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

American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder

GIVE US MEN

Give us men!
Men from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
The nation's welfare speeding;
Men of faith and not of faction,
Men of lofty aim in action.
Give us men—I say again,
Give us men!

Give us men!
Men whom highest hope inspires,
Men whom purest honor fires,

Men who trample self beneath them,
Men who make their country wreath them
As her noble sons
Worthy of their sires!
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others,
Give us men, I say again—
Give us men!

Men who tread where saints have trod,
Men for country, home and God!
Give us men! I say again, again—
Give us men!

—Bishop of Exeter.

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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. 15

PLAINFIELD, N. J., APRIL 9, 1917

WHOLE NO. 3,762

*"God give us men! A time like this demands
Strong minds, great hearts, true faith
and ready hands."*

Last Year's Gratifying Results The Committee on Denominational Activities at the last Conference, held at Salem, W. Va., heartily commended the Forward Movement, with its gratifying results for the year then closing. The net gain of 114 members to the churches, 300 new pupils in fifty Sabbath schools, and 145 new Christian Endeavorers in thirty-four societies reporting, made an excellent showing. There were 593 Comrades reported for the Quiet Hour, 312 members of the Tenth Legion, and 127 Christian Endeavor Experts. During the year the Endeavor societies raised \$1,649.75, of which \$1,200 was paid for missionary extension work.

We were cheered by the interest taken by the young people in their Quiet Hour, Tenth Legion, and Christian Endeavor Expert movements. The results were just what were to be expected after such a rally among them as we had seen in the previous Conference, at Milton, Wis. The influence of such rallies at our annual gatherings should last all the year; they, and every rally, should start from higher ground than the one preceding.

When the young people are zealous for the faith of their fathers and active in forward movements, we may always hope for better things. Indifference to church and denominational work on the part of the young men and women among us would be most disheartening and would bespeak ill for our future.

Are We Making Good This Year? After the Conference Committee had recognized the good results mentioned above, it proceeded to indorse most heartily the program set forth for the year to come. Seven months of this year are now gone, and we wonder how the churches and the young people are

holding up in their proposed work. It was resolved at Conference that the churches should strive for 500 conversions this year, and 500 new pupils in the Sabbath schools.

The young people's societies were to work for a gain of 125 converts, 250 new members, 10 new societies, 1,000 Comrades of the Quiet Hour, 500 Tenth Legioners, 25 new Christian Endeavor Experts, 60 Life Work Recruits, and at least \$1,200 for denominational activities.

Let us hear from the churches and societies upon these matters. How are we holding out in the fulfilment of our good resolutions made at Conference?

Our Rally Days Rally days are helpful. They have always served well in arousing interest in good causes and inciting to enthusiasm for excellent work. Fourth of July as a national rally day has done much to keep alive the spirit of the Revolution and to unite the hearts of the American people in bonds of patriotism. The true American spirit that has enthroned the institutions of freedom in this country owes much to the national rally day called Independence Day. Memorial Day, too, is molding the sentiment of a great nation, making permanent the principles for which the "boys of sixty-one" fought and died.

In home, church, and denominational matters Mothers' Day, Children's Day, Sabbath school and denominational rally days are all serving a good purpose. We make no mistake in observing an annual Sabbath Rally Day. As a people we need the help and strength a day of such services is designed to give. Let us make much of this day in our churches.

Conference Commended The Personal Canvass The General Conference at Salem not only commended the movements for Sabbath Rally Day and for helping our colleges, but urged the churches to make an every-member canvass for the raising of funds needed by our boards. In some churches such a canvass has been made with promising re-

sults. How is it, my friend,—has this canvass been made in your church? If it has not, do you feel any responsibility in the matter? Can you help the good cause any by stirring up the friends to take hold of this work? Has your pastor presented the case of our debts and the distress of our boards to his people, urging them to do their part? If he has not, will you show him this item and let him know that a personal canvass would meet your hearty approval? We can but believe that the efforts of pastors and people, united in a genuine, enthusiastic movement to pay the boards' debts, would result in clearing them all up in one week.

Special Effort Needed Now Special efforts are needed at times in every good work if it is to succeed. There are occasions when just the ordinary work is insufficient to carry our enterprises to a successful ending. Revivals are needed now and then to tide the church over hard places and save it from spiritual death. Without special efforts, in days gone by, to win men to Christ, many now in our churches would be without hope, out in the world, and the churches would be the sufferers. Special efforts have resulted in many a reform that never would have come by the ordinary and commonplace services of those engaged in the work. Much of the success in building up our schools, of which we today are so proud, came to them through special efforts in which personal canvasses were made. So of every debt we have paid in years gone by. We have never paid any one of them by ordinary, habitual giving; but, to our usual systematic efforts for the support of the work, we have had to add the extra services of special contributions. Had we not done this, the debts of 1903 and 1907 could not have been paid. They would be still weighting us down with their killing burdens. A little special effort now—an effort over and above our regular giving—is the only thing that can bring relief. Knowing this, who can refuse?

Sabbath Institute in Plainfield The Plainfield Church enjoyed special services on the last Sabbath in

March. Secretary Edwin Shaw, of the Missionary and Tract boards, and Rev. Willard D. Burdick, field Sabbath evangelist for the Tract Society, who had been together two weeks, working with churches of the

Western Association, were with us and held a Sabbath institute. At the prayer meeting Brother Burdick gave an interesting account of his work, last year, in Florida and several other Southern States. His story of the welcome given him by many lone Sabbath-keeping families of whom some had not seen one of our ministers in years, and some had never met any Seventh Day Baptist before, was exceedingly interesting.

Every church among us ought to hear the plea for loyalty to the Sabbath and consistent Sabbath-keeping made by Brother Burdick on Sabbath morning. The Sabbath school hour was given up to addresses and papers by our own young people on some phases of Sabbath-keeping. It did us good to see the true and loyal stand these young friends took.

"Some Hearts Make Other Hearts Sing" When Lincoln's mother lay dying, it is said that she called her boy to the bedside and in a weak and faltering voice spoke of her pain at the thought of leaving him, and besought him to revere the God she had long before learned to love. Among the things she urged upon him were, "Love everybody, hinder nobody, never lie, never drink, and the world will some day be glad you were born." In the course of the conversation the dying woman was reminded by some one present that her boy could not sing as she could, thus implying that he would lack one of the excellent qualifications she had possessed for making people happy. Her reply was: "The heart sings in many ways; some hearts make other hearts sing."

Songs have much to do with keeping Christ in the heart. The old adage, "Where singing is not, the Devil enters," contains much truth. We are glad that even where the gift of vocal singing has not been given, there may still be songs in the heart that make other hearts sing. The one who can keep his heart singing all the while, will be likely to love everybody, to hinder nobody, and to make other hearts happy. Lincoln did set many hearts to singing the songs of freedom, and all the world joined in the chorus.

They Needed Their Boys In one of the States that recently voted for prohibition, a prominent business man explained that the people

were thoroughly tired of losing their boys and their money. The State has wonderful resources still undeveloped, and every one of its sons is needed if it is to prosper. Furthermore the State must husband its resources and save its money to build up its industries. The liquor business at every turn thwarts the best efforts to save the boys and to increase the bank accounts of the people at large.

We do not wonder that a State rises up in its might when it sees its young men ruined by thousands and the money of its people, that should build up legitimate industries, diverted to the wasteful and devastating business of the liquor interests.

A State can not compel outside capital to enter its borders and develop its resources, but it can insure the accumulation of money in the hands of its own people for home development. The States where prohibition has been thoroughly tried have proved this beyond a doubt. They have seen revivals of industry and widespread prosperity dating from the banishment of the saloon. For this reason State after State is voting for prohibition. And only by so doing are the people likely to conserve the young manhood of their country.

Preparing the Way For a Brighter Future In a certain packing house in one of the South

American republics, over two thousand employees have formed a club for a night school in which a young woman gives them lessons in English once a week. The same teacher has also a class of sixty women and children once a week for sewing; and now some two hundred women and girls from the factories are clamoring for help in securing instruction. Morning and evening classes are being formed, and the teacher is obliged to enlarge her plans and seek other teachers to help.

Every such movement is filled with promise for the future of any country where it is undertaken, and every such worker is laying foundations for better things. No one can estimate the good sure to come to our own nation through the faithful labors of teachers who are willing to spend their evenings teaching the foreign-born the language and principles of their adopted country. And if those who have grown to manhood in foreign lands and have sought homes in America could

realize how much brighter their future here might be made by faithful work in evening schools, they would eagerly seek and improve such opportunities.

Mothering the Babies Many devices for mothering the little French and Belgian babies have been suggested. The latest proposition that has come to our notice is that the 90,000 Camp Fire Girls of America become "vicarious mothers," taking upon themselves the labors necessary to support the motherless and fatherless war babies. Any number of girls may unite to be "god-mother" for their little "godchild," and furnish whatever is necessary for its support. It requires \$6 a month to care for one of these charges. A group of Camp Fire Girls can decide upon a certain one designated and become responsible for it, or, if we understand the matter, any one girl can choose a godchild for which to furnish support. Any information desired upon this matter can be obtained by addressing the American Girls' Aid, 293 Fifth Avenue, New York City.

Other ways of helping are to add \$72 a year to the amount the French Government allows for each fatherless or motherless war baby; to furnish what are called "baby kits," second-hand clothing and such things. These are sent through the British War Relief, 542 Fifth Avenue, New York City.

There are also many opportunities for Camp Fire Girls to help mothers in America to support their own children which must otherwise be placed in some children's home. Such ministries will appeal to the hearts of America's Camp Fire Girls, and great good must come from this movement.

What About The Associations The usual questions as to the time of holding the associations have begun to come to the RECORDER. We can not answer them because we have no data. Only three of the associations have furnished us with their minutes, and in each of these records it appears that the time for the next session was left with the Executive Committee, or made subject to the action of the other associations.

As soon as the committees settle the time

for this year, the RECORDER will be glad to make the proper announcement.

A Great Message President Wilson's war message to Congress is one of the greatest state papers that ever came from any president's pen. It was only after every possible effort to keep out of the war had failed, and after the most persistent and aggravating acts of hostility had been perpetrated by the German Government, that the President of the United States asked Congress to declare that a state of war already existed, and urged appropriate legislation to meet such an emergency.

As much as we had hoped that America might be saved from taking such a step, we can now see no other honorable course for the President, and we believe the whole civilized world will admire the spirit of his message. It pleads for a prosecution of the war in the interests of humanity, without rancor, with no selfish motives, no enmity toward the German people, and expresses confidence in the millions of German-Americans who have sought a home on our shores. In view of the fact that the war has been forced upon us against our will, and that we have no other way of protecting our citizens from most inhuman and relentless massacres by the Imperial German Government, every loyal citizen should now stand by the President. All mere partisan politics should be laid aside, and a united people should be true to their traditions and their history in defending humanity and civilization against the force and terror of a brutal autocracy.

The stern fact of war can not be ignored. Even while the President's message was being given, the news of the murder of Americans and the sinking of one more American ship unwarned was spreading over the land. To resist the call, to refuse to follow our commander-in-chief now, would be treason.

Deacon Levi Bond's One Hundred Years All over this land, wherever the SABBATH RECORDER goes, people will be found who have known Deacon Levi Bond, of Lost Creek, W. Va., who celebrated his one hundredth birthday on April 3, 1917. Many times after he had passed his ninetieth milestone have we seen this good brother walking to and from church, as straight as an arrow and stepping as sprightly as a boy.

In memory we can see him Sabbath after Sabbath sitting in his accustomed place and listening attentively to the preaching; and in the Sabbath school that followed, the memory-picture would be incomplete without "Uncle Levi" standing before his class, an old white-haired man, but bright and clear in mind, teaching the way of life.

Everybody around Lost Creek loves "Uncle Levi." Old and young speak reverently and lovingly of him. He has lived near enough to his Master to impress men of the world—irreligious men—with the beauty and desirability of a genuine Christian life.

What a vivid realization Brother Bond must have of the wonderful changes that have come since he was a boy! 1817-1917! He lives in a very different world from the one he knew in childhood. It is almost bewildering to try to think of the rapid march of civilization in his day. Through it all, Uncle Levi has lived the true life, and now as he looks backward over the past, and forward toward a "better country, that is, an heavenly," he can say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

On another page we give Brother Bond's picture and a description of the centennial gathering at his home:

Watching the Debt Statements We are glad to note that some RECORDER readers are anxiously watching the debt statements as they appear from week to week, and we hope all are doing so. It is also encouraging to find many who approve this plan of keeping the figures before the people so that everybody can see how the matter stands. We do not believe any one can keep watch of the efforts being made to relieve the boards without becoming interested and moved to do something to help. One lift all together would quickly do the work. In my boyhood days the neighbors would all turn out when a building frame was to be raised, and when every one had taken his place around the "bent," with his hands upon the timbers, some one would cry, "Now, men! all together! he, ho—heave! up she goes!" And sure enough, the work was

done. We have been listening for the all-together cry and the united lift upon this load of debt. Are we not ready now to lift together?

DEBT STATEMENT

Missionary Board's debt, balance due	
March 28	\$2,095.50
Received since last report	36.00
Still due April 4,	\$2,059.50
Tract Board's debt, balance due March	
28	\$2,724.25
Received since last report	54.00
Still due, April 5,	\$2,670.25

MILL YARD CHURCH: JOHN TRASK

CORLISS F. RANDOLPH, LL. D.

(Introductory note: The following are the editorial comments accompanying the Star Chamber proceedings in the case of John Trask, quoted last week from the *Transactions of the Baptist Historical Society*, vol. i, pp. 8-11. In view of their importance, it has been deemed wise to quote them *verbatim in toto*, rather than to attempt to make a summary of them. I greatly regret that I do not have at hand at this writing, the various authorities bearing upon this topic from which I might make other quotations; since at this very beginning of Mill Yard and of modern Seventh Day Baptist organization among English-speaking peoples, it is highly important that our information be as full and complete as possible. C. F. R.)

