history or biography, though we have not been without honor in our corps and history. This book is an account of the impact of the word of God, in a Bantu dialect, upon the hearts of some of the tribes of the Bantu."

Any mission study group taking up this study is urged to supplement this book with a study of our own interests in Africa. It is a fact that more attention is being given to mission study now than at any other time in the history of the Christian Church. If we take up this work we want the best authorities, and it would seem that this Central Committee have chosen wisely both the topic and the author.

Our corresponding secretary, Mrs. J. H. Babcock, has some copies of the "Mission study," the leaflet put out by the board a few years ago, and she is always glad to send out copies of these leaflets to those societies who have not used them and who wish to spend some time on denominational study. She has just answered such a request from the New Auburn (Wis.) society. This society is reported as doing very good work, with Mrs. Kittie Cole North as president and Mrs. C. J. Carpenter, secretary.

### MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met in regular session Sunday afternoon with Mrs. George Crosley.

Members present: Mrs. A. B. West, President, Mrs. A. E. Whitford, Mrs. George E. Crosley, Mrs. John Babcock and Mrs. Nettie West.

In the absence of Mrs. Maxson, the Recording Secretary, Mrs. Nettie West was appointed secretary pro tem.

The minutes of the previous session were read.

The Treasurer's report was read and adopted. Total receipts for the month, \$289.50. Disbursements, \$45.00.

Mrs. Babcock, the Corresponding Secretary, reported correspondence with Mrs. Blough, of the Salemville (Pa.) Ladies' Aid Society, who had written asking for suggestions for programs and work for their society which was recently organized. She also reported a letter from Mrs. S. J. Carpenter, of New Auburn, Wis., requesting copies of the mission leaflet on China for a year's program. Mrs. Babcock informed the Board that the study book on foreign missions is now ready for distribution. Mrs. Babcock was authorized to procure a copy of this book, the title of which is "An African Trail," and also the Junior mission study book, entitled "African Adventures."

The President read a letter from Rev. George B. Shaw, of Ashaway, R. I., President of the Conference, in regard to the time of holding the Woman's Hour at Conference, and also in regard to the music for this evening. Mrs. West was instructed to answer the letter asking for the evening after the Sabbath for our program.

On motion of Mrs. John Babcock, Mrs. L. M. Babcock was appointed Vice President of the Woman's Board.

On motion the meeting adjourned to meet with Mrs. Morton the first Monday in April.

MRS. A. B. WEST,  
President.  
MRS. N. M. WEST,  
Secretary pro tem.

WANTED AT ONCE.—A linotype operator with experience, able to care for up-to-date machine. Clean proofs a necessity. Sabbath-keeper given preference. THE SABBATH RECORDER, Plainfield, N. J.

### RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

CHAPTER X

(Continued)

"How long are you going to stay, Lorna?" asked Rachel.

"We had planned on two weeks," replied Lorna. "It will depend upon circumstances." Montrose is always liable to be called back if any of his people are seriously sick. I expect I might stay three weeks if all goes well with us."

"I want to see you alone, Lorna, when you can spare the time."

"Come now, Rachel, into your room. I expect I can guess your troubles or your questionings," replied Lorna.

When in Rachel's room and the door closed, Lorna said: "You are trying to keep the Sabbath, I hear. Harold has told me, and while mother permits it under all the circumstances, you feel that you do not have liberty to do all your little Christian heart prompts you to do. Am I right?"

"Yes, but it is not all that. Your mother and father are very good to me and I like them so much. They try to make me happy, and do a great deal for me, mostly on your account, I suppose. But I want to belong to some church that I can attend and the Baptist church here is open for me to keep my Sabbath. Of course if I were where your church was, I'd be so glad to join there if auntie would let me. Can I not in some way do that?" asked Rachel.

"Perhaps mother will permit you to send your name to our church as a non-resident but you would not get much benefit from that, only in knowing that you were a member of such a church. We will see about it a little later. What is your other trouble?"

"I am in constant fear of my father, or of him who says he is my father, and I think he is. I may be snatched away almost any time. And then some of the Methodist girls keep trying to tease me by calling me a Jew and little Sabbatarian, as though it were something disgraceful, and they tell me in Sunday-school class that the Jews killed our Lord. I guess Jews are hated the world over," said Rachel.

"You need not care for all the sneers and taunts of such ignorant, faulty Christian people. That does not work against you.

What you *are* tells the story in the long run. Your character is what will count among people. I have passed through all that; and more than you will pass through for being a Jewess. They naturally expect it of you but I was a prominent Methodist girl and the opposition was fierce in my home and among the church people here. Do what you know is right and God will surely lead you as he has led us. As to your father, I think he will live in fear of capture, as his picture is everywhere among the police."

"But if he has lots of money he can get other parties to get me. There are all sorts of ways for that. And now I am a little past sixteen years of age and our people mature much earlier than your people and I see things different and quicker than most girls of my age. I am advancing fast in school and in music and that makes some jealous of me as I am a Jewess. But let that all go, I want you to tell me about how you came to the Sabbath and to true Scriptural baptism."

"It is a long, long story, Rachel, but I will tell you." And then she told how, seeing a baptism among Baptists, she began to fear she had not been baptized as was her Lord and as he had commanded. Her pastor and others labored hard to show her how sprinkling was all right as well as pouring on of water and immersion. They got all their commentaries, and the books written by those who advocate sprinkling. About all admitted that immersion only was practiced by the apostolic church; that sprinkling was introduced many, many years after the first churches were organized. In fact, it came to her so plainly that there was no baptism except water burial and resurrection that at last she submitted to the rite amid great opposition. Then the Sabbath question came to her and there were scores of different views as to why Sunday should be observed, all lacking a "Thus saith the Lord" or any Bible authority whatever, and many Sunday-keepers frankly admitted that they had no Biblical proof or example for their observance of that day. And so at last she had to accept the true Sabbath or disobey her Lord; and since she and her husband had kept it, they had had great peace, and while they were not in a large and popular denomination, their field of usefulness, as God views these things, they felt to be as great as it

could be anywhere. They were the light-bearers of a great and important truth.

"If you remain true to your God and his law and gospel, you will be led out of all your darkness into the blessed light and you will know that you are fulfilling your great mission in life." And with many such words she encouraged the struggling Jewess.

"You have helped me greatly, Lorna, and I will try so hard to be faithful and patient," said Rachel.

Just then Mr. Ellington came into the house.

"Lorna, I am going to preach next Sunday for the Baptist minister. I met him on the street and was introduced. I like him very much. He said he had heard a great deal about me in town and had read some of my sermons in our denominational paper, which an eastern friend had been sending him the past year. I asked him who it was, and he said a Mr. Kenyon that he had known in boyhood days and who was a Seventh Day Baptist. It seems that he has lived in some community where there were some of our people, non-residents, and they frequently came to hear him preach. He spoke very highly of them."

"I understand that the Baptists have increased here somewhat since I went away and that a few from the other churches have gone over to them as the result of our experiences and the reports of how we were converted to these truths," said Lorna.

"Rev. Mr. Carlton is coming to call on us next Monday if agreeable to us."

"Why, certainly, I'd like to see and hear him. But it will be rather displeasing for us to go to that church at the regular hour for worship at father's church. They will almost resent it," said Lorna.

"But it will be only for this one Sunday, and you may stay two more, nothing preventing, and go to the Methodist church. In fact, you need not go at all to hear me next Sunday; that is not necessary. I'd like to have Rachel hear me this once. See if you can not get consent for her this time," he remarked.

The rest of the week was spent in calls and rides, and reading and music at home. Harold was arranging for some summer work and had agreed to go one more year, at least, at Milton. A new acquaintance

from West Virginia had asked him to come down to Salem for a year and be with him and they would chum together. Salem College, he said, was a fine college and the West Virginia social atmosphere was conducive to happiness and friendship as well as culture. But he did not feel that now he ought to make any changes in colleges until he took his medical course.

