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American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder

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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The Sabbath Recorder

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

VOL. 82, NO. 16

PLAINFIELD, N. J., APRIL 16, 1917.

WHOLE NO. 3,763

The Work at Fouke One who is deeply interested in our work at Fouke, Ark., writes, in a personal letter, that the school is larger than ever and is exerting a wonderful influence in that section of the country. Four teachers have been doing the work of five all this year. The school greatly needs two more teachers, and it will need a housekeeper for the teachers' home for next year. The present housekeeper is unable to go on with the work after this year.

It will be remembered that many young people who have labored in Fouke during the years since that school was started have given their services, with no remuneration excepting their board and, I believe, their traveling expenses. We know of no more excellent work than that of one who, prompted by a missionary spirit, gives himself or herself in self-sacrificing toil for the good of others. It is this spirit that has given the Fouke School its strong hold upon the hearts of the people in southwestern Arkansas. This, too, has commended it to the many friends in the North who have aided in its support.

Many who have labored there in the name of the Master for the good of their fellowmen have been abundantly blessed in their own hearts, and we trust that blessings are in store for still others who may be led by the Spirit to offer their services or give of their means that so good a work may go on.

Hard Times Touch All Denominational Papers One needs only to glance at the papers of other denominations to see that the SABBATH RECORDER is not alone in feeling the pressure from hard times. In many instances the subscription price has been raised, and paper of an inferior quality has been used in order to meet the extra cost due to the raise in prices of paper and in cost of labor. Some managers have reduced the size of their publications from thirty-two pages to sixteen, rather than raise on the subscription price.

None of the papers or managers pretend to be in the business to make money; but each one seems impressed with the thought that the denominational paper is essential to the life of the denomination to which it belongs, and therefore should be supported no matter what may be the financial crisis in which it finds itself. To this end, some of the large denominations have drawn from their general funds thousands of dollars to meet deficits, rather than lose the vitalizing influences of their paper. Denominational leaders are becoming more and more emphatic in their assertions that their church papers are absolutely indispensable if the work of their denomination is to prosper. This seems to be doubly true in a small denomination; and if larger ones fear a collapse of their enterprise in case their paper fails, how much more would we have occasion to fear if our paper could not be supported.

"Serves Every Interest" The denominational paper is described by one writer as being in some ways the greatest asset any people can have. "It serves every interest; it promotes every good cause; it reinforces every appeal."

Have you considered how much the Seventh Day Baptist cause would suffer if there were no SABBATH RECORDER making its visit to your homes fifty-two times a year? From its columns you learn what the churches are doing, what the various boards are doing, and so keep in touch with the workers. Foreign and home missions are promoted by the messages given the people from the needy fields. Young people go to the RECORDER for their inspiration and help. Its messages of comfort and encouragement are appreciated in many homes, especially among lone Sabbath-keepers, who have no other way of keeping in touch with people of their own faith. In times of emergency, when special help is needed to keep the work going, what could we do without this means of communication? Who can estimate the value of services that

have been rendered to our schools, our churches, our memorial and endowment movements, our Sabbath schools, our young people's societies, our woman's work, and every denominational enterprise during all the years by the dear old RECORDER? Our fathers and mothers loved it. We have known it from childhood, and it has been for many years the messenger of good cheer tending to keep us a hopeful and united people. A lone Sabbath-keeper tells us, in a letter, of her appreciation of the SABBATH RECORDER. And among her reasons for liking it she gives the fact that "father and grandfather always took it from the first of its being printed." All over this land are lone Sabbath-keepers who still love father's and mother's paper, and who have been kept true to the faith through its influence.

Preparing for The Inevitable We notice that liquor men have introduced a bill in Congress providing for the withdrawal of whiskey from bonded warehouses in order to redistil it into commercial alcohol. In one State there are 67,000,000 gallons in storage under bonds. Manifestly the liquor interests are expecting this country to go dry. And although the dealers put on a bold front in the miserable caricatures and literature they are sending out, no one knows better than they that the storm is gathering that will sweep their business off the earth. When the liquor men hasten to prepare their cyclone cellars we know full well that the storm is in sight.

Early Missions in The Hawaiian Islands Our friend, William M. Davis, of Chicago, who has been spending several weeks in Honolulu, has sent us a book of photographs of the first missionaries to the Hawaiian Islands. This book, printed in sections suitable for binding together, contains the names of one hundred and eighty-three missionaries who have labored in Hawaiian fields since the first company sailed from Boston on the brig *Thaddeus* in 1819. No less than twelve companies of missionaries are described, with the ships in which they sailed and the number of days it took each company to make the voyage.

We were not aware of the fact that our Hawaiian possessions in mid-Pacific had

been visited by so many American missionaries. Brother Davis writes that he was attracted by the names, so many of which reminded him of Seventh Day Baptists he had known; "such as Clark, Green, Tomlinson, Rogers, Bailey, Bond, Davis, and Wilcox." To these may be added the names of Brown, Bliss, Emerson, Goodrich, Shepard, Spalding, and Williams.

In 1838, a remarkable revival began which spread all through the islands and lasted some three or four years. Thus the foundations were laid for the present civilization of the Hawaiians. It is interesting to note, in a recent issue of the *Continent*, that the first news of success in the recent Men and Religion Forward Movement came from Honolulu, where sixteen hundred men assembled to listen to Smith and Robins in their pilgrimage around the world. This was the greatest men's meeting ever held in Hawaii. Hundreds rose for prayers and one hundred and twenty-seven signed decision cards.

Little did the self-sacrificing missionaries of 1819 and 1837 realize what a glorious harvest would be gathered on the fields where they first broke the soil and sowed the seed. How their hearts would have been cheered if in their day of discouragements and privations they could have had a vision of the results to come eighty to one hundred years after.

God gives the increase in his own good time. The ones who first sow the seed in God's great mission fields are seldom permitted to reap the golden grain. But no one ever works for God and truth in vain. Stronger faith in this fact would brighten the outlook and cheer the heart of many a child of God today.

Some Interesting Old Books and Tracts Just now the Historical Society is looking for any Seventh Day Baptist books or pamphlets of years gone by that may possess sufficient historical value to make them worth preserving for the generations to come. The plan is to place such literature in a fireproof vault where it will be safe, and have it so catalogued that it can be easily found when wanted.

By the way, such a safety vault is one of the things in the dreams of those desiring a Seventh Day Baptist publishing house. Our precious files of literature are now

scattered in three places of deposit in Plainfield, two of which are considered specially dangerous risks by all insurance companies. If there is one thing we need more than another it is a fireproof safety deposit vault for our historical literature.

I did not begin this simply to write about our need, but rather to tell you of some interesting old books of which this generation knows practically nothing. They have come to hand from various sources, and some of them have been among my treasures for nearly a half-century. Others of the older brethren may also have such treasures. Whether they do or not, some reference to mine here will be of interest to all whose memory goes back to fifty or seventy years ago.

It is now nearly thirty years since Rev. Walter B. Gillette placed in my hands a bundle of a dozen tracts and booklets, some of which were considered old in his day. Brief descriptions of these follow in the next few paragraphs.

"A Brief Summary of the Christian Religion" This is a twenty-four page pamphlet, in good preservation, published one hundred years ago by the "Sabbatarian Baptist Church at Shiloh, Cumberland County, West New Jersey." Its full title is, "A Brief Summary of the Principles of the Christian Religion, Expounded by way of Questions, with Answers in the Words of the Holy Scriptures." It also contains an appendix with an exposition of the Ten Commandments. It is a complete Bible catechism and has on its cover the text: "Train up a Child in the way he should go, and when he is old he will not depart from it.—Prov. 22: 2." The pamphlet was printed in 1814, at New Brunswick, N. J.

A Missionary and Bible Society at Shiloh, 1823 The next little booklet in point of time is one of fourteen pages, printed in Bridgeton, N. J., eighty-four years ago. On its cover we find this inscription: "The Constitution of the Seventh Day Baptist Missionary and Bible Society of the County of Cumberland, in the State of New Jersey, Adopted November 10, 1816." Thus we see that one hundred and one years ago our brethren at Shiloh launched a missionary movement, twenty-six years before the organization of

our denominational Missionary Society. This church has always been a missionary church. It has sent three of its pastors and their wives and one medical missionary into foreign fields, and several times in its earlier history it sent its pastor and one of its deacons on horseback through the forests of Pennsylvania, New York, Virginia, and Ohio.

The constitution referred to above contains twelve articles and provided for life membership by the payment of ten dollars. It also provided for two regular meetings each year, with arrangements for special meetings as the officers might see fit. Forty-one members signed the constitution, five of whom were women. Their names are familiar as household words to readers of the SABBATH RECORDER.

"Review of a Circular Letter" Our next document is a twelve-page tract reviewing a circular letter published in the Minutes of the New Jersey Baptist Association of 1823. In this letter the Sabbath question had been discussed and its writer, after making excellent points in an argument for the Edenic institution of the Sabbath and its perpetuity, took the position that the first day of the week is the divinely appointed day. The letter was ably reviewed by one who signed himself "Theophilus"; and since the tract was printed in Bridgeton, we may assume that its author was also a member of the Shiloh congregation.

Printed by the "Protestant Sentinel" Still another tract of twelve pages was printed at the *Protestant Sentinel* office in Homer, N. Y. This, too, is without date and no name is signed. The editor of the *Sentinel* was John Maxson, an able advocate of the Sabbath cause. The tract is a review of "Tract Number 177," put out by the American Tract Society of New York City, and is entitled, "The American Tract Society versus the New Testament." The reviewer shows the fallacy of the writer's arguments and makes a strong plea for the Bible Sabbath. At the head of his first page stands this quotation from Jerome: "An unjust judgment proceeding from a layic [layman] is bad, from a priest worse, still worse from a college priest, and from a general council superlatively bad."

The Debts A friend suggests that it might be well to state now and then the full amounts received to date, as that would show more clearly the progress made since we began. It is now ten weeks since we began reporting special offerings for the two debts. In the RECORDER of January 29, pages 131-2 we gave a full page explanation of the debts, showing how much of the Tract Board's debt was due to the buying of a new linotype machine, and on February 12 the first offerings were reported. Since that time the treasurer of the Missionary Board has received \$438.50 specified as offerings for that board's debt, and the Tract Board's treasurer has received \$365.50, making \$804.00 in all for both debts. These items include this week's gifts of \$38.00 for the Missionary debt and \$36.00 for the Tract debt.

There is still due on the Missionary Board's debt \$2,061.50 and on the Tract Board's debt \$2,634.50.

Problem: If it has taken ten weeks to pay \$804.00 on the two debts of \$5,500.00, how many weeks will it require to pay all?

A DENOMINATIONAL EXHIBIT

CORLISS F. RANDOLPH, LL. D.

The Seventh Day Baptist Historical Society has under consideration the propriety of organizing a Denominational Exhibit in connection with the approaching session of the General Conference in Plainfield, next August. The president of the General Conference has been consulted and invitations have been forwarded to our various denominational boards asking that they appoint committees to co-operate with the Historical Society.

Such an exhibit as that contemplated should show our history, development and achievement, by means of charts, photographs, literature, and other illustrative material.

For example, the Education Society could trace the history of education among us, beginning with Mrs. Trask, the Bampfields, Peter Chamberlen, the Stennetts, and others in England; our early connection with Brown University in this country, DeRuyter Institute, numerous academies and seminaries, besides leading up to the present status of Alfred, Milton and Salem; and

at the same time, give due attention to individuals worthy of note.

The Missionary and Tract societies could treat, in a similar manner, the history of the interests now represented by them, respectively. Both of them might well go back to the beginnings of modern Seventh Day Baptist organization in England, when the early heroes of the Mill Yard Church were struggling to spread the Sabbath truth, and suffering persecution—even unto death—for their faith; and were also establishing home missions by sending field workers into different parts of the British Isles, and foreign missions by sending messengers of the gospel over to Holland and possibly Germany.

Our modern foreign missions, China, Africa, Java, South America, and others, all suggest rich possibilities. Any one who saw the very interesting exhibit of his father, Adoniram Judson's, mission work which the late Rev. Edward Judson maintained for many years immediately preceding his death, in the Judson Memorial in New York City, will quickly grasp the idea of how attractive an exhibit can be made of our China Mission.

Our other boards and societies can easily find material that will lend itself to such a use as an exhibition. The Memorial Board by a series of charts can place its work before our people in such a form that its growth from modest beginnings to its present gratifying proportions, with all its varied interests, can be grasped in a moment. Likewise, the history of the General Conference, itself, can be epitomized to most excellent advantage. In short, it is possible for all our denominational activities to be brought together in such a form as to show, as in no other way, the inception of our modern life, its development, what we have attempted to do and have done in the past, and what we are aiming to do now.

The Historical Society has definitely arranged to come into possession at a very early date of Doctor Sachse's collection of German Seventh Day Baptist historical material, unparalleled in its completeness, and it is expected that that will be on exhibition at the General Conference.

The foregoing is not intended to give more than brief, tentative hints of what such an exhibition might be; and it is hoped that all our denominational organizations will give their cordial, sympathetic co-oper-

ation in making a success of such a project, if it is definitely decided to enter upon it.

INTERESTING CORRESPONDENCE

DEAR DOCTOR GARDINER:

I am sending you a copy of a letter written to Professor Moncrief of the University of Chicago, and his letter in reply. A part of the article in Hastings reads as follows: "If, then, as many suppose the Fourth Gospel to teach, he (Jesus) died on Nis. 14, Nis. 16 and Pentecost fell on a Sunday; but if, as the Synoptists seem to teach, he ate at the passover with his disciples at the regular time, he was crucified on Nis. 15, and Nis. 16 and Pentecost fell on Saturday. Wieseler plausibly suggest that the festival was fixed on Sunday by the later Western Church to correspond with Easter."

Italics are mine, and indicate the point at issue. Now, so far as I know, it doesn't matter on what day of the week the descent of the Holy Spirit occurred. But if the church of the Middle Ages arbitrarily fixed that event upon a certain day for a specific purpose, and if by such action, good people are still being misled, then it is well enough to call attention to a contrary opinion which may help to discover the truth. The spirit of Professor Moncrief's letter is fine, and no doubt the statement will be eliminated from future editions of his book, or at least modified.

After all, what an easy matter it is for one, who is perfectly honest, to perpetuate an error without any intention of doing violence to the truth. It seems to me to be eminently worth our while to come in contact with those of other faiths, that they may learn our spirit, and that we may be able to correct in present-day pronouncements, some of the errors of a less truth-loving past.

I remember in this connection that Dr. Deems, who was pastor of a Presbyterian church in Hornell, N. Y., during my seminary days, and who was the author of a large volume on "Holy Days and Holidays," said that he would have treated the subject of the Sabbath differently if he had known Seventh Day Baptists before he wrote his book. The letters referred to above follow.