"Mr. Greene's discovery is valuable in putting right several details of Trask's early career, which had hitherto been inferred incorrectly, from later episodes in his life. His story may now be summarized from good early sources:

"He was a schoolmaster from Somerset, ordained by the bishop of Salisbury, who appeared in London during 1617, aged 34,¹ a strenuous upholder of observing the Lord's Day in the Jewish sabbatical style. He ordained evangelists, in Wyckliffe's style, and sent them out to preach. One of these, Hamlet Jackson, seems to have been the first to say that the fourth commandment was to be taken complete, and that not Sunday, but Saturday, was to be observed. After some hesitation, Trask followed. Before long, not only was Returne Hebden put in the New Prison and Israel Holly in Newgate, for this practice, but Trask was brought before the High Commission for the province of Canter-

¹ "Other accounts say twenty-four." Thistle, in *Transactions of the Baptist Historical Society*, vol. iii, p. 183.

bury, and imprisoned. Two tracts were written against him in 1618, both to be seen in Dublin; one at Trinity College in manuscript, *The Sabbath not to be kept on Saturday*, one in Marsh's Library, by a Catholic Divine, *A briefe Refutation of John Trask's Judaical and novel Fancies*. Trask appealed direct to the king against the authority of the High Commission, and was therefore heard before the Council in Star Chamber. Lancelot Andrews was president, and spoke twice on the matter; the editor found the manuscript of his speeches at Cambridge in the University Library, Ff. v. 25 (3) and Gg. i. 29 (45). They show more objurgation and knowledge of ancient heresies than acquaintance with the tenets of Trask. The first act of the drama ended with the sentence as recorded above, setting forth his views.

"It is often forgotten that while both the High Commission and the Star Chamber passed very severe sentences, these were in practice mitigated. There is no reason to think Trask ever paid £1,000, and it is certain he was not imprisoned for life. He recanted next year, and in 1620 published a *Treatise of Liberty from Judaism*, to be seen at the Bodleian. Pagett in 1645 said incorrectly that he was sentenced to remain in the Fleet Prison for three years; this may perhaps suggest that he was in fact released after three years.

"The State Papers show that he was free on 30 July, 1627, when he got into trouble again, as he had desired to attend to the place of execution, a Puritan sentenced to death. Next day the bishop of London reported that he was 'an unworthy person and a Jew.' The original charge was lost sight of, and attention was paid to this feature. He was examined on 9 August, when it was charged that he and his wife observed the Sabbath. The result appears from his petition on 13 June, 1629, pleading that he had been suspended from his living, had confessed his fault as ordered, both in the pulpit and in print, and begging that he might be allowed again to exercise his functions. The issue of this petition is not known. It must be noted that this second trial was after the death of Andrews in 1626; even the editor of the Calendar of State Papers for 1647 blundered here, and confounded the two trials. But when in 1629, the works of Andrews were published, they contained one of the speeches of 1618 in Star Chamber, which

had received new interest. Perhaps it was at this period that the copy of the 1619 trial was made, which is printed above [last week].

"A third act opens with the trial of John Etsall in the High Commission, on 21 June, 1632; in his defence it was said that he justified Trask. One of the few original books of the High Commission which escaped destruction, has been published by the Camden Society, and there may be seen at length the defence of Etsall. Not a syllable in it bears on any Sabbatarian doctrine, whether relating to Saturday or to Sunday; Trask had apparently dropped the subject and had turned to other topics. And although other disputants were busy on this question from 1632 to 1636, he was wise enough to keep quiet, and was not referred to in the debate. It is said that in 1636 he published *The True Gospel*.

"But on 20 February, 1635-6, the High Commission gave a commission to John Wragg to search out conventicles. As a result we read in the records of the Jacob church, published in our first volume at page 222, that John Trask was taken by Wragg at Mr. Digby's; and not yielding to Wragg's general warrant¹, was had to the Lord Mayor, and was committed to the Poultry Counter [Compter]² for ten days and then was released on bail; wanted his health, and was shortly after translated.

"Edward Norice that same year published a Discovery of his late dangerous errors, and in 1638 issued *The New Gospel not the True Gospel*. From these sources may easily be learned his latest opinions, which were exceptional, although he apparently belonged to the Jacob-Lathrop church at the last.³ It should be borne in mind that there is no syllable to suggest he ever abandoned paedobaptism."

1. The point raised by Trask was that "a general warrant, specifying no names, was invalid; John Wilkes long afterwards established the point." *Transactions of the Baptist Historical Society*, vol. 1, p. 223, note.

2. The following is a list of London prisons to which prisoners were sentenced by the Star Chamber and the High Commission: "London proper contained the Tower, where prisoners of the High Commission were tortured occasionally; the Fleet [where Trask was imprisoned], used often by the Star Chamber; Newgate, the Compter in the Poultry, and the Compter in Wood Street, all three under the Lord Mayor and Sheriffs; Bridewell close to Blackfriars, for disobedient apprentices, pickpockets, inmates of disorderly houses, etc.; the bishop, also, had, in his palace adjoining St. Paul's, a Coal Hole, which he used for his own prisoners. Across the river were five more: the Southward Compter, the Marshalsea, the White Lion (an old inn), and the Queen's Bench, all on the east of the main street; the Clink, an

old prison for keepers of disorderly houses who exceeded the license given them by the bishops of Winchester, on the street from Deadman Place to St. Mary Overies. At Westminster, over two gateways into the abbey precincts, was the Gate-house [also known as the New Prison, where Mrs. Trask was long confined], very convenient for both Star Chamber and High Commission." *Ibid.* p. 214, note.
3. *Ibid.* p. 255.

QUARTERLY MEETING PROGRAM

The Quarterly meeting of the Seventh Day Baptist churches of southern Wisconsin and Chicago will convene with the Milton Junction Church, April 27-29. In song and prayer, in sermons and addresses and in conferences centering about denominational problems the aim will be to exalt God and his work as committed to our hands. The committee hopes that the individual and organized interests of the church will be deepened and the spiritual life enriched by a strong evangelistic spirit.

PROGRAM

- Sabbath Eve
- 7.30 Praise Service, conducted by E. M. Holston
- 7.50 Sermon, Rev. George W. Burdick
Conference Meeting, Rev. S. H. Burdick
Sabbath Morning
- 10.00 Sabbath School, Supt. E. M. Holston
- 11.00 Sermon, Rev. Jay W. Crofoot, missionary from Shanghai, China
Sabbath Afternoon
- 2.30 Program arranged by representative of Young People's Board
- 3.30 Sermon, Rev. C. B. Loofbourrow
Sabbath Night
- 7.30 Praise Service, led by Prof. A. E. Whitford
- Sermon, Rev. C. S. Sayre
Sunday Morning
- 10.30 Business Session
- 11.00 Sermon, Rev. G. E. Fifield, of Chicago
Sunday Afternoon
- 2.30 Conference in charge of Rev. W. D. Burdick and Rev. J. W. Crofoot
Sunday Night
- 7.30 Praise Service, led by Rev. C. S. Sayre
- 7.50 Sermon, Rev. W. D. Burdick

O. S. MILLS,
Secretary.

BOOKS OFFERED

I have copies of General Conference Minutes for year 1882, 1884, 1885-6-7-8-9, 1890-1-2-3, 1895-6-7-8-9. Also Sabbath Memorial (London), October, 1882, and July, 1880.

If any one needs any of these to complete files, I can spare them.

G. M. COTTRELL.

Topeka, Kan.,
March 28, 1917.

SABBATH REFORM

I AM A SEVENTH DAY BAPTIST. WHY?

Because God blessed and made holy the seventh day of the week, making it sacred time, and commanded that it be observed as a memorial of him forever.

Because Christ kept it all his life, gave no hint of any change, and the apostles wrote of it years after Christ as the day before "the first day of the week."

The Bible is the Christian's rule of life, and it nowhere teaches that the Sabbath of Christ and his Father was ever to be changed.

SABBATH INSTITUTE AT ALFRED

DEAN ARTHUR E. MAIN

Under the joint auspices of the church and seminary, Rev. Willard D. Burdick, Sabbath evangelist of the Tract Society, recently conducted a Sabbath institute at Alfred, the meetings continuing from Sabbath eve to the following Tuesday afternoon.

Including a stirring sermon by Mr. Burdick, Sabbath morning, the following subjects were discussed: Reasons for giving the Sabbath question a new hearing; The Sabbath and righteousness; The Sabbath and foreign missions; The work of the Missionary and Tract Societies; The teaching profession and the Sabbath; Ways and means of spreading Sabbath truth; Paul and the Sabbath; Common arguments for keeping Sunday; Sabbath-keeping in the home; The importance of worship; Our young people and the Sabbath; and The mission of Seventh Day Baptists.

The speakers were Rev. Willard D. Burdick, Secretary Edwin Shaw, Professor J. Nelson Norwood, Rev. Jay W. Crofoot, Professor Ford S. Clarke, Pastor Ira S. Goff, Pastor William L. Burdick, Professor William C. Whitford, Mr. John F. Randolph, President Boothe C. Davis, Miss Ruth Phillips, and Dean Arthur E. Main.

The program was strong and comprehensive; but the attendance on the afternoons of Sunday, Monday, and Tuesday, was somewhat disappointing. College students were very busy, just before Easter

vacation; and it may be that we did not select the best hour, although we tried hard to do so. At any rate we shall be glad to see Secretary Shaw and Evangelist Burdick in Alfred again.

Alfred Theological Seminary,
Alfred, N. Y.

TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Sabbath Evangelist Willard D. Burdick conducted an institute at Alfred, N. Y., the week of Sabbath Day, March 24. It was my pleasure and a help to me to be able to attend most all of these meetings. I am firmly convinced that this is a line of work that is of great value to the Sabbath truth, and to us as a denomination of Christian churches.

The evening of the Sabbath there were in connection with the usual prayer meeting of the Alfred Church two papers, or addresses. Professor J. Nelson Norwood spoke of "the righteous life as a testimony for Sabbath truth," and Rev. Jay W. Crofoot told of Sabbath observance and the Shanghai mission in China. In the afternoon I discussed the "relation of the Missionary and Tract societies to our mission as a people." These meetings were held in the church.

On Sunday, Monday, and Tuesday afternoons, at four o'clock, meetings were held in the chapel of the Seminary, the building called the "Gothic." A larger attendance would have been desirable, as looking towards an increasing interest in the value and the importance of our work as a people. A part of the discussions of these three days were prepared in manuscript form and will appear in due time in the SABBATH RECORDER.

Among the topics and speakers were the following: "The Teaching Profession and Sabbath Observance," by Professor Ford Clarke; "Some of the Arguments for Sunday-keeping," by Professor William C. Whitford; "Methods of Spreading Sabbath Truth," by Rev. Ira S. Goff; "The Apostle Paul and the Sabbath," by Rev. William L. Burdick; "Our Young People and the Sabbath," by Miss Ruth Phillips; "The Sabbath in the Home," by Mr. John F. Randolph; "The Meaning and Power of Wor-

ship," by President Boothe C. Davis; and "The Mission of Seventh Day Baptists," by Dean Arthur E. Main.

Besides conducting these Sabbath institutes at Little Genesee and Alfred the last half of the month of March, the Sabbath Evangelist and the secretary, either in company or each by himself, visited the following localities: Main Settlement, Shingle House, First Hebron, Hebron Center, Coudersport, Richburg, Nile, Friendship, Wellsville, Scio, Hartsville, and Alfred Station.

From the Western Association we went to Plainfield, N. J., where an institute was held March 30-31. The superintendent of the Sabbath school arranged a program to take the place of the usual study period, and the Young People's Society of Christian Endeavor in the afternoon likewise had a special program. The topics discussed were in the main about the same as those used in the institute at Alfred. Sunday evening, April 1, Brother Burdick spoke to the people at New Market, N. J. April 7, he is to be with the church in New York City, and the next week conducts an institute at Salem, W. Va.

Thus the Tract Society is endeavoring through the spoken message to bring the truth of the Bible Sabbath into the lives of people. This effort for these past few months of institute work has been among our own churches. There is an evident need of better information, of larger consecration, of higher courage, of firmer devotion in reference to the Sabbath among us right at home in our own midst. For the hastening of these things let us seek divine help and guidance, and let us put forth earnest, Christlike effort.

I made the trip alone to the Hebron fields while Brother Burdick was holding midweek evening meetings at Main Settlement. I stopped Friday evening and Sabbath morning with the church at Alfred Station, while he went on to Alfred to begin the institute. While at Alfred on Tuesday night Evangelist D. Burdett Coon stopped on his way from work at Leonardsville, N. Y., to Main Settlement, N. Y., to consult with us in regarding the field work of the denomination, in particular the campaign for tent work in the spring and summer.

As we three men sat together and talked over the work before us, the largeness of the responsibilities and the greatness of the tasks, together with a sense of our own weakness, and utter dependence upon the Lord for wisdom and guidance, came very forcibly to us. Our work needs and seeks the loyal and united support of every man and woman, every boy and girl, in every church and community, and wherever Sabbath-keepers are scattered the length and breadth of our land. Shall not the prayers and efforts and offerings of our people rise up together to carry on our work? God grant it may be so.

THE PRESIDENT'S WAR MESSAGE

SABBATH RECORDER people will have read the war message of President Wilson to the Sixty-fifth Congress several days before this paper reaches them; but the issues are so vital, and the document so important, we give portions of it here for a more careful perusal.

THE new (German) policy has swept every restriction aside. Vessels of every kind, whatever their flag, their character, their cargo, their destination, their errand, have been ruthlessly sent to the bottom without warning and without thought of help or mercy for those on board, the vessels of friendly neutrals along with those of belligerents. Even hospital ships and ships carrying relief to the sorely bereaved and stricken people of Belgium, though the latter were provided with safe conduct through the prescribed areas by the German government itself, and were distinguished by unmistakable marks of identity, have been sunk with the same reckless lack of compassion or of principle.

