

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.

—CONTENTS—

EDITORIAL.—War Service Not All Military.— Patriotic Meeting, Plainfield Men's Club.— After-Dinner Speeches.—Southern Farmers Pledging Help.—Our Greatest Foe.—Wil- liam A. Sunday and the Liquor Traffic.— Glad People Are Responding 513-515	Memorial Board Meeting 532
President Wilson's Appeal to the Nation . . . 515	YOUNG PEOPLE'S WORK.—Love 533
Prominent Seventh Day Baptists 517	Young People Notice 534
SABBATH REFORM.—Ways and Means of Spreading Sabbath Truth 520-522	Personal Reminiscences, No. 2 534
On a War Footing 522	Mabel Ashton's Dream 536
When a Man is After God's Own Heart . . . 523	CHILDREN'S PAGE.—Plenty of Room (poetry). —May Plays Fairy 538
Program for Sabbath Rally Day, May 19, 1917 524-527	A Constructive or a Destructive Genius . . . 539
WOMAN'S WORK.—Mrs. Hanson's Thank Of- fering 528-530	Record-Breaking Campaign Closed in Law- rence 540
Rachel Landow, the Hebrew Orphan 530	HOME NEWS 541
	The Unity of the Spirit 541
	An April Walk (poetry) 542
	Sabbath School Lesson for May 5, 1917 . . . 542
	MARRIAGES 543
	DEATHS 543

ALFRED UNIVERSITY

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

BOOTHE COLWELL DAVIS, President
ALFRED, N. Y.

Milton College

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

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

The Fouke School

CLARK HULL SIEDHOFF, PRINCIPAL.

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

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

COME TO SALEM!

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

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

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

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

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

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

AMERICAN SABBATH TRACT SOCIETY

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

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

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

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.
Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

The Sabbath Recorder

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

VOL. 82, NO. 17

PLAINFIELD, N. J., APRIL 23, 1917

WHOLE NO. 3,764

War Service Not All Military

On another page we give in full President Wilson's appeal to the American people, calling them to the duties of war time. These duties are various, and will need careful attention if our nation is to realize its full strength in this fearful war. Everywhere in America there should be unity of purpose to make every industry count for something worth while to a nation fighting for freedom from imperialism. Every man, woman and child can have some part in the great work. Every farm, factory, machine shop, railroad—indeed, every business enterprise in the nation should be conducted in accordance with the President's appeal, in order that there may be no lack of necessary food and supplies. There must be loyal and true men and women ready to economize and to produce in field and home and shop, or our armies at the front will be handicapped. Service to the government this year can be rendered in the ordinary walks of life as certainly as in the ranks of marching armies. Don't fail to read carefully President Wilson's appeal.

Patriotic Meeting Plainfield Men's Club

On the evening of April 15, the Men's Club of the Plainfield Seventh Day Baptist Church held one of its most interesting sessions. It was the annual dinner, to which the men are expected to bring their wives, and to which all women of the church are invited. It was also the anniversary of the death of Abraham Lincoln, assassinated at the close of the Civil War; and in view of the fact that our country is entering the great world war, a patriotic program had been prepared for the double purpose of a memorial service and a service of inspiration and uplift in the present crisis.

The banquet room in the church was draped with many flags, and the table was spread for seventy-five or eighty persons. At this table the first thing to attract attention and draw forth pleasant comments was the menu, which we give here:

Patriotic Dinner by the Men's Club

- BOILED HAM.
"It is altogether meet."
—Abraham Lincoln,
Gettysburg Address, 1863.
- POTATO SALAD.
"Well, gentlemen, I think there's something in it."
—Abraham Lincoln,
Ericsson Interview, 1861.
- PICKLED BEETS.
"Let us go to the root of this thing."
—George William Curtis,
On the Spoils System, 1886.
- BOSTON BROWN BREAD.
"It is a condition, not a theory, that confronts us."
—Grover Cleveland, 1887.
- CELERY.
"Heavily entrenched."
—General William T. Sherman,
Report Atlanta Campaign, 1864.
- HOT ROLLS.
"The rolls of officers and men to be in duplicate."
—U. S. Grant,
At Appomattox, 1865.
- JELLIES.
"I shake, gentlemen, but not from fear."
—Stephen Hopkins,
On Signing the Declaration, 1776.
- SHERBET.
"Well, I call this cool."
—Governor Theodore Roosevelt,
On the Stump, 1900.
- ASSORTED CAKE.
"The great difficulty is in division."
—John J. Crittenden,
United States Senate, 1860.
- COFFEE.
"What grounds for this?"
—Honorable William J. Bryan,
On the Stump, 1900.