"Mother, Montrose is going to supply the pulpit for Mr. Carlton next Sunday. I have decided that I will not go but be with you in our old pew, but Montrose wants Rachel to hear him just once. Can she go with him?"

"Nonsense, this tramping from one church to another is not good for young people," said Lorna's mother. "Besides I think the Baptists are trying to proselyte Rachel."

"In what way, Mother? I have not seen anything of such a plan or intent, only you said that the pastor had invited her to unite with them if she was a Baptist; and now being a member of such a church, I see no harm in such a request. Pastor Dudley would do the same to a Methodist girl coming to town and settling in a Methodist home, or Baptist home either. Let her go just this once for Montrose' sake."

"Well, if you are so anxious, I can hardly refuse her on Montrose' account. But she can't be chasing there and live with me," said Mrs. Selover.

The next Sunday Montrose Ellington with Rachel went to the Baptist church in the forenoon. It was a pretty little church building and though small was up to modern requirements. The services were plain but attractive. They had a leader but congregational singing. One young man played a horn and a lady played the violin, and this added much to the singing.

Mr. Ellington discoursed on "The Perfect Law of Liberty, the Gospel," James 1: 25. I. The gospel is a law. Everything that concurreth to right making of law is found in the gospel. (a) All the precepts are just and equitable (Rom. 7: 12). (b) Publication. Thus the gospel is preached (Isa. 61: 1; Mark 16: 15). (c) God is the Author and has a right to command the creature. (d) The end of the gospel is salvation, the public good. (e) We must walk by this law. II. Law of liberty. (a) It teaches the way to true liberty (Rom. 7: 18; John 8: 38). (b)

Obedience is liberty; sin is bondage. Obedience out of gratitude. (c) We have the Spirit's assistance (Ps. 51: 12). III. It is the most perfect law of liberty. (a) It directs us to great perfection. (b) It is free from error and is pure (Ps. 19: 7; 119: 140). IV. Looking unto it. (a) Meditation. Not just glancing at it but looking *into* (Ps. 119: 97). (b) Inquiry (Prov. 2: 3-4). V. Continuing therein. Perseverance (Luke 11: 28).

His language and illustrations were simple and a child could understand quite a little. Rachel was deeply impressed and somehow she "read between the lines" something to more than ever confirm her in her views of God's laws and gospel and in her belief that they could not be separated.

"Thank you for the sermon, Brother Ellington, and I am glad to see our young friend Rachel here today. Come again if possible," said the pastor.

At the dinner table Lorna said, "We had a good sermon at the Methodist church today, Montrose."

"And we had a good one at the Baptist church today. I could have listened all day," said Rachel.

Mr. Ellington laughed. "Thank you, girlie. A compliment from a young person counts more with me than one from an older one. It is not the usual attempt to make a minister feel good."

"Why, Montrose, when your deacons and others say they like your sermon it is not flattery," said Lorna.

"Oh, no, but then we quite often know when it is."

"Father, Mr. Carlton is going to call on Montrose tomorrow evening. Can't you be here?" asked Lorna.

"More discussions, child? But I will try to come home early."

"I do not know of any plans for discussions—simply a friendly call. Maybe you will get his custom at your store by it!"

"And maybe not," replied Mr. Selover. The Baptists steer clear of my store, I surmise."

The day passed off quietly and pleasantly, the Ellingtons doing and saying nothing that might go contrary to the opinions and practices of the family on Sunday. Mr. Ellington did write a few letters, and he and Lorna went out walking.

(To be continued)

## YOUNG PEOPLE'S WORK

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

### THE QUIET WAYS OF GOD'S PROVIDENCE

REV. HERMAN D. CLARKE

*Christian Endeavor Topic for Sabbath Day,  
March 31, 1917*

#### Daily Readings

Sunday—Surpassing wisdom (Rom. 11: 33-36)  
Monday—Protection for travelers (Ps. 121: 1-8)  
Tuesday—Care for the body (Matt. 6: 25-34)  
Wednesday—Reviewing God's ways (Deut. 8: 1-9)  
Thursday—God's leading (Exod. 13: 17-22)  
Friday—Trusting the Father (Ps. 91: 1-16)  
Sabbath Day—Topic, The quiet ways of God's providence (1 Kings 19: 1-13) (Consecration meeting)

Paul in greatest eloquence tells of the richness of God's wisdom and knowledge. What heights and depths! It is beyond comprehension. It should engage our loftiest thought and most profound study. Shall we then reject things stated in God's Word because our puny mind can not fathom them? May we not wait his own good time to reveal to us the things of the Spirit and the great mysteries, and attend upon the things plainly spoken for our salvation and growth in grace?

Oh, what promises and what assurances for the child of God! What safety for those who put their trust in him. "My help cometh from the Lord." "He will not suffer thy foot to be moved." "The Lord is thy keeper." "Do you want that on your dying bed?" "The Lord shall preserve thee from all evil." Is that helpful when you are tempted?

These are hard times. The cost of living is terrible. The war-stricken nations need our products and we must suffer greatly in consequence, especially the ministry where salaries have not been raised as in other professions. There will be very much thought about the body now, "what we shall eat and what we shall drink." Surely "life is more than meat, and the body than raiment," but all the same some people are going to have a great deal of trouble to get the meat and raiment. Must they fret and fume and distrust God now? Has he failed them at last? These are days when we need to

keep close to our Lord by faith. "Are ye not much better than they (fowls)?" "Shall he not much more clothe you, O ye of little faith?"

"Thou shalt remember all the ways which the Lord thy God led thee these forty years." God was speaking to Israel as they were about to go over into the promised land. Oh, how many had doubted and fallen! How many had complained and suffered for that complaint! Unbelief brings so many sorrows and so much loss. Now "remember" how many times the Lord has been with you and brought you out of your anticipated troubles. Will he not do it again? If you hungered, was it possibly to humble you? If you did not have work or your salary was not paid, was it possibly suffered that your obedience might be tested? It was so with Israel. Why not with us? Does God not do things or suffer things that we may learn that "man can not live by bread alone"? Maybe it will do us good to wear our clothes a little longer and have a more simple diet. We need possibly to be better taught in frugality. So many pleasures may be weaning us away from God and truth. If you have read the "Daily Readings" you will see all this. See how God went before his people when Pharaoh went to destruction. He is the same God today. Read again the Ninety-first Psalm. If God is *your* refuge, then you will be delivered in times of perplexity. If he fails, then we have no God. And if you *think* he fails, then look to your own disposition and to your own ways and see what is the matter with *you*. Perhaps *you* have failed. There are *conditions* with all promises. When Elijah started one time to do things *his* way, there was some interference on God's part. But he did not forsake Elijah. Why? If one thinks he is forsaken of God, let him ask *why*? All that opposes God's providence must go down. Let us work with God and we shall have his care and protection.

There is great comfort in thoughts of God's providence. We may not lay all sorrows to providence. Let us take some of them to ourselves. But where we reach a limit, then God steps in and does for us what we can not do. That is providence. And what he suffers men to do, not wanting them to do it, but as they are given free will, even that may be overruled or per-

mitted to work out our salvation. "All things work together for good to—whom?"—"them that love God." "This is the love of God that ye keep his commandments."

#### RENEWED CONSECRATION

We often need to renew our consecration and so again in our meeting we consecrate ourselves to His service. We did it before, but we made mistakes, maybe we sinned grievously. God pities us. "Try again," he says, "and again and again." "I will not let thee go except thou bless me." Hang on to God "though he slay me." That will carry you through.