I am not now thinking of the loss of property involved, immense and serious as that is, but only of the wanton and wholesale destruction of the lives of non-combatants, men, women and children, engaged in pursuits which have always, even in the darkest periods of modern history, been deemed innocent and legitimate. Property can be paid for; the lives of peaceful and innocent people can not be.

THE present German warfare against commerce is a warfare against mankind. It is a war against all nations. American ships have been sunk, Ameri-

can lives taken, in ways which it has stirred us very deeply to learn of, but the ships and people of other neutral and friendly nations have been sunk and overwhelmed in the waters in the same way. There has been no discrimination. The challenge is to all mankind. Each nation must decide for itself how it will meet it. The choice we make for ourselves must be made with a moderation of counsel and a temperateness of judgment befitting our character and our motives as a nation. We must put excited feeling away. Our motive will not be revenge or the victorious assertion of the physical might of the nation, but only the vindication of right, of human right, of which we are only a single champion.

The German government denies the right of neutrals to use arms at all within the areas of the sea which it has proscribed, even in the defence of rights which no modern publicist has ever before questioned their right to defend. The intimation is conveyed that the armed guards which we have placed on our merchant ships will be treated as beyond the pale of law and subject to be dealt with as pirates would be.

Armed neutrality is ineffectual enough at best; in such circumstances and in the face of such pretensions it is worse than ineffectual; it is likely to produce what it was meant to prevent; it is practically certain to draw us into the war without either the rights or the effectiveness of belligerents.

THERE is one choice we can not make, we are incapable of making: We will not choose the path of submission and suffer the most sacred rights of our nation and our people to be ignored or violated. The wrongs against which we now array ourselves are not common wrongs; they cut to the very roots of human life.

WITH a profound sense of the solemn and even tragical character of the step I am taking and of the grave responsibilities which it involves, but in unhesitating obedience to what I deem my constitutional duty, I advise that the Congress declare the recent course of the Imperial German Government to be in fact nothing less than war against the government and people of the United States; that it

formally accept the status of belligerent which has thus been thrust upon it, and that it take immediate steps not only to put the country in a more thorough state of defence, but also to exert all its power and employ all its resources to bring the government of the German Empire to terms and end the war.

NEUTRALITY is no longer feasible or desirable where the peace of the world is involved and the freedom of its peoples, and the menace to that peace and freedom lies in the existence of autocratic governments backed by organized force which is controlled wholly by their will, not by the will of their people. We have seen the last of neutrality in such circumstances.

We are at the beginning of an age in which it will be insisted that the same standards of conduct and of responsibility for wrong done shall be observed among nations and their governments that are observed among the individual citizens of civilized states.

WE have no quarrel with the German people. We have no feeling toward them but one of sympathy and friendship. It was not upon their impulse that their government acted in entering this war. It was not with their previous knowledge or approval.

It was a war determined upon as wars used to be determined upon in the old unhappy days when peoples were nowhere consulted by their rulers and wars were provoked and waged in the interest of dynasties or of little groups of ambitious men who were accustomed to use their fellow-men as pawns and tools.

Self-governed nations do not fill their neighbor states with spies or set the course of intrigue to bring about some critical posture of affairs which will give them an opportunity to strike and make conquest. Such designs can be successfully worked only under cover and where no one has the right to ask questions.

Cunningly contrived plans of deception or aggression, carried, it may be from generation to generation, can be worked out and kept from the light only within the privacy of courts or behind the carefully guarded confidences of a narrow and privileged class. They are happily impossible where public opinion commands

and insists upon full information concerning all the nation's affairs.

A STEADFAST concert for peace can never be maintained except by a partnership of democratic nations. No autocratic government could be trusted to keep faith within it or observe its covenants.

It must be a league of honor, a partnership of opinion. Intrigue would eat its vitals away; the plottings of inner circles who could plan what they would and render account to no one would be a corruption seated at its very heart.

Only free peoples can hold their purpose and their honor steady to a common end and prefer the interests of mankind to any narrow interest of their own.

ONE of the things that have served to convince us that the Prussian autocracy was not and could never be our friend is that from the very outset of the present war it has filled our unsuspecting communities and even our offices of government with spies and set criminal intrigues everywhere afoot against our national unity of council, our peace within and without, our industries and our commerce.

Indeed, it is now evident that its spies were here even before the war began; and it is unhappily not a matter of conjecture, but a fact proved in our courts of justice, that the intrigues, which have more than once come perilously near to disturbing the peace and dislocating the industries of the country, have been carried on at the instigation, with the support, and even under the personal direction, of official agents of the imperial government accredited to the government of the United States.

THE world must be made safe for democracy. Its peace must be planted upon the trusted foundations of political liberty.

We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been as secure as the faith and the freedom of the nation can make them.

Just because we fight without rancor and without selfish objects, seeking nothing for

ourselves but what we shall wish to share with all free peoples, we shall, I feel confident, conduct our operations as belligerents without passion and ourselves observe with proud punctilio the principles of right and of fair play we profess to be fighting for.

WE shall, happily, still have an opportunity to prove that friendship in our daily attitude and actions toward the millions of men and women of German birth and native sympathy who live amongst us and share our life, and we shall be proud to prove it toward all who are in fact loyal to their neighbors and to the government in the hour of test. They are, most of them, as true and loyal Americans as if they had never known any other fealty or allegiance. They will be prompt to stand with us in rebuking and restraining the few who may be of a different mind and purpose.

If there should be disloyalty it will be dealt with with a firm hand of stern repression; but if it lifts its head at all, it will lift it only here and there, and without countenance, except from a lawless and malignant few.

IT is a fearful thing to lead this great peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance.

But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free.

To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no less.

"Light is a better protection than iron bars."

MISSIONS

THE CALL OF CHRIST

In the crowded press of the city street,
From the hovel of want in grim retreat,
In the lamp's red glare of pit and place
Where vice prints the mark of the beast on the

face,
By the clanging forge of flaring mills,
From the reeling product of demon stills,
In the babel district of alien tongue,
There's a call full as strong as alarm bells rung
When the yellow legions of sinuous fire
Threaten a path of destruction dire;
For souls in the city are done to the death,
And I hark to the summons with anxious breath,
The call of the Christ to me.

From the far frontier on the border line
Where scattered hamlets are beaded on steel,
From the roistering life in the camp of the mine,
Or the lush of prairie grass follows the wheel,
By the orchard rills of mountain dyke,
Where the cattle trail o'er measureless range,
Where fitful, tropic warfares strike
And the isles are rife with the fever of change,
Where the missionary labors in parish wide,
And the chapel car rolls to ministries new,
From the lonely cabins of mountain side,
From the plantation singers of dusky hue,
Where immigrant throngs are streaming forth,
From Israel's tribes with a veil on the heart,
From Indian wigwam or frozen north,
I hear the call which wakes with a start,
The call of the Christ to me.

And what dost thou answer him, O my soul?
Is it nothing to thee as the ages roll,
That the Lord of Life should suffer in vain,
That he who was Prince in the Realm of Pain
Should seek for the sin-stricken children of men,
That by way of the cross he might bring them
again
To the fold of his care—his infinite care,
That thou shouldst turn from this, his prayer,
And deaden thine ear to his wondrous plea,
The call of the Christ to me?
—Rev. Claude Kelly, in *Missions*.

MISSION NOTES

SECRETARY EDWIN SHAW

I have made a visit to the church on Hartsville Hill, the fulfilment of a desire of many years. The visit was all too short, only one day, but I hope that in my work as secretary I may have the privilege of spending a Sabbath sometime with this church, and so make at least a second visit.

I learned first of Hartsville while I was a student at Milton College. It was the girlhood home of "Aunt Ruth," as we lov-

ingly call the wife of President William C. Whitford, just as they always call him "The Elder." She was a mother to many young people in those years of real missionary work which she and her husband did so loyally for the cause of Sabbath truth by the way of consecrated, educated, Christian character which was developed in the young people who came to Milton.

And so when I walked up the long steep hill from Alfred Station and came to the church and the homes of the people of Hartsville, the first question I had in mind was, "Where is the farm where Ruth Hemphill lived when she was a girl?" And the place was pointed out to me, and I marked it as being the early home of a truly great home missionary among Seventh Day Baptists of the last third of the nineteenth century.

Then again Hartsville has had an attraction for me because it was in this church that brother George was ordained to the gospel ministry. Hartsville has been a mission church many of the years of its existence. I would not venture to record the names of those men who have here received ordination for the special work of preaching the gospel, fearing that I might omit to mention all, and I have not the historical data at hand. But when I reached the church the other day I found it unlocked, and I entered reverently, and as I stood up in the pulpit and opened the well-worn Bible, I tried to picture to myself the occasions, many in number, when men were here consecrated to the work of gospel missions.

It was also here that brother Dighton was preaching as student pastor when his strength failed him, his health broke down, and at the end of six months we laid him away in eternal rest. He had given himself to the China mission of our people, and was preparing for that work. I have in my desk the manuscripts and notes of sermons which he preached at Hartsville that last year of his life, in 1898. I thought of him, too, and in particular, as I stood in the pulpit, before the open Bible, that day last week, all alone as I was.

And then again, it was at Hartsville that sister Adeline began her work as pastor's wife. The younger people on the Hill

remember her, but it is only the older ones who remember the brothers. The years go by so rapidly! My own children have no recollection of the "Elder," or "Aunt Ruth," or their Uncle Dighton. These "notes" will have little interest to the present generation, but I know that if those of older years chance to see these lines, there will come to the minds and hearts of many of them pleasant and helpful thoughts, and they will take heart and be glad for the experiences that have come to them in the little mission church on Hartsville Hill.

Rev. D. Burdett Coon is, at the time I write, holding meetings with our church at Portville, N. Y. Pastor Eli F. Loofboro is working with him to lead in the service of song, and otherwise assist. Rev. Jesse E. Hutchins remained a few days longer at Leonardsville, N. Y., where Brother Coon and he had been working with Rev. A. C. Ehret and Pastor J. T. Davis of the church. Now he has returned to his home in Bridgeton, N. J. for a few days of rest, before he goes with Evangelist Coon to Shepherdsville, Ky. Brother Coon will also take a short vacation at his home in Battle Creek before entering upon this campaign with the tent.

And in this connection my attention has been called to a mistake I made some time ago in these notes in reference to the ownership of the tent. It is the property of the Seventh Day Baptist Northwestern Association, and not of the quarterly meeting of Southern Wisconsin and Chicago, Ill., as I stated. But the ownership makes but little difference. Let us all pray that the work that is done in this campaign with the tent may tend to harmony and unity among us, may result in bringing many people to Jesus Christ, may cause the truth of the Sabbath to be known and accepted by loving, loyal disciples, and may give courage and confidence to our people in reference to this kind of effort in the kingdom of God.

FINANCIAL REPORTS FROM CHINA

Report, Financial, of Building Lieu-oo Hospital, and other work on the property at time of building.

To November 30, 1916

Dr. From America: Mexican

Primary S. S., Plainfield, N. J., Gold, 3.00	7 47
Doctors and nurses in America, Gold, 1,700.00	297 90
Woman's Board, Gold, 1,700.00	4,294 00
Woman's Board, 3 other payments Gold, 367.13	839 05
Mrs. Martha Wardner, Gold, 25.00	63 25
Miss Reta Crouch, Gold, 15.00	25 20
A group of friends, Gold, 200.00	500 00
Raised in China:	
Mr. and Mrs. Crofoot	20 00
Lucy Daung, the old Bible woman	81 00
Miss Anna West	85 00
Mrs. Trevor Smith	6 00
Dr. Grace Crandall	386 50
Mr. Zung, an old pupil	10 00
Dr. Palmborg	200 00
Mrs. D. H. Davis	50 00
Mr. Daung, the Bible woman's son	50 00
Mrs. Wm. L. Chow, an old medical student	138 24
Raised by Mrs. Chow	70 00
Mrs. Waung, an old helper	30 00
Miss Dzu Soo-kvoen	3 00
Shanghai Girls' School	18 00
Mr. and Mrs. H. E. Davis	10 00
Miss Susie Burdick	25 00
From Medical Fund (\$200 from Incidental Fund)	2,285 55
From loan (provided for)	1,074 80
	<u>\$10,689 96</u>

New Hospital—	
Expenses	All Mexican
Work of tearing down and clearing away an old building	\$ 10 58
Raising land for building	42 42
Building outside kitchen, with range	71 05
Contractor, including \$200 for net working on Sabbath	9,020 00
Broken brick for foundation	95 10
Canvas for tuberculosis porch	40 25
Hardware	89 02
Iron gate	55 67
Paint	178 41
Freight on paint and hardware	3 33
Extras, outside of contract:	
Sink and pipes in sterilizing room	15 00
Broken brick put under floors	5 00
Venetian blinds to five double doors	60 00
Extra partitions and doors	20 00
Extra window glass	4 00
Tin covers to cistern	50
400 red brick left over	3 00
Making drains	1 80
Stones for doorways	6 80
Gatehouse	50 00
Insane ward	300 00
Changing inside of old dispensary building, making chapel below and maternity ward above	30 00
Inside painting and white-washing above through-out	73 45
	<u>\$10,175 38</u>

Incidental repairs at same time:	
Mason work on outhouse	\$ 1 20
Iron stays for old window and door blinds	7 44
Carpenter's work on same and mason plastering	4 00
Replastering and general repairing old houses outside	417 00
Work of repainting all out-	

Iron roof over passageway	15 00
Changes in and repairs to fence	7 94
	<u>514 58</u>
	<u>\$10,689 96</u>

Drs. Palmborg and Crandall paid \$50.00 for 20 benches for chapel.
ROSA W. PALMBORG,
GRACE I. CRANDALL.