Given to the Ladies
Sunday, April 15, 1917

On the reverse side of the menu card was given a quotation from the President's War Message:

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

After-Dinner Speeches During the Men's Club dinner, a fine

Victrola entertained the guests with "My Country, 'tis of Thee," "The Red, White and Blue," "Marching through Georgia," and "Dixie." After the meal was over, the company stood around the table and sang "The Star Spangled Banner."

Mr. George M. Clarke, president of the club, then called upon Dr. Lester C. Randolph, of Milton, Wis., who gave one of his stirring speeches, bringing a message from the West to the people of the East, in which it was shown that the great West would not be found wanting in its loyal support of the President in these critical times. He paid a glowing tribute to the Stars and Stripes, referring to scenes in foreign lands where his soul had been stirred by "Old Glory" and the principles for which it stands.

Henry M. Maxson, superintendent of the Plainfield public schools, spoke at some length upon the ways in which young men now in school can be enlisted in Uncle Sam's service elsewhere than in the army. The necessity for increasing the supply of foodstuffs in case the war continues is spurring national leaders to devise plans for securing help for farmers, especially in harvest time. Professor Maxson explained the proposed plan by which young men now in the schools can be enlisted as an army for the supply and conservation of food and so be of service in the war as certainly as if they entered the ranks and went to the firing line.

The editor of the SABBATH RECORDER spoke of memories of Civil War days, and of the results of that struggle; also of the scene when Dewey was welcomed to the nation's capital after his victory at Manila Bay.

Southern Farmers Pledging Help The food problem is admitted to be one of the serious problems of the war. We are glad to see that farmers are beginning to respond to the nation's call for help. Already many Southern farmers are signing pledges to increase the acreage for food products this season. A conference held at Memphis, Tenn., by Carl Vrooman, Assistant Secretary of Agriculture, resulted in the circulation of a pledge reading as follows: "In view of the pressing military necessity of increasing the food production of the South and the nation, so as to release food for our army and our Allies in our common struggle against Prussian autocracy and militarism, I hereby pledge myself to 'do my bit' as follows." Then comes space in which the additional number of acres to be devoted to food-

stuffs is to be set down, and what is to be planted upon them. As a war measure the government may yet be obliged to draft men for service on the farms.

Our Greatest Foe It will be a great mistake if in our interest in the war with Germany we forget the more destructive and merciless foe within our own borders. The number of men killed in war is indeed great, but it is small compared with the list of victims of the liquor traffic. War ruins homes and breaks up families, but it can not keep up with the liquor business in matters of waste and destruction. If the devastation made by rum and that made by war, since our nation came into existence, were set forth in separate columns of statistics, the world would stand aghast at the awful showing against the liquor traffic.

The enemy that menaces our armies now more than do our foes in Europe is the liquor business—a business that wastes over six hundred million bushels of grain every year. It thus steals from men the very bread from their mouths and makes it into poison to ruin those it does not starve! We are urged to conserve our food supplies and to avoid waste in every possible way; and yet as a government we protect, rather than fight and destroy, the very enemy that causes our greatest waste of food grains! Let the United States Congress, as a war measure if for no other reason, prohibit the use of grain in the liquor business and it will do much to strengthen our armies and to feed the famine-stricken nations. Then let America hasten the nation-wide prohibition movement until our entire country is "bone dry" and future generations will be safeguarded against humanity's greatest foe.

William A. Sunday and The Liquor Traffic Whoever hears "Billy" Sunday arraign the liquor dealers and their miserable business will not wonder that the brewing and distilling interests are concerned over the results of his work. Without doubt Mr. Sunday is now exerting a greater influence against the liquor traffic than any other person in America. He is uncompromising and shows up the business in its true light, so that every one can see what ruin it is making.

Moreover he has been the means of saving thousands from their cups and of inducing hundreds who formerly favored and patronized the saloon to become most telling foes of the liquor power.