#### AND WHOM SHALL WE FELLOWSHIP?

REV. CHARLES S. SAYRE

Guided by the instructions given in the Bible, whom shall we fellowship? One definite instruction is, "Have no fellowship with the unfruitful works of darkness" (Eph. 5: 11). Another instruction is, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness?" (2 Cor. 6: 14). Plainly we are not to fellowship "works of darkness" or "unrighteousness." Are we sure that we ought to have "fellowship" with any one? "If we walk in the light, as he is in the light, we have fellowship one with another" (1 John 1: 7). Surely we are to have fellowship with some one as this Scripture clearly shows. But we know we are all sinners. "There is none righteous, no, not one" (Rom. 3: 10). We know also that some of us are "sinners saved by grace," and we know also that all other sinners are not so saved, and the difference between these two kinds of sinners is, one of them is meeting the conditions of grace, and the other is not. We know also that the conditions of grace rest upon a manifestation of love for God, because that loving apostle John defines love thus, "This is the love of God, and we keep his commandments" (1 John 5: 3), and because the Master himself put the test of love in exactly the same place, "If ye love me, keep my commandments" (St. John 14: 15). And we have been made to see clearly also that the keeping of the commandments will not *purchase* for us eternal life, it is a gift of God. But we are made to understand also that this matter of obedience, this matter of

keeping the commandments is fundamental; here is where the whole business starts, this puts us in line, if you please, and enables us to meet the conditions which make us eligible to the gift, so it is impossible to manifest love for God without absolute obedience, so far as we are able, to every known command of his.

#### FORGIVENESS

The writer of this first epistle of John tells us how the "sinner saved by grace" escapes his sin: "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7). Read that whole verse and you will see that some very definite conditions are imposed: "If we walk in the light, as he is in the light" (the very least we can make out of that is, If we *try, struggle, fight* to walk in the light, as he is in the light), "the blood of Jesus Christ cleanseth us from all sin." And if we do not so strive and struggle to walk in the light, the blood can not avail for us, our sin still remains, and we must answer for it. Therefore it goes without saying that he who habitually, regularly, persistently and knowingly goes contrary to God's instructions can not, simply *can not*, "walk in the light." And this describes the Sunday-keeping Sabbath-breaker of the Federal Council who "voted" that there is no Scripture to support the observance of Sunday. He acknowledges what God has said about it, but with brazen effrontery, for twenty-four hours at a time and for fifty-two times each year, he sins against God and plainly intends and expects and *plans* to keep right on all through life doing the same sinful thing. Can such a sinner come under "grace" when he has not met the conditions of "grace"? when he does not "walk in the light" he confesses to have? There is no sign of repentance here; it is simply open, outbreaking rebellion against God. He is "unrighteous," he is walking in darkness, and we are definitely warned against the "fellowship" of such.

#### A FEW EXAMPLES

Take \*sister "A" who is a good earnest Christian, only she has a besetting sin,— "she thinks too much of dress." But she deplores it, and at times weeps over this weakness. She acknowledges that it is a fault, and tries to quit it, but often fails to conquer it. She prays that God will help her to overcome, and that he will forgive her sin. She really *wants* to be mod-

erate, and to be content with less finery. I tell you, these are evidences of a "sinner saved by grace." She is *trying* to "walk in the light, as he is in the light," and John shows that we are to have "fellowship" with such. Now just put this humble, penitent, repentant sinner alongside the unrepentant, impenitent, Sunday-keeping, Sabbath-breaking sinner, and I would like to know who would dare to look up into the face of a just God and say, "If you fellowship one, you must fellowship the other"?

Take the case of "Mrs. B" who *admits* that she is envious." Confession is good for the soul, and sister "B" confesses her weakness. She acknowledges that it is squarely against what God has said, and she is anxious to rid herself of this besetting sin. She asks God to help her conquer this evil tendency, and to forgive her past transgressions, and she keeps struggling on. Here again you have the unmistakable evidence of a "sinner saved by grace." She, too, is *striving* to "walk in the light, as he is in the light." And the Bible shows that we are to "fellowship" such sinners, and do all we can to help and encourage them to be victors.

But the Sunday-keeping Sabbath-breaker *votes* that Sunday is not the Sabbath, and by so doing admits that he is not "walking in the light, as he is in the light." Logically and palpably he is walking in darkness. Sabbath-breaking is a work of darkness, because it is in open rebellion against the plainly revealed will of God. Shall we "fellowship" the impenitent, unrepentant Sabbath-breaker because we are to "fellowship" the penitent, repentant sinner who is struggling against "envy"? There are times when this sister masters her "envious spirit" and actually overcomes it. But not so the Sabbath-breaker. He never keeps the Sabbath at all, he don't even *try* to. He just keeps right on observing Sunday, and trampling upon God's Sabbath. His sin keeps up a steady pressure for twenty-four hours at a time and for fifty-two times each year. He plans and shapes all his business with an eye to working every Sabbath Day. Just think of trying to place a sin like that alongside of the sin of "envy" that rises occasionally and is resisted and conquered part of the time. Just think of trying to make them parallel.

Take the case of "Mr. C" who boasts that he has no "interest" in his working men except "how much he can get out of them." This man "votes," if you please, that the teaching of the Bible is squarely against his conduct, but he expects and intends and plans to keep right on in this sinful practice just the same. He admits that he is not "walking in the light, as he is in the light." But he does not repent, he is not sorry for his sin, he does not deplore it. And this puts him in exactly the same class as the Sunday-keeping Sabbath-breaker who says there is no Scripture for Sunday observance. And we are plainly admonished to "have no fellowship with the unfruitful works of darkness."

Take the cases of "Mr. D," the murderer, and "Mr. E" who "has a little habit," and "Mr. F" who cares nothing for the "right or wrong" but only to "argue." If these men admit that the word of God is against their conduct, as the Sunday men of the Federal Council have done, and, like them, keep right on in their sin without repentance and "works meet for repentance," they are walking in darkness according to their own testimony, and we are plainly told to have no "fellowship" with such.

#### OUR CIVIC RELATIONS

Many good people make a great mistake in confusing our civic and religious relations with the outside world. And because we are to have civic relations with them, they think we must also have religious relations with them in spite of the plain instructions in God's word already cited. Read that parable of Jesus in regard to the wheat and the tares (Matt. 13: 37-43) and you will see that he taught us that we are to live side by side with the people of this world—the religious and the irreligious alike—just as the wheat and tares take root in the same field, and side by side draw their nourishment from the same soil, and receive benefit from the same sunshine and showers. Jesus teaches by this parable that we are to neighbor, mingle, do business, and attend to civic affairs as citizens of the same town, state and nation; attend the same school, belong to the same Temperance Union, the same Prohibition party, the same social betterment club where religion is not involved. But he makes it very plain that "in the end of the world,

God will send his angels as reapers," and *then* will be made the proper choices, selections and assignments. We must keep these two relationships distinct. The Ten Commandments show it; four of them are religious and six civil. Jesus made the same distinction, love to God and love to man. A man may be a first-class citizen, treating all his fellows on the square without being religious at all. And he who teaches his child that his neighbor is a bad citizen because he keeps Sunday instead of the Sabbath, utterly fails to teach the truth, especially if the Sunday man meets all the other requirements of God; for the child can see no *badness* there. The man's badness is all toward God, and his sin is against God, and God alone. And the child must be taught that we are not saved by our *works*, not saved because we have been perfect in our treatment of our fellow-men, but that we are "saved by grace." He must be taught that "grace" can not be applied without "faith," and "faith" can not be had without "works," "keeping the commandments," "walking in the light." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2: 8). "As the body without the spirit is dead, so faith without works is dead also" (Jas. 2: 26). "Whosoever shall keep the whole law, and yet offend in one point,"—deliberately, openly, knowingly,—*"he is guilty of all"* (Jas. 2: 10). "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4: 17).

#### THE ACCEPTABLE TO GOD

The Bible tells us that we are *all* sinners. Christians and all, and already we have noticed that the "sinner saved by grace" gets rid of his sin through the "blood of Jesus Christ" *when* he has met the conditions of "walking in the light, as he is in the light." So, then, when we refuse to do what God wants us to do, we walk in darkness. The Sunday-keeper who acknowledges the claims of the Sabbath walks in darkness because he is an unrepentant sinner against God. He may easily be a first-class citizen, and may also be very religious. But being a good citizen and being very religious can never put a man into harmony with God, if in *any* place he says "No" to God. That puts him out of touch with God, no matter how small the offence. God don't cast him off, but

he just breaks with God. He may claim to love God, but that is impossible; for love has its proof, its evidence in obedience, self-subjection, keeping the commandments. "If ye love me, keep my commandments." "He that loveth me not, keepeth not my sayings" (Jesus).