Sincerely,

AHVA J. C. BOND.

Salem, W. Va., March 26, 1917.

Professor J. W. Moncrief,
University of Chicago,
Chicago, Ill.

MY DEAR SIR:

As I have opportunity in connection with my pastoral work here, I am pursuing a graduate course in the Southern Baptist Theological Seminary. As I am majoring in Church History, I am very much interested in anything on that subject. Just now I am reading your "Short History of the Christian Church."

I notice that on page 46 you say the descent of the Holy Spirit on the great day of Pentecost occurred on Sunday.

Have you what seems to you sufficient evidence for an unqualified statement such as you make there, or are you stating a commonly accepted tradition, without having verified it for yourself?

I notice you refer often to Hastings' Dictionary of the Bible. I have a high regard for Hastings, and would refer you to the article on "Pentecost" for a careful exposition of that subject, not wholly in accord with your statement.

Of course neither of us would claim infallibility for Hastings. I simply ask on what authority you arrive at a different conclusion, and I ask it in the interest of truth, and not controversy.

Thanking you for whatever attention you may give this matter, I am

Sincerely yours,

A. J. C. BOND.

January 11, 1917.

DEAR BROTHER:

Yours of January 11 came duly to hand. As to the descent of the Holy Spirit on Sunday, I would say that I have not carefully worked it through, and have myself frequently wondered why I was so exact in my statement.

I thank you for picking me up, and in another edition I shall be less sure.

With all good wishes, and congratulating you on your privilege of pursuing graduate work in the S. B. T. S., I remain

Very cordially yours,

J. W. MONCRIEF.

The University of Chicago,

February 19, 1917.

"Preparing a young life for life's duties is more important than launching a battleship."

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.

TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The date for our denominational Sabbath Rally Day is the third Sabbath in May, this year, the 19th. This does not conflict with the Sabbath of Memorial week.

There is a new issue of the tract called "A Sacred Day, how can we have it?" by Rev. Arthur E. Main. Send fifty cents for one hundred copies to distribute among your friends and neighbors.

Evangelist Willard D. Burdick attended the meeting of the Board of Directors of the Tract Society April 8. In speaking to the board regarding his work he said that before very long he must give up the position he now occupies, not because he does not believe in the kind of work he is doing, for he does heartily believe in it; nor from any lack of support or harmony on the part of the people or the board. The work requires much traveling, and an absence from home many weeks at a time. And so within a year or so he will ask to be released from this work, and resume his place again in the pastorate.

This announcement was received with keen and sincere regret by the board. Several members spoke of the satisfactory character of the work he has been doing, and the hope was expressed that possibly when he has taken a pastorate that arrangements can be made by which his

church will be willing to give him two or three months of the year to do this same kind of exceedingly valuable work for the denomination.

In a little book called "The Sabbath Question," by J. J. Taylor, are these two paragraphs. "Strictly spoken there is no Sabbath legislation except that enacted by Jehovah, who appointed the Sabbath and gave the laws concerning its observance. His laws need the approval of no human legislature, and they are subject to no human amendment."

"On the baseless assumption that the seventh day, set apart and established in the law, has been in some way superseded by the first day, recognized in the gospel, a good deal of hurtful legislation has been enacted on the pretext of sanctifying the Sabbath and honoring God. Men who do really know better are willing to wrest the Scripture and appeal to popular ignorance in order to gain a point. Such conduct is unworthy of any good cause. This error had its origin in the iniquitous union of church and state, and is a relic of that oppressive system."

Most of us can give approval to the views here expressed with the exception of the inference carried in the words "first day, recognized in the gospel." To mention a thing is not to "recognize" it in any such sense as is here implied. While Mr. Taylor admits the "baseless assumption" that the Sabbath was superseded by the "first day," yet he assumes that in the gospel it is "recognized," and then proceeds to build up a theory for the sacred observance of Sunday as the "Lord's Day."

Judging from my own experience and observation the historical study of the Scriptures has been adding to the strength of Christian faith and giving more spiritual power to those who have improved the opportunities of this generation. We are learning through the sciences how God works in nature, and history has corroborated the revelation in Jesus Christ. To us the Bible is more precious year by year, the Sabbath more significant and more valuable, the life of Jesus and his teachings have more meaning to us as individuals and to the social order, and religion becomes more important.

I regret, however, that there seem to be efforts put forward, not among us, but elsewhere, to organize the religious forces even in the interests of revival work by those who regard an historical study of the Scriptures as "damnable infidelity, who preach the physical and immediate return of Jesus Christ in the sky, who oppose efforts to extend Christian principles to social reconstruction, and and who make the study of the Bible an ingenious exposition of prophecy for the purpose of proving that the end of the world is at hand."

I regret that the leaders in such work seem to believe that the preaching of Christianity as a power to save men must be a vituperative attack from modern science, which would separate churches from intellectual leadership in social reform and religion, which would sever reason and faith, which would disjoin knowledge and prayer, which would divorce the gospel and education.

Jesus Christ was and is the Truth. His disciples should be taught that religious thought must be true to the entire will of God wherever revealed; they should be careful not to use the Bible as a means by which the gospel is obscured; they should carefully and prayerfully guard against the danger of substituting "apocalyptic vagaries for social transformation, literalism for orthodoxy, and a peculiar theory of inspiration for evangelical faith."

The historical study of the Scriptures has clearly emphasized the importance and the significance of the Sabbath not only among the Hebrews but especially in gospel times, Jesus himself honoring it by observing it, explaining to men that it was not a domineering tyrant but a blessed spiritual opportunity.

I do not believe the world is dying for new ideas. It is power we need; power that shall help us to solve our practical problems; power that shall help us to realize a high, individual, spiritual life; power that shall make us daring enough to act out all we have seen in vision, all we have learned in principle from Jesus Christ.—
Charles A. Berry.

AMERICAN SABBATH TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Church, Plainfield, N. J., on Sunday, April 8, 1917, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Theodore L. Gardiner, Marcus L. Clawson, Theodore G. Davis, Edgar D. Van Horn, Iseus F. Randolph, Jesse G. Burdick, Franklin S. Wells, Herbert L. Polan, Charles P. Titsworth, Irving A. Hunting, Jacob Bakker, Alex W. Vars, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitor, Rev. Willard D. Burdick. Prayer was offered by Rev. Edgar D. Van Horn.

Minutes of last meeting were read. The Committee on Distribution of Literature presented the following report:

<i>Sabbath Recorder</i>		
No. new subscriptions	9	
No. subscriptions discontinued	7	
Net gain		2
Reasons for discontinuing paper:		
1. Request.		
4. Gifts, discontinued at expiration.		
1. Two years in arrears.		
1. Blind.		

Pages distributed *Tracts*

11,917
The Committee on the Italian Mission presented the follow report:

This committee has felt for some time that the two boards which are jointly supporting the Italian Mission work that is being done in New York City and New Era through our employed missionary, Rev. Antonio Savarese, should be more definitely informed as to the details of the work as it is being carried on, as well as to the advisability of continuing it; for there may be reasonable doubt in the minds of some as to the wisdom of the expenditure of the quite large amount of money that is required to carry on this work, especially at the present time when our boards are so badly in debt. Some may feel that the money could be better spent among our own people. With this thought in mind the committee, with the

assistance of Secretary Shaw, made a series of visits to the meetings held by Mr. Savarese at New York and New Era. The meetings held in the city were on Mulberry, 14th and 116th streets, and were held in private houses.

Mr. Savarese says there are about twenty-five families in the city that are to some extent interested in the Sabbath. The interest at New Era seems at the present time to be at a lower ebb than at any time during its existence, which is due partly, at least, to the interruption in the Sabbath school work owing to bad weather and worse roads. A collection is taken twice a month at the New Era Sabbath school in which there is a very good response. At New York Mr. Savarese collects enough to pay his traveling expenses.

This committee has no reason to doubt the Christian integrity and consecration of Mr. Savarese and we realize that he has a very hard proposition to face, and one that is not likely to show very marked visible results.

If the boards wish to base their operation in this mission work upon numerical results, with the thought of establishing a permanent Italian Sabbath-keeping community at New Era or New York, we fear they will be disappointed for we fear it will never become a fact; but if they wish to have a small part in the great work of disseminating gospel truth among our Italian population and making them better citizens, the committee feels that this is a good work and that it should be continued.

Respectfully submitted,
 JESSE G. BURDICK,
 ISEUS F. RANDOLPH,
 HERBERT L. POLAN,
Committee.

Report received and ordered placed on file, and that the work be continued with the approval of the board.

Rev. Edwin Shaw, chairman of Committee on Sabbath School Publications, made verbal report of progress. He also reported progress for the Committee on Indexing the SABBATH RECORDER.

President Corliss F. Randolph made verbal report of progress in matter of preparation and arrangement of our part in Conference program.

Frank J. Hubbard, treasurer, presented

his report for the third quarter, duly audited and the same was adopted.

The treasurer reported having received from Calista A. Sears, a request that she be advanced \$25.00 on account at this time. By common consent the treasurer was authorized to grant the request.

The treasurer reported having received a communication from the executor of estate of Anginette Kellogg, deceased, which included a copy of the will. That among other bequests the will provides one of \$300 to this board. The letter states that after paying expenses of administration, there will be insufficient funds to pay the bequests in full, but only about at the rate of 50 cents on the dollar, and suggested that the beneficiaries agree to accept bequests pro rata, and thus avoid additional expenses of formal accounting in court; whereupon the corresponding secretary was authorized to write that this board will accept in payment of its bequest payment pro rata with the other beneficiaries.

Matter of payment of bills incurred at Publishing House for new linotype and other equipment was referred to the treasurer with power.

The corresponding secretary presented the following report:

The secretary spent half of the past month on the field in the interests of the Tract and Missionary Societies. He visited the following communities: Little Genesee, Shingle House, Hebron Center, First Hebron, Coudersport, Richburg, Nile, Scio, Wellsville, Alfred Station, Alfred and Hartsville. There was neither time nor opportunity to hold public meetings in the churches of all these places, but the secretary did speak six times at Little Genesee, once each at Nile and Richburg, two times at Alfred Station, and two times at Alfred besides conducting one informal round-table discussion and attending three other meetings of the Sabbath Institute held there in which he took no active part. The day spent at Hebron Center he walked about seven miles and made nine calls, and the day at Hartsville about twelve miles and nine calls. The other days were less strenuous as to walking and number of calls, but in other respects quite as exacting.

The secretary has deemed it a great privilege to be associated these two weeks most

of the time in company with our Sabbath Evangelist, and he is fully convinced of the value and the wisdom of the work that is thus being done by our representative on the field.

The secretary can report the copy for the May number of the *Pulpit* sent to the Publishing House, a little progress made in the program for Sabbath Rally Day, May 19, one new edition of the tract called, "A Sacred Day, how can we have it?" preparation of "Tract Society Notes," and "Mission Notes" for each number of the SABBATH RECORDER with one exception, the preparation of the copy for a new edition of "The Sabbath and Seventh Day Baptists," and considerable correspondence for the interests of the two societies, besides several informal conferences concerning denominational matters in particular while he was at Alfred.

The secretary feels that he stands in need of a filing cabinet to take care of correspondence and other material, and yet he leaves it to the judgment of the board in reference to getting such a cabinet.

He presents correspondence from Rev. Peter Ainslie, Mr. Robert H. Gardiner, Rev. George Seeley, Mary A. Stillman, P. L. Windsor, F. R. Shaw, Theophilus A. Gill and from fourteen brethren in one letter from Mzimba, Nyasaland.

Also letters from the following: Will K. Davis, Corliss F. Randolph, Rev. Willard D. Burdick, Rev. William L. Burdick, Rev. Arthur E. Main, Rev. George B. Shaw, Rev. John T. Davis, Rev. D. Burdett Coon, Rev. A. J. C. Bond, Rev. Jesse E. Hutchins, Rev. Lester C. Randolph, Rev. Eli F. Loofboro, Allen B. West, Carrol B. West, Mrs. George W. Burdick, Rev. T. J. Van Horn, and others.

EDWIN SHAW,
Corresponding Secretary.

Growing out of request in correspondence, the corresponding secretary was authorized for the present to place the Library of the University of Illinois, at Urban, Ill., on our mailing list for our present and future publications.

The corresponding secretary presented a letter from Miss Mary A. Stillman, enclosing a hymn, "Sabbath Eve," which she and her father submit for use if found suitable; whereupon the same was referred

to Arthur L. Titsworth to consider and report to the board with his recommendation as to its publication or otherwise.

A communication from Pastor Paulos Mhango and others of Mzimba, Nyasaland, B. C. A., was referred to the Committee on Distribution of Literature.

Secretary Edwin Shaw was authorized and instructed to procure such filing cabinets and supplies as he needs and to send the bill for the same to the treasurer.

Rev. Willard D. Burdick, Sabbath Evangelist, spoke briefly of his work on the field. He referred to his intention to retire from this work after a time, his reasons being that he may be with his family more and also that he may continue and keep up his preparation and studies, and this in face of his belief in the importance of a Sabbath Evangelist and the cordial support given by the boards and people.

Many spoke of the disappointment felt upon hearing Brother Burdick's plan to give up this work, especially in view of the importance of the work and Mr. Burdick's efficiency in it.

President Corliss F. Randolph spoke of the list of officers and committees of the society which he had prepared, had printed and sent to the members of the board.

Whereupon it was voted the bill for printing the same be paid by the treasurer.

President Corliss F. Randolph asked the board to name a committee to co-operate with the Seventh Day Baptist Historical Society in the matter of preparing and making a denominational exhibit at next General Conference.

Whereupon the president was authorized to name such a committee.

The president appointed as such committee, Edwin Shaw, Frank J. Hubbard, Alexander W. Vars.

Minutes read and approved.
 Board adjourned.

ASA F. RANDOLPH,
Assistant Recording Secretary.

The power of the Holy Spirit gives grace as well as faith. We read of Stephen: "He was a man filled with grace." He could pray for those who stoned him to death, and pray with a smile; thank God for the power of prayer, as he prayed for their forgiveness.—*John Timothy Stone.*

MISSIONS

MISSION NOTES

SECRETARY EDWIN SHAW

Missionary Jay W. Crofoot recently gave a short series of lectures at Alfred, N. Y. During the month of April he plans to visit Salem College and Milton College, and will give the same series of lectures at these places.

On this trip he will visit as many of the churches as possible. Our people have the missionary spirit and they will not only have an interest in his message, but they will also welcome him into their assemblies, and into their homes, as being our denominational representative of this spirit of missions, who we have sent to the Far East, to speak for us, to tell the gospel story for us, to the very ends of the earth.

Reports from all the workers on the home field have been received for the first quarter of 1917. The secretary is making out a summary of the work in preparation for the board meeting of April 18. This will be published either in the minutes of the meeting or in these "Notes." If you are interested, keep a lookout for it.