The Anti-Saloon League of New York State is hopeful that the Sunday campaign now on in New York City will become a deciding factor in the fight to make that city dry.

Glad People Are Responding A friend who sent ten dollars for the debts wrote: "I am glad the people are beginning to respond to your appeals for money to pay off the debts. Wish I could make my offering many times larger." We feel sure that many RECORDER readers are as glad as our friend to see people responding, though they may not as yet have sent on their offerings. Of course all misgivings as to whether the people are interested or not would be removed if they would only respond with the money they are thinking of sending. Such a response by many in the next week would cheer the hearts of those on the boards who are anxious for the burden to be removed, and at the same time would be an incentive to others to do their part.

DEBT STATEMENT

Missionary Board's debt, balance due	
April 12	\$2,061 50
Received since last report	52 00
Still due April 18	\$2,009 50
Tract Board's debt, balance due April	
13	\$2,634 50
Received since last report	45 50
Still due April 19	\$2,589 00

PRESIDENT WILSON'S APPEAL TO THE NATION

MY FELLOW COUNTRYMEN: The entrance of our own beloved country into the grim and terrible war for democracy and human rights which has shaken the world creates so many problems of national life and action which call for immediate consideration and settlement that I hope you will permit me to address to you a few words of earnest counsel and appeal with regard to them.

We are rapidly putting our navy upon

an effective war footing and are about to create and equip a great army, but these are the simplest parts of the great task to which we have addressed ourselves. There is not a single selfish element; so far as I can see, in the cause we are fighting for. We are fighting for what we believe and wish to be the rights of mankind and for the future peace and security of the world.

To do this great thing worthily and successfully we must devote ourselves to the service without regard to profit or material advantage and with an energy and intelligence that will rise to the level of the enterprise itself. We must realize to the full how great the task is and how many things, how many kinds and elements of capacity and service and self-sacrifice it involves.

THESE, then, are the things we must do and do well, besides fighting—the things without which mere fighting would be fruitless.

We must supply abundant food for ourselves and for our armies and our seamen not only, but also for a large part of the nations with whom we have now made common cause, in whose support and by whose sides we shall be fighting.

We must supply ships by the hundreds out of our shipyards to carry to the other side of the sea, submarines or no submarines, what will every day be needed there, and abundant materials out of our fields and our mines and our factories with which not only to clothe and equip our own forces on land and sea, but also to clothe and support our people for whom the gallant fellows under arms can no longer work, to help clothe and equip the armies with which we are co-operating in Europe, and to keep the looms and manufactories there in raw material; coal to keep the fires going in ships at sea and in the furnaces of hundreds of factories across the sea; steel out of which to make arms and ammunition, both here and there; rails for worn-out railways back of the fighting fronts; locomotives and rolling stock to take the place of those every day going to pieces; mules, horses, cattle, for labor and for military service; everything with which the people of England and France and Italy and Russia have usually supplied themselves, but can not now afford the men, the materials or the machinery to make.

IT is evident to every thinking man that our industries, on the farms, in the shipyards, in the mines, in the factories, must be made more prolific and more efficient than ever, and that they must be more economically managed and better adapted to the particular requirements of our task than they have been. And what I want to say is that the men and the women who devote their thought and their energy to these things will be serving the country and conducting the fight for peace and freedom just as truly and just as effectively as the men on the battlefield or in the trenches.

The industrial forces of the country, men and women alike, will be a great national, a great international, service army—a notable and honored host, engaged in the service of the nation and the world, the efficient friends and saviors of free men everywhere. Thousands, nay, hundreds of thousands of men otherwise liable to military service will of right and of necessity be excused from that service and assigned to the fundamental, sustaining work of the fields and factories and mines, and they will be as much a part of the great patriotic forces of the nation as the men under fire.

I take the liberty, therefore, of addressing this word to the farmers of the country and to all who work on the farms. The supreme need of our own nation and of the nations with which we are co-operating is an abundance of supplies, and especially of foodstuffs. The importance of an adequate food supply, especially for the present year, is superlative.

WITHOUT abundant food, alike for the armies and the peoples now at war, the whole great enterprise upon which we have embarked will break down and fail. The world's food reserves are low. Not only during the present emergency, but for some time after peace shall have come, both our own people and a large proportion of the people of Europe must rely upon the harvests in America.