No matter how much one may pray, no matter how many good works one may do, even in the worthy name of Jesus, if he refuses *anywhere* for *any* reason to do the will of God, that spoils it all. Jesus talks very definitely about this in Matthew 7: 21-23. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "But," says some one, "these Sunday men in the Federal Council are splendid Christian men. They are great workers in the cause of Christ, they are great philanthropists, and evangelists, and missionaries, and have converted thousands of sinners to the Christian religion, and they are doing the 'will' of God in everything except the Sabbath." Very well, read what Jesus says in the next verse: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Your Sunday men can not boast of any better record than that "in the name of Jesus," but just read what Jesus says of these good people, these people who come up to the judgment with perfect confidence that they will be admitted: "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." *Somehow, somewhere* these great workers had taken things into their own hands, and had *refused* to do God's will; they had broken with God, and made it impossible for God to save them. They had not walked in the light "as he is in the light," and then of course, "the blood of Jesus Christ" could not reach them.

And the very least that you can possibly make out of this teaching of Jesus is,—he only who *tries*, he only who *strives*, *struggles*, *strains* to "walk in the light, as he is in the light," to do everything he knows to do, can be acceptable to God. And the Sunday-keeping Sabbath-breaker of the Federal Council who voted that there is no Scripture to support Sunday-keeping, but who goes right on keeping it, and breaking

(Continued on page 384, 2nd column)

## CHILDREN'S PAGE

### AN EVERYDAY BOY

He's a master hand at a ball or a bat,  
Yet he never forgets to feed the cat;  
His kite is the beauty of all that fly,  
But he keeps the wood-box piled up high.

He dotes on a drum, and he loves a noise,  
Yet he can be stillest of all still boys:  
When mother is ill, or the baby's asleep,  
Oh! then you should see him carefully creep!

A morning nap is his keen delight,  
But he's up at his lessons early and bright;  
He's a famous skater and coaster, too,  
Yet he cleans the walk without any ado.

Oh! he is a boy brimful of fun,  
Eager for play when tasks are done;  
Ready for work when through with play,  
A boy of boys for every day!

The holiday boy is good for a show,  
And brings to his mother delight, I know;  
But, for lasting gladness without alloy,  
Give me my winsome, everyday boy!  
—Emma C. Dowd.

### A PIECE OF PIE

Katy Lum was a happy little girl, so happy it was fearsome. Katy had been invited to a party, and such a party—that was what made it fearsome.

Mrs. Lum said, when Katy came in: "Here's Mrs. Fancher's man, been over from the Great House with a note from her own little girl to you. I guess Miss Alice must have written it. Just hear this." Mrs. Lum read from the dainty pink paper—the faintest pink it was, you'd think it was white and only blushed a bit.

"Miss Bessie Fancher will be pleased to have Miss Katy Lum join her birthday party of six, on Friday afternoon at four."

Didn't Katy's eyes shine! How wonderful first-time things are! It was the first time she ever had a letter, the first time she was ever called "Miss," the first time she was ever asked to a party!

Mrs. Lum's eyes shone, too, but they looked wet. Why older people cry when they're glad, is more than one can tell. Katy was her only, only child. Mrs. Lum did fine ironing and mending for Mrs. Fancher, two days in each week.

Up at the Great House, Mrs. Fancher and her sister had been talking the party over. Said Mrs. Fancher:

"There are Grace Hurlburt and Mary Sanford and Sally Cornell and Beulah Bates, but who'll be the fifth guest? There must be six in the party on a sixth birthday, and I don't want to make it more than a neighborhood affair. Don't you think it would be nice to ask Katy Lum?"

"Katy Lum!" Miss Alice repeated. Then the loveliest look came into her face. "I think you're a dear," she said.

"You're a trifle off the question," Mrs. Fancher laughed. "Katy often comes when her mother works here. She and Bessie play well together then. She seems such a good little thing, and I don't suppose she ever had a party. I want Bessie to grow up to know goodness wherever it is found; but, besides, I'd like to give Katy a perfectly happy time for once."

"She shall have it, if putting our heads together will do it." Miss Alice nodded her own pretty head as if the matter was settled, and, indeed, it was.

What great doings at the Lum's the rest of the week! Mrs. Lum said to herself: "It won't cost much to buy muslin for Katy a frock, and a little lace to trim it with, and I'm as quick with my needle as the best of them. My girl shan't feel ashamed by the side of the others."

Between the stitches Katy had many rules given her how to behave—and didn't she listen, her blue eyes wide open!

When the day came, and four o'clock came, her little heart beat so fast, so fast, as she went to the party. With her white dress, and its pretty lace edge, and the pink sash, and her pink cheeks, there wasn't a sweeter-looking child there, not to except Miss Bessie Fancher herself.

Such a gay afternoon! Aunt Alice wasn't so far off from being a little girl herself that she couldn't lead the fun and think up things they never thought of. 'Twas a pretty sight to see them play at "exercises," while she sat at the piano directing them. Katy had the native wit which catches things quickly, and she quite led off in the march. Mrs. Fancher was so kind, it never seemed to come into anybody's thought that Katy didn't "belong."

It was a wonderful, wonderful afternoon! Two hours of play, and at six they sat down at the tea table. Such a table Katy had never seen before! Beautiful china and silver! And flowers!—flowers in the middle, flowers at each plate! Katy

did just as the others did, and pinned hers on her white dress at the left side, up near her throat. And the broiled chicken and the cake and the nuts and the sweets! Then six odd little candles were brought, each one in a pink candlestick, and each one with a tiny black wick lighted—and, behold, the odd little candles and the candlesticks were all made of ice-cream! You had only to just blow out your candles and then eat it up!

Katy had dreaded the tea a little bit, not being quite sure of her table manners, but Miss Alice was always at hand to help her over the hard places without letting her know it, and that is the true way of helping.

Then everything was taken away except the tablecloth, and Katy wondered why they all kept their seats, when the maid brought in the largest pie you ever saw. It was as big as a large milk pan, and very nicely browned was the crust, and cut in six great pieces.

No sooner was it set down than all the guests except Katy cried out, "Oh, Jack Horner's pie!" and clapped their hands. Now, Katy had heard how Jack Horner "put in his thumb, and pulled out a plum," but she thought this would be a most impolite thing at such a table, however it might answer if you were all alone.

But Mrs. Lum had said to Katy over and over again, "When you don't know how to do, don't do it—wait, and take notice." So Katy waited and took notice, and lo! just at the edge of every piece was a loop of baby ribbon. Bessie, the small hostess, who sat at the head of the table, said, "Put in your thumbs, girls!" Then each girl put her right thumb into the loop of ribbon in front of her, and all were as still as mice for an instant. "Now pull!" said Bessie, when all the thumbs were in, and they pulled.

Never a pie went to pieces as that one did! Katy pulled with the rest, but she was so taken up with noticing how they did it, that when something fell forward in her arms she was surprised to see a doll-baby resting there with its eyes closed as if it had just gone to sleep, as indeed it had. Now, Katy's darling wish had been a doll which would open and shut its eyes, and say "Mamma!" She squeezed this one close, and if you'll believe me, it piped out the real word, "Mamma!" so plain that a

very deaf person could have heard. And the size of it! It must have laid quite across the pan! And the dressing of it—quite as fine as Katy's own party frock!

The other girls, too, seemed delighted with their pieces of pie, though there were no more wide-awake-go-to-sleep-say-mamma dolls. Possibly they had had them before.

And wasn't it wonderful that this one should come to Katy Lum's thumb to pull out—this one doll which made her the very happiest child there, without any "fear-some" in the happiness?

Maybe Mrs. Fancher and pretty Miss Alice could have explained how it happened.—Helen A. Hawley.