Equipment and Furnishings Account, Lieu-oo Hospital

To November 30, 1916	
Dr.	Mexican
Young People's Board, Gold, \$100.00	\$215 60
Milton Junction C. E., Gold, 8.00	17 60
Gideon Class, Milton Junction, Gold, 5.00	10 00
Cradle Roll, Milton Junction, Gold, 1.20	2 48
Mrs. Minnie White, Elkhart, Ind., Gold, 10.00	19 00
James Gleason Waite, for bed, Gold, 10.00	19 50
Henry Dixon, for bed, Gold, 10.00	19 50
Mr. Christen Swendson, Gold, 25.00	49 47
Brooklyn Nurses' Training School Alumni Association, Gold, 50.00	93 50
Miss Susie Burdick	10 00
Mrs. A. K. Witter, ward, Gold, 50.00	86 00
Dr. T. L. Eyerly, Dallas, Tex., instruments, Gold, 50.00	86 00
Mrs. Belle Titsworth, bed, Gold, 10.00	17 20
Woman's Board, Gold, 11.00	18 92
Shanghai Church, members	45 00
	<u>\$ 709 77</u>

Cr.	
Muslin for sheets, mattresses and quilts	\$ 98 60
Old furniture	14 00
Cotton for mattresses and quilts	8 80
Cupboard in sterilizing room	15 00
Mosquito nets	10 25
25 beds and 3 cribs	153 21
Thread	91
Instruments	7 76
Teapots, dresser covers and fountain syringe	3 22
27 wash basins, 3 water pitchers and 6 tin pails	23 85
14 commodes	18 10
6 chairs	11 00
12 stools	7 20
Chinese tables for wards	30 60
Lamps and chimneys	1 00
2 bedroom sets with iron beds for private rooms	109 70
Part freight on furniture	3 30
Balance November 30, 1916	185 98
	<u>\$ 709 77</u>

ROSA W. PALMBORG.

Financial Report of the Medical Work at Lieu-oo, China

June 1, 1916 to November 30, 1916

Cr.	
Balance, May 31, 1916	\$ 446 17
Donations:	
Mrs. Wm. L. Chow, former assistant	135 19
Friends of Mrs. Chow, collected by her	70 00
Woman's Board, for Hospital, Gold, \$57.75	111 30
Mrs. Waung, former assistant	30 00
Mrs. J. W. White, furnishing bed, Gold, 10.00	19 00
James G. Waite, furnishing bed, Gold, 10.00	19 50
Henry Dixon, furnishing bed, Gold, 10.00	19 50
Mr. Christen Swendson, furnishing, Gold, 25.00	49 47
Miss Soo Kvoen, Dispensary	3 00

Nurses, Brooklyn, N. Y., Gold 50.00	93 50
Miss Burdick, furnishing reception room	10 00
Girls' School, in appreciation for services	18 00
Unaccounted for	50 00
Mr. and Mrs. H. E. Davis, Hospital	10 00
Mrs. A. K. Witter, furnishing ward, Gold, 50.00	86 00
Dr. T. L. Eyerly, Dallas, Tex., Gold, 50 00	86 00
Mrs. Belle Titsworth, for bed, Gold, 10.00	17 20
Woman's Board, furnishing, Gold, 11.00	18 92
Shanghai Church, furnishing	45 00
Miss Reta Crouch, deficit on building	25 20
Medical receipts	381 70
Interest	24 08
Loan	1,313 50
Rent on land	3 00
Sale of canvas and other small things	5 18
English pupils	26 20
Sale of spectacles	13 50
Gained in exchange	64
	<u>\$3,130 75</u>

Cr.	
Furnishing and equipment as per Equipment Account	\$ 506 79
Miscellaneous building expenses, as per Building Account	321 89
Rent for evangelist	21 00
Medicines and instruments	64 31
Bottles and other supplies	13 74
Dispensary tickets with printed text	15 00
Tax	1 56
Board of patients	10 71
Wages	123 82
Contractor	1,304 00
Payment on loan	238 70
Balance November 30, 1916	509 23
	<u>\$3,130 75</u>

ROSA W. PALMBORG,
GRACE I. CRANDALL.

In Account with the Girls' School	
Dr.	
Balance June 1, 1916	\$2,790 32
Board and Tuition, Boarding School	1,021 00
Tuition, Day Schools	122 40
Remittance from Missionary Society, U. S. A.	146 05
Sale of work	13 90
Sale of materials on hand	1 50
Gift	10 00
Bank Interest	27 32
	<u>\$4,132 49</u>

ANNA M. WEST.

Cr.	
Rice and provisions	\$ 338 59
Fuel and electricity	69 19
Rent for Zia-jau Girls' Day School	43 80
Books, clothing and supplies	101 13
Furnishings and repairs	136 86
Hospital bills and medicines	24 90
Wages	762 50
Expenses of teachers at convention	45 06
Vacation expenses of girls	8 30
Incidentals	15 25
Balance on hand December 1, 1916	2,586 91
	<u>\$4,132 49</u>

Grace High School Account

June 1, 1916 to November 30, 1916
Dr.
Balance June 1, Received from I. W. Crofoot

U. S. Gold. Girls' School, \$75.00..... 128 57
Tuition, board, supplies, uniforms, etc. 1,199 46

\$2,128 85

Cr.
Board \$ 610 70
Athletics, uniforms are included in this for which the boys pay 79 10
Electricity 32 81
Water 16 01
Repairs 60 90
Ts Dau, brother of Dr. Palmborg's E-ling, clothing and all incidental expenses 28 60
Supplies, also includes books which are paid for by the pupils 62 11
Hospital and medicines 6 15
Coolie wages six months 48 00
Salaries, three Chinese teachers, six months 435 00
Balance December 1, 1916..... 749 47

\$2,128 85

H. EUGENE DAVIS.

Seventh Day Baptist Mission Incidental Account
June 1, 1916 to November 30, 1916

Dr.
June 6, Received from J. W. Crofoot... \$ 178 63
June 16, Payment of claim arising out of political trouble, 1913, for damage to buildings 130 00
Aug. 25, U. S. Gold \$90.00, 3rd quarterly allowance 175 26
Oct. 9, One-half rent for a month, Crofoot house 29 48
Nov. 10, One month's rent 58 20
Nov. 10, Rebate on electrical work and yard work, Crofoot house..... 9 00
Nov. 15, U. S. Gold \$90.00, 4th quarter.. 154 28

\$734 85

Cr.
Tong Sien-sang, evangelist, salary for six months at \$30.00 per month... \$ 180 00
Advertising Crofoot house 8 97
Repairs on seven buildings, material, and work for six months 70 47
Insurance on parsonage 20 72
Change of policy on Lieu-oo Hospital (the Hospital was insured as a building under construction)..... 9 74
New fence north and west of Girls' School 83 00
Cement drain, Boys' School 22 31
Paid out on Crofoot house for—
New electrical fittings \$27 00
Other repairs 17 24

44 24

(Most of the above was in the way of improvement for the benefit of renter who paid \$9.00)
French Municipal Council taxes 115 72
Paid teacher for staying at school during July and August 6 00
Balance December 1, 1916..... 173 68

\$734 85

H. EUGENE DAVIS.

"A character formed according to the divine likeness is the only treasure that we can take from this world to the next. Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions. And in heaven, we are continually to improve. How important, then, is the development of character in this life!"

KANSAS

This little poem was sent us by Rev. George M. Cottrell, of Topeka, Kan. It seems that "Montic" is as loyal to his adopted State as he is to his denomination.

Our own Kansas—sunny Kansas;
Where the playful cyclone fans us,
And we raise a bumper crop of
Fine big sunflowers, every year;
And some corn and wheat and cattle,
Even though we have to battle
With the "hopper-grass," the "Johnson-grass,"
And other grass that's here.

Don't you laugh at Kansas, Mister!
For we like the nice old Sister;
You can josh us all you want to,
So you don't laugh none at her!
She ain't all-uz nice and gentle,
For she's somewhat temperamental,
But we know her, and we love her,
And we're stickin' like a burr!

Good old Kansas! Bully Kansas!
Them dude eastern papers "pans" us;
They make jokes about our "whiskers,"
And about the "Kansas hen,"
But I just want to pint out one
Thing ye don't want to forget, Son—
That we raise out here in Kansas
Bumper crops of real men!

If you want to find a place where
You'll have room to breathe, and stay there;
Come to Kansas—glorious Kansas,
Where a square mile is a farm!
And you'll catch the Kansas fever,
And you'll never, never leave her,
For she'll win you, and she'll hold you,
With the magic of her charm!
—Will Thomas Withrow, Milwaukee, Wis.

A SMILE

Nothing on earth can smile but man!
Gems may flash reflected light, but what is
a diamond-flash compared to an eye-flash
and a mirth-flash? Flowers can not smile;
this is a charm that even they can not claim.
It is the prerogative of man; it is the color
which love wears, and cheerfulness, and joy
—these three. It is a light in the windows
of the face, by which the heart signifies it
is at home and waiting. A face that can
not smile is like a bud that can not blossom,
and dries up on the stalk. Laughter is day,
sobriety is night, and a smile is the twilight
that hovers gently between both—more bewitching
than either.—Henry Ward Beecher.

"Of all the States, California has the largest number of Tenth Legion members (tithers), namely, 8,358."

WOMAN'S WORK

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

THE CAT-TAIL SWAMP

Spring begins in the cat-tail swamp,
On the warm south edge of the wood of dreams;
Haunt of the redwing—the errant scamp
Flashing his song of the sun's first beams.
The cat-tail swamp, where the summer lies
Before the blossoms of beauty dare;
And the silver dream of the raw March skies
Is toned in the touch of its warmer air.

A thousand forms of the life it holds
Have quivered and chattered in all the folds
Of the muck that is rich with an infinite life,
Where the tadpole sings to a new spring wife.
The cat-tail swamp, where the bloom begins
Before the violets have thought of May,
And slowly the world of the summer wins
To the golden warmth of the murmuring day.

Robin and tomtit and wren and lark
Have come to its haunt of the weird and dark;
The cardinal camps on its cedar crest,
And there in its heart is the heron's nest.
The cat-tail swamp, with its million things,
Slimy and creepy and strange and queer,
That tell of the May with her sapphire wings
Ere ever the rose or the May is here.
—"The Benztown Bard," in Baltimore Sun.

MISS BURDICK WRITES OF THE OPENING OF LIEU-OO HOSPITAL

MY DEAR MRS. CROSLY:

I was asked to write a little account of the opening of the hospital at Lieu-oo which occurred on February 1.

On the Sunday previous to that date a company from Shanghai went to Lieu-oo to assist in a series of evangelistic meetings to be held the four evenings before the formal opening of the hospital. It was a disappointment that Mr. Eugene Davis was able to attend only the last of the series. Mr. Tong, Mr. Dzau and Mr. Jeu, as well as the three schoolboys who went to help, took hold of the meetings, which were well attended, with considerable zest.

Dr. Palmborg had arranged to have a dinner for the church members and the guests from Shanghai on Monday, so that day was a busy one with several interesting events.

It was a great disappointment that, after taking such an interest in the building of the hospital and giving so much intelligent

oversight to it and looking forward to their opening day, professional duties called Dr. Grace Crandall away and she was unable to be present.

Another disappointment was that Mr. Feng, who was to have given the chief address, missed the last train out and so did not succeed in reaching the place.

It will be realized that to get the hospital ready for the opening had been no small undertaking. Drs. Palmborg and Crandall, notwithstanding physical disabilities, have been bringing things to pass during the past months and things were in very good order. At the last the burden was heavy upon Dr. Palmborg but not only were the Lieu-oo church members on hand to help but the visitors from Shanghai took hold with right good will.

Invitations had been sent out but no one could tell how many would expect to come on one invitation, so there was a good deal of doubt as to the number for whom preparations should be made. Thursday came bright and fair and milder than had been many of the days this winter. Dr. Palmborg had thought out a plan for receiving the guests which proved very practical and convenient. The guests came in at the main entrance, the evangelist, Mr. Tong, welcoming them. They came immediately upstairs to the hall and balcony over the front door where tea and light refreshments were served. The people did not all come at once but in groups well distributed as to time. Some young men and women who had been instructed just how to conduct parties about the hospital and to explain the different rooms then led them, group by group, about, at last reaching the audience room below. Needless to say, this room was crowded well before the time of the exercises to begin. It was estimated that between four and five hundred people were there, all sorts and conditions of men and women, but Dr. Palmborg said the cream of Lieu-oo society was there. Many words of interest and commendation were overheard.

While the inspection of the hospital was going forward the Victrola was entertaining those who had gathered in the audience room. The exercises were opened by the singing of the Doxology, after which Mr. Tong, in a few well-chosen words, welcomed those who had come and read Matt. 25: 31-46. Mr. Jeu led in prayer, after which

all who could do so joined in singing "My Hope is Built on Nothing Less."

The opening remarks were by Rev. H. Eugene Davis. Among other things he said that the presence of Drs. Palmborg and Crandall and the hospital in Lieu-oo was because of the spirit of Christ which made people want to help others. The spirit of Christianity is the spirit of service. What the Christian has he wants to give to others.

Mr. Tsu, representing the Shanghai Church, congratulated the Lieu-oo Church upon the completion of the hospital. He thanked God for the work the doctors had done in Lieu-oo. It had been a work of healing not only bodies but hearts as well. He hoped the souls of men would also be restored through the work.

Three of the Shanghai schoolgirls and some of the hospital helpers sang, to a new tune, "The Great Physician Now is Near."

Dzau Sing-chung said that when he was a boy he thought to be a doctor would be a fine thing. A doctor could sit in a sedan chair and ride about comfortably and make a great deal of money. So he studied medicine and for some years practiced it. He found that it was not so easy but a great weariness and anxiety and he gave it up. He could not eat the bitterness it entailed. Later he helped Dr. Swinney. He therefore knew much about the trials of a doctor. When he had come to Lieu-oo for evangelistic work he had seen Dr. Palmborg when she was herself ill, going out to see the sick. Had she been at home she could have gone in an automobile or a carriage or some comfortable way but here she must go on a wheelbarrow and not because of money. It was because of the love of God and because she wanted to help people that she was willing to bear this burden. Many things in medicine and surgery the Chinese do not know and can not do. Foreigners can. A rotten spot in an apple must be cleaned out or it all decays. Men's bodies are like that. Now there is a hospital here where women can stay and be treated. But the doctors not only have pity on the bodies of their patients but also want their souls to be saved. Therefore in this hospital, with God's help and strength, the work done will give glory to God. This is Lieu-oo's great blessing.