Evangelist D. Burdett Coon writes from Portville, N. Y., that the people are deeply interested in the gospel message. He and Pastor Eli F. Loofboro, of Little Genesee, have been conducting a series of evangelistic meetings, and doing personal work in the homes of the people.

We have no recent word from Dr. Sinclair, but we are expecting that she will start for America July 1. Dr. Grace Crandall has postponed her departure from China one month. This is in view of the delay of Dr. Sinclair, for Dr. Crandall does not want Dr. Palmberg to be left alone on the Lieu-oo field any longer time than can possibly be avoided.

The missionary spirit, the purpose and effort to live and to obey the last command of our Master, Jesus Christ, here on earth, is the tie that most securely and gently holds us together as a people.

Yesterday the great city of New York was stirred and moved by the first message of Evangelist "Billy" Sunday in the great campaign for righteousness and the kingdom of God which the Christian forces of the city have put in motion. The work begins with the most favorable conditions. People seem to be almost universally in sympathy with the effort. The dark clouds of war have made the people serious and thoughtful, and the time is ripe for a stirring in the inner chambers of men's souls, and a response will more readily be made from the good in men to the message and the invitation of the evangelist. Let us prayerfully expect great results, which shall benefit the individual, the nation, and the whole world.

MONTHLY STATEMENT

March 1, 1917 to April 1, 1917

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand March 1, 1917.....	\$685 44
L. S. K., Wisconsin	2 00
Marie S. Stillman	25 00
L. F. Davis, Jr.	2 25
Rev. Geo. P. Kenyon	5 00
Miss Susie Burdick	15 00
Mrs. W. B. Dadson, Debt Fund	1 25
Mrs. E. L. Burdick, Debt Fund	5 00
Miss Carrie Rood, Debt Fund	2 50
"A Friend, Alfred," Debt Fund	5 00
Mrs. Ira Blinn, Debt Fund	5 00
Mrs. Eleanor Andrews, Debt Fund.....	5 00
Mrs. Mary C. White, Debt Fund.....	5 00
Geo. H. Crandall, Debt Fund	5 00
Rita B. Church, Debt Fund	1 00
E. D. Richmond, L. S. K., Debt Fund..	5 00
"A Friend, Little Genesee," Debt Fund..	1 00
Miss Ora Maxson, cred. to Gentry Church	2 00
T. J. Van Horn and family, cred. to Gentry Church	10 00
"L. S. K., California," cred. to New Market Church	3 00
Ethel C. Rogers, Debt Fund, cred. to New Market Church	5 00
Mrs. W. B. Dadson, John Monck, S. India	2 00
K. P. Crandall, Life Membership.....	25 00
Churches:	
Plainfield ..	13 65
First Alfred ..	78 75
Milton ..	29 93
Chicago ..	15 40
New Market ..	47 11
Gentry ..	3 20
Second Brookfield ..	41 52
Syracuse ..	1 00
First New York City ..	35 56
Lost Creek ..	16 40
T. J. Van Horn, collections on field.....	15 35
Chicago Church, Debt Fund	2 00
Farnam Church, Debt Fund	20 00
Battle Creek Church, Debt Fund.....	50 00
Brookfield Methodist and Baptist Churches ..	14 60
Plainfield S. S.	11 46
Plainfield S. S., Education of Chin. child	5 94
Independence S. S., Lieu-oo Hospital....	13 75
Nortonville, S. S., white Christmas, Marie Jansz ..	5 40
Young People's Board, Dr. Palmberg's salary ..	25 00
Woman's Board:	
Miss Burdick's salary	150 00
Miss West's salary	150 00

Debt Fund ..	30 00
Dr. Grace Crandall	25 00
General Fund	73 00
February and March interest on checking acct.	1 14
Income from Permanent Funds	900 00
	<u>\$2,597 60</u>

Cr.	
Mrs. Angeline Abbey, sal. for Jan. and Feb.	\$ 20 00
Mrs. Jesse E. Hutchins, February salary	66 66
Jesse G. Burdick, February salary.....	29 16
J. J. Kovats, February salary	20 00
L. A. Wing, February salary	37 50
R. R. Thorngate, February salary	29 17
T. J. Van Horn, February salary	56 01
C. H. Siedhoff, February salary	25 00
George W. Hills, February salary.....	58 34
Mrs. D. Burdett Coon, February salary and trav. exp.	93 73
J. W. Crofoot, Feb. sal. and children's allowance ..	68 75
Edwin Shaw, Feb. sal. and half exp....	56 68
T. L. M. Spencer, March salary.....	50 00
Miss Susie Burdick, school acct., China field ..	13 00
Miss Susie Burdick, sal., Jan 1—Apr. 1...	150 00
Miss Anna West, sal., Jan. 1—Apr. 1....	150 00
Dr. Rosa Palmberg, sal., Jan 1—Apr. 1..	150 00
Dr. Grace Crandall, sal., Jan 1—Apr. 1..	150 00
H. Eugene Davis, sal., Jan. 1—Apr. 1....	150 00
Incidental acct., China field	90 00
Treasurer's expenses	20 00
	<u>\$1,469 00</u>

Balance on hand April 1, 1917	1,128 60
	<u>\$2,597 60</u>

Bills payable in April, about	\$1,000 00
Notes outstanding April 1, 1917	\$2,500 00
	<u>\$3,500 00</u>
S. H. DAVIS,	
Treasurer.	

THE AMERICAN SABBATH TRACT SOCIETY—TREASURER'S REPORT

For the Quarter ending March 31, 1917

F. J. Hubbard, Treasurer,	
In account with	
The American Sabbath Tract Society	
Dr.	
To balance on hand January 1, 1917	\$ 591 08
To contributions received since as follows:	
General Fund:	
January ..	\$ 464 74
February ..	63 98
March ..	386 61
	<u>915 33</u>
Life Membership:	
January ..	23 00
February ..	10 00
	<u>33 00</u>
Italian Mission	1 00
Contributions for Marie Jansz:	
January ..	\$ 23 00
February ..	1 00
March ..	10 00
	<u>34 00</u>
On Debt:	
January ..	\$ 10 00
February ..	161 75
March ..	129 00
	<u>300 75</u>
To transfer from Plainfield Savings Bank Permanent Fund Acct. to meet loans of that acct. and for balance of mortgage authorized ..	6,000 00

To City National Bank, interest on balance	13
To Income from Invested Funds:	
January ..	\$1,987 16
February ..	
March ..	444 00
	<u>2,431 16</u>

To Publishing House Receipts:	
"Recorder" ..	\$ 1,494 65
"Visitor" ..	193 09
"Helping Hand" ..	356 67
"Lorna Selover" ..	133 75
Tracts ..	2 20
"Pulpit" ..	70 50
"Junior Quarterly" ..	36 73
	<u>2,287 59</u>
To W. D. Burdick, refund salary	83 34
	<u>\$12,677 32</u>

Cr.	
By cash paid out as follows:	
G. Velthuysen, appropriation ..	\$ 151 50
George Seeley:	
Salary ..	\$75 00
Postage ..	30 00
	<u>105 00</u>
Jos. J. Kovats, salary....	60 00
T. W. Richardson, salary	37 50
Italian Mission, New Era, N. J.	87 50
T. L. M. Spencer, appropriation ..	30 00
W. D. Burdick:	
Salary ..	\$250 00
Expenses ..	25 00
	<u>275 00</u>
Edwin Shaw:	
Salary ..	\$150 00
Expenses ..	18 65
Supplies ..	2 00
Expenses, Jan., etc.	4 30
	<u>174 95</u>
	<u>\$ 921 45</u>

Marie Jansz, amount contributed previous quarter ..	66 84
Callista A. Sears, balance income on bequest Electra A. Potter, July 1, 1916—Dec. 31, 1916 ...	58 35
Committee on Revision of Literature:	
Mildred Fitz Randolph, research work	75 00
President's Expenses:	
Anna C. Townley, type-writing ..	14 90
Stationery and envelopes ..	10 41
	<u>25 31</u>
Treasurer's Expenses, stationery and envelopes ..	17 25
Legal Expenses:	
Premium on fire insurance, Wardner property, Chicago	10 00
Copy of will of Angenette Kellogg ..	1 00
Copy of will of Arletta G. Rogers ..	75
	<u>1 75</u>
J. A. Hubbard, loan and interest paid account permanent fund	3,030 00
Reserved for balance, Abbot Loan ..	3,000 00
City National Bank Loan and Interest:	507 50
	<u>507 50</u>
	<u>507 50</u>
	<u>1,522 50</u>
Publishing House Expenses:	
"Recorder" ..	\$ 2,793 59
"Visitor" ..	209 58
"Helping Hand" ..	236 94
"Pulpit" ..	178 03
"Lorna Selover" ..	40 59
Tract Society, envelopes	

and slips for Seeley	5 83	
"Junior Quarterly"	71 33	
		3,535 89
Balance on hand	\$12,264 34	
	412 98	
		\$12,677 32

E. & O. E.
 F. J. HUBBARD,
 Treasurer.
 Plainfield, N. J.,
 April 6, 1917.

Examined, compared with books and vouchers and found correct.

ASA F. RANDOLPH,
 THEO. G. DAVIS,
 CHARLES P. TITSWORTH,
 Auditors.

Total Outstanding Obligations	\$3,800 00
Balance in Sinking Fund Account	978 00
Balance in Building Fund Account	510 00

Receipts for January, 1917

Contributors, General Fund:	
Mrs. F. S. Schoonmaker, Andover, N. Y.	\$ 5 00
Hosea W. Rood, Madison, Wis.	5 00
Lucia M. Waldo, Cambridge Springs, Pa.	1 25
Lucius Sanborn, Davison, Mich.	10 00
Alice A. Peckham, Watson, N. Y.	5 00
Harriet Burdick, Lowville, N. Y.	5 00
Mrs. Marie Bramlet, Eldorado, Ill.	1 40
L. A. Saunders, Potter Hill, R. I.	1 00
Mrs. J. A. Hardy, Portsmouth, Va.	10 00
Mrs. Frederick Schoonmaker, Bradford, Pa.	3 25
Mrs. D. C. Waldo, Cambridge Springs, Pa.	1 00
Mrs. M. C. Parker, Savanna, Ill.	3 00
Churches:	
Second Alfred, N. Y.	16 10
New York City	17 71
Berlin, N. Y., S. S.	2 00
North Loup, Neb.	5 25
Little Genesee, N. Y.	25 37
First Hopkinton	26 65
Nortonville, Kan.	24 38
Farina, Ill.	20 37
Independence, N. Y.	5 58
First Brookfield, N. Y.	4 83
Riverside, Cal.	15 80
Marlboro, N. J.	8 58
Milton Junction, Wis.	17 53
Milton Junction, Wis., S. S., White Christmas gift	5 00
Plainfield, N. J.	35 75
Second Westerly, R. I.	25 67
Milton, Wis.	55 10
Walworth, Wis.	23 59
Albion, Wis.	7 25
Salem, W. Va.	30 00
Farina, Ill., S. S.	8 00
Second Hopkinton, R. I.	16 90
Fouke, Ark.	7 00
Carlton (Garwin, Iowa) Collection, annual meeting	6 00
N. Y. and N. J. churches	3 43
	\$ 464 74
Life Membership:	
Miss Neppie Harbert, Memphis, Tenn.	23 00
Contributions for Italian Mission: Woman's Executive Board	
	1 00
Contributors for Marie Jansz:	
Class No. 3, Welton, Iowa, S. S.	\$ 5 00
"Bethel Class," First Alfred, N. Y., S. S.	10 00
Primary Department, First Alfred, N. Y., S. S.	5 00

A Lone Sabbath-keeper in California: Cr. Piscataway N. J. Church	3 00	23 00
Contributions on Debt:		
L. S. K., Wisconsin	10 00	
Transfer from Plainfield Savings Bank, Permanent Fund Acct., to meet loans of Permanent Fund Acct., and for balance of mortgage authorized	6,000 00	
City National Bank, interest on balance	13	

Income from Permanent Funds:		
American Sabbath Tract Society Fund, inc., S. D. B. Memorial Fund	26 00	
D. C. Burdick Farm, Memorial Fund	15 00	
Eugenia L. Babcock Bequest, Memorial Fund	71 26	
George H. Babcock Bequest, Memorial Fund	1,060 60	
Sarah P. Potter Bequest, Memorial Fund	30 00	
D. C. Burdick Bequest, Memorial Fund	258 30	
H. W. Stillman Bequest, Memorial Fund	195 16	
E. W. Burdick Bequest, Memorial Fund	26 44	
George S. Greenman Bequest	126 00	
Elizabeth L. North Bequest	3 00	
Richard C. Bond Bequest	3 00	
Julius M. Todd Bequest	3 00	
Electra A. Potter Bequest	83 25	
Rhoda I. Green Bequest	25 50	
George Greenman Bequest	10 63	
Eliza James Bequest	5 74	
Eliza Maxson, Bequest	1 06	
Mary B. York Bequest	1 12	
Sarah Elizabeth Brand Bequest	05	
A. Adeline Crumb Fund	15	
Nancy M. Frank Bequest	08	
Lois Babcock Bequest	13	
Deborah Randall Bequest	12	
Susan E. Burdick Bequest	18 06	
Eliz. M. Crandall Bequest	4 51	
Marilla B. Phillips Bequest	19 00	
	\$1,987 16	
Publishing House Receipts:		
"Recorder"	\$911 59	
"Visitor"	55 99	
"Helping Hand"	205 70	
"Lorna Selover"	110 25	
Tracts	45	
"Pulpit"	41 75	
	\$1,325 73	
	\$9,834 76	

E. & O. E.
 F. J. HUBBARD,
 Treasurer.
 Plainfield, N. J.,
 March 27, 1917.

Receipts for February, 1917		
Contributions to General Fund:		
Mrs. Celestia Fuller, Alfred, N. Y.	\$10 00	
James Van Ameyden, Oneida, N. Y.	1 00	
Mrs. Gillette Kenyon, Hopkinton, R. I.	1 58	
James Ameyden, Verona, N. Y.	1 60	
Churches:		
Hammond, La.	5 50	
Rockville, R. I., S. S.	5 00	
Chicago, Ill.	14 80	
Walworth, Wis.	25 50	
	63 98	
Life Membership:		
F. E. Tappen, Battle Creek, Mich.	10 00	
Contributions for Marie Jansz:		
Miss Emma Rogers, Grand Rapids, Mich.	1 50	
Contributions on Debt:		
Theodore L. Gardiner, Plainfield N. J.	\$ 5 00	