Upon the farmers of this country therefore in large measures rests the fate of the war and the fate of the nations. May the nation not count upon them to omit no step that will increase the production of their land or that will bring about the most effectual co-operation in the sale and distribution of their products? The time is

short. It is of the most imperative importance that everything possible be done, and done immediately, to make sure of large harvests. I call upon young men and old alike and upon the able-bodied boys of the land to accept and act upon this duty—to turn in hosts to the farms and make certain that no pains and labor are lacking in this great matter.

I particularly appeal to the farmers of the South to plant abundant foodstuffs as well as cotton. They can show their patriotism in no better or more convincing way than by resisting the great temptation of the present price of cotton and helping, helping upon a great scale, to feed the nation and the peoples everywhere who are fighting for their liberties and for our own. The variety of their crops will be the visible measure of their comprehension of their national duty.

THE government of the United States and the governments of the several States stand ready to co-operate. They will do everything possible to assist farmers in securing an adequate supply of seed, an adequate force of laborers when they are most needed, at harvest time, and the means of expediting shipments of fertilizers and farm machinery, as well as of the crops themselves when harvested. The course of trade shall be as unhampered as it is possible to make it, and there shall be no unwarranted manipulation of the nation's food supply by those who handle it on its way to the consumer. This is our opportunity to demonstrate the efficiency of a great democracy, and we shall not fall short of it.

This let me say to the middlemen of every sort, whether they are handling our foodstuffs or our raw materials of manufacture or the products of our mills and factories: The eyes of the country will be especially upon you. This is your opportunity for signal service, efficient and disinterested. The country expects you, as it expects all others, to forego unusual profits, to organize and expedite shipments of supplies of every kind, but especially of food, with an eye to the service you are rendering and in the spirit of those who enlist in the ranks, for their people, not for themselves. I shall confidently expect you to deserve and win the confidence of people of every sort and station.

TO the men who run the railways of the country, whether they be managers or operative employees, let me say that the railways are the arteries of the nation's life, and that upon them rests the immense responsibility of seeing to it that these arteries suffer no obstruction of any kind, no inefficiency or slackened power.

To the merchant let me suggest the motto: "Small profits and quick service," and to the shipbuilder the thought that the life of the war depends upon him. The food and the war supplies must be carried across the seas, no matter how many ships are sent to the bottom. The places of those that go down must be supplied, and supplied at once.

To the miner, let me say that he stands where the farmer does. The work of the world waits on him. If he slackens or fails, armies and statesmen are helpless. He also is enlisted in the great service army.

The manufacturer does not need to be told, I hope, that the nation looks to him to speed and perfect every process. And I want only to remind his employees that their service is absolutely indispensable, and is counted on by every man who loves the country and its liberties.

LET me suggest also that every one who creates or cultivates a garden helps and helps greatly to solve the problem of the feeding of the nations, and that every housewife who practices strict economy puts herself in the ranks of those who serve the nation. This is the time for America to correct her unpardonable fault of wastefulness and extravagance. Let every man and every woman assume the duty of careful, provident use and expenditure as a public duty, as a dictate of patriotism, which no one can now expect ever to be excused or forgiven for ignoring.

In the hope that this statement of the needs of the nation and of the world in this hour of supreme crisis may stimulate those to whom it comes and remind all who need reminder of the solemn duties of a time such as the world has never seen before, I beg that all editors and publishers everywhere will give as prominent publication and as wide circulation as possible to this appeal. I venture to suggest also to all advertising agencies that they would perhaps render a very substantial and timely service to the country if they would

give it widespread repetition; and I hope that clergymen will not think the theme of it an unworthy or inappropriate subject of comment and homily from their pulpits.

The supreme test of the nation has come. We must all speak, act and serve together.

PROMINENT SEVENTH DAY BAPTISTS*

MILDRED FITZ RANDOLPH

In complying with a request to present a paper on *Prominent Seventh Day Baptists*, on this occasion, I have chosen, for the most part, men who lived in England in former times, because I think they are the Seventh Day Baptists with whose achievements the most of us are least familiar.