### L. S. K. SECRETARIES

REV. GEORGE M. COTTRELL

(Secretary Lone Sabbath Keepers)

I wish you would all make a special and comprehensive study and analysis of your state L. S. K. lists. If the RECORDER office will send me another list of the scattered RECORDER subscribers, I will separate them and send to each of you the part that belongs to your field. From this you will see who are and who are not taking the RECORDER, and this will direct your effort for new subscribers. It will reveal some or many not on the L. S. K. list and furnish you an opportunity to seek and secure them by correspondence. Some of these not now of us will furnish the field for your evangelistic effort by correspondence, and a chance to enlarge and perfect your state list.

We have a great field in New York State, nearly a hundred RECORDERS taken and really no secretary to do the work. Is there a volunteer in the whole State of New York who will undertake this work? I await a volunteer.

CORRECTION.—In this week's RECORDER, in the figures given for contributions for Milton College, where they have one contribution of \$25,000 it should be \$2,500.

Topeka, Kan.,  
March 10, 1917.

"Social philanthropy is the craze of the hour. Regenerate individuals and you will socialize the race."

## SABBATH SCHOOL

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

### YOUNG MEN'S BIBLE CLASS

Fine class of young men at Nortonville. Studying the book of Acts. Real study. Interesting discussion. Constructive work. Pastor Skaggs a fine leader for young men. For that matter, everybody in Nortonville—in the church and out of it, so far as I can judge—has a good word for Pastor Skaggs. "Raised in Missouri." If more boys of the same sort down there, send 'em on.

### MAKING THE SCHOOL HOMELIKE

I suppose every strong Sabbath-school superintendent has a way of his own. Some nice things I noticed about the Nortonville man. He makes the school seem homelike. He talks in an easy, conversational way with an affectionate tone that draws you to him. He is a tender-hearted chap. When he tells a story, it happens before your eyes.

A deep impression was left at the close of the session one day when "Just as I Am" was sung and the superintendent related the thrilling circumstances under which it was written.

### Lesson I.—March 31, 1917

JESUS GIVES SIGHT TO THE BLIND. John 9: 1-38.  
*Golden Text.*—"I am the light of the world."  
John 9: 5.

#### DAILY READINGS

March 25—Jno. 9: 1-12. Jesus Gives Sight to the Blind  
March 26—Jno. 9: 13-25. Courageous Confession  
March 27—Jno. 9: 26-41. Befriending the Outcast  
March 28—Mark 10: 46-52. Blind Bartimaeus  
March 29—Mark 8: 22-26. A blind Man Healed  
March 30—1 Jno. 2: 1-11. Walking in the Light  
March 31—1 Jno. 2: 12-17. Wordliness Condemned

(For Lesson Notes see *Helping Hand*)

The world with calumny abounds,  
The whitest virtue slander wounds:  
There are whose joy is, night and day,  
To talk a character away.  
Eager from rout to rout they haste  
To blast the generous and the chaste,  
And hunting reputation down  
Proclaim their triumph through the town.  
What mind's in such a base employment  
To feel the slightest self-enjoyment!—*Pope.*

## PAYING POULTRY FARM FOR SALE

### AT SACRIFICE PRICE

Quarter mile outside Battle Creek City Limits; half mile north of car line on North Washington; three quarters of mile north of Sanitarium. 4 and 9-10 acres, consisting of 1 acre occupied by residence and poultry plant; 20 fifty-ft. lots 132 ft. deep; an unopened road 1324 ft. long and 30 ft. wide; three-fourths of land poultry fenced; 272 fruit trees, 30 bearing; 15,000 strawberry plants, besides raspberries, blackberries, grapes, etc.; rich garden spot. One seven-room house, furnished; bath, laundry, fruit cellar, furnace, electricity, city water, piped for gas, cement walks, etc., all modern conveniences.

Poultry plant consists of one pullets' laying house 40x16; one breeders' house 40x18; Brooder house 50x16; sheds, store room, colony houses, coops, wired runs, etc., etc., thoroughly up-to-date and complete in all appliances; 225 select single comb white leghorn laying pullets; 90 two-year old breeders; 25 cocks and cockerels; 4 incubators; egg storage for 10,000 eggs, etc. Equipment in detail will be shown to prospective buyer.

EARNINGS.—In 1916 I cleared over \$500.00 from an average of 400 laying hens. All my eggs bring EXTRA PRICES, and demand is greater than the supply. The Sanitarium alone is a constant market for all eggs that can be produced. The entire outfit—

### FOR QUICK SALE \$6,000

\$1,500.00 DOWN, BALANCE ON EASY TERMS

At this price I am sacrificing ONE THOUSAND DOLLARS, and am selling solely on account of my wife's recent sudden death, which alters all my plans. The price includes EVERYTHING (house furnished) except personal effects and books. I WILL ALSO TURN OVER TO THE BUYER AN ORDER FOR 5,000 DAY-OLD CHICKS FOR THIS YEAR'S DELIVERY.

This fine property is adapted for enlarging the poultry plant and is a most conservative investment, WITH RAPIDLY RISING VALUES. At the price it is—

### A RARE BARGAIN

W. ROBINSON, 430 N. Washington Ave., Battle Creek, Mich., R. F. D. 3.  
Bell Phone 3106-J. Box 133.

## HOME NEWS

BATTLE CREEK, MICH.—"Let brotherly love continue." Let the medium of communication between scattered brethren be sustained. All hail, RECORDER, every week! but it has been so late in reaching us so many times this winter that Sabbath days without this reading matter have been spent in hunger for the one meal lacking.

Battle Creek sends greeting to all our churches and wants to tell you what it tried to do Sabbath Day, March 10. But first it appointed a Church Activity Committee temporarily, which met and arranged a circular letter to be distributed to every member with these questions to be answered: (1) "What do you want the church to do for you?" (2) "What are you willing to do for the church that you are not already doing?" (3) "What do you think should be included in a program of church activities for the following year?"

Then space was given to write the names of twenty members of the church for primary election to a committee on Church Activities. Later from these names thus received, ten receiving the most primary votes will be selected to compose said committee. These blanks were filled out and sent to the church clerk. The answers to these questions were most interesting, but we have not space to give them. They show great interest and strong purpose to be a live wire in the church and community, and denomination.

This temporary committee had envelopes distributed and on the above named Sabbath Elder H. D. Clarke spoke of the Tract Society, giving a brief history of it from its very beginnings and back to what were the influences that led to its organization, and then told how debts come about and appealed to the audience to help wipe out the present debt. Then Elder G. W. Lewis talked of the Missionary Society. Following these two addresses, the pastor, Elder M. B. Kelly, made the application and closing appeal. The ushers then gathered up \$140 in cash and pledges. It was a rainy day and the audience was not so large as usual. No doubt those not present will add to this amount. "Go thou and do likewise."

Also this committee arranged with Elder Tenney to prepare (which he did) an address to be printed and circulated throughout the city setting forth who we are and what we stand for and what is needed among the churches of our land for vital godliness, etc. This is an unusually excellent paper and we wish it might appear in the SABBATH RECORDER.

The Brotherhood's last two meetings have been of such interest. Religious activities were discussed, nearly every member having remarks to make and suggestions. Interesting programs of music and readings also accompany these parts of the service. At one meeting, Deacon Hunt gave a very interesting explanation of the processes in making electrotypes and other plates for printing, he himself being an expert on those lines. He illustrated his talk with the materials used and sample plates and pictures.

The Christian Endeavor and Intermediates and Juniors are still on the docket, growing up into staunch, loyal, interested subjects of Christ's kingdom, at least some are and we hope all may.

The Ladies' Aid (or whatever it may be called) is a strong arm of the church machinery and takes no back seat in its activities.

The necessity of a church building is more and more being seen and we long for a place we can call our own home. With such a building we could be a great deal more active and add to our facilities for usefulness.

Brethren, let us stand by each other and by our boards and make an aggressive warfare against error, and herald the mighty gospel to the ends of the earth,—a gospel with a blessed Sabbath in it also. Stand by the SABBATH RECORDER, our great means of communication with each other and the promoter of piety among us. Without it we would die quickly and our children perish, losing sight of the great truths for which we stand. REPORTER.