A. S. Babcock, Rockville, R. I.	3 00
Mrs. George W. Rosebush, Alfred, N. Y.	2 00
F. F. Randolph, New Milton, W. Va.	1 00
Laura B. Johnson, Clarkston, Wash.	10 00
P. S. C., Albion, Wis., Church	1 00
Mrs. John G. Spicer, Plainfield, N. J.	10 00
Mrs. J. D. Washburn, Earlville, N. Y.	1 00
From "A Friend," Waterford, Conn.	5 00
Ferieda Fowler, Exeland, Wis.	50
Miss Emma Rogers, Grand Rapids, Mich.	1 00
Miss Nannie A. Allen, Newport, Tenn.	1 00
"A Friend," Ashaway, R. I.	5 00
G. M. Cottrell, Topeka, Kan.	25 00
Mrs. C. H. Threlkeld and family, Memphis, Tenn.	5 00
J. J. Hevener, Roanoke, W. Va.	20 00
Mrs. S. A. B. Gillings, Akron, N. Y.	15 00
A member of Salem, W. Va., Church	50 00
Mrs. W. B. Dodson, Fort Worth, Tex.	1 25
	161 75

W. D. Burdick, refund January salary	83 34
Publishing House Receipts:	
"Recorder"	\$321 10
"Visitor"	32 60
"Helping Hand"	109 44
"Lorna Selover"	10 00
Tracts	125 00
"Pulpit"	10 50
"Junior Quarterly"	6 68
	491 57
	\$ 811 64

E. & O. E.
 F. J. HUBBARD,
 Treasurer.
 Plainfield, N. J.,
 March 27, 1917.

Receipts for March, 1917		
Contribution to General Fund:		
L. S. K., Wisconsin	\$ 2 00	
Mrs. H. Gillette Kenyon, Hopkinton, R. I.	2 00	
Marie T. Stillman, Providence, R. I.	15 00	
David Dorsey, Cornishville, Ky.	50	
Woman's Executive Board	135 00	
Churches:		
Little Genesee, N. Y.	\$12 70	
Welton, Iowa	9 05	
First Brookfield, N. Y.	12 02	
Plainfield, N. J.	11 95	
Alfred, N. Y.	52 15	
Milton, Wis.	19 42	
Gentry, Ark.	3 20	
Independence, N. Y.	13 50	
Piscataway, N. J.	47 00	
Second Brookfield, N. Y.	4 00	
Plainfield, N. J., S. S.	15 67	
Plainfield, N. J., S. S., "De Boodschapper"	5 94	
New York City	25 51	
	386 61	

Contributions for Marie Jansz:		
A Lone Sabbath-keeper, Columbus, Iowa	10 00	
Contributions on Debt:		
J. D. Crandall, Aztec, N. M.	2 50	
Mrs. J. D. Washburn, Earlville, N. Y.	1 00	
Mrs. H. Gillette Kenyon, Hopkinton, R. I.	1 00	
Alida H. Morse, Edgerton, Wis.	5 00	
Miss Ethel C. Rogers, New Market, N. J.	5 00	
Mrs. E. L. Burdick, Milton Junction, Wis.	5 00	
Miss Carrie Rood, Milton Junction, Wis.	2 50	

Farnam, Neb., Church	20 00
Mrs. O. U. Whitford, Westerly, R. I.	2 00
Mrs. V. A. Willard, Belmont, N. Y.	2 00
Battle Creek, Mich., Church	50 00
George H. Crandall, Little Genesee, N. Y.	5 00
W. Delos Crandall, Nile, N. Y.	1 00
Mrs. Mary C. White, Sioux City, Iowa	5 00
W. R. Rood, Mineral Point, Wis.	5 00
Lone Sabbath-keeper, New York State	1 00
Mrs. Arthur Franklin, Verona, N. Y.	1 00
Woman's Executive Board	15 00
	129 00

Income from Invested Funds:	
George H. Rogers Bequest	\$30 00
S. Adeline Crumb Fund	28 50
Rosannah Green Bequest	75
Lois Babcock Bequest	2 25
George Greenman Bequest	45 00
Martha L. Potter Bequest	15 00
Ellen L. Greenman Bequest	6 00
Paul Palmer Gift	6 00
Nancy M. Frank Bequest	12 00
Sarah C. L. Burdick Bequest	3 00
Eliza M. Crandall Bequest	30 00
Martha G. Stillman Bequest	3 00
Elizabeth A. Maxson Bequest	1 50
A. Judson Wells Bequest	1 50
Deborah Randall Bequest	48 00
John G. Spicer Bequest	6 00
Parsonage Fund, Berlin, Wis., Church	6 76
George S. Greenman Bequest	153 74
Mary Rogers Berry Bequest	15 00
Sarah E. Saunders Bequest	3 00
Mary A. Burdick Bequest	1 80
Mary S. Stillman Bequest	7 50
Sarah A. Saunders Bequest	60
Mary Saunders Bequest	60
Reuben D. Ayres Bequest	7 50
Charles Saunders Bequest	1 50
Benjamin P. Langworthy, 2nd Bequest	1 50
Villa Ridge, Ill., Church Fund	3 57
Susan E. Burdick Bequest	1 08
Sarah Elizabeth Brand Bequest	1 35
	444 00

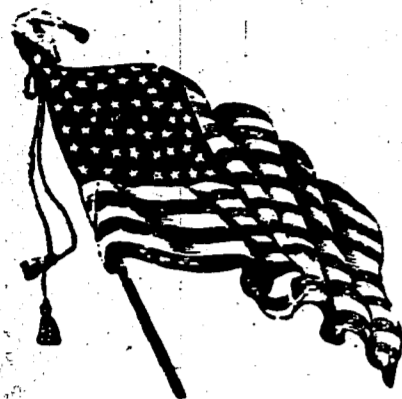
Publishing House Receipts:	
"Recorder"	\$261 96
"Visitor"	104 50
"Helping Hand"	41 53
"Lorna Selover"	13 50
Tracts	50
"Pulpit"	18 25
"Junior Quarterly"	30 05
	470 29

Be intolerant with yourself, but with nobody else. Never allow yourself the trespass of a hair's breadth into sinful indulgence. Never allow yourself even to sip the devil's wine. Do not be easy with yourself; insist upon going through the strait gate and the narrow way. Measure yourself by the loftiest standards. Go and stand by the apostle Paul. Nay, go and stand by the Christ, and never allow yourself to be satisfied until some day the Lord himself shall be satisfied when you wake in his likeness.—Dr. John Henry Jowett.

"The most of our great men are not self-made but mother-made."

WOMAN'S WORK

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



YOUR FLAG AND MY FLAG

Your flag and my flag!

And how it flies today

In your land and my land

And half a world away!

Rose-red and blood-red

The stripes forever gleam;

Snow-white and soul-white—

The good forefathers' dream;

Sky-blue and true blue, with stars to gleam
aright—

The gloried guidon of the day; a shelter through
the night.

Your flag and my flag!

To every star and stripe

The drums beat as hearts beat

And fifes shrilly pipe!

Your flag and my flag—

A blessing in the sky;

Your hope and my hope—

It never hid a lie!

Home land and far land and half the world
around,

Old Glory hears our glad salute and ripples to
the sound!

Your flag and my flag!

And, oh, how much it holds—

Your land and my land—

Secure within its folds!

Your heart and my heart

Beat quicker at the sight;

Sun-kissed and wind-tossed—

Red and blue and white.

The one flag—the great flag—the flag for me and
you—

Glorified all else beside—the red and white and
blue!—William D. Nesbit.

Courtesy P. F. Volland & Co., Chicago.

A NEW EASTER DAY FOR MANDY

Old Glory was not floating from the flagstaff of the village school that Friday before Easter when Jerry Ragout drove slowly by on his way to town. It must be

the Easter holidays had begun. He had heard Mandy talking about Easter and the school; her small nephew generally spent at the farm a few days of that holiday season. The man missed the gay bit of bunting, and more than that, the shrill voices of the children at play, for it was about the hour for the opening of the usual morning session. Jerry liked to see the boys and girls racing after each other; to listen to the babel of shouts and cries. He always passed the schoolhouse on his way to and from town at a time when he could take in the inspiring sight of the youngsters at play. It reminded him of his own boyhood, the old home, and the old mother—young then—who had been sleeping in a country churchyard for many a year.

But his mother's teaching did not sleep, and, somehow, the empty flagstaff and the silent schoolyard were more eloquent today than had been the ripple of the banner and the glad music of child voices on other occasions; more remindful of days long gone. Jerry's Puritan father had scorned holidays as partaking of papacy, but his mother, who had been a good Episcopalian, delighted in Christmas and Good Friday and Easter Sunday.

"Good Friday!" Why, Mandy had thrown these words at him as he was leaving home, his team heavily loaded with a couple of casks. "You're a living example of the Christian patriot, you are, Jerry Ragout!" she had cried. "Going to town on Good Friday to sell hard cider to make your feller citizens drunk! I thought your mother was a 'piscopal!"

He had not heeded her words at the time, scarcely heard them, in fact, for she had been at him all the morning to give up the trip; but they had fastened somewhere in his consciousness and started now to face him as the memory of his mother and her reverence for this day surged over him.

"Mandy has an aggravating way of saying things and I hate mortally to be nagged," he ruminated aggrievedly. "P'raps if I'd listened rightly and sensed it was Good Friday I might have give in for mother's sake, but—" He admitted to himself—not without shame—that he had come to ignore a good many of his wife's suggestions. "And she's sich a good wom-

an and thinking about lots of things jest as mother uster! That war one reason I took to her when she was a girl and me a bashful youth and she kind and encouragin' like."

He sighed. "Wimmin and men air diffrunt anyway. Wimmen need r'ligion; it's becoming to them, specially when they're young; but—well—cider brings money and expenses have been hefty of late. If I didn't sell it somebuddy else would." Jerry clucked to his horse uneasily.

"You know cider makes men drunk," whispered conscience.

"Consarn it all! I'm not making them drink it!" answered Jerry aloud, applying the whip to Dobbin. "I never drink the stuff, old or new."

"But you give it to your neighbor. You're a good citizen of the United States!"

"I never noways offers cider to my neighbors," contradicted Jerry. "If you knew Mandy you'd talk better sense."

But just then conscience repeated what Mandy had said earlier in the day. "If you really love your feller men or the country that raised you, you'd not sell hard cider. You're no patriot!"

That charge had hurt her husband more than anything Amanda had said that morning. "No patriot!" There was a sting in that. Hadn't his great-grandfather fought in the Revolution? Hers was born across the sea, and she throwing that in his face! He tightened the reins in his hands and began to whistle. It was "The Star-Spangled Banner" that quavered on the air, but only for a moment or two. It stopped abruptly.

"It must a been missing the flag or thinkin' of what Mandy said about a Christian patriot that started me at that," he thought. "It ain't jest comfortable havin' a wife that says things that stick like burrs to a man's memory and keep him on aidge. My mother warn't that sort. She never made me oneasy." The man laughed. "Course she didn't. I was nothing but a boy then and never had tetch no evil in any form." But his mother and father had both hated cider, he remembered. More than once he had heard his father say that the meanest drunk on earth was a cider drunk, and Jerry had promised his mother never to touch it and had kept his word.

Up before him now came a scene of his boyhood. One of the neighbors had sold

cider to a lot of half-grown youths and they had been arrested for bad behavior. Jerry's mother had been filled with indignation against the perpetrator of the deed. "I'd rather be a drunkard before the judgment-seat than the man who had taken the smallest part in making a drunkard," she had cried, and his father had applauded her words. What brought that old scene back to his memory at this time?

"Consarn it all!" he said and gave the mare such a cut of the lash that in astonishment she tore down the road and was only brought to a standstill in front of the little brown stone church with a cross on its spire. The church bell was ringing and quiet worshipers were entering its doors. Two well-dressed boys, passing by, commented on it:

"Good Friday, you know," said one to the other, and again Jerry raised his whip viciously.

"Mebbe I'm the one that needs the whip," he pondered; a second thought that saved the beast. "There's no excuse for my kind of sinner, nohow, brought up on the Bible and at the sound of the church bell and at a Christian mother's knee, with a Christian wife to boot,—if she does nag a leetle by spells. P'raps, I need the nagging and wuss—expect I do. But, Jerusha," with a groan, "what's a man to do in sich a case as this? Here I am half way to town with a load of hard cider and a Christian perfession to hold up, and a patriot's duty to take keer of, and money skurce!"

He rode on slowly turning the mare's head, with apparent unconsciousness, away from instead of toward the town.

"The heft of the livin' comes on Mandy, after all," he soliloquized. "She has to see to the vittles and sich-like. If she kin git on without the price of the cider—and she said she'd never tetch a cent of it or anything it bought—why I oughtn't to mind! But, it looks like sich waste! I wouldn't mind promising not to make cider again, but *this is made* and it's worth quite a sum, and money skurce."

He had entered the woods by this time and turned the mare's head up a by-path. "What's got to be's got to be, and a man's got to be a Christian and a patriot or what's he in the world for? Mandy'll be pleased, and p'raps mother'll know," a sudden light crossing the rugged face, "and of course"

—with a touch of reverence—“He’ll care, too. Wa-al, here goes.”

The man worked away at the bungholes of the casks for a time and then sat down on a log to watch the fluid gurgle slowly forth. Once he groaned. “I’m wuss than I ever thought to be,” he murmured. “I’m what you might call a poor, mean cuss. Why really it kinder hurts to see that stuff runnin’ away. It seems like waste; and yet I know ’twould be wuss than waste for me—what you might call damnation—if it didn’t run—damnation for me and some other fellers too. Jerry Ragout, you’re squirming inside, you know you air, but you kin squirm, and the longer it takes that stuff to git out, the better means of grace ’twill be to you. When the last drop’s out—so nobody kin git a sup of it—I’ll turn about and go to town and sell them aigs, all except the two dozen Mandy wanted to keep for Easter—and me grudging them to her. And I’ll buy a bit of ham to go with them and some of them hot cross buns she sees advertised in the paper and was wondering about. She’s a goin’ to have an Easter to remember if I don’t take a red cent home, do you hear that, ole skinflint? I’m bound to git the best o’ you this time, and jest remember this, Jerry Ragout’s done with making cider for anything but vinegar for the rest of his natural life, and he’ll never sell a gill—new or old—to any mortal, never!”—Mrs. S. R. Graham Clark, in Union Signal.

MINUTES OF THE WOMAN'S BOARD

The Woman's Executive Board met with Mrs. J. B. Morton on April 2, 1917.

Members present: Mrs. A. B. West, Mrs. Morton, Mrs. Crandall, Mrs. Daland, Mrs. Babcock, Mrs. N. M. West, Mrs. L. M. Babcock, Mrs. A. E. Whitford, Miss Coon, Mrs. Maxson.

Mrs. West read from the sixtieth chapter of Isaiah and Miss Coon offered prayer. The minutes of March 4 were read.