Three centuries ago, religious life was very different from that which we know today. The men and women of that day who thought for themselves and determined upon their own beliefs could not openly join a church of their own faith, or even practice the religious beliefs they thought right, without grave personal danger. In England, church and state were so intimately associated that failure to conform to the faith and practice of the Church of England took the aspect of treason. The age was an age of martyrs, and our denomination contributed its share of victims.

It is interesting to note that what is said to be the only surviving record of the infamous Court of the Star Chamber contains a description of the trial of a Seventh Day Baptist and the sentence passed upon him. It is a curious document, interesting from several points of view. The language and spelling are typical of that period, as is the cruelty of the punishment prescribed.

John Trask was a schoolmaster. He first belonged to the State Church, but later adopted the views of the Puritans and became a clergyman. He was a man of compelling personality, and when he went to London he gained many followers by preaching in public places. One of his converts pointed out that the Bible Sabbath was the day to keep; he became convinced that this was so, and converted many others to that faith. It is generally be-

*A paper read at the Sabbath institute held in the New York City church, Sabbath Day, April 7, 1917.

Note.—The material for this paper was largely obtained from *Seventh Day Baptists in Europe and America*.

lieved that this work of John Trask resulted in the Mill Yard Church in London.

For his unorthodox views, he was arraigned and tried in the Star Chamber. The barbarous features of his cruel sentence were executed in full; and, besides, he was imprisoned for three years. Later, for some unknown reason, he recanted and ceased to defend the Sabbath; but the church which he founded has continued its existence down to the present day. He died in 1636. His wife, however, proved more firm in her conviction than he. She was an educated woman who kept a private school. She would never teach on the Sabbath; and for this reason she was arrested, tried, and imprisoned for the remainder of her life,—a period of some fifteen or sixteen years. She was possessed of a high Christian character, such that those who came into contact with her respected her most highly.

After its formal organization, John James was probably the first pastor of the church which came to be known as the Mill Yard Church. About the time of his pastorate, King Charles II and his political advisers were anxious to terrify dissenters, especially Baptists, into loyalty, and they fixed upon John James as an example. On October 19, 1661, he was dragged from his pulpit and charged with treason, for denouncing the king and seeking a change in government. After a most unfair trial, he was sentenced to death; even his wife's most touching and piteous appeal to the king on his behalf was of no avail. John James himself made no complaint when his sentence to a torturous death was pronounced. When asked if he knew any reason why the death sentence should not be pronounced upon him, he only answered, "As for me, behold I am in your hands! Do with me as it seemeth good and meet unto you. But know ye for certain that if ye put me to death, ye shall surely bring innocent blood upon yourselves and upon this city and upon the inhabitants thereof. Precious in the sight of the Lord is the death of his saints."

On November 26, 1661, his sentence was executed. Upon the scaffold, he spoke with such power and prayed with such fervor that the hangman did not execute the sentence in all its most revolting details, but mercifully allowed him to die by hanging before proceeding with the other particu-

lars. It has been said that the shedding of his innocent blood was one of the events which brought about the driving of the Stuarts from England's throne. Doctor Armitage, the Baptist historian, on a certain occasion, said that the blood of John James the martyr was of itself sufficient to perpetuate the Seventh Day Baptist Church for a thousand years.

There were many other well-known men among the early Seventh Day Baptists of England; but of these, I can mention only a very few, among whom are the Bampfield brothers, who both attained distinction. Thomas Bampfield was eminent in his profession, that of law, and became speaker of the House of Parliament in the time of the Protectorate; he was, moreover, a generous and philanthropic man. The reputation of his brother Francis, who was better known, was that of a scholar. Besides being one of the most celebrated preachers in the west of England. He was arrested a number of times for his religious principles. After his first arrest, he organized a Seventh Day Baptist church within his prison. He was ultimately confined to the cold and damp atmosphere of Newgate Prison, and died there, February 16, 1684, at the age of sixty-four years.