DODGE CENTER, MINN.—The Dodge Center Church held its annual meeting in the church on the first Sunday in January. A lunch was served at the noon hour and all present seemed to have an enjoyable time. A goodly number were present and the necessary business was transacted in a spirit of harmony. The present pastor

was elected for the ensuing year, as were K. R. Wells for moderator and W. C. Bond, clerk. D. T. Rounseville was chosen treasurer. B. T. Severance had served the church as treasurer for ten years and asked that he might not be re-elected. The church extended to him a hearty vote of thanks for his services for so long a time.

The Finance Committee for the present year was made up that day and later arranged for a simultaneous every member canvass of the church, which resulted in a gratifying increase in the amount subscribed over that of last year.

At the beginning of the year, under the superintendency of Charles Socwell, several changes were made in the arrangement of the classes in Sabbath school, and a training class was formed. Workers' meetings are being held monthly, and we look forward hopefully to advances in our Sabbath-school work this year.

Two day-time socials have recently been held, when picnic dinners were served and a chance afforded to add a little to the treasury of the Woman's Society. In connection with the second social, which was held at the home of Henry Ernst on March 4, a church meeting was called where plans were made for extensive repairs on the church building during the coming summer.

Low temperatures and drifting snows have been characteristic of our winter. Twice Dodge Center was snow-bound for thirty-six hours or more, and that means quite a good deal for a town where sixteen passenger trains ordinarily come and go daily.

ABBIE B. VAN HORN,  
*Correspondent.*

ROCKVILLE, R. I.—March 7 was Pastor Cottrell's birthday, and he was very pleasantly surprised on the evening of that day, when friends and neighbors went to congratulate him and to spend a most enjoyable evening. Notwithstanding the deep snow, the parsonage was scarcely large enough for the number present. Besides the many birthday cards, there were other remembrances. Refreshments were served. All unite in wishing Pastor Cottrell yet many more happy birthdays.

The Washington County Central Christian Endeavor Association holds its next quarterly meeting here on the night of

April 7. It is hoped the parish house may be ready for use at that time.

We are anticipating having some extra meetings here ere long, when Pastor Cottrell will have assistance from away.

J. C.

WELTON, IA.—It has been a long time since we have heard much from Welton about our society and some of its work, and if our readers will pardon me, I will volunteer an article.

We see by the RECORDER of February 28 that Pastor Hurley says it has been about a year since our Sunday-night meetings began and that the interest is growing. This fact is being demonstrated by the attendance each week and the interest some of our First-day brethren are showing. Several of their young people are attending our young people's Christian Endeavor meetings, and also come out to choir practice each week. Already some of them have joined our Christian Endeavor society and others will soon join.

In December we had five additions by baptism to our church: Mrs. George Bently and son Roy and three young children. It was indeed a beautiful sight to see these people go down into the water to be buried to the world and raised into newness of life. Such scenes are always inspiring, even to the more worldly people.

Our society is sending our pastor, James H. Hurley, to the western part of the State to visit Sister Anna Sayre Kindig, who has expressed a desire to renew her relationship with our church; he will also visit lone Sabbath-keepers.

The Ladies' Society is still zealous in its work and is keeping up its interest by meeting from home to home every two weeks.

Our society was thrown into a bit of excitement one Sabbath afternoon not long ago when the phone rang in to inform us that Pastor Hurley's house was on fire. In very short order the people gathered and there was soon water enough there to float and sink a German war ship; and so the fire, which was caused by a spark on the roof, was soon under control and before any great amount of damage had been done.

We were very glad to have Rev. L. C. Randolph call on us a short time ago to present his work for Milton College. We

(Continued on page 384, 1st column)

## MARRIAGES

BURR-DENNIS.—In Plainfield, N. J., February 20, 1917, at the home of Mrs. Horace Stillman, the bride's mother, by Rev. Theodore L. Gardiner, Mr. Frank Louis Burr, M. D., of Rocky Hill, Conn., and Mrs. Floretta Stillman Dennis, of Plainfield.

## DEATHS

STILLMAN.—Professor Jairus Maxson Stillman was born in Alfred, N. Y., February 20, 1834, and died at the home of his daughter, Mrs. J. H. Burdick, in Milton, Wis., on his eighty-third birthday, February 20, 1917.

He had a remarkable career as a composer of music, a leader of choruses and a teacher. The fire of his genius continued to burn to old age. He composed an excellent hymn for Old Folks' Day after he had reached fourscore.

Funeral services were conducted in the Milton Seventh Day Baptist Church, Sabbath afternoon, February 24, by his pastor and former pupil, Rev. L. C. Randolph, assisted by Rev. H. N. Jordan and Professor A. E. Whitford. Text, Revelations 5: 9—"And they sung a new song." The music at the memorial services was peculiarly fitting, one selection being an anthem written by Dr. Stillman, and another the hymn, "I Want to be More Like Jesus," the words and music of which were from his pen. The third song was "The Beautiful Hills," which he had sung impressively so many times. Burial was at Ashaway.

A fuller sketch will appear later.

L. C. R.

WOODMANCY.—In Mystic, Conn., February 2, 1917, Hannah Champlin Woodmancy, in the eighty-eighth year of her age.

She was the daughter of Henry C. and Sarah A. Saunders Champlin and was born in Almond, Allegany Co., N. Y., January 30, 1830. She came east in July, 1847. On September 9, 1848, she was married to Alfred Woodmancy, of Rockville, R. I., by Rev. Alfred Burdick, of Ashaway. In 1849, they moved to Mystic, where Mrs. Woodmancy has since lived. She joined the Seventh Day Baptist Church of Greenmanville, Conn., August 24, 1850. Mr. Woodmancy died in 1890. She leaves to mourn their loss, two brothers, Albert B. and John S. Champlin, of Portville, N. Y.; also a sister, Louise M. Champlin, who made her home with Mrs. Woodmancy and cared for her in her declining years.

The funeral service was at her late home, Greenmanville Avenue, Mystic, Conn., February 5, 1917, and was conducted by Rev. Clayton A. Burdick, of Westerly, R. I.

C. A. B.

BENTLEY.—Mrs. Emma Vars Bentley, daughter of Dennis and Harriet Peckham Vars, was born November 9, 1868, at Berlin, N. Y., and died March 1, 1917, aged 48 years, 3 months, and 22 days.

With the exception of one and a half years spent in Nassau, N. Y., she always lived in Berlin, N. Y. Her mother died when she was about eight years old and she went to live with her uncle, John P. Peckham. On June 1, 1897, she was married to Mr. Arlie Bentley. To them were born two daughters: Grace L., who died July 1, 1901, when about two years old; and Marion, who will be fifteen years old in May.

She was baptized by Elder B. F. Rogers and joined the Berlin Seventh Day Baptist Church, January 6, 1886. Although she has been in poor health for the past ten years, she was always ready and willing to do whatever she could for Christ and the church. As one of her cousins, with whom she lived for many years said of her, "She was rock-bottom." As a result of a most pleasant acquaintance of nearly four years, her pastor can say that she was indeed a good Christian woman of strong faith and clear-cut convictions, a faithful and affectionate wife, and a loving mother, who was a close chum of her daughter.

She is survived by her husband and daughter; one brother, Mr. Frank D. Vars, of Berlin, N. Y.; three sisters: Mrs. Fred Simpkins, of Berlin, N. Y.; Mrs. Fred Greene, of Center Berlin, N. Y.; Mrs. Edwin Wilcox, of Hoosic, N. Y., and many other relatives and friends.

The funeral, which was conducted by her pastor, Rev. H. L. Cottrell, was held at her late home, Sabbath afternoon, March 3, 1917. Interment was made in the Berlin Seventh Day Baptist Cemetery.