The treasurer's report for March was read and adopted. Receipts, \$492.79. Disbursements, \$914.93. The treasurer's report for the quarter ending March 31 was read and adopted.

The corresponding secretary reported having written to Mrs. J. F. Whitford, asking her to furnish one piece of music for the opening exercises of the Woman's

Hour during Conference. She read a letter from the Statistical Bureau of Foreign Missions Conference of North America, and a report of the Conference of Christian Women for International Friendship, held in New York City, January 13, 1917.

The president read a letter from Mrs. Edward Whitford regarding the part which the women of New York City had been asked to take on the program for the Woman's Hour at Conference.

Mrs. Whitford reported a letter from Dr. Palmberg acknowledging the receipt of money and giving many interesting facts concerning the hospital and its dedication. She also read letters from Brookfield, N. Y. and from Mrs. Lucy E. Sweet, of Long Beach, Cal.

Mrs. Maxson reported regarding an interesting meeting of the Ladies' Aid Society of Riverside, Cal., held February 20, which it had been her good fortune to attend, and at which she acted as representative of the Woman's Board.

It was voted that the president of the Board confer with the president of Milton College in regard to the placing of the Mary F. Bailey Scholarship for next year.

Miss Coon asked for suggestions for the program for the Woman's Hour at the Northwestern Association and the subject was considered by the Board.

The minutes were read, corrected and approved and the Board adjourned to meet with Mrs. Crandall on May 7.

MRS. A. B. WEST,
President.
DOLLIE B. MAXSON,
Recording Secretary.

WOMAN'S BOARD—TREASURER'S REPORT

For three months ending March 31, 1917

Mrs. A. E. Whitford, Treasurer,	
In account with	
The Woman's Executive Board	
Dr.	
To cash on hand, December 31, 1916	\$ 452 14
Adams Center, N. Y.:	
Missionary debt	\$ 5 00
Unappropriated	50 00
	55 00
Akron, N. Y., Mrs. S. A. B. Gillings, L. S. K.:	
Tract Society	\$ 15 00
"Recorder" debt	15 00
"Recorder" subscription	2 00
	32 00
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society	\$ 20 00
Missionary Society	10 00
Marie Jansz	10 00

Board expenses	8 00
Theological Seminary	20 00
68 00	
Alfred Station, N. Y., Union Industrial Society:	
Tract Society	\$ 5 00
Missionary Society	5 00
Lieu-oo Hospital, furnishing.	10 00
20 00	
Andover, N. Y., Ladies' Aid Society:	
Unappropriated	10 00
Ashaway, R. I., Ladies' Sewing Society:	
Miss Burdick's salary	\$ 25 00
Fouke School	20 00
Marie Jansz	5 00
Board expenses	5 00
55 00	
Boulder, Colo., Woman's Missionary Society:	
Unappropriated	15 00
Brookfield, N. Y., Woman's Missionary Society:	
Tract Society	\$ 20 00
Marie Jansz	5 00
25 00	
Brookfield, N. Y., "A Friend":	
Missionary debt	5 00
Chicago, Ill., Women of Chicago, Ill.:	
Unappropriated	20 00
Daytona, Fla., Mrs. Lucy G. Langworthy, L. S. K.:	
Unappropriated	\$ 5 00
Missionary Society	5 00
Tract Society	5 00
Marie Jansz	5 00
20 00	
Dodge Center, Minn., Mrs. E. L. Ellis:	
Unappropriated	2 00
Fort Wayne, Ind., Mrs. Nellie G. Ingham, L. S. K.:	
Missionary debt	20 00
Gentry, Ark., Ladies' Aid Society:	
Unappropriated	5 00
Guilford, N. Y., Mrs. Maryett Benjamin and daughter, L. S. K.:	
Unappropriated	\$ 22 00
Ministerial Relief Fund	10 00
32 00	
Independence, N. Y., Ladies' Aid Society:	
Unappropriated	45 00
Jackson Center, Ohio, Ladies' Benevolent Society:	
Unappropriated	10 00
Long Beach, Cal., Mrs. Lucy E. Sweet:	
Fouke School	2 00
Lost Creek, W. Va., Ladies' Aid Society:	
Tract Society	\$ 15 00
Missionary Society	10 00
25 00	
Marlboro, N. J., Ladies' Aid Society:	
Unappropriated	15 00
Mora, Minn., Mrs. Carrie E. Green, L. S. K.:	
Unappropriated	2 00
Milton, Wis., Mrs. L. M. Babcock:	
Miss West	\$ 5 00
Unappropriated	10 00
15 00	
Milton, Wis., Mrs. Nettie M. West:	
Tract Society debt	\$ 5 00
Missionary Society debt	5 00
10 00	
Milton, Wis., Circle No. 3:	
Marie Jansz	\$ 5 50
Milton College scholarship	50 00
55 50	
Milton, Wis., Mrs. T. I. Place:	
Missionary Society	\$ 5 00
Tract Society	5 00
10 00	
Milton, Wis., Woman's Benevolent Society:	

Tract Society debt	\$ 5 00
Missionary Society debt	5 00
10 00	
Milton Junction, Wis., Ladies' Aid Society:	
Tract Society	\$ 10 00
Miss West	50 00
Marie Jansz	15 00
Fouke School	5 00
80 00	
Milton Junction, Wis., Church:	
Miss Burdick	\$ 1 25
Missionary Society	3 00
Tract Society	3 00
Miss West	13 75
Unappropriated	1 55
22 55	
Milton Junction, Wis., Junior C. E. Society:	
Miss West	8 00
New Auburn, Wis., Woman's Missionary Society:	
Marie Jansz	3 00
Nile, N. Y., Ladies' Aid Society:	
Miss Burdick	\$ 5 00
Unappropriated	5 00
10 00	
Nortonville, Kan., Woman's Missionary Society:	
Unappropriated	25 00
New York City, First Seventh Day Baptist Church:	
Unappropriated	5 00
Providence, R. I., Marie S. Stillman, L. S. K.:	
Fouke School	5 00
Riverside, Cal., Dorcas Society:	
Unappropriated	10 00
Shiloh, N. J., Ladies' Benevolent Society:	
Dr. Crandall	\$ 25 00
Dr. Palmberg	25 00
50 00	
Walworth, Wis., Ladies' Aid Society:	
Unappropriated	10 00
Walworth, Wis., Circle No. 2:	
Fouke School	5 00
Welton, Iowa, Ladies' Benevolent Society:	
Mrs. Susan Loofboro, Ministerial Relief Fund	79
West Edmeston, N. Y., Ladies' Aid Society:	
Unappropriated	10 00
Westerly, R. I., Woman's Aid Society:	
Rev. Verney Wilson	\$ 25 00
Tract Society	35 00
Missionary Society	35 00
Miss Burdick	40 00
Alfred Scholarship	100 00
Board expenses	5 00
Fouke School	20 00
Ministerial Relief Fund	20 00
280 00	
Woman's Board, Tract Society debt	5 00
\$1,564 98	
Cr.	
"Missionary Review"	\$ 2 50
Dr. Palmberg, Lieu-oo Hospital, furnishing	137 00
Rev. Verney Wilson, Attalla, Ala.	25 00
L. P. Burch, Manager "Sabbath Recorder":	
"Recorder" debt	\$ 15 00
"Recorder" subscription	2 00
17 00	
Flowers, funeral Mrs. Harriett Clark	1 50
Bank of Milton, payment of note and interest	55 14
Curtis F. Randolph, Treasurer Alfred University:	
Westerly Woman's Aid Society Scholarship	100 00
P. E. Titsworth, Treasurer Education Society:	
Theological Seminary	20 00

Clark Siedhoff, Fouke School...	100 00
F. J. Hubbard, Treasurer Tract Society	150 00
S. H. Davis, Treasurer Missionary Society:	
Miss Burdick's salary	\$150 00
Miss West's salary	150 00
Debt	30 00
General Fund	73 00
Dr. Crandall	30 00
Dr. Sinclair	12 75
	445 75
C. E. Crandall, Treasurer Milton College:	
Circle No. 3 Scholarship.....	50 00
J. A. Hubbard, Treasurer Memorial Board:	
Ministerial Fund	11 79
Expenses of Treasurer	1 50
	\$1,174 18
Cash on hand March 31, 1917.....	390 80
	<u>\$1,564 98</u>

RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

CHAPTER XII

(Continued)

Plattville, October 20th.

"DEAR FRIEND LELAND: Pardon this long delay in answering your very interesting letter of last July. Surely I intended to answer it long ago.

"We have had company and such a fine time. My sister (foster) and her husband have been here and Harold also, and then last month I went with Harold to his sister's home. Since coming back I have been hard at work in the business college and helping uncle in the store evenings with his books and correspondence. I am to be his stenographer and bookkeeper and auntie is to have extra help in the house four days in the week so that I may be relieved from very much housework. I think I am making good progress in my studies.

"I want to tell you how happy I am these days. Harold was baptized while at his sister's, and both of us united with the Seventh Day Baptist church of which Mr. Ellington is pastor.

"You remember that I once told you that I was baptized at Marshalltown after I left your home, and united with the Baptist church there. I have written to that church of my uniting elsewhere, but I think I made a mistake in not getting a letter from it. It escaped my attention. But I had a letter from Auntie Menlo certifying to my baptism there.

"I hardly know what to say now, as I

have on my mind the words you wrote me in regard to another relation than that of just friends. I must be frank and say that while we did not agree when I was at your home, yet you seemed so good to me and so interested in my welfare and were so kind in many ways, that I thought a great deal of you. I was at the age when girls are easily influenced by young men. Indeed I did dream many things then of the future. And I do yet, as is natural for a girl at eighteen years of age.

"But now I am going to write you a few things before I go any farther or tell you just what I dreamed. You are about to graduate in your theological course and you expect to settle down to a pastorate or go as a missionary to China, as you once said when looking ahead to your life's work. You have chosen well. But you knew when I was with your people that I kept the Sabbath. You called it the Jewish Sabbath, which I think I have plainly shown you can not be. The strictly Jewish sabbaths were the ceremonial and annual sabbaths on the great feast occasions. God's weekly Sabbath was instituted in Eden and his holy, immutable law commands it forever among God's people, Jew and Gentile. I showed you how the prophets foretold that the Gentiles should come to it. The New Testament proves that the Gentile converts did keep it. And now what are you going to do in view of the plain truth? Have you really given the question a thorough study from the Bible standpoint and in the light of all history since the Bible was written? There being no Scriptural authority for the Sunday rest day or Sabbath, and it being clearly a traditional thing from doubtful sources, having arisen from a misinterpretation of two or three Scriptural passages and the influx into the early church of a pagan element that was antagonistic to the Jewish element in the church, an element that brought with it a veneration for the Sun's day and was aided by the heathen emperor Constantine, who assumed to be the head of all religions under his jurisdiction,—in view of that, what will you do? Can you continue to disregard the fourth commandment and pay respect to a heathen day "Christianized" by a church that was so lacking in piety in those days? I am writing plainly and do wish you would give the matter a rehearing. The great majority of clergy-

men and the church keep right on blindly ignoring this question, and the great majority are really ignorant of the whole question. Assumptions are accepted without investigation by the masses, and men are content to follow leaders who in turn follow their traditional interpretations of the Scriptures. If you keep Sunday, will you not show me one single passage of Scripture that tells of, or even hints of, any change of the Sabbath or substitution for the same? You can not find it in God's Word. The Roman Church says you can not find it. Many enlightened Baptists and Presbyterians and Congregationalists admit that it is not found. Church historians admit that the change has not been by Bible authority. Mr. Ellington read to me while there the statement of a 'Father Tierman,' of Camden, N. Y., in which he says that 'Sunday is not a meat-ax face day drawn from the Bible Sabbath of the Old Testament, but a day the Catholic Church has made for the joy of the redeemed.' He declares that every Christian should know the 'Church (Catholic) that made the Lord's day,' and so on. You are a Protestant believing that the Bible is the only authority and that the Sabbath is Jehovah's sanctified day, and yet you ignore it every week in following these traditions. I could write you much on this question, as I have had it brought to my attention from a child. I have left mere Judaism and accepted Christ as my Messiah, and with this new light I have accepted more fully the Sabbath of this Christ. I hope I have not offended you and that you will give this your most conscientious, prayerful attention. You are a Baptist. Then you can not go to any other authority than the Bible, 'to the law and the testimony.' What 'saith the Lord'? This is a long letter. I had it on my heart so heavy I could not be silent any longer. Both my foster sister and her husband and my foster brother Harold have passed through great trials for this truth and in accepting it. I was astonished when I learned their history and what they had passed through to obey the dear Lord. May it not be that you, too, will see this in a new light and give yourself to the keeping and promulgation of the 'sabbath of the Lord thy God.'

"With loving regards,
"RACHEL."

In the meantime Harold was meeting new problems. The first two weeks all went well at the medical college, as they were getting the classes arranged. But it was soon found that he must take some lectures Sabbath days and be in the dissecting room every other Sabbath forenoon. He frankly told his professor that he kept the Seventh Day and ought not to take lectures that day as he needed it for rest and attendance at church. But the professor told him that the studies were crowded and the classes were large and he did not see how there could be any change just for him.

"But there are two of us who keep the Sabbath," he said.

"I do not see that you need to object to class work on your day. You are preparing for a great work of mercy and necessity," remarked his teacher.

"Yes, and all students are preparing for works of necessity, but that does not make it a necessity to pay no attention to true Sabbath observance," said Harold. "It is a necessity for merchants to do trading and a necessity for farmers to do farming, but does that make it right, in their preparation, to work that day? Athletics are regarded as a necessity for the health of students, but athletics are out of place Sabbath days. I don't see how I can smother my conscience and take lectures that day and be in the dissecting rooms."

"Well, we can't stop our work or make radical changes for one or a dozen Seventh Day observers," said the professor.

That evening Harold talked it over with his chum.

"Yes, I knew that this would come and last Sabbath at church I asked one of our members what she thought about it and she advised me to take the class work Sabbath days. Others had, and then after graduation they could keep the day all right."

"I am not sure that after that they could ever keep it 'all right.' I might say that I'll hire out to a Sunday man and work on the Sabbath and then after that I'd do right. I might work on the Sabbath learning a trade and then 'after that'—oh, this 'after that' business has swamped hundreds. I can't do it." And Harold almost cried in disappointment.

"I shall," said Lewis. "What's the use of being this particular? If we take exceptions to all such matters, then we will never have any trade or profession."

"Does the trade or profession count more in God's sight than obedience?" asked Harold. "Saul, the King of Israel, thought that God was not so particular and it cost him and his son the kingdom. Jeroboam got the idea that Israel went into captivity a hundred years before Judah did. Then Judah fell with the same error. Lewis, have you a conscience? And have you a father and mother to honor and a church to be loyal to?"