But not all of the Seventh Day Baptists of that period suffered torture and death, or even imprisonment, for their faith. Joseph Stennett was a Seventh Day Baptist clergyman of unusual ability as a preacher. His ministrations were often secured by the Baptist churches on Sunday, and his polished manners and extensive learning gained him a high position among dissenters,—Baptists in particular. His thanksgiving sermon for the victory at Hochstadt in 1704 pleased Queen Anne so much that she sent him a royal gift in recognition of that service. He was the author of a number of books, of which his poems were no inconsiderable part. On one occasion, he celebrated the victory in arms of King William III, a poem which had a wide vogue at the time of its publication. He wrote many hymns, several of which are still in use, and may be found in the authorized hymn-books of various denominations. That which we know best begins with the well-known line, "Another six days' work is done."

Joseph Stennett's grandson, Samuel Stennett, was also a man of superior talents and great learning, and made friends among

men of education and social distinction. He was a personal friend of King George III, with whom he interceded in behalf of the persecuted Baptists of New England. He, too, was a hymn-writer of note, and wrote, among other hymns, "Majestic sweetness sits enthroned upon the Saviour's brow," and "On Jordan's stormy banks I stand."

Peter Chamberlen was in some respects one of the most remarkable of dissenters, a Seventh Day Baptist who was not afraid to state his beliefs and to intercede for others in religious and other matters, yet he was never placed under legal restraint. He was a man of influence and marked talents, a physician whose services were valued by three kings of England. He was admitted to the degree of doctorate in both Oxford and Cambridge universities, and was a student, for a time, at the University of Padua. His medical fame was such that the Czar of Russia wrote a letter with his own hand asking the King of England to let him come to Russia as his physician, but the king valued his services so highly that he was unwilling to let him go. Besides being a brilliant physician, he was a pioneer in modern surgery, inventing instruments such as are found necessary in the practice of that science today.

In 1721, a Seventh Day Baptist, Nathanael Bailey, published a *Universal Etymological English Dictionary*, which was the first English dictionary that aimed at completeness. Doctor Samuel Johnson's celebrated dictionary was based on Bailey's work. As a philologist, Bailey published a number of other works besides his dictionary, including editions of numerous Latin texts.

I can not take time more than merely to mention a very few of the Seventh Day Baptists of note who have lived in this country. Lieutenant-Colonel Samuel Ward was an officer of the Federal Army in the Revolution. His father, Samuel Ward, formerly governor of Rhode Island Colony, was a member of the Continental Congress, and presided over that body when it sat as committee of the whole to select a commander-in-chief for the Continental Army; and when the committee arose and reported to the Congress, Samuel Ward, as chairman of the committee, had the coveted honor of presenting the name of George Washington for the position in question. Samuel Ward's death occurred in March, 1776. Had he

lived four months longer, he would, in all probability, have been one of the signers of the Declaration of Independence.

A German Seventh Day Baptist at Ephrata, Pa., Peter Miller, by name, may fairly be said to have been the first Secretary of State of this nation. He had charge of the foreign correspondence of the Continental Congress, and translated the Declaration of Independence into the various continental European languages.

More recently, William A. Rogers, at one time Professor of Mathematics and Astronomy in Alfred University, attained distinction as an astronomer and as a physicist. He began his astronomical investigations at Alfred, and there made practical preparation for his future survey, in the Harvard Observatory, of that part of the German Survey of the northern heavens assigned to be done in this country. After the completion of this survey, he laid the foundations for the modern science of Micrometry: as an example of his early achievements in that field, it may be noted that he was able to rule 25,000 parallel lines on a piece of glass an inch square, with mathematical exactness, by means of a microscopic diamond point. He also standardized a system of minute measurements, which form the basis for all the work in microscopic metrology at the present time.

Other examples of Seventh Day Baptists who achieved distinction in many fields of activity, both professional and commercial, in public and in private life, might be enumerated to an indefinite length; but these whom I have indicated will, perhaps, show something of the work which Seventh Day Baptists have accomplished in the three hundred years beginning with the inception of the Mill Yard Church, the first organization, of which we have any certain record, of English-speaking Seventh Day Baptists.

"The church is in business for the King, and will live just so long as it attends to this business. When it goes out of the soul-saving business, it will be bankrupt and will die."

There are as many pleasant things,
As many pleasant tones,
For those who dwell by cottage hearths,
As those who sit on thrones.

—Phoebe Cary.

SABBATH REFORM

WAYS AND MEANS OF SPREADING SABBATH TRUTH

REV. IRA S. GOFF

(Paper read at the Sabbath Institute, Alfred, N. Y.)