Dr. Palmborg told how long it was since she first came to Lieu-oo. A hospital had

been her continual aim. She was glad it was now accomplished. She was also glad of the people's interest as evidenced by their presence at the opening meeting. She told of the prospect of Dr. Sinclair's coming and gave a little account of the sources from which the money for the building had come—not from the people of wealth but from those who through self-denial had been able to give. If the Lieu-oo people wished to do so, there was still an opportunity to help.

Following this Mr. Davis and some of his pupils sang of God's care.

Dr. Tsu then spoke. He is a Chinese doctor who has studied a little western medicine and practices it, a man of means, who has a little hospital of his own. He has at times been sent among the Chinese Government schools to lecture on Sanitation and Hygiene. He has shown much friendliness to our doctors. He expressed pleasure in the hospital, especially commending the maternity ward because that line of medical practice is especially poor here. The Chinese trust the lives of large and small to the hands of inexperienced and incapable women, underestimating the value of human life. The Chinese do not know the foreign fashion of using instruments and of cleanliness, and women and children have had much to suffer in consequence. He should recommend his friends to come to the hospital for obstetrical work and he hoped that all there would do the same. Not that he was wanting to drum up business of Dr. Palmborg but he had mercy upon the lives of women and little children. The tuberculosis porch he also particularly recommended, paying a tribute to the value of fresh-air treatment of tuberculosis.

He spoke appreciatively of the work Dr. Palmborg has done during her fifteen years there. He was sure that the doctors in the dispensary have already saved tens of thousands of lives in Lieu-oo. (Dr. Palmborg says that since the work was first opened that many may have been treated but she disclaims having saved that many lives.)

Dr. Palmborg thanked Dr. Tsu for his kind and unselfish remarks and was sure that when those who had heard him remembered that he was himself a physician they would know he was not her agent hunting up business for her but a very generous-spirited friend.

Mr. Ng, a progressive, public-spirited man who with his wife conducts a school for girls on modern lines, volunteered a few remarks. For five years they had been discussing a new bridge across the canal and nothing had been done about it. Here without fuss and talk was this hospital all finished, a rebuke to the people for their much talking and little accomplishment and their lack of public spirit. He praised the hospital with its preparation for good work and hoped the people would not wait to be asked to help but would come with their offerings. He also paid a tribute to the work already done.

Mr. Tong offered the consecrating prayer and the Lieu-oo Hospital was known to be open for patients.

It was rather a weary company who gathered for the evening meeting but it was the consensus of opinion that so far as they could see, it had been a successful day.

Yours sincerely,
SUSIE M. BURDICK.

West Gate, Shanghai, China.

February 28, 1917.

RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

CHAPTER XI

(Continued)

Sabbath morning Pastor Ellington preached a short sermon reviewing the subjects most appropriate for the occasion and then introduced his brother and sister-in-law to his congregation with their requests. They went forward to the front seats and were asked to state their experiences and faith.

"Rachel, I have told the story of your life here briefly to most of these friends as we have met socially, but it will be of interest to us to have you, as briefly as is consistent, tell us in your own words," said the pastor.

With trembling and embarrassment at the first, Rachel commenced, but grew calm and brave as she proceeded.

"I was born in New York City of Jewish parents. My mother very early and constantly instilled into my mind and heart the Jewish religion. We went often to the Temple for worship as well as the Synagogue. Religion was a daily talk by my mother and I loved to hear over and over

again the stories of the Bible characters. I was especially impressed with her earnestness when she spoke about their hope, the hope of Israel, our looking forward to the coming of our Messiah, who was to conquer the nations of the world and again cause us to take rank as the leading nation, establishing Jewish ideas. It was so plain to her that it became to me also a reality and I, too, looked anxiously for that great event. There were Christian missionaries among us who tried to convert us to their religion, but my mother carefully compared their ideas of the Savior with those of prophets and told them that their Jesus could not be the Messiah, even if his kingdom was not of this earth, as their Jesus made void the law of Jehovah and trampled under feet his Sabbath that all the prophets said was to endure forever. And then our people had been persecuted all these centuries by Christians who fairly hated us and seemed never to have a word in our favor. How could a Jew see the Messiah's religion in the majority of Christian lives and laws?

"I was deprived of my mother at twelve years of age and taken to an orphanage and later to a home in the Northwest, a Baptist home. Later on, after being subjected to all sorts of insults by Christian people and almost commanded to be a Christian, I was replaced in another Baptist home where I was permitted (as a matter of tact) to observe the Sabbath of the fourth commandment. To partly pay for this privilege I fulfilled a promise to read the New Testament through. I became so interested that I read it through three times in a year. Jesus' teachings won me and I also saw that he was not the Messiah that he had been pictured, but that he did keep his Father's law and made it honorable; that his disciples did observe the same day as the Sabbath and that in all the New Testament there was never a hint of any change of the Sabbath or any such practice as was claimed by the Baptists and Methodists and other denominations. I then was baptized as was Jesus, going down into the water and coming up out of the water in burial and resurrection. Many have tried to convince me that Sunday is the Lord's Day and day for Christians. I am now of age and want to be identified with a Sabbath-keeping church. Though I may not be with you very often, if ever again, I

shall know that some are praying for me and I shall be the more encouraged. I ask for membership in your church, where my foster sister is your pastor's wife."

A vote was taken and there was a hearty acceptance of Rachel for membership. Then Harold was asked to make his statement of Christian experience.

"You have all heard of, or known, the struggles of your pastor and of his wife, my sister. During her studies of the question, and the fierce opposition she encountered, I was an eyewitness. Of course my sympathies were with my sister in her struggles. But I was not a careless listener, I think, and when arguments were given on both sides of the questions of baptism and the Sabbath, I failed not to see the scripturalness of her position proven by the Bible and the commentaries and notes of able Sunday divines. I determined that when I was my own to follow my convictions I would fully practice my beliefs and unite my efforts with those of the people who professed these truths as fundamental. Thus I ask for Christian baptism and membership with you here."

Harold was also gladly accepted and at once the ordinance was administered. It was a most impressive ceremony, quite a good many not attendants at this church being present as it had been rumored about that the brother of Lorna was to be baptized that day. Harold and Rachel then knelt, and laying his hands on their heads Pastor Ellington scripturally consecrated them to God's service and invoked the Holy Spirit's presence and help. Rising they each received the hand of fellowship and the whole congregation came forward and gave them a hearty handshake and well wishes. It was a great day for the church and a greater day for Rachel and Harold. They attended the Sabbath school and Christian Endeavor, and in the evening an impromptu reception was held at the parsonage. Many young people came with invited friends, and Rachel felt she was in a new world.

On Sunday they wrote home.

"September 30th.

"DEAR ONES AT HOME: We jointly and severally unite in writing you of our arrival and the royal reception given us. Of course you have been here and know how things are. Montrose and Lorna are both well and enjoying their work immensely.

While not everybody likes a 'Sabbatarian Church,' as it is called, and some are made nervous by hearing the truth on state and other occasions, yet Montrose is the most popular clergyman in the country round about and is in demand for lectures and addresses on many topics. That is of course because he is qualified and has the tact. He seems never to get ruffled over difficulties or opposition and is courteous and kind to all. Especially the children and youth love him and he can not pass up the street without some kids bounding out to greet him.

"And now we must tell you of our new venture. We have united with this church. Rachel on profession had been previously baptized and I was baptized yesterday by Montrose in the church baptistry. We feel happy today in this new relation and hope that you will not feel badly about it. We could not do otherwise and be true to our convictions. In no wise are we the less dutiful or respectful to you. I, Rachel, will start home next Wednesday, and I, Harold, will proceed to Chicago the same day. All join in greatest love.

"HAROLD and RACHEL."

While Mr. and Mrs. Selover were not just pleased with this announcement, yet they were not wholly surprised, as they had seen it coming long before.

"Have you given up entirely the idea of attending college, Rachel?" asked Ellington. "I was hoping that you, too, would go to Milton or Salem, at least for a three years' course."

"Well, when I was at the commencement I did hope I might go there as Lorna and Harold have done, but it was too much to ask or expect of uncle to send me and he needed me badly in his store; so I felt that I was obliged to take the short business course and be of service to him," replied Rachel.

"Montrose, have you observed that only one in a hundred students ever go to college and only ten in a hundred reach high school or rather have the course? What is your understanding of that?"

"Well, Harold, there are two or three prominent reasons: one reason is that most fathers want their sons to be earning money as soon as possible and instil it into their minds that that is the great and all-important thing to do; and so boys are just crazy with the commercial spirit as

are also many girls. Another reason seems to be, as I viewed it, that the last two grades somehow do not interest the pupils who have begun to have definite ideas of what they will do in life, and the high school does not appeal to them as fitting them for their special work. The last grades and the high school courses do not appeal to them as having a direct bearing upon their future tasks in life. Then the majority can not look forward to professional careers, and especially if they are farmer boys and girls they have not yet realized the great importance of the higher education for that work. It will come some day but it comes too slowly and so they drop out of school," said Mr. Ellington.

"Perhaps it will interest you to know some results of investigation among us orphan boys and girls. You see that the homes that place out children demand in a contract that the wards shall have school privileges according to state laws and be encouraged further if they show a talent and wish to continue in school; and if they are taken out, as many fathers do take out the children for spring or fall work, the orphan agent comes and insists upon the fulfilment of the contract. The ward is taken away and replaced if robbed of his or her schooling. And so Mr. Claire says that among the children he has placed, at least from fifteen to twenty go through high school and a much larger percentage than the average go to college," said Rachel.

"Well, that is a good showing, I am sure, and proves that the city orphans are not greatly inferior to those who have been brought up in homes," remarked Lorna. "And right here I again say that I am proud of my foster sister," and she went to Rachel and kissed her.

"Oh, well," said Harold, "whatever the other city waifs might be, we know that a Jewess would be extra smart. Now may I kiss her, too?"

"I guess not yet," blushed Rachel, running away as Harold approached.

That evening, while Montrose was showing Rachel some geological specimens collected by a neighbor friend, Harold said to his sister, "Lorna, how does a fellow feel when he is in love?"

"Why, brother, who has bewitched you? I expect I can guess, for a fellow can not conceal it. I observe you watch, and have

special interest in, Rachel. Is that the case?"

"Exactly, sister, I just love her. How can I help it? Do you think it wrong in me?"

"No, not wrong, but be careful; there is a great thing at stake. Of course Rachel is a talented Jewess and a Christian, but is her disposition such as would fit you? Is her nationality suitable for you? Have you observed carefully her tastes and would they harmonize with yours? These are important things to consider. I expect you would have opposition from our parents," said Lorna.

"Yes, I feel that they would oppose it but parents do not always have wisdom to see what is matrimonially best for their sons. You know by this time that our parents are very proud-spirited and have a great wish to see their children 'marry well,' as the world looks at it! Marrying well has become dangerous doctrine as viewed by the average parent."

"Have you said anything to Rachel about your love?" asked Lorna.

"I hinted at it recently and she was greatly surprised. She said she had not supposed that I could ever think of her other than as a sister. And then she has some regard for that other foster brother of hers at Arbordale. But I must not talk of that. I'll wait and see what may develop and apply myself to my medical course now."

"Well, I can hardly advise you, brother. God will lead you if you take him into partnership with you in all matters."

The visit ended all too soon and they took their way to their respective places for the fall. Rachel continued her studies with great zeal and pleasure and already began to be much help evenings at the store.

Harold entered the medical college and by the advice of Chicago Seventh Day Baptists whom he met he induced an eastern young man from a respectable home of like faith to be his roommate. This young man had come from New Jersey to attend this college rather than one nearer home. His name was Lewis Estee. They together went the first two Sabbaths to the Chicago church of their faith.

Established in their room, Lewis and Harold told each other the history of their lives. Lewis had been a member of a

church in New Jersey and was still. He said he had been somewhat careless and had lived too much on the inconsistencies of church people, but he expected to keep the Sabbath in his profession and not bring sorrow to his parents, while they lived, by what would seem to them as apostasy. Possibly he would never leave it, and would become more interested in religious activities as he supposed a physician ought to be to be successful and have the confidence of the people.

This view did not at all appeal to Harold but he refrained from expressing his ideas until better acquainted. The view seemed to him to be too material and selfish, not worthy the highest ambition of a man.

Quickly the young men settled down to the beginning of their course.

(To be continued)

A BOND CENTENNIAL

REV. M. G. STILLMAN

Deacon Levi Bond, of Lost Creek, W. Va., came to the age of one hundred years April 3, 1917. We had a very pleasant celebration at the hall where over 150 people were seated together for lunch at 12.30. This was followed by a half-hour of short speeches. Pastor M. G. Stillman presented the birthday gift, which amounted to \$205. Nearly all had come in one-dollar gifts. Some had been presented aside from this received by the committee. Salem friends came up with over \$50 of the above sum. Many friends were glad to thus make a gift of one dollar to a good man that has survived the conflicts of time for a century. I approached a stranger one day who, it seemed to me, should know our plan of making a birthday gift of \$100 and was happily surprised when he soon handed me \$5 and said he had a pair of boots which Brother Bond had made twenty-five years ago and no hole worn through yet. The denominational societies ought to have a few centennial birthdays to get promoted to the proper balance.

After the lunch, speeches were made by Henry Haymond, President C. B. Clark, Judge Harvey Harmer and Pastor A. J. C. Bond.

Deacon Bond was given place of honor at the tables on the platform with his

has taken such excellent care of her father for many years.