"Well, I guess my father will not worry about this and the church will not if the membership keeps on taking the Sabbath for picnic days and common visits, and Sabbath-keepers are united in partnership with Sunday men and the business going on. If deacons and leading men in our church do this they need not expect I am going to give up the medical profession because I have to attend lectures Sabbath days. Sakes! what will you do? Go home and give up your profession?"

"I think," said Harold, "that there will be a way out of it. I have faith that if we obey God as did Daniel we will have the best of it in the end. God never forsook a man who stood true to his convictions and that is what I shall do, come what will."

"Then you will lose out, that's all I have to say."

"Look out, chum, possibly you will lose out if you defy your Lord in this matter. He must be a silent partner in all our plans and works. Can't well afford to ignore a silent partner that has the controlling interest in the stock. The man who does things only when convenient never makes a good Sabbath-keeper or a good anything religiously. You have a wonderful inheritance in having been born a Seventh Day Baptist. I was a late convert. It remains for you and those like you to hold up the banner of truth unstained. Of all men you who were so born ought to be willing to make sacrifices. You expect us to. It means a great deal to turn from a popular way to be with you people. You know nothing of hard trials and have made no sacrifices for your observances. We give up cherished hopes and ambitions in regard to our life pursuits. I am not to the manner born but am a son by adoption as it were. Shall I now turn my back on all that has made me free in Christ? Would you advise it, Lewis? Many, many of you manner-born Seventh Day Baptists

have made shipwreck on this rock of employment and profession, and such expediences and compromises as you now suggest are the starting point of downfall. I warn you. I have decided. I shall not take lectures on the Sabbath, profession or no profession. There will be a way out of this or *I will make a way.*"

Lewis went to lectures on the Sabbath. Had not a prominent Seventh Day Baptist advised him to do it? And soon he went to other things on the Sabbath. It was no uncommon thing for him to go to the parks for a stroll and to the moving-picture show on Friday evening. But otherwise he was a good fellow and made good progress in his studies.

Harold kindly but firmly told the professor that he could not do it, even if he had to leave the college.

"Well, I am sorry that it will so inconvenience you and put you back perhaps in your credits, but I don't want you to leave. I can not compel you to attend lectures on your day, but I could insist upon it and thus make you leave the college. But I like your integrity of character and your stanch loyalty to what you conscientiously believe your duty. If you can make up in some way what you lose from absence I will give you your credits and I will let you take my lectures to your room to read that you may be able to take the examinations at last. Few teachers ever do this. *But you are game.* I guess you will make good."

Harold had won a victory and was again as happy as could be. He hastened to write to Montrose and Lorna, who were so proud of the loyal brother and they encouraged him much by counsel.

One evening as Lewis and Harold were together the discussion was renewed.

"Of course I know that there is no other Sabbath than the Seventh Day," said Lewis, "and I expect to keep it as far as a doctor can when I am in practice; but you can't win out with the old puritan doctrines ours, or my, forefathers had. There is too much one-idealism about this."

"Nothing wins, Lewis, when you fear the charge of one-idealism. If you and I have no mission in life to press Sabbath truth, so neglected at this time and all the time, then we may admit that we are simply cranks and sectarists. I have no apology to make for my existence as a Sabbath-

keeper. I observe that no one cares a snap for him who apologizes. The world cares little today for any testing truth but the world does honor a man who will be heard and who will stand for a great truth. If you win, you must be positive and aggressive. We just invite defeat if we are simply on the defensive. The devil wants us to be silent. We have something that this old world needs and we must tell our neighbors and we must publish abroad the remedy for prevalent lawlessness. Personal efforts win men to truth as well as general preaching. But we can't win them by showing the weak feather, by making compromises. The Sunday error has already ripened into sin, and a general lawlessness is the result. Christianity can not be separated from Sabbath reform. When the Sabbath goes down, the church goes down and all the evangelism of the ages. Sabbathlessness becomes godlessness and you know that the Sunday has gone from what was once regarded sacredly through the misinterpretation of the Scriptures, and is only a holiday, a picnic day. Even those who pay it regard by churchgoing are loose and lax, and spend the rest of the day in pleasures that take them far from a holy observance of the day. Sunday has gone. It can never again be restored to the place of the Sabbath. Whether the true Sabbath will ever be observed on earth does not affect the status of Sunday. If the true Sabbath is forever lost, then Christianity is lost and the mission of Christ is a failure."

"Well, you talk like a preacher. Have you not missed your calling?" said Lewis.

"Maybe I talk beyond my years but I am echoing what I have learned and what I now believe. It ought not to take a man all his life to just learn that. But it seems that it *has* taken generations for the church to find it out, if indeed it has. You can not fail to see in this great city that among the Sunday churches materialistic and worldly forces are dominant. What will be the final outcome? I believe that Seventh Day Baptists must be the leaven to save the lump, the light-bearers of the world. The Jews for ages were God's people to preserve to the world the knowledge of the one true and only God, and they have been his timekeepers ever since. My little Jewess sister is a great light from

that wonderful people and she will yet be heard from."

"Why don't you marry her," asked Lewis, "and unite your forces?"

"Well, that is foreign to the subject. What I am getting at is your duty and privilege and mine in such a day as this. Making a little money and getting a little fame is all like piling up so much refuse if we have not a nobler object in life, if we have not a special object in view that relates to eternity. What of our success as physicians if we die without having kept God uppermost in our plans and works? Might as well be a gypsy and room about in a tent, care-free, as to make all this effort to win some little distinction in the world and be forgotten in a month after we are gone. What of the hundreds of men and women today who have forsaken the truth for a little more worldly gain and popularity? How many do you think are filling worthy positions, or, if in some position of honor, how many have a sure hope for the next world? Sacrificing principle for expediency, as far as I have heard of them, they are sacrificing other things of worth, and are weak every way while holding up their heads a bit, thinking that the world is honoring them. The world cares as little for them as it cares for a dead Hottentot! Can't you get the vision, Lewis?"

"I get the vision of successful practice five years from now, and a little home and family of my own in ten years. That is quite a vision," said Lewis.

"Well, we will wait and see. I hope you will be a successful practitioner, and have a pretty home, but your view of it will not stand the test of coming storms. The foundation is too sandy. But it is class time. We were to have an extra this evening in view of a lay-off two days next week."

(To be continued)

"If a creed contains more than is in the Bible it contains too much; if it contains less than is in the Bible it contains too little; if it contains precisely what is in the Bible it is unnecessary."

A Christian is the world's Bible; in many cases a revised version is needed.—D. L. Moody.

YOUNG PEOPLE'S WORK

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

MISSIONS IN LATIN AMERICA

GELSEMINA BROWN

Christian Endeavor Topic for Sabbath Day,
April 28, 1917

DAILY READINGS

Sunday—Educational opportunities (Acts 19: 13-20)

Monday—Religious example (1 Pet. 2: 9-20)

Tuesday—Ready to listen (Acts 17: 10-14)

Wednesday—Opportunities to serve (Rom. 12: 17-21)

Thursday—Reconstruction (Zech. 3: 1-7)

Friday—The power that saves (1 Cor. 1: 17-25)

Sabbath Day—Topic, Missionary opportunities in Latin America (Isa. 60: 1-5)

Many Christian Endeavor societies are now making a definite study of South America, or as it has been rightly called, "The Continent of Opportunity."

On account of the awful struggle in Europe many lines of commerce and expansion have been forced from that country and have come to South America. Is this commercialism to be turned to South America and be allowed to devour it while no Christian influences are sent out to leaven the mass?

What do you know about the size of South America? Do you know whether Buenos Aires is in Brazil, Chile, or Argentina? Do you know that Bolivia is "larger than Japan, Austria-Hungary and Italy combined, that Argentina is one-third as large as the Dominion of Canada, or to put it another way, that Argentina is as large as twenty-five Pennsylvanias or twenty-four New Yorks?"

Can you picture in your mind the wonderful resources at hand in this neighboring continent? Do you know that almost every known mineral is found there?

Do you know there are rivers which are navigable for miles, that the Amazon alone is navigable two thousand five hundred miles from the coast for ocean steamers?

As to population, if you think the people are all our inferiors, socially, morally and mentally, you had better think again. "If Brazil had as many people to each square

mile as Massachusetts her population would reach the astonishing total of 1,345,538,000, or but 350,000,000 less than the population of the world."

Have you read of the Congress on Christian Work in Latin America, which was held in Panama February 10-20? "This Congress was held under the dominant impression that the present world situation has taught the world a supreme lesson; namely, that without Christ and his gospel truly believed, faithfully obeyed, no science or culture or trade or diplomacy will avail to meet the human need."

By studying the situation carefully one will see "that in a continent so roomy and so rich another century will witness a greater growth in population and a more rapid and significant political and social development than will take place in any other part of the world."

The history of the settlement is most fascinating. The cruel search for gold is here depicted. Some one has said that the Spaniards had a disease that only gold would cure. Is this malady confined entirely to the Spaniards? We look with disfavor upon those who came and preyed upon the helpless Indians, but is there not still a grave danger that South America will continue to live for many years under the blight cast over it by those searching for wealth?

The lives of the missionaries to South America are filled with incidents which show their tragic earnestness. "In South America there is one ordained minister for every 156,250 of the population, against one to every 622 in North America. The total number of ordained foreign missionaries in all South America is 320 "according to the report of Commission I of Panama Congress, 1916." Add to the ordained workers those who are sent as laymen—physicians, teachers, industrial workers—wives of married missionaries, single women in various forms of work—and the total is only 1,114. Can you forget the fact that there are "tens of thousands of towns and cities without a single preacher of the doctrine of salvation by living faith in Christ"? Many of those who profess Christianity know only the *dead Christ* presented to them by the Roman Catholics and not the *living Savior* who means so much to you and me. Those who have thrown off the fetters of the Roman Catholic

Church for the most part have become atheists or agnostics.

What part have we as Seventh Day Baptists in this wonderful work of redeeming a continent, our sister America? One vital need is before us in a definite way. Some of us have seen and heard our brother, Rev. T. L. M. Spencer, of Georgetown, British Guiana. He has recently appealed to our people for financial support for his mission in that city. "Finances again!" Yes! Have you as much invested in missions as you have in moving-picture shows, chewing gum and candy factories? Honestly, now, have you? Where is your treasure, and your heart? Has your society made an honest effort to help in this work in South America? If not, why not? Have you ever written to Mr. Spencer and asked what you can do, and told him of your interest in his work? I imagine his mail is not exactly filled with letters of this sort.

For the second time God flings down a challenge to the evangelical forces to enter South America in strength through doors set wide open by his own right hand. A century ago James Thompson saw that mighty arm open the same lands to scriptural Christianity. He labored like an apostle, but pleaded in vain for adequate help, and the first great opportunity passed.

Now again the same voice is saying, "Behold, I have set before thee a door opened." A new industrial era calling for profound social readjustments; the opening of new commercial relations with North America on a scale that staggers the imagination; rapid economic development in the more progressive republics; the opening of the Panama Canal; the impulses of a new Pan-Americanism needing spiritual guidance; the call of millions who have cut all religious cables and are adrift without chart or compass; and the overthrow of religious intolerance in its last citadel within the last six months, unite with the world changes caused by the Great War in an imperious call from our King to give South America spiritual help.

Will the new commercial relations be Christianized? Can we not so influence those who open branch banks and commercial houses that they will select such men as their representatives and put into force such methods of transacting business as

will prove to the people of those lands that the moral life of North America and Europe is wholesome and dominates the business world in which we move? Will not the tourists and the journalists and all who come into contact with South America cooperate in bringing in a better order?

Will the challenge be met? Will prayer, money, and the offering of lives meet this second divine call to give a continent the gospel?

"And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me."

SOME HEART-SEARCHING QUESTIONS

How much have I invested in missions—including home and foreign?

Why am I not on the mission field?

Have I a representative there?

Does this person know he is my representative?

What have I done to show a living Savior to Latin America?

Would a mission study class in my society arouse more interest in this work?

Why don't we start one?

Am I willing to teach such a class? If not, why not?

TOPICS FOR INVESTIGATION AND DISCUSSION

The size of South America.

The resources of South America.

Educational system of South America.

Influence of Catholicism.

Religious intolerance.

Public schools.

Missionary methods.

Need for social service

Panama Congress.

BOOKS FOR STUDY OF SOUTH AMERICA

South America: Its Missionary Problems. Thomas B. Neely.

Our South American Neighbors (excellent). Homer C. Stuntz.

Old Spain in New America. Robert McLean.

The Living Christ for Latin America. Robert McLean.

Makers of South America. Margarette Daniels.

The Land of the Golden Man (for Junior and Intermediate age). Anita B. Ferris.

Riverside, Cal.

MAKING PUNY CHRISTIANS

JOSEPH BIVINS

(Paper read on the occasion of the celebration of the twenty-fourth anniversary of the organization of the Marlboro, (N. J.) Christian Endeavor Society.)

Under the above heading the following editorial recently appeared in the *Christian World*.

IN the report of his church activities a certain pastor has published, apparently with much satisfaction, the fact that he has given up his midweek and Christian Endeavor meetings, and concentrated his strength on the Bible school and the morning and evening preaching services.

"In the long run the results of such a course will be the same as if a father should concentrate all his efforts on feeding his children, and should give them no opportunity for exercise.

"They might grow fat, but they would not grow strong.

"Now, the preaching services and the Bible school are spiritual feeders. Instruction, which is the chief function of both, supplies food for mind or soul, but no activity that ensures vigor.

"No all-round, able-bodied, efficient Christian can be built up on preaching and teaching alone. Expression must follow impression. Practice must follow knowledge. Otherwise a puny Christian character will be the result."

WITH the thought expressed in this editorial, let us start with a few quotations:

1. "A light that is put on a hill can not be hid."

2. "What I am going to be I am now becoming."

3. One minister startled his congregation with this theme: "I am just as good as I want to be."

It seems to me that there is expressed in these three quotations a world of thought if we will take them, study them conscientiously and apply them, not to our neighbor, our teacher, to some other person, but to ourselves.

What does puny mean? Webster says, "little and weak," and we agree with him that this is true; but let us go farther and look for the cause of this condition. We will not confine our thought to the physical

but take in the mental and spiritual. Compare the invalid and the athlete; the man or woman who can not read or write and the scholar; the sinner and the Christian; Jesus Christ and the Devil. Why is there so great a difference? It is partly through choice and partly through training. A light that is put on a hill can not be hid, but we must come within the range of that light, if we wish to profit by it, and here comes in the second thought: "What we are going to be we are now becoming." Neither a saint nor a sinner ever came fully into that condition in a single day, but it was a matter of growth and development.