H. L. C.

CRANDALL.—Claire T. Crandall, son of John J. and Gadenna Fuller Crandall, was born in Brookfield, Madison Co., N. Y., February 28, 1859, and died at his home in Leonardsville, N. Y., March 5, 1917, at the age of 58 years and 5 days.

Brother Crandall was educated in the Brookfield Academy and commenced work with the Babcock Manufacturing Company at an early age at \$1.00 per day. He was soon placed as foreman in the wood department, a position which he has held for more than thirty years, a period of service longer than that of any other man ever in the employ of the company, a fact which would speak well for any one.

He was married to Miss Mary Park on August 14, 1889, who for twenty-eight years has been his faithful companion, and in his last days of suffering tenderly watched over him.

Brother Crandall leaves his wife, one daughter (Mrs. Damon Crumb), one sister, three half-sisters, and two half-brothers, with a large circle of friends and neighbors who will sadly miss him.

Funeral services were conducted at his home by his pastor, assisted by Rev. A. Clyde Ehret, after which interment was made in the Leonardsville Cemetery.

J. T. D.



OLMSTED.—In Alfred, N. Y., February 9, 1917, Mrs. Dulcina Olmsted, aged 80 years, 2 months and 18 days.

Mrs. Olmsted was born in Bridgewater, Conn., but her home has been in western New York since early childhood. In 1855, she was united in marriage with Walter Olmsted, who died thirty-six years ago. She is survived by four children: Mrs. M. M. Cramer, of Whitesville; Mrs. R. R. Hanson, of Corning; W. B. Olmsted, who is an architect in the employ of the United States Government at Washington, D. C., and Mrs. David D. Randolph, who together with her husband kindly cared for Mrs. Olmsted in her declining years. She also leaves to mourn her departure an aged brother, Dorance Austin, of Whitesville, and a stepson, Sherman Button, of Wellsville.

In early life she made a profession of religion and joined the Methodist Episcopal church and of this church she remained a member until her death. She was, however, deeply interested in the work of the local church and was a regular attendant upon its Sabbath appointments whenever health would permit. She had led an active life, taking a keen interest not alone in religious matters, but in things pertaining to education, art, music and public questions. One of the things for which she will be longest remembered by her many friends was the fact that she looked on the bright side; this was so to the last, even when she knew that the time of parting was near.

Funeral services, conducted by Pastor William L. Burdick, were held Sunday afternoon, February 11, and burial took place at Spring Mills the following day.

WM. L. B.

BONHAM.—John Bacon Bonham, son of Malachi and Tabitha Bacon Bonham, was born at Bacon's Neck, Cumberland Co., N. J., September 26, 1835, and died at his home in Shiloh, N. J., February 27, 1917.

On February 14, 1861, he was united in marriage to Mary West, who died in 1891. In April, 1895, he was married to Mrs. Ella Balenger, who survives him. In the fall of 1861, he enlisted in Company K, 12th N. J. Regiment, and served in the Civil War until honorably discharged on account of disability. Out of a family of nine children he was the last but one, Miss Harriet Bonham, of Shiloh, who is left alone.

Services were held in the home Tuesday afternoon, February 27, 1917, conducted by Erlo E. Sutton, pastor of the Shiloh Seventh Day Baptist Church.

E. E. S.

DAVIS.—Phoebe Ann Davis, daughter of Joshua C. and Mary Taylor Davis, was born near Bridgeton, N. J., December 13, 1841, and died at the home of her daughter, Mrs. Mattie Moore, February 23, 1917, in the seventy-sixth year of her age.

She was united in marriage to Albino W. Davis, March 10, 1865. To this union were born six children: S. V. Davis, of Shiloh, N. J.; Mrs. Lydia B. Holmes, of Bridgeton, N. J.; Mrs. Mattie Moore, of Shiloh, N. J.; Walter G. Davis, of Ridgefield Park, N. J.; Mrs. Frances Fralenger, of Bridgeton, N. J.; and a daughter who died

in infancy. Mr. and Mrs. Davis celebrated their fiftieth wedding anniversary nearly two years ago. She was a good wife and a loving mother and will be greatly missed by the family. Mr. and Mrs. Davis have enjoyed their home together for more than a generation.

For many years she has been a faithful member of the Shiloh Seventh Day Baptist Church. She was a regular attendant at the services until hindered by failing health, and was ready to do what she could to serve her Master.

Funeral services were held in the Shiloh church, Sunday afternoon, February 25, 1917, conducted by Pastor Erlo E. Sutton, who used as a text 2 Timothy 4: 7-8.

E. E. S.

ROGERS.—In Alfred, N. Y., February 5, 1917, Orville M. Rogers, aged 73 years, 3 months and 15 days.

Mr. Rogers was the son of Clark and Lydia Stillman Rogers and was born in the town of Wirt, Allegany Co., N. Y. With the exception of the first decade of his life, the most of which was spent in Wisconsin, his home has been in Alfred. He completed a college course in Alfred University, but did not take a degree. After completing his college course, he taught school in Jackson Center, Ohio, for a time, and returning to Alfred, enlisted in the United States Navy, September 3, 1864. The war being over, he was honorably discharged, September 6, 1865, and returned to his home in Alfred. For five or six years following the war, he was engaged in mining and teaching in California. After this experience he taught in the public schools of Alfred for many years. This he finally gave up and sought work that would give him more exercise and the open air.

June 25, 1892, he and Miss Ida Lewis were united in holy wedlock. Besides his wife he is survived by one brother, Mr. Alburtus C. Rogers, of Alfred, and one half-brother, Mr. Frank L. Rogers, of Providence, R. I.

In his natural endowments he was markedly literary, and these tastes he had cultivated. Not only did he read extensively from the writing of the wise, gifted, good and great authors of all ages, but he himself possessed skill as a writer and brought forth worthy productions, many of which may be found in the *Alfred Student* and the village paper of a generation past. He wrote many poems whose thought was noble and whose language was chaste and elegant.

For about twenty years he was trustee of the university, being first elected to fill the vacancy caused by his father's death in 1889. He was a member of the B. Frank Maxson Post and had been its commander, and filled various offices therein.

A farewell service, conducted by Pastor William L. Burdick, was held at the house on February 8, and burial took place in Alfred Rural Cemetery.

WM. L. B.

DAVIS.—Harrison E. Davis, son of George W. and Zilpha N. Williams Davis, was born in Lewis Co., N. Y., May 15, 1855, and died at his home in North Loup, Neb., February 27, 1917, in the sixty-second year of his age. When he was eleven years old the family moved to Minnesota. Here, on December 31, 1874,

he was married to Eliza J. Boyd. Four years later they moved to Nebraska, settling in "Maiden Valley," some ten miles from North Loup. In 1904, they moved into the village where Mr. Davis was engaged in the furniture and undertaking business which he successfully conducted until about two years ago.

In 1876, while living in Minnesota, he was baptized by Elder Backus and united with the Carlson (Minn.) Seventh Day Baptist Church. Soon after removal to Nebraska he united with the North Loup Seventh Day Baptist Church, of which he remained an honored and faithful member till death. Mr. Davis was a good man, earnest, conscientious and faithful in his service, and will be greatly missed by the church and community.

He was the father of eight children, seven sons and one daughter. The oldest of the family, Mrs. Fannie Lawton, died in Utah, December, 1911. A son, Orville, died March 10, 1888, being two and one-half years old. He is survived by his wife and six sons: Eugene, of Shanghai, China; George, of Jersey City, N. J.; Orson, of San Antonio, Tex.; David, John and Ross, of North Loup; and eighteen grandchildren.

Funeral services were held from the church, Thursday morning, March 1, conducted by his pastor, Rev. A. L. Davis, and the body was laid to rest in the cemetery west of the village.

A. L. D.

TITSWORTH.—Arthur Bentley Titworth was the son of Lewis T. and Emily F. Bentley Titworth, born at Dunellen, N. J., August 29, 1889.

When about twelve years of age he was baptized and became a member of the Piscataway Seventh Day Baptist Church. In 1907, when he moved with his parents to Plainfield, he transferred his membership to the Plainfield church where it remained till the time of his death, March 1, 1917.