Deacon Levi Bond was a brother of Elder Richard Bond, who died at Milton Junction a few years ago at the age of ninety-seven. Their father, Abel Bond Jr., moved from this Lost Creek, W. Va., to Milton, Wis., in 1845. The grandfather was Major Richard Bond, an officer in the Revolutionary War. The great-grandfather, Richard, was also living yet when Brother Levi arrived one hundred years ago.

Brother Levi has lived very nearly all his life right here within a mile of this village of Lost Creek. He has been a



faithful member of this Seventh Day Baptist Church for over eighty years. Mr. Henry Haymond, of Clarksburg, gave a very interesting paper on some genealogy of the Bonds of this country. He has made special study of their history, because his grandmother was a Bond and because he has had the experience of writing considerable history of this Harrison County. His notes are expected to come out in daily papers and will thus be available to many of the friends and it may be that the RECORDER will have room for them at some future time.

It was a celebration of very exceptional

YOUNG PEOPLE'S WORK

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

LYING UNDERMINES CHARACTER

REV. ROLLO J. SEVERANCE

Christian Endeavor Topic for Sabbath Day,
April 21, 1917

DAILY READINGS

Sunday—The first lies (Gen. 3: 4-12)
Monday—Cain's lie a subterfuge (Gen. 4: 9)
Tuesday—Leads to deception (Matt. 2: 1-8)
Wednesday—Leads to meanness (Luke 20: 20-26)
Thursday—Lying fears man, dares God (Acts. 5: 1-11)
Friday—Where lying ends (Rev. 21: 8)
Sabbath day—Topic, How lying undermines Character (Lev. 19: 11-12; Prov. 6: 16-19)

What is a lie? The subject of lying is one which we seldom hear discussed. In fact I fear it does not receive the attention due a matter of such vital consequences. To be sure children are usually taught that they must not lie, but rarely do they receive right instruction as to what constitutes falsehoods. For instance very young children are often punished for telling an untruth when in reality they have only been giving expression to their imagination. What they need is patient teaching as to the difference between real experiences and imagined ones. On the other hand "polite deception," so often practiced by old and young alike, is passed over without a thought. Think of the effect on a child of hearing the mother's "Oh, here comes that horrid old gossip, Mrs. Smith!" and then, a half-hour later, as the caller is departing, of again hearing the mother's voice, this time in the most gentle and musical tones, "Why, Mrs. Smith, please do not hurry. I am so glad you called. I do so enjoy your visits." A public man whose work required that he have some time to himself undisturbed, was in the habit of slipping away to some secluded nook without his servants' knowledge, so that they would not be called upon to say that he was not at home when he really was. He used to say concerning the habit, "If I accustom a servant to tell a lie for me, have I not reason to apprehend that he

very common form of lying is that of "passing out" compliments. Words of praise or commendation or approval if not sincere are falsehoods.

It is possible, also, for one to lie without telling that which is not true. A questioning look or even utter silence at times amounts to the same thing as a lie. In fact there are some people who pride themselves that they would not lie, yet they have the faculty of telling the truth in such a way that it answers the same purpose.

These are some of the things we need to remember while considering the topic before us at this time.

From the wording of the subject we can readily see that the committee arranging these topics felt sure that lying does undermine character. But with our combative natures we are inclined to ask, "How? How does telling that which is not true have anything to do with character? Character is determined by what a man is, not by what he says." Let us see. We are told that man was created in the image of God. As we look about us we see that humanity has fallen far short of measuring up to that likeness as far as moral excellence is concerned. Why the failure? Turning to the Scriptures we find that very early in the history of the human race man began to practice deception. The moral disease contracted so many generations ago by our forefathers has never been stamped out. The devastating effects of lying are seen on every hand. Lying deadens the conscience so that one can not discern between right and wrong. One of the worst features of the habit is that it is cumulative in its effect; one lie calls for another to shield it, while it in turn calls for another and yet another, and so on.

If we are to grow into the likeness of our Maker, there must be a constant development in truth and righteousness. Lying destroys truth and works unrighteousness, thus frustrating the plans of God for the welfare of humanity.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met with Mrs. W. D. Burdick, Sunday afternoon

The meeting was called to order by President H. N. Jordan, and opened with prayer by Minnie Godfrey.

Those present were: Marion Ingham, Professor L. H. Stringer, Minnie Godfrey, Mrs. W. D. Burdick, Harry Talbot, Rev. H. N. Jordan, Clifford Burdick, and Beulah Greenman.

The minutes of the last meeting were read.

The report of the Corresponding Secretary was read.

Report of the Treasurer from February 18, 1917, to April 11, 1917

DR.	
On hand February 18.....	\$41.65
Milton Junior	8.00
Hammond	3.00
Marlboro	3.95
Alfred Station	17.00
Middle Island	11.00
Nortonville	18.00
New Market	9.80
North Loup	15.00
	\$127.40

CR.	
Feb. 18, Fouke School	\$25.00
Mar. 11, Dr. Palmborg's salary	25.00
Mar. 12, Balance	77.40
	\$127.40

The report of the Junior Superintendent was one of progress.

The report of the Intermediate Superintendent was one of progress.

The L. S. K. Department Superintendent reported that letters had been formulated and sent to lone Sabbath-keepers, inviting them to join the L. S. K. Christian Endeavor.

The report of the Tenth Legion Superintendent showed that pledge cards had been sent out and certificates sent from the United Society to all new members.

The report of the Missionary Superintendent showed an interest along missionary lines and that several new mission study classes had been organized.

The report of the Efficiency Superintendent was one of progress.

The committee on securing a table for the mimeograph reported progress.

A letter was received from the President of Conference, who desired to learn the time wished by the Board for its part on the Conference program.

Voted that the Board accept the offer of Friday afternoon for a social and devotional hillside meeting and that it ask the

Commission for at least sixty minutes for the presentation of reports, and one afternoon for discussion of Young People's Work.

Voted that the Board send Rev. W. L. Burdick as our representative to the New York Convention and that he arrange for the denominational rally.

Voted that the President appoint a committee for securing subscriptions to the *Sabbath Visitor*. Committee: Mrs. W. D. Burdick, chairman, Beulah Greenman, Harry Talbot.

A letter from Miss Mary Brown, of Riverside, suggested that a contest or some scheme be taken up by the societies of the denomination, for raising money to purchase an organ for Marie Jansz.

Voted that the Finance Committee be instructed to formulate a plan for the raising of money to purchase an organ and that any money raised, above the cost of the organ, be sent to Miss Jansz for use in the mission work there.

Voted that the Treasurer be instructed to send \$25 to apply on the salary of the principal of Fouke School and \$25 to Salem College Library.

Voted that the bills of \$2.00 for postage, both to Mrs. Burdick and Miss Godfrey, be allowed.

Minutes read and approved.

Voted that we adjourn to meet with Rev. H. N. Jordan at Milton Junction, Sunday afternoon, April 15, 1917, at 2.30.

BEULAH C. GREENMAN,
Secretary.

HAMMOND CHRISTIAN ENDEAVOR SOCIETY

We are glad to report a decided growth during the past year. Some of the older church members help in our society; with them we have about twenty Seniors, aside from several Juniors who are very faithful. Regular meetings are held each week on Sabbath afternoon.

We carried out the program for Christian Endeavor Week as nearly as was practicable here. As there is no other society in our town (of about four thousand inhabitants) we could have no local union meeting, but we had charge of the prayer meeting on Friday night, combining the subjects of Denominational Needs and Church Loyalty. On Endeavor Day we had a

special program of music and several talks on what Christian Endeavor has done in the past thirty-six years. At the close of the week, Sabbath night, we held a birthday social, at which we raised over half of our apportionment.

On March 15 we were greatly favored in having with us Mr. Karl Lehman, field secretary for the Southern States. His lecture was inspiring and our society was much benefited by his enthusiasm. The Decorating Committee had very appropriately decorated our church with ferns, and with the Christian Endeavor motto and pennants in the Christian Endeavor colors.

Mr. Lehman brought us the news that the society at Fouke, Ark., which is in our association, had reached the efficiency mark and ranked fifth in all the Southland. That made us proud of our own young people. He also told us that our society has gained the five points required for a standard society; we were given a certificate for the same, and our name was placed on the honor roll.

Several of our members have subscribed for the *Dixie Endeavorer*, a wide-awake paper published by Mr. Lehman; in this way we are keeping in touch with our state work, as well as the national and denominational work. We have also purchased two books, the "Expert Endeavorer," and Amos R. Wells' book on "Better Prayer Meetings." We are hoping to begin the Efficiency campaign soon. The majority of our members observe the Quiet Hour and several are members of the Tenth Legion.

March 11 was Dixie Rally Day and the special program arranged for the Southern States was carried out.

A few weeks ago we were much encouraged by having with us for two Sabbaths Mrs. T. J. Van Horn, who really came in the interest of the Sabbath School Board, but whose helpful talks about the mission work in the Southwestern Association made us more anxious than ever to be workers in his service.

We hope that our sister societies as they are working and praying for the upbuilding of Christ's Kingdom, will not forget to pray for us in the Southland who are so far away from all other societies of like faith.

MARGARET STILLMAN,
Christian Endeavor President.
March 26, 1917.

**THE BOY WHO MESSED UP EVERYTHING
—THOMAS A. EDISON**

"I want one thousand newspapers." The circulation man of the *Detroit Free Press* looked in amazement at the freckled-faced lad who made this astonishing request.

"Got the money?" he asked.

"No sir."

"Get out!"

The boy got out. He went directly upstairs to the office of the publisher, where big men could not enter without appointment.

"I want fifteen hundred papers, Mr. Storey," said the boy. Then he explained that the people along the line of the railroad where he had run as train newsboy, would be eager to get the news of the battle of Pittsburg Landing.

"Can you pay for them?" asked Mr. Storey.

"Soon as I sell them," answered the boy. Mr. Storey wrote something on a slip of paper and the boy took it down to the circulation man.

"Fifteen hundred!" growled the man, "thought you only wanted a thousand?"

"Oh, I thought I might as well be refused fifteen hundred as a thousand," grinned the boy. And that is one of the things that helped Thomas Edison, the world's greatest inventor, to success.

He had learned of this battle. He knew the people along the line would be anxious to hear the news. He had no money, but he had courage and, what is better, he had the habit of thinking things out, of thinking ahead. Usually he sold about sixty papers along this train route. How could he sell fifteen hundred? He had thought that all out in advance and he went to a telegraph operator, who he knew was fond of reading.

"If you'll wire ahead to every stop that there's a big battle and I am coming with papers telling the story and with a list of the dead and wounded, I'll give you a daily paper and two magazines a month for six months," bargained young Edison.

"I'll do it," agreed the operator.

When Edison reached his first stop, at Utica, there was a mob waiting for the papers.

"I thought it was an excursion at first," said Mr. Edison. "I sold more than half

my papers there, charging ten cents each. At Mt. Clemens there was another big crowd and at Port Huron I sold out, getting twenty-five cents each for all I sold at the last two places.

Not long after that, young Edison noticed how eager the railroad men were for news. They would sit and gossip about railroad affairs like a lot of women at a quilting party. He got an old hand-press, some type, and set it up in one end of the baggage car where he kept his papers. It wasn't long before three boys were helping him and he was printing four hundred copies a week. If brakeman Jim Jones broke a leg or Locomotive No. 9928 blew out a cylinder, he put it in his paper and the men liked it.

At that time he was experimenting with chemicals and tipped over a bottle of phosphorus which set the car afire. There was a lot of smoke but he got the fire out. The conductor, who disliked him, threw off his printing plant, chemicals and papers at the next stop and boxed his ears so violently that it led to his permanent deafness.

The railroad people let him go back, on his promise not to mess things up with his chemicals any more. There had been many complaints about that "Edison boy who messes everything up with his fool chemicals."

Not long after that the little two-year-old son of the station master and telegraph operator at Mt. Clemens sat in the middle of the track as a string of cars were being shunted down. Young Edison saw him. Instead of shouting and frightening the baby he jumped from the baggage car door where he was standing, threw the baby off the track and managed to get up so that the car actually bumped him out of the way.

"I'm a poor man," said the station master, "but you can have the few hundred dollars I have saved up, and welcome."

"Don't want your money, but will you teach me how to send telegraph messages?" begged Edison.

In two months' time he was a capable telegraph operator.

He invented the duplex telegraph and nearly starved before he could get it adopted. He landed in New York City with a dollar in his pocket looking for work. Three nights he slept on park benches. One day he went without food.

As he was passing a broker's office he saw the stock ticker stop and there was great excitement inside. He stepped in while they were yelling for some one to go here and some one there and have it fixed.

"I think I can fix it for you," he said. They let him try. He opened the ticker, lifted a loose contact spring that had fallen between the wheels and it started up again.

Just as he did this the man who had a big interest in the ticker service saw him. "We're having trouble with this service. If you can keep it going for us we'll give you \$300 a month," he said.

"I nearly fainted when I heard this," says Edison, "but I remained calm and agreed to do it, demanding an advance in 'good faith.' I really didn't want it for 'good faith' but for pork and beans. I hadn't eaten for nearly thirty hours. Nothing ever tasted quite so good as that dish of pork and beans."

Edison kept using his brains while holding down this job. He learned why the tickers wouldn't work well and he improved them, securing a patent. When the company asked him to make an offer he wanted \$5,000. He was about to ask for it in fear and trembling when he used his brains again. "I'll make them do the offering," he thought.

They gave him \$40,000.

He made exactly \$35,000 by using his brains.

All the world knows of his rapid rise after that. This money enabled him to build a laboratory and experiment. Every one knows how he invented the incandescent light, the phonograph, moving pictures, quadruplex telegraph, speaking parts of the telephone, electric railways, storage batteries and scores of other great things.

And practically all the schooling he got was at his mother's knee!

But he used his brains about the newspapers, the railroad men's paper, the little boy on the tracks—everything.

Today he continues to sit in his West Orange (N. J.) laboratory, and think, sometimes for ten hours at a stretch.