HERE is where the Christian Endeavor comes in. It furnishes work, good healthy exercise for young Christians; it helps them past the bashful age by furnishing a variety of opportunities for them to choose from; too much is not expected or required from them until they find their work. Why are some men weak while some are so very strong? The strong man wants to be strong and works to that end; the weak, puny man wants to be puny and weak and gains his goal through neglect and indifference.

This same thing holds true with the mental and spiritual nature. We are *just as good as we want to be!* Sometimes we hear people say, "I wish I could have a better education," or "I wish I was strong, like that person." It's a lie! If we say we want to do or be something and do not take every opportunity that leads to that end we are liars, just plain liars. Now that sounds harsh, so we will turn that off on the other fellow. *No!* stop a moment and look yourself over. How many times have you said, "I wish this or that and then go right on without an attempt to gain that end? Theodore Roosevelt was a sick, puny child. He wished to be strong like other boys and with his bulldog determination he worked till he attained a strong, robust constitution. Abraham Lincoln was a poor back-woods boy, but he *wanted* to rise and he made a good job of it. One day he came across the word "geometry" and wanted to know what that was; nor did he stop at wanting, but studied out every demonstration in the book. Billy Sunday wanted to be a Christian. Did he take it out in wishing? No, he got on the

PERSONAL REMINISCENCES

JULIUS F. SACHSE, LITT.D.

(NOTE: Recently several inquiries have been made concerning Doctor Sachse's connection with Seventh Day Baptists, and the reason for his intense interest in their history. In reply to these inquiries, I have requested him to write for publication in the SABBATH RECORDER, through the courtesy of the editor, a short series of articles, which I am sure will be of great interest to our people generally. CORLISS F. RANDOLPH.)

As to just how the writer became interested in the history of the Sabbatarian movement in Eastern Pennsylvania; it came about in this manner. As a small boy some ten years before the outbreak of the Civil War, he spent his summers with a Quaker family in Easttown, Chester Co., Penn.; they had there a copy of *Day's Historical Collections* which was at his disposal on rainy days. Boy as he was, he became interested in the local and revolutionary history of Chester County. Isaac Wayne, son of "Mad Anthony," was then still living on one of his farms in the vicinity, and, with the youngsters, was looked up to in awe and reverence. From the family, the boys heard many legends, traditions and stories about the local actors in our Revolutionary drama and the Seventh Day Baptists who had formerly dominated that immediate section of Easttown and Newtown townships. One was that General Anthony Wayne's mother was a Seventh Day Baptist and was buried in the Seventh Day Baptist ground near what was known as the "Old (Newtown) Square," almost opposite the Friends' Meeting which was attended by the family and the writer while there.

It was this incident together with the stories and traditions heard in boyhood days that first attracted the writer's attention to the Sabbatarians, and, in later years, became the chief incentive to fully run out the story of these early pioneers for religious liberty in Penn's domain. Some of the results of these researches, which extended over the eastern part of Pennsylvania and adjoining States, were published some thirty years ago in a series of articles in the *Village Record* of West Chester, and in the SABBATH RECORDER.

The historical bent, thus aroused in boyhood days, increased with the years, and every summer prior to 1861, the various historical landmarks in eastern Chester County and many in the adjoining county

job and has been working at it night and day ever since. We say we want to be better men and women; we want to work for Christ; we want to do something for our fellow-men. But we will never do it by wishing; we never will get through the pearly gates by going to church and listening to good sermons. If we want a seat up there we will have to get on the job and work our way through; there are no seats for bums in heaven.

Now, friends, let us go over ourselves honestly and conscientiously. Are we weak, puny Christians, or are we strong, sturdy, live-wire Christians? It's a matter of choice; then work to make good. Let us remember *these two things*: What we are going to be on judgment day we are becoming day by day; and we are just as good as we honestly, earnestly, want to be. Good food, fresh air, and good hard work make muscle. Prayer, faith, and a continual effort to save lost souls make a strong Christian character and insure joy in the world to come.

TO THE BEGINNERS

On the recent occasion of the celebration of the twenty-fourth anniversary of the organization of the Marlboro (N. J.) Christian Endeavor Society, Mrs. Luther S. Davis spoke on the theme, "To the Beginners." In part she said: In the beginning God saw the need of light and he said, "Let there be light: and there was light." When we accept Jesus Christ as our Savior "the light shines in." But the receiving of the light is not all of our Christian life. It was five whole days before God looked upon the work and saw it finished. So after the first step, which is joining the church, the Christian Endeavorer goes definitely to work by emphasizing the other points, namely, prayer, Bible reading, supporting the church, and working. "Well begun is half done"; so, beginners, work with big hopes, big ideals, in a big way, and you will soon cease to need the help of others, but you yourselves will help others.

"The primary fountain of the nation's wealth is in our free schools, printing presses, and churches—not in field, forest and mine."

of Delaware were looked up, visited and studied; he thus became acquainted with both persons and places.

A few years after the war, the writer with wife and child again came to Chester County, the favorite home of his boyhood days; whence fugitive local sketches from his pen appeared in Philadelphia and county papers. In 1869 or 1870, the old home of Rev. David Jones of revolutionary fame was purchased; this was on the Newtown and Paoli Road; a short distance east of the crossroads hamlet known as the "Leopard."

Shortly afterwards, the writer became a regular contributor to the *Village Record* of West Chester; the *Public Ledger*, and *Times* of Philadelphia, the *Lutheran* and other papers. One of his best known efforts is the series of papers on the *Old Inns on the Lancaster Roadside*, which appeared in the *Village Record*, and have been republished in book form and are now in the third edition. Now as to the old revolutionary parsonage of "Davy Jones," "The Sparks Ground" and "Ephrata," all that will be the basis for another story or two.

HANNAH BROOKS LESTER

On account of the age and infirmity of the pastor of the Waterford Church, Rev. Andrew J. Potter, who could not attend the funeral of Mrs. Lester, no notice has appeared in the RECORDER regarding her death; and as a former pastor, I am glad to forward this little sketch and pay a tribute of love and respect to one of the most loyal and loved Seventh Day Baptists, and one who was perhaps a church member longer than any one now living in the denomination.

Hannah Brooks Lester died at Waterford, Conn., February 24, 1917, at the age of 99 years and 4 months. She was born and reared in Waterford, Conn., and spent her entire life in that neighborhood. She was baptized and joined the Seventh Day Baptist Church on October 1, 1837, and lacked only from February to October of having been a member of the church for eighty years.

She was a woman of strong personality and conscientious devotion to the Lord's cause and to the interests of her fellow-citizens in the community. Wherever there was sickness or need for help of any kind,

"Aunt" Hannah Lester was always ready and competent. I have been told by a gray-haired mother that "not a baby had been born in that community for fifty years but Aunt Hannah Lester had cared for it and dressed it and carried it to its mother for its first kiss."

She was deeply interested in the work of the church, and contributed of her means and of her time and service in every possible way toward the carrying forward of the church and of its work.

Her son, Ambrose Lester, who was a veteran of the Civil War, preceded her by only a few months to the heavenly home. She is survived by her daughter, Mrs. Crandall, of Waterford, Conn.

It has been given to but few people to live through so many eventful years and to be blessed with so good health and so good a spirit and purpose, and to render to her fellows so much service as was permitted to "Aunt" Hannah Lester.

She was buried on February 27 in the little Waterford Cemetery and her memory rests over the community as a sweet fragrance.

BOOTHE COLWELL DAVIS.

APRIL

A million melting flakes of snow;
A hundred brooklets trickling slow;
The earth in green with patch of brown
Upon her crocus-broidered gown—
That's April!

A flock of clouds wind-shepherded
Through blue-green pastures overhead;
A glint of color in the trees;
A robin's note upon the breeze—
That's April!

A whiff of smoke, an earthy smell;
The ringing of a warbler's bell;
Hepatica in furry hood,
And many colored as her mood—
That's April!

A sudden quickening of the heart
As if forget-me-nots would start;
A timid joy that stirs and sings,
A fluttering of the spirit's wings—
That's April!
—Ella Gilbert Ives, in "Out-Door Music."

It is but common to believe in him who believes in himself, but oh, if ye would do aught uncommon, believe yet in him who does not believe in himself. Restore the faith to him.—*Muriel Strode.*

CHILDREN'S PAGE

OLD FRIENDS ARE BEST

The little dog drooped what tail he had,
The broken doll fainted away,
And the poor Teddy Bear was filled with despair
When the new doll came to stay.

"Oh, have you forgotten old friends?" they cried,
But the little girl didn't hear,
As she cuddled with joy her new-found toy,
And sang in its waxen ear.

But the days flew by, and she missed her friends,
Though she cherished the new love, too;
But the waxen girl with the flaxen curl
Played none of the games they knew.

So she hunted around till she found them all,
And they snuggled up close to her breast,
And never a word of reproach was heard
As she whispered, "Old friends are best."
—*Leslie's Weekly.*

BILLY DOANE'S PARROT

ALICE ANNETTE LARKIN

"You'll take good care of Poll, won't you, Bobby?" pleaded Billy Doane, as he started away from the farm. "A month's an awful long time to leave a parrot for somebody else to look out for, but you don't mind, do you?"

Bobby Smith stopped to dig a tiny hole in the soft brown dirt of the woodsy road before replying. To tell the truth, he did mind—yes, he minded a very great deal; but he mustn't let Billy know it, for Billy was his friend, and Billy was going away for a whole month. Maybe, sometime, he himself would want to go away, and then somebody would have to take care of Bruce, his shaggy brown dog. So he wouldn't answer Billy's last question—it wasn't necessary to tell everything a fellow thought.

"Sure, I'll take good care of Poll," he promised so readily that Billy whose eyes had been on the parrot he was leaving behind on the front porch of the Smith farmhouse and not on his friend, did not notice that Bobby didn't say whether he minded or not.

"All right, then, I've got to be going, for we start at four o'clock. See you later," he said, as he hurried down the road.

"Humph!" said Bobby Smith, as he

went back to the front porch after Billy had disappeared from sight. "Guess I've got a sure-enough job for once. Parrots have to be fed and watered and talked to and aired and nobody knows how many more things; at least, Billy's parrot does. Humph!"

Bobby Smith liked parrots, yes, indeed, he did, and he could make Polly talk almost as well as Billy himself. But, in Bobby's opinion, dogs were so very much more likable than parrots—and Bruce was the best dog there ever was; it was hard sometimes to have to give up a romp or a trip into the woods with him just to look out for a bird that was always crying for crackers or something else.

But for three weeks things went fairly well. Poll Parrot was fed and watered and entertained to the best of Bobby's ability. If he sometimes sputtered, "Polly, you're a nuisance!" it was said so low that no one heard, and Poll Parrot didn't care. Then, very suddenly one morning, Mr. and Mrs. Smith were called to the city, and Bobby was left to get along as best he could. His mother arranged for him to have his dinner with Mrs. Drake, who lived in the little cottage close by; and if she and father didn't return by six o'clock, he was to spend the night with her too, because they wouldn't be back until morning—possibly not until night. No, he couldn't go with them; he had promised to look out for Billy Doane's pet.

"Whew, but I call it pretty tough," thought Bobby, as he sat on his own back doorstep after dinner while Polly enjoyed a few minutes' change from the confinement of the kitchen. "If it 'twasn't for that old parrot, I could have gone out to grandfather's and stayed two or three days. I wish somebody else had the old bother besides me. If I'd only thought, I'd have asked mother if Ted Wesley couldn't keep Polly till she got home. I couldn't ask Mrs. Drake to do it unless I was here, for she hates parrots; but Ted likes them. Maybe mother wouldn't care if I asked him now. I don't believe she once thought how much grandfather wants to see me or she'd have told me to stay with him. Bruce and I could walk to his house in an hour."

By this time Bobby was on his feet, and his hands were reaching up after Polly's cage; but something suddenly stopped them. Whether it was the surprised look in Polly's

eyes—for the airing had only just commenced—or whether it was a tiny voice inside of Bobby Smith, Bobby himself could hardly tell. Whatever it was, one hand quickly dropped to his side, while the other reached down to rub Bruce's shaggy brown head.

"We can't do it, old fellow," he said decidedly. "We can't stay away from the farm—only just long enough to take the eggs down to Mr. Place's store, as father told us to. Guess we might's well go pretty soon, while Mrs. Drake's asleep. She might want us to do something when she wakes up. Perhaps we'll have to help milk the cows if father isn't here."

Bruce wagged his tail in assent. Fifteen minutes later, he and Bobby went slowly down the woody road. Polly's cage had been transferred to the kitchen, where it hung by an open window.

It was very quiet around the Smith farm. The Drake cottage was the only house near by, and there was very little passing along the road.

Poll Parrot, swinging back and forth in the kitchen window, suddenly began to scold, but no one paid any attention. An automobile horn tooted somewhere in the distance, and then everything was still again.

"Poor Polly! Polly wants a cracker," came an insistent call from the window, but there was no one to answer. Presently two sharp eyes spied a tiny flame of fire creeping along the muslin curtains in the Drake kitchen. Soon there were other flames spreading till everything seemed to be ablaze.

"Fire! Fire!" screamed Polly at the top of a shrill voice. "Help! Quick!" Over and over the cry was repeated.

Mrs. Drake, taking her afternoon nap in the room nearest the Smith home, started up in fright. Surely some one had shouted "Fire! Fire!" Where could it be? Raising the window shade, she looked in the direction from which the cries came. Seeing only Billy Doane's parrot there by the window, she began to draw the shade again.

"Pshaw!" she said disgustedly. "It's only that parrot, after all, and I'm provoked enough to shake Billy Doane or Bobby Smith the minute I can lay my hands on them."

"Fire! Fire! Fire!" again screamed Polly Parrot. This time Mrs. Drake knew

that the parrot was not fooling her. Rushing to the kitchen, she found the fire fast spreading from muslin curtains to wood-work. Evidently a piece of newspaper had blown from the table to the oil stove, which was still burning, though she thought she had not left the least bit of fire in it. The stove was quite near the window, and, in some way, the fire had reached the curtains.

Bobby Smith, hurrying home with the empty egg basket, arrived just in time to assist in putting out the fire. A man passing by finished the work.

"You go right home and give that parrot the best cracker you can find, Bobby," said Mrs. Drake, as she bandaged a slightly burned arm. "I'll never say another word against parrots if I live to be as old as Methuselah."

"Nor I either," thought Bobby, as he ran across the lawn. "Just suppose I had carried Poll down to Ted Wesley's. Mrs. Drake's house and our house might have burned up. Whew, I guess I don't want to think about it."

"Poor Polly! Polly wants a cracker," came a plaintive cry from the kitchen window.

"Good Polly," replied Bobby, as he opened a new box of crackers. "Polly's a brick!"—*Zion's Herald*.

MILTON COLLEGE NOTES

Doctor Edwin H. Lewis, of Chicago, is to have charge of the English classes and lectures the remainder of the year. Work will be sent to him, and his lectures are to be sent to instructors here. Doctor Lewis makes a gift of his book, "Words and Their Uses," to each member of the Freshman class in English, a gift which is highly appreciated.