He was a graduate of the Plainfield High School in the class of 1908, and of Rutgers College, New Brunswick, N. J., in the class of 1912, in the mechanical engineer course. He entered into the work of his profession with enthusiasm, first at Plainfield, N. J., then at Middletown, Ohio, and for the last two years at Bethlehem, Pa. About the first of February of this year he made a change to Wilmington, Del., with the Midvale Steel Company, a subsidiary company of the Bethlehem Steel Company, where he had been employed in the "open hearth department."

A severe cold suddenly developed into pneumonia and he was seriously ill only a few days before his death, in the hospital at Wilmington, Del. His mother and sister were with him. His body was brought to the home in Plainfield where farewell services were held on Sunday afternoon, March 4, 1917. A large number of people gathered in loving honor and remembrance of the one who was gone, and in sorrowing sympathy for the bereaved family. The burial was made at Hillside Cemetery.

Besides his parents he leaves of his immediate family two brothers and a sister, Ralph B. Titworth, Ferdinand L. Titworth, and Mildred, Mrs. A. W. Vars.

Arthur was a favorite among his associates

in the home neighborhood, in school, in college, in business, and wherever he was. A sunny, glad disposition, a spirit of kind helpfulness, his own uplifting personality made for him many friendships true and lasting. It is our steadfast belief in a God of love and wisdom who doeth all things well that makes it perceive, that one with so much of worth and power before him should go away in all the strength and promise of fine young manhood.

E. S.

HARRISON.—Walter S. Harrison died in the forty-fifth year of his life on February 12, 1917, in the hospital at Plainfield, N. J.

He had no known relatives living. For a time in his childhood he lived in the family of Lewis C. Randolph. Funeral services for him were conducted by Rev. Edwin Shaw, and he was buried at Hillside Cemetery in the Randolph lot.

E. S.

MERRITT.—In Noank, Conn., March 2, 1917, Samuel T. Merritt, in the seventy-ninth year of his age.

He was the son of Samuel and Sarah Greene Thomas Merritt and is survived by two brothers, Francis E., of Noank, with whom he had made his home for many years, William H., of Providence, R. I., and one sister, Mrs. George S. Champlain, of Ashaway, R. I.

Burial at Oak Grove Cemetery, near the old home at Ashaway.

G. B. S.

DAVIS.—Reuben Maxson Davis, oldest child of Benjamin and Candace J. A. Davis, was born in the township of Verona, Oneida Co., N. Y., May 21, 1830, and died in North Loup, Neb., March 5, 1917.

When he was but a small boy, his parents moved into Lewis County, N. Y. From there they removed to Illinois, and later to Minnesota. At the outbreak of the Civil War he enlisted in Company F., 5th Regiment, Minnesota Volunteers, serving as corporal. He was in the service of his country three years and six months when he received a wound in the arm which caused his discharge.

He was married to Mary E. Keever. In 1882, they came to Nebraska, settling in the Loup Valley, where he has since lived. He was baptized by Rev. D. P. Curtis and united with the Carlson (Minn.) Seventh Day Baptist Church. Late in life he transferred his membership to the North Loup Seventh Day Baptist Church, of which he has ever been a faithful and consistent member.

He is survived by two brothers and one sister: F. M., of Ord, Neb.; O. E., of Wisconsin; and Mrs. Floretta Davis, of North Loup. He is also survived by three daughters: Mrs. Lura Shirley, of Sargent, Neb.; Mrs. Carrie Brewster, of Gering, Neb.; Mrs. Cora Van Horn; and by fifteen grandchildren and one great-granddaughter. For several years he has made his home with his sister, Mrs. Davis, and her son Edmund and family, where he received loving and tender care.

Funeral services were held from his late home, March 6, 1917, conducted by his pastor, Rev. Alva L. Davis, and the body was laid to rest in the village cemetery.

A. L. D.

Fogg.—Charles Dare Fogg, son of Joseph H. and Rebecca Davis Fogg, was born near Shiloh, N. J., May 10, 1857, and died at his home in Shiloh, March 5, 1917, in the sixtieth year of his age.

Mr. Fogg spent the most of his life near the place of his birth. His education was obtained in the public schools of his native State. He was one of the successful farmers of South Jersey and was greatly interested in the problems of the farmer, and was a member of the local Grange.

On March 16, 1881, he was united in marriage to Miss Anna M. Lang. To the union thus formed there were born six children, two of whom died in childhood. The children still living are Miss Emily M., Clarence, Percy, and Edward.

Brother Fogg united with the Shiloh Seventh Day Baptist Church in early manhood and was interested in its work until called to the church above. He was a man of sterling character, with excellent judgment, and was always interested in the things pertaining to the welfare of his fellow-men. As a citizen he was interested in the affairs of his township and county and had served on several important committees. In the death of Mr. Fogg, the community has lost one of its best citizens.

Funeral services were conducted at the home Thursday afternoon, March 8, 1917, conducted by his pastor, Erlo E. Sutton, who used as a text Revelation 21: 4 and 22: 5.

E. E. S.

JENNINGS.—Virginia F. Randolph Jennings was born June 1, 1840, at West Union, W. Va., and died at the old homestead, March 2, 1917, aged 77 years and 9 months.

She was the daughter and only child of Samuel Preston F. and Hannah Davis Randolph, pioneers of the West Union country. She was married on June 5, 1861, to Alfred N. Jennings. They had two children, Cora Randolph, who died at eleven years of age, and Charles Preston, who is still living, and who cared for his mother in her declining years. Mr. Jennings, the husband, died in 1884.

Funeral services were held Sunday, March 4, conducted by Rev. A. J. C. Bond, of Salem, at the old home where the deceased had spent a long life. Burial was made in the beautiful family burying ground on the old farm.

A. J. C. B.

### HOME NEWS

(Continued from page 380)

hope his work may prove helpful wherever he goes and the world be made brighter, men's cares made lighter for his having passed this way.

We hope, trust, and pray that this may be said of all of us, for here at Welton we feel the need of a deeper consecration to our Master's work. SUBSCRIBER.

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### AND WHOM SHALL WE FELLOWSHIP?

(Continued from page 373)

the Sabbath, can not be acceptable to God, no matter how many millions of money he may give for the spread of the gospel, no matter how many thousands of sinners he may turn to righteousness. We have Jesus' own word for it, and that is entirely ample.

Let no Seventh Day Baptist imagine that it is a small matter that we are "unequally yoked with unbelievers" and openly rebellious sinners in this Federal Council after all God has said about it; for rebellion in one thing is just as bad as rebellion in another, and puts us out with God just as surely as if we were deliberate Sabbath-breakers. We read, "Come out from among them, and be ye separate, saith the Lord" (2 Cor. 6: 17). God help us to come out.

Albion, Wis.,  
March 6, 1917.

It is far easier to preach from the pulpit to a crowd, or to speak to a class in the Bible school, than it is to speak a loving word to brother or sister, father or mother, son or daughter in the home. Yet it is in the home that Christ would have us begin work for him. That is what Andrew did when he brought Peter to the Lord.—J. D. Jones.

Contentment travels rarely with fortune, but follows virtue even in misfortune.—Anon.

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(Seventh Day Baptist)

Plainfield

New Jersey

# The Sabbath Recorder

## EASTER MORNING

M. E. H. Everett

Hold my hand close, we two must go,  
While those around us slumber yet,  
Where shadows crowd the pathway low  
And soft winds sigh their vain regret.

I am afraid to go alone  
There, where our murdered King was laid  
In the new chamber hewn in stone  
The rich man for himself had made.

But, listen! Runners passing by,  
And shouting gladly, to and fro,  
"Twas Mary saw Him first," they cry,  
"Risen from death an hour ago!

"She said that angels filled the place  
With glory from the heavens above,  
She heard His voice, she saw His face,  
And her heart knew Him by its love."

We leave His empty tomb behind  
To seek Him in the realms above,  
And when His tender face we find  
We, too, shall know Him by our love.

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