And if brains are not to be used, why do we have them?—*Judson D. Stuart, in American Boy.*

"The best thing you can give the world is a good life."

CHILDREN'S PAGE

A FUNNY OLD WORLD

ALICE ANNETTE LARKIN

This world is a funny old world, I believe,
And the people are all very queer;
I think that perhaps you'll agree with me, too,
When some of my story you hear.

It was only last evening that Edith and Mae
Went out to a party at eight,
And I begged and begged them to let me go, too,
But they answered, "Oh, no, it's too late."

"It's time little girls were tucked safely in bed,
You will never grow up without sleep;"
And mother, of course she just smiled as she said,
"That is all very true, my Bo-peep."

But only this morning, when Edith and Mae
Were tired and sleepy, they said,
"Come, Bo-peep, get up! You are such a big girl,
You can iron and make up our bed."

Now, isn't it queer how a very small child,
As all of the big folks have said,
Can always grow up in just only one night
When it's time to make somebody's bed?
—*Oklahoma Farmer.*

THE YOUNG ROBIN

GLADYS A. BEEBE

Doris came running in, her cheeks flaming with excitement. In one hand she held a bird cage in which was a forlorn young robin, apparently just out of the nest. "O Uncle Horace!" she cried excitedly. "See what Billy gave me! It's a baby robin and its mother has gone and left it, and he says 'I may keep it in this cage and feed it.'" All this in one breath.

Uncle Horace's face grew very sober as he looked at the unhappy little robin.

"Where did Billy find it?" he asked.

"I don't know," cried Doris, "but I'll ask," and she ran from the room leaving Uncle Horace to follow with the cage and its occupant.

Billy explained that he had found the robin standing on a stone crying and there was no bird near.

"I watched it a long time," he concluded, "maybe ten minutes."

"Let us put it back there," suggested Uncle Horace, "and watch a little longer. I imagine the old birds are around somewhere."

The children felt reluctant but Billy

showed the way, and after putting the robin down they hid behind some trees and waited. For some minutes the little bird was still; then it uttered a shrill call. Soon it cried again and after a few minutes more an old robin flew down and put a worm into the gaping mouth opened to receive it.

"Why—ee!" ejaculated Billy, his eyes big with astonishment. "I didn't know old birds left their young ones that way, or I wouldn't have caught it, but I guess they don't mostly care."

"Supposing I tell you a story," suggested Uncle Horace. "Here is a low limb on this tree and I'll hop you both up and we will be all shipshape."

This was satisfactory to the children for Uncle Horace told such interesting stories.

"One spring a robin came flying north before the snow was off the ground. He was tired before he reached his old orchard, and hungry, too, but things to eat were scarce. He found some thawed apples, and some chokecherries that had hung on the tree all winter and these made a meal for him.

"At last the ground was bare and his mate joined him in hunting for a nesting place. When it was found they began to build. First they carried coarse straws and wove a foundation; next, this was all plastered with mud, and how many billfuls it took! After the mud had hardened, the nest was lined with grasses and was ready for the eggs. The robins had worked hard and were proud of their nest home. But alas for their joyous anticipation! Along came a boy, and deciding it was too early in the season for new nests, punched it down and broke it to pieces. So there was nothing for our robins to do but begin again. They found a new place, and all the labor must be repeated; and this time they had to hurry, for the time to lay eggs was at hand. Before the nest could be completed one egg was lost. After the four other eggs were laid, another boy came along and took out one for his collection. The robins were frightened, but decided not to forsake the nest, and after patient brooding three young robins came out of the blue eggs. How hard the robins worked to keep the gaping bills filled with proper food! At last the little robins left the nest and the old birds tried to keep them in different places so that hawks and crows could not so easily find

them. So it often happened one little bird would be left alone for some time while the parents hunted for food for the others. Being thus left alone the young ones began to learn to hunt food for themselves."

"I didn't know old birds took such good care of the little ones when they got out of the nest," interrupted Billy. "Last week I got a young robin and it seemed awful hungry, so I fed it and fed it. It ate all sorts of stuff and kept gaping for more, but at last it just humped up and died."

"That was because you didn't know what it needed as the old bird's do," explained Uncle Horace. "We can't take care of little birds as well as the old birds can. You wouldn't like to exchange your folks for a big lion, even though it were kind, would you?"

"You just bet I wouldn't!" cried Billy.

"I'll never catch a young bird again!" said Doris impetuously.

"Neither will I," affirmed Billy."

HOME NEWS

ROCKVILLE, R. I.—Rev. O. F. Welderman, of Wyoming, supplied the pulpit Sabbath morning at the Seventh Day Baptist Church, in the absence of the pastor, Mr. Cottrell, who is at Waterford, Conn., conducting evangelistic services.—*Westerly Sun.*

WESTERLY, R. I.—The great European war was caused by materialistic education, said Lester C. Randolph, D. D., of Milton, Wis., in the pulpit of the Pawcatuck Seventh Day Baptist church at the morning service yesterday. While Mr. Randolph was appearing in the interest of Milton College, of which Rev. William C. Daland, former pastor of the Seventh Day Baptist Church of Westerly, is president, he touched upon the value and danger of an education. To strengthen the intellect alone, he said, is dangerous policy, but to strengthen the intellect and moral character together should be the highest aim of educators, he inferred. Had the German spiritual life been promoted to the extent of its intellectual life, the speaker said, the horrible catastrophe in Europe would have been averted.

Mr. Randolph was one of the leaders in the revival in Westerly twenty-three years ago and is remembered by many Westerly people.

The conclusion of his sermon yesterday was devoted to a talk on Milton, what the college has accomplished, its comparison with other western colleges and its aim.—*Westerly Sun.*

RICHBURG, N. Y.—The Little Genesee Church kindly invited the Main and Richburg Seventh Day Baptist churches to meet with them on Sabbath Day, March 17. This proved to be a stormy day, yet quite a number from each church were present to enjoy the services. Addresses were given by Rev. Willard D. Burdick and Secretary Edwin Shaw both during the day and evening. Pastors Kenyon and Loofboro assisted on the program. Rev. Mr. Burdick's address, "Letting down the bars," was especially fine, and Rev. Mr. Shaw's chalk talks were very enjoyable. The good music by the choir and the special numbers including the male chorus added much to the pleasure of the listeners. The visitors were royally entertained in both the homes and at the hall. The following Wednesday evening services were held in the Richburg Seventh Day Baptist Church, Rev. Mr. Burdick and Secretary Shaw addressing the people.—*Alfred Sun.*

NILE, N. Y.—Rev. Willard D. Burdick, Sabbath evangelist, and Rev. Edwin Shaw, secretary of the Tract and Missionary societies, were in town Thursday night. Rev. Mr. Shaw gave a very interesting talk on missions at the Ladies' Aid meeting.—*Alfred Sun.*

MILTON, WIS.—Rev. James L. Skaggs, of Nortonville, Kan., arrived this week and will be acting pastor of the Seventh Day Baptist Church for a few weeks. He preached an excellent sermon on Sabbath morning to a large audience.—*Journal-Telephone.*

MILTON JUNCTION, WIS.—Rev. Henry N. Jordan departed today (Thursday) for Battle Creek, Mich., to spend several days. The Seventh Day Baptist ladies are planning to observe Baby Week the first of May. Both villages regardless of sect or creed should enter into a general celebration of this special week for little folks. The *Journal-Telephone* will co-operate.—*Journal-Telephone.*

LEONARDSVILLE, N. Y.—Since some have expressed an interest regarding the work at Leonardsville, possibly a word in the RECORDER may not be amiss.

The Missionary Committee of the Central Association planned for a concerted evangelistic effort, that should touch Brookfield, West Edmeston, Leonardsville, and if possible Unadilla Forks, with such house-to-house visitations of these neighborhoods that a religious interest might be awakened, and in connection with the services, to conduct such Bible-study classes as might result in a consecrated obedience.

Learning that Evangelists Coon and Hutchins were coming to West Edmeston early in January, for this and other reasons the original plan was dropped and it was planned to co-operate as best we could with them. Under the suggestion of Secretary Shaw, the original plan, somewhat modified, was undertaken by the three Seventh Day Baptist Churches, inviting the co-operation of others.

Possibly there was as much co-operation on the part of the Seventh Day Baptist Churches and a few others as could be reasonably expected, in view of the roads and weather; and as others may write regarding results in the other churches, we will confine ourselves to Leonardsville.

It was thought best to commence the work at Leonardsville while the evangelists were still at work at Brookfield. Accordingly Brother Ehret came and commenced the meetings, or rather joined in with the work which had been in progress in the form of cottage prayer meetings for some weeks, but commenced at the church March 1. There was good interest which steadily increased both in the general service and in the music, our choir ranging from its ordinary size to as high as forty, and a male chorus of twelve to eighteen.

On the 12th of March, we were joined by Evangelists Coon and Hutchins who joined right in, visiting, doing personal work, and helping in the general services, Mr. Hutchins taking general direction of the music. Thus the interest seemed to grow until March 23, when Brother Ehret felt he must go home. Before he could get away Brother Coon was called to the western part of the State. Brother Hutchins remained with us, doing good and faithful work both in preaching and sing-

ing, striving to keep the interest up till we could get help from our Sabbath evangelist, who we were in hopes could come and hold a Sabbath institute, as we felt the time was ripe for such an effort. But we were doomed to disappointment again, as he seemed to feel that duty called him in another direction.

We trust the church has been strengthened by its effort; but as to general results, we can but feel that it is here as it must always be until we as a people are willing to make Sabbath truth prominent in our work. That is to say, the world will feel that we ourselves do not believe the Sabbath essential or we would preach it. As it now is, our evangelistic efforts do more for others than for ourselves. But do not think we would cast reflection on our evangelists, for they did noble work; it is our system. J. T. D.

SCOTT, N. Y.—As so little appears in the RECORDER from this place, some may think that we have ceased to exist. The nearest we come to being off the map is having our post office changed to Homer. We are enjoying the convenience, however, of a R. F. D. mail service.

We are situated in a beautiful valley, with a healthful climate and with an altitude of about one thousand feet above sea-level. The population of this place has been depleted by deaths and removals, but there are some improvements here, not here a few years ago, that help to make it a desirable place in which to live. One is a new state road, extending a distance of about ten miles from Homer to Spafford line, which affords a lively automobile run, thus making the larger cities and towns more accessible. Numerous telephone lines are also in operation.

A new high school building has been recently erected in about the center of the burg, which is now running with four teachers, five districts having been consolidated into one.

Scott is a dry town with a temperance hotel and two stores. Grocery and meat wagons go through here the year around. There are two churches,—a Methodist Church and our Seventh Day Baptist Church.

I have given this little outline description
(Continued on page 479)

It's been a long time since Salem College has had a glee club and a much longer time since it has had such a good one.

The 1917 Salem College Glee Club made its debut in the college auditorium at 8.15 Tuesday evening, March 27, 1917.

The club is composed of thirteen members, picked impartially from the student-body and faculty. The only qualifications for membership were the ability to sing well, to possess some dramatic instinct, and have either the money, or credit, to either buy or borrow, a full-dress suit. It so happens that three are members of faculty, Vic Davis, George Thorngate and Miss Harkness, the accompanist.

MEMBERS OF CLUB

First tenors—Lawrence Harris, Max Davis, Ralph Ford.

Second tenors—Paul Musgrave, Edward McCaffrey, George Price, Paul Clark.

First bass—George Thorngate, Russell Dolan, John Huffman Davis.

Second bass—George D. Ford, Tascar Morrison, Victor H. Davis.

Accompanied by Miss Cornelia G. Harkness, pianist.

There was a good turnout of the townspeople and students, who usually go hand in hand and support in a liberal manner any laudable undertaking, such as this.

Even with good material, it takes a long time and a great deal of hard, persistent work to build up a first-class glee club. Our fellows deserve a great deal of credit on the first count, because they have been practicing together but two months.

Each selection met with a good strong hand-out, which again brought the desired after results. The quartet composed entirely of college students, deserves special mention.

The concert Tuesday evening was the first of a series to be given by the club. An eight-day trip has been planned and the next concert will be given at Wolf Summit in the high school auditorium this Sabbath evening.

KARICKHOFF AND CHAPEL

One of the most practical men on the faculty is Professor O. E. Karickhoff, of the Economics Department.

Professor Karickhoff is one of our new members, having been with us only two years. After graduation from West Vir-

ginia Wesleyan, he posted at Harvard where he received his masters degree in 1907 and was awarded the Henry Broomfield Memorial Fellowship of 1908-9. Since then he has had about five years of practical social work, having been director of Boys' Work, Riverside Settlement, Cambridge, Mass.; resident, Elizabeth Peabody Settlement House; Boston secretary, North American Civic League for Immigrants.

This has been valuable experience for "Karrie" who is always happy to talk about what his little Jewish boys of Cambridge did or did not do, as the case may be; or to talk both in and out of class, from a theoretical and practical standpoint, on the great social questions confronting this country today.

The professor has a habit of making his Wednesday morning chapel talks very interesting. Last Wednesday morning he spoke on the Feast of Purim, and this morning, on the Passover. Both these feasts are peculiar to, and strictly observed by, the Jewish people. They occur at about this season of the year. There are many strange and curious customs connected with them, about which the Professor was able to talk in a conversant and interesting manner.

ATHLETIC ASSOCIATION MEETING

The Athletic Association held a short business meeting on Wednesday morning. Certain bills were authorized to be paid and certain men were appointed managers for various teams: Ellsworth Childers—tennis; I. W. Smith—track; and Cephas Billingsly—basketball for 1917-18. Members of the second varsity basketball team will be awarded some sort of a letter in recognition of their good work.

BASEBALL

The baseball candidates are working daily either in the gym or on the diamond, under the direction of Manager Henderson and Coach Thorngate. A new back stop has been erected; we have purchased two dozen new balls; the suits are on their way; the schedule has been arranged, and a raft of good material is ready to go. All we ask, now, is some good baseball weather.