The Y. M. C. A. meeting Tuesday evening was led by Rev. J. L. Skaggs. Special music was furnished by a male octet. The meeting was one of deep interest.

Professor W. D. Thomas is still confined to his home and there is but little improvement in his condition.—*Journal-Telephone*.

"No picture ever painted, no statue ever carved, no cathedral ever builded is half so beautiful as the Christ-formed man."

HOME NEWS

BATTLE CREEK, MICH.—Blue birds, robins, city dust, bare-headed men and girls, tell us that spring is here for sure. It has been stated that already a thousand patients are at the sanitarium, which at this early season would seem to be indicative that there will not be room for all by summer. An additional story on the south half of the main building is being built. There are hardly enough nurses for the sick, and there is an army of them with white dresses and caps. But many at the sanitarium are guests with money to burn, in for a good time and entertainment. Good as Coney Island or a California resort.

The church still holds its services in the sanitarium chapel. The demand for a building of our own grows each week. Pastor Kelly is overworked preaching twice each Sunday, conducting morning exercises in one of the sanitarium halls, and attending to other duties in and out of the society. We were feasted recently with two fine solos by Professor Annis, late of the Alfred School of Music, now of De Kalb, Ill., accompanied by Miss Tacy Coon at the pipe organ. Professor Annis favored us with an offertory. The choir, now enlarged and conducted by Dr. Johanson, is giving us some fine selections as well as leading in the congregational singing.

The Baraca class is an inspiration. After opening services in Sabbath school, you will see twenty or more young men start for the elevator and go to the "fourth floor parlor," where in easy rocking chairs in a large, beautiful room, seated in a circle, they study Old Testament characters and books. They have recently been studying Ecclesiastes. Different members conduct the studies.

We were pleased to have with us Sabbath, March 31, Pastor Jordan, of Milton Junction, Wis., who gave two helpful sermons and joined with us in social festivities. About one hundred of the congregation met at the parsonage the evening of March 29, having readings, piano solos, duets, violin, horn, and other attractions, with light refreshments and a general good time.

Baptism was administered Sabbath, the 31st, to three young men who joined our company of earnest workers. The place for baptism is in the ladies' swimming pool in the sanitarium, a most beautiful place for the ordinance.

A men's glee club has been organized and sang at the meeting of the Brotherhood on the evening of the 1st. REPORTER.

NORTH LOUP, NEB.—The church meeting Sunday was held at 10.30 instead of in the afternoon, and was fairly well attended. The treasurer's report showed the indebtedness had been decreased something like \$400 during the past quarter and the running expenses have been taken care of. By vote a special meeting will be called soon for the purpose of choosing deacons—the pastor was authorized to arrange for a cabinet and an advisory committee. The committee will be made up of the pastor, moderator, clerk, treasurer of the church and heads of the various auxiliary organizations.

A large number of the friends of Mr. and Mrs. H. H. Thorngate went to their comfortable home in Mira Valley Sunday night to remind them that they have been married thirty years. The evening was spent very pleasantly and at the proper time the bride and groom were presented with gifts which show to some extent the high esteem in which they are held. It does not seem possible that thirty years have passed since Hub and Eva plighted their troth in the house in which N. C. Christensen now lives. We remember that just as the marriage vow was taken a big prairie fire made its appearance near the house and the groom, parson and male guests had to go out and fight fire for an hour or two.—*The Loyalist*.

Sabbath School. Lesson V.—April 28, 1917

JESUS WELCOMED KING.—John 12: 12-26
Golden Text.—"Blessed is he that cometh in the name of the Lord, even the King of Israel."
—John 12: 13.

DAILY READINGS

April 22—Jno. 12: 12-19. Jesus Welcomed as King
April 23—Jno. 12: 20-33. The Voice from Heaven
April 24—Jno. 12: 34-43. Spiritual Blindness
April 25—Jno. 12: 44-50. Jesus and the Father
April 26—Mark 11: 1-11. Triumphal Entry
April 27—Matt. 21: 1-11. Hosanna in the Highest
April 28—Luke 19: 29-40. Coming of the King
(For Lesson Notes, see *Helping Hand*)

OUR PRAYER

WILLIAM L. CLARKE

Father in heaven above,
To thee we bring our love,
And humbly pray
That from our souls all stain,
All sorrow and all pain
From sin's abiding reign,
Take thou away.

Show us the narrow way,
In which from day to day
Our walk should be.
As in that way we go,
Help us to rightly know
What we to others owe,
And what to thee.

Inspire us by thy love
That sent Christ from above,
That he might win
All souls that dwell on earth
To recognize the worth
Of His our Savior's birth,
To free from sin.

When o'er our troubled souls
A storm of sorrow rolls,
Then let us see
Christ's power that stills that storm,
His bright transfigured form,
His love, so great, so warm,
So boundless free.

Our hearts are known to thee;
We can not hide, nor flee
From thy watchcare.
Accept our praise this day,
Abide with us and stay,
To guide us in the way
Thou dost desire.

And when our race is run,
And our earth-work is done,
Grant this our prayer,—
That where all souls shall bring
Their praise to Christ our King,
We there with them may sing
In Heaven's choir.

And to the Father, and the Son, and the Holy Spirit, be all praise, dominion and glory, both now and evermore. Amen.

LORD BRYCE ON THE ARMENIAN SITUATION

In the history of the early Christian Church there are no figures so glorious, none which have continued to be so much honored as those of the martyrs, men and women who from the time of Nero down to that of Diocletian seal with their blood the testimony to their faith, withstanding every lure and every threat in order to preserve their loyalty to their Lord and Master, Christ.

In our own times we have seen this example of fidelity repeated in the Turkish Empire and it is strange that the Christians of Europe and America should not have been more moved by the examples of courage and heroic devotion which the Armenian Christians have given. Of the seven or eight hundred thousand of Armenians who have perished in the recent massacres many thousands have died as martyrs for their Christian faith, when they could have saved their lives by renouncing it.

During the recent massacres in Armenia, whenever any Christian would turn Mohammedan his life was spared. It was only as a Christian that he was killed. Many a Christian child was torn from its parents to be brought up as a Mussulman. Thousands of American Christian girls were sold in the market or distributed among Turkish officers to be imprisoned for life in Turkish harems and there forced into Mohammedanism. But many more thousands of Armenians, women as well as men, were offered their choice between Christ and Mohammed and when they refused Mohammed were shot or drowned forthwith. For days and days together the bodies of Christian women who had thus perished were seen floating down the Euphrates.

Surely the remains of this suffering nation could make no stronger appeal for pity and help to the Christians of America than they make through these martyr deaths. There is still, however, a chance for relief from without to reach the remnant that is left and it is hoped that many Christians will respond to the appeal made to it to send aid to these helpless survivors of an ancient Christian people.—*From the Missionary Review of the World for April.*

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MARRIAGES

HUFFMAN-HAZLETT.—At the home of the pastor, Rev. Theodore J. Van Horn, Sixth Day, March 23, 1917, Mr. Herbert W. Huffman and Miss Fannie Hazlett, both of Gentry, Ark.

DEATHS

DAVIDSON.—Elvira Virginia Davis Davidson, widow of the late Joseph D. Davidson, was born near Salem, Va., March 2, 1836, and died in North Altoona, Kan., March 5, 1917. She united with the Seventh Day Baptist Church in 1867 and remained a member till the time of her death. M. D.

HORTON.—Mrs. Mary Ladd Horton, wife of A. Judson Horton, was born October 27, 1859, in Jefferson County, N. Y., and died at her home in Houndsfield on March 29, 1917, in her fifty-eighth year.

At the age of eight years her father died and she with three younger brothers was placed by their mother in the Jefferson County Orphan's Home. Soon after, the children were put in homes in different parts of the country, and she never again saw or heard of her mother or two younger brothers. About ten years later she accidentally found her oldest brother, Walter Ladd, at Black River, N. Y. It was a happy meeting when brother and sister were again united, but they were separated again by his death which occurred March 30, 1914.

On March 8, 1878, she was baptized by Rev. A. B. Prentice and united with the Adams Center Seventh Day Baptist Church, and has since remained a faithful member. On February 19, 1882, she was united in marriage to A. Judson Horton by Rev. A. B. Prentice. They have ever since resided on their farm in the town of Houndsfield. To this union were born three children, Mrs. DeChois Greene, of Adams Center, and Gilbert and Kenneth.

For twenty years she was a great sufferer from the dread disease, sugar diabetes, from the effects of which she was blind for the last two years. And as other complications set in she patiently waited and longed for the summons from her Master that would call her to the life beyond.

Mrs. Horton was a consistent Christian and an exemplary wife, mother, and neighbor. She was a joy to her home, and because of the strong ties of love that joined her to her husband and children, they will all the more miss her; but what a blessing and inspiration she leaves with them, as well as with her church and community, that will serve as a guide while life is spent here in this world.

She leaves her husband, three children, two grandchildren, and many other relatives, as well as a host of friends, to mourn her departure.

Funeral services were held at her home, conducted by her pastor, after which her remains were laid to rest in the Houndsfield Cemetery. A. C. E.

PHILIPS.—Phoebe Lee Philips, the daughter of Benjamin and Polly Sweet Lee, was born April 9, 1842, and died at her home in Adams Center, N. Y., April 1, 1917.

On August 3, 1861, she was united in marriage to Homer Greene, with whom she lived until about twenty-two years later, when death called him to the other world. To this union two children were born, but neither lived to grow up. On October 30, 1882, she was married to Nelson Philips, whom she leaves to mourn her loss. In early life she was baptized by Rev. James Summerbell and united with the Adams Center Seventh Day Baptist Church where she remained a faithful member. For years she was a sufferer and for the last few years was confined to her home. Through it all she was faithful in her trust in her Master and patiently waited and longed for the time to come when she would be called to the home beyond. Besides her husband she leaves one nephew, several cousins and many friends to mourn her loss.

Funeral services were held in her home conducted by her pastor, after which she was laid to rest in the Adams Center Union Cemetery. A. C. E.

DAVIS.—John W. Davis was born at North Hampton, Clark County, Ohio, July 17, 1837, and died April 4, 1917, aged 79 years, 8 months, and 18 days.

He was the only son of Jephtha and Matilda Loofboro Davis. In the year 1856 he was united in marriage to Maria Lippincott. Three children were born of this union, Dora Davis, Cassins Davis, and Effie Kennedy, all of Jackson Center, Ohio. This family circle remained unbroken until the death of the wife and mother on June 4, 1899. He had fifteen grandchildren and nine great-grandchildren. He also had six sisters, five of whom preceded him in death.

When a young man he was baptized and united with the Seventh Day Baptist Church of Jackson Center, Ohio, of which he remained a member till his death. On July 25, 1914, he suffered a stroke of paralysis. He was taken to the home of his daughter Effie, where he was most tenderly cared for until his death.

Funeral services were held at the home, conducted by Rev. D. K. Davis, assisted by Rev. Mr. Moffett, of the Methodist Episcopal Church, and the Seventh Day Baptist mixed quartet. Burial was made in the Seventh Day Baptist cemetery. D. K. D.

And judge none lost; but wait and see
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain,
And love and glory that may raise
This soul to God in after days.

—Adelaide Procter.

SPECIAL NOTICES

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

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokefellow's Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1031 Euclid Ave.

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

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

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

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

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

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

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

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

"Thou canst not speak a word
That will not please or pain;
That will not swell the sum of joy,
Or give to woe a gain."

The Sabbath Recorder

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SOME RELIGIOUS CUSTOMS IN BRAZIL

Some of the customs of the people in Brazil quickly attract attention. When a Roman Catholic passes a priest on the street, he often kneels as he kisses the hand and receives the blessing of the representative of Rome. When one passes the door of a church, he reverently removes his hat, and when a funeral passes, he takes off his hat and crosses himself. When a Catholic is greatly startled by anything, he calls on Saint Braz with a quick exclamation, and crosses himself; at nightfall, when he hears the church bell announcing the hour of Ave Maria, he uncovers his head and mechanically recites that prayer. Even when he yawns, for some reason, I know not why, he makes the sign of the cross with his thumb in front of his open mouth!

In spite of these many religious forms, the great majority of the people have little or no religion at all. The rosary on the shoulders with its many pendants is a sign of religion, but as a rule the Brazilian Catholic goes to bed at night, and arises in the morning, without any form of prayer at all. The Roman Church is exacting as to confession, and every true Catholic ought to confess at least once a year, or else be excommunicated, and sent to hell; but people no longer fear excommunication, and rare, indeed, are the educated Catholics who go to confession.—*Alvaro Reis, in the Missionary Review of the World for April.*

"When a man begins to amass wealth, it is a question as to whether God is going to gain a fortune or lose a man."—*J. Campbell White.*

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Sabbath Rally Day

MAY 19, 1917

All Churches, Sabbath Schools, Christian Endeavor Societies, Men's Clubs, Women's Societies, Prayer Meetings, in fact all the organized activities of Seventh Day Baptists, ARE INVITED TO OBSERVE the week of Sabbath Day, May 19, as an anniversary rallying time for the purpose of honoring and exalting the Sabbath.

It is suggested that a COMMITTEE be appointed in each Church, representing all these interests, TO ARRANGE A PROGRAM, or plan, for the observance of this occasion. The Tract Society will soon issue an outline suggestive program, but each community will have to modify and change it to suit existing conditions.

It is also suggested that on Sabbath morning a SPECIAL OFFERING be made by each church for the debt fund of the Missionary and Tract Societies.

But the main thing is so to observe the occasion as to teach real SABBATH TRUTHS, and LOYALTY TO THE SABBATH, and to unite ALL THE FORCES among the people in the closer bond of the common purpose to live and labor for the advancement of the gospel Sabbath.

The local committees for this work should be appointed in ample time in order to secure the best results.

The Sabbath Recorder

APRIL 19, 1775-1917

One hundred and forty-two years ago today a handful of farmers assembled on Lexington Green and at the old North Bridge in Concord in response to that call which aroused all the love of liberty and justice instinct in men of English blood. . . . We shall lose all that is worth while in a nation if we permanently forsake the principles established at Lexington and Concord. We shall cease to be great in all save size if we ever forget the origin, the character, and the condition of our national life. Americanism is not a figure of speech. It is not an empty phrase. It is an ideal of service and of sacrifice. It was expressed by the Middlesex farmers one hundred and forty-two years ago when they left everything they had or hoped to have and without thought of victory and without prospect of survival challenged the trained armies of a European power because the rulers of that power invaded their rights and sought to limit their freedom. Their example remains the clearest expression of the meaning of Americanism that we have had or ever can hope to have. The pathway to national greatness lies toward and not away from Lexington and Concord.—New York Tribune.

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