A. F. G.

"Missions tend to unite people of all lands in a universal brotherhood as children of one Father."

SABBATH SCHOOL

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

ANNUAL REPORT

Sixth Annual Report of the Superintendent to the Seventh Day Baptist Sabbath School, Plainfield, N. J., March 25, 1917.

TO THE MEMBERS OF THE SCHOOL:

I think we all feel that we have very much to be thankful for during this year of Sabbath school work. Our blessings have been largely in direct ratio to our work for, and interest in, the school.

Fewer sessions have been held than in any year during the past quarter century—perhaps longer, due primarily to the enforced closing of all the schools in the city by the Board of Health, to all scholars under sixteen years of age, from July 15 to September 30, as a preventive of the spread of that dread disease, infantile paralysis. After a few sessions without the children, we appreciated how forlorn Sabbath school would be with only grown-ups, and as August, the month of vacations, approached, we decided to close the school for one month, and again on August 2 voted to keep it closed until the young people were permitted to come. On September 30, we all reassembled and enjoyed a Rally Day service. We have therefore held but 42 sessions during the year, the school being closed eight Sabbaths, and in addition having adjourned to meet with the Biederwolf special service, May 5, and to unite with the New York Seventh Day Baptist Church in yearly meeting, December 2, 1916.

Our average attendance for the year has been 91 per week, a gain of three over last year. Seven of our young people are still away at college and five others have moved away. One member has been called to his eternal home. I wish to bear testimony here to the faithfulness and unswerving loyalty of our late brother, Joseph Dennison Spicer, who went home, July 27, 1916. He was superintendent of this school from 1868 to 1870, and from that time as treasurer, teacher, chorister and scholar kept a deep and abiding interest in all its work.

Our minimum school was held July 29,

30 being present, and our maximum attendance occurred at the time of the Eastern Association, 205. The weather was stormy ten Sabbaths and very cold, three, but in spite of these possible hindrances we had a total attendance for the year of 3,824 persons.

Our offerings totaled \$192.24, an average of five cents per member per week—for the first time reaching the five cent per week average which your superintendent has recommended for six years. We can easily maintain this figure if we get out of the penny habit. Discourage the children from asking for a penny to put in the offering at Sabbath school, and give them encouragement in earning a little each week, with the suggestion that they give two, three or more cents for the Master's cause. Their interest in the cause will grow because they have a part in maintaining it and are not merely minimum contributors. It is good practice, too, as it early brings to their attention the value and necessity of helping bear the burdens. Look about you and decide who will have to carry the responsibilities and expenses of the church and Sabbath school in the next generation.

Possibly we observe too many "days," perhaps we do not drill enough in Bible verses, facts and doctrines. We have tried to make the school interesting at times and to that end have noticed special days as follows: April 1, History of the Sabbath School Movement; April 22, Easter; May 13, Mothers' Day; May 27, Sabbath Rally Day, on which the program was prepared by the American Sabbath Tract Society, and dealt entirely with the Sabbath question and our relation and obligation thereto. June 3, the Eastern Association met with our church and we had a general program, treating the lesson by topics, part of which were given by the visiting members. June 10, we observed Children's Day, one of the great days of the year, and our friend, Dr. Charles A. Eaton, addressed us.

Rally Day, September 30, fairly started the fall work, when Dr. Milton S. Littlefield spoke on "The School of Life." October 14-15 was observed in New Jersey as "Go to Sabbath School Days," and November 11, our boys, with flags and slogans, helped us celebrate World's Temperance Day. Two weeks later, those of our number who had attended the state convention

at Paterson gave us a brief account of various interesting features. December 9 we used as Bible Day, and on the Sabbath before Christmas had an interesting program pertaining to that season. Lincoln's Birthday was noted and the intimate knowledge he had of the Bible was brought out by reading excerpts from his many celebrated writings.

Dr. R. F. Y. Pierce gave us a most comprehensive review of the life of Paul, on review Sabbath in December, and drew many sketches to illustrate his talk. On March 10, President B. C. Davis and Dr. Gardiner presented incidents from their trip to Palestine (which occurred just fifteen years ago that week) that had direct bearing on the lessons of the quarter. Yesterday, Mr. C. A. Beemer, a business man and Sunday school worker, gave us a vision of what that work should be.

In addition to these special days, we have held a most interesting, instructive and dignified Christmas entertainment, in which the "Nativity" was presented with song, Scripture, costume and incidental music—a most beautiful service. This was followed, according to our usual plan, by giving to those less fortunate; over 75 packages were brought in and \$29.08 in money received. These gifts were distributed between the Children's Home, the Charity Organization, and Visiting Nurse's Association.

A Bible drill has been given a few times but we are in need of more information in that line. At present we are memorizing Scripture verses selected by those whose names begin with the corresponding letter of the alphabet for that day. It is a great pleasure to hear the voices of the children, who are most faithful in responding to their letters.

It has not been all work. Inasmuch as we could not join in an annual excursion, we held two picnics, instead. One, last October at the home of the Misses Randolph; and one indoors, in this room, a few weeks ago. Then we learned that it isn't always necessary to have a picnic outdoors to have a good time.

Our organization and work as shown by our reports to the State Sunday School Association entitled this school to the 10-point standard, and the International Seal, one of the eleven schools in this county to receive this recognition. Our Sabbath School Board awarded us the banner at

Conference last August, for the best report to a set of questions, involving attendance, study of the lesson, amounts contributed, etc. We took count on a similar set in February of this year, and I fear the banner will go elsewhere, this year.

One year ago, our enrolment stood at 131 total, but we have tried to keep the list as active as possible, and to cull out the scholars who come only semi-occasionally, that we might know our working force. The enrolment for today is as follows: officers, 10; teachers, 11; scholars, main school, 70; scholars, primary, 15; associate scholars, 26. Total, not counting duplicates, 126.

Our efforts to secure new scholars, as per request of the Sabbath School Board, has not borne the fruit we would wish. Our field is of course limited; we can not adopt the means used by First-day schools to augment our numbers.

The Home Department of the school reports through its faithful superintendent that 665 lessons have been studied during the year, and a total of \$26.09 contributed.

The Primary Department, the hope of any school, is ably supervised by Mrs. Nathan E. Lewis, assisted by a consecrated corps of teachers. Mrs. Frank J. Hubbard still wisely directs and teaches the children the songs that we delight to hear.

Three classes have run a race for first place in perfect attendance: Mr. F. A. Langworthy's, Miss Ethel L. Titsworth's, and Mr. Clarence W. Spicer's.

Mr. Langworthy's has had a perfect attendance 29 times, Miss Titsworth's 28 times and Mr. Spicer's 27 times. I commend all three for their faithfulness. I have no favorite—they are all my friends. For a year broken into so much by sickness, storm and adjournment, the faithful attendance by many is commendable.

The church has always been generous, financially, to the Sabbath school, and this year we have a balance in the treasury sufficiently large to send two of our teachers to the Asbury Park Summer School for the week of July 7-14, and pay all expenses, and recommend that this be done, provided that we can get two teachers to go and take the course of instruction.

I shall be glad to know how you feel about having a suitable Scriptural text or motto stenciled on the wall behind the desk, or following the curve of the arch, that we might have it before us week by week.

I also ask your opinion of the school's purchasing copies of celebrated paintings or pictures and hanging them properly framed in our classrooms.

Since our beloved Pastor Shaw resigned as head of the church and Sabbath school, January first last, there has come over me a feeling of insufficiency, of a lack which has increased rather than decreased as the weeks go on, especially as no new pastor is as yet in sight. I would that we might this week begin the fiscal year of the church and Sabbath school with both a new pastor and a new superintendent. I really do. I have thought about, and hoped for, this possibility much in the past three months.

I desire to take this occasion to thank you all, officers, teachers and scholars, for your words of commendation and of kindly suggestion, for your willingness to work and co-operate, which has determined the character of the school. Without these helps no one could hope for success.

Respectfully submitted,

WILLIAM C. HUBBARD,
Superintendent.

Lesson IV.—April 21, 1917

JESUS ANOINTED AT BETHANY.—John 12: 1-11
Golden Text.—"She hath done what she could."
—Mark 14: 8.

DAILY READINGS

April 15—Jno. 12: 1-11. Jesus Anointed at Bethany
April 16—Luke 10: 38-42. Friends of Jesus
April 17—Mark 14: 1-11. Service of Love
April 18—Matt. 26: 6-13. Precious Ointment
April 19—Luke 7: 36-50. Example of Love
April 20—Isa. 61: 1-3. Divine Anointing
April 21—Mark 12: 28-34. The Great Commandment

(For Lesson Notes, see *Helping Hand*)

HOME NEWS

(Continued from page 475)

of our place hoping it may catch the eye and arouse the interest of some of the lone Sabbath-keepers who are desirous of finding homes where they may worship with those of like faith. We would be delighted to have such recruits added to our ranks. We need more soldiers of the Cross to help carry on the work.

We have been encouraged of late, by the return of one of our native residents, who with his wife and family was here so long, but finally moved to Cuyler. They have

come here to live with their daughter, and it is a pleasure to have them back in our church and society. No doubt DeRuyter, where they affiliated, will miss them.

We are enjoying our pastor, Rev. R. R. Thorngate and family, who have been with us about a year. We intend to keep them a long time, if we can.

A state of harmony prevails, also a good interest in church and Sabbath school work. Our Ladies' Aid Society has met often during the winter. We are trying to help sustain the work. Piecing and tying comforters has been the order. Our next meeting is to be at the parsonage for an all-day session with a sort of picnic dinner.

MAY B. FISKE.

PLAINFIELD, N. J.—The annual meeting of the Sabbath school was held on Sunday night, March 25, at which time officers for the year were elected. William C. Hubbard after six years of service as superintendent was chosen to lead another year, and Henry M. Maxson was re-elected assistant superintendent. The Sabbath school is in a prosperous condition as will be seen by the superintendent's report on another page of this paper.

On Sunday, April 1, the annual church meeting was held in both afternoon and evening according to the long-time custom of this church. In the afternoon the reports for the year were given by the trustees and treasurer, both showing a prosperous year. At six o'clock a supper was served in the church parlors, and a pleasant social hour followed. The evening was devoted to various exercises, including the pastor's annual report and the reading of letters from non-resident members. A handsome sum of money was presented to Secretary Shaw and wife as a token of appreciation for their services for eight years in the church.

To a nation at war alcohol is a traitor. . . it lessens the physical fitness and power of effective work of the civil community, it blurs their judgment, lets loose their emotions, exposes them to greater risk from epidemic diseases, and it undermines their power to make good the most serious ravages of war—the serious loss to the young adult male population."—*Sir Alfred Pierce Gould*.

DEATHS

STILLMAN.—Lyman Fayette Stillman, eldest son of Everette R. and Bernice Ayres Stillman, was born at Walworth, Wis., December 10, 1912.

He became ill Sabbath morning, March 3, and after four days of suffering, on Wednesday, March 7, 1917, the spirit fluttered from the little body and wended his way back to the heavenly father where in the eternal mansions prepared for Christ's at His coming he will await with beckoning hands those who love him.

Funeral services were conducted from the home in Harvard, Ill., March 9, 1917, by Pastor Loofbourrow, and burial was made in the cemetery at Walworth, Wis.

C. B. L.

DAUGHERTY.—Mrs. Almira Amanda Bee Daugherty, daughter of Pastor Asa, and Hannah Maxson Bee, and wife of William H. Daugherty, was born near Berea, Ritchie Co., W. Va., October 17, 1837, and died at her home at Hushpuckena, Miss., January 31, 1917, aged 79 years, 3 months and 14 days.

She was converted in early womanhood and joined the old Pine Grove Church. She was married to William H. Daugherty, October 27, 1870, with whom she went to Missouri, and in April and May, 1884, they went from Missouri by wagon train to South Dakota, where they lived for about sixteen years, enduring all the hardships of pioneer life, and suffering trials that few people could have borne with patience and resignation. Her life was one of love and sacrifice. In 1902, they went to Hushpuckena, where they have since resided.

She is survived by her husband, one sister, Mrs. Ingabe I. Doak, of Deep Valley, W. Va., an adorted daughter, Irene K. Feather, of Oklahoma, many nieces and nephews, and a large circle of friends, who realize their loss is her gain. Her life's motto was, "Be faithful and do your duty," and she loved the words of the Revelator—"Be thou faithful unto death, and I will give thee a crown of life."

The remains were brought to West Virginia and she was laid to rest at Deep Valley.

O. B.

She abandoned her whole self to the Lord, with all that she was, and all that she had; and, believing that he took that which she had committed unto him, she ceased to fret and worry, and her life became all sunshine in the gladness of belonging to him.—*Anon.*

"Every sprig of grass that climbs out of its tiny grave becomes an emerald string on which the south wind fingers a melody to the resurrection."

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

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It was thought unreasonable by many when Dr. John R. Mott asked for 20,000 college students to help evangelize the world in thirty years. From German universities alone 43,000 have gone into the war, and 22,000 from Cambridge and Oxford. Mr. S. S. McClure says that he has seen many trainloads of soldiers going to the front, and trainloads of wounded men returning from the front. He further says that he never felt so fully the incredible horror of this war as where young men and men beyond middle age, aided by experts, combine in every country to produce the most terrible weapons of destruction to kill the youth of other countries.—*Baptist Commonwealth.*

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WAVE, FLAG OF FREEDOM

O Flag of Freedom, with thy promise of new dwelling-
place for men,
Vaster than the old, and statelier,
Wave until the fluttering flags of all the nations signal
thee
That brotherhood at last holds sway,
That love and equal laws and peace dwell everywhere
Seeking the blessing of the God of hosts.
May all thy sons—e'en though in speech or memory
Fond trace of far-off lands remain—
May all thy sons when'er the call shall come
Rise to defend thee;
Swearing their love, their fortunes and their lives for
thee.
Wave for a thousand years,
O Flag of Freedom, wave!

—Bishop Luther B. Wilson.

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