I presume my experience as a Sabbath-keeper has been very different from that of any other man present here today, as Paul in Romans says, I was grafted in, my people all observing the first day of the week as a day of rest and worship. I accepted the faith you people hold; I embraced the Sabbath purely on the terms of the gospel, and not on the so-called law of Moses. In other words, it was the life and teaching of the Master that brought me to this truth. Long before I came to the Seminary, it was my conviction that God was the Father of all mankind; that Christ was the greatest manifestation of God yet given to men; that he was the pattern for all men everywhere; that before we attempt to spread a Sabbath truth, we must seek first of all to be men; if we are to accomplish anything in this free-thinking age, we must reveal an enriched life, a breadth of mind that will persuade men of a real value in Sabbath-keeping. Just an illustration. A few weeks ago it was my privilege to sit at the table with a retired Methodist clergyman, in company with a number of his brother ministers of the Methodist faith. This clergyman, who had had the honor of being a district superintendent; who was once sent to Japan to be the pastor of the missionaries of the various Protestant bodies represented there; and who is now an honored member of the Ministers' Association of Hornell and vicinity, said in an earnest way: "I have never been in any community where the sabbatic influence is so manifest as it is at Alfred on the Seventh Day; indeed, you can feel the influence. I have noticed that the men of this Ministers' Association who come from Alfred are the broadest-minded men we have. I do not know why it is, unless it is in the faith they hold."

My experience has been a little peculiar from the fact that I have, as a resident, had

the privilege of studying this question in home and community life among the Alleghany hills of New York; in West Virginia; on the great prairie at the foot of the Rockies; and among the palms and orange groves of the great Southwest. I have met with the situation in the city, in the college town, in the village, and in the open country with its most isolated condition. It is my opinion that the ways and means of spreading the Sabbath truth should be governed by each peculiar situation; indeed, it must be as varied as the method of religious education in its various stages from the cradle roll department to the Bible class of the most aged of our congregation; from the unlearned to the college man.

For instance, in the revision and selection of tracts and literature, there must be a breadth of scope and a variety that will demand the attention of men of various types of thought and stages of culture; and in the distribution of these tracts care should be taken to fit the right tract to the right man.

The method of distribution and the work of following up are both of great value. If there are earnest seekers after truth in a city, it is well to present the best of literature to them, and to be careful of the selection. I have seen earnest inquirers turned away by the unfairness of a single statement in a tract. If there are a few Sabbath-keepers in a city, it would be well to have a place of meeting, of worship, and from this center do our work, not, however, in the way of proselyting. Enter into no flock, into no other fold for the sake of converts, even though there may be divisions there that would make possible an easy inroad. Seventh Day Baptists have no right to do Sabbath reform work unless it is done in fairness and in the spirit of the Master. It is my opinion that unless our Seventh Day Adventist friends change their tactics, their denomination will fall to staves like an empty and dry tub. There are hundreds and thousands of their faith who have already withdrawn from that denomination.

I believe we must, in the cities, do more aggressive work. It is not enough to spread the Sabbath truth; we must be ready to hold the fort when once gained, and prepare to meet the cost. I believe the growing West is better ground for Sabbath re-

form work than the East. For instance, it would be a task to do aggressive work in some of our Eastern towns where the conditions are so pot-bound. The attempt to do Sabbath reform work in the city must be first a matter of careful selection. It is better to do our work among fair-minded, thinking people who have not heard of the Sabbath truth, than to attempt to bring back men who have in the face of duty turned away from the Sabbath for the sake of gain.

However, in our attempt to work within the city, we should not hold up the Sabbath truth as a special mission; we should preach a Christianity with a Sabbath; a religion with a Christ and a Sabbath.

If we are to make success in spreading the Sabbath truth in our great commercial centers, we must face the issue fairly, knowing the Sabbath must stand the test. Men must be willing to take their places in the general welfare of the cosmopolitan populace, with no narrowness or scrutiny; in other words, we must persuade men that we are bigger men and better citizens as a result of our Sabbath-keeping.

We would not dispute the fact that some splendid results have come from our sowing Sabbath truth broadcast. But to say this is all that is needful in spreading Sabbath truth would be as absurd as to say that the work of an itinerant evangelist is all that is needful for the salvation of mankind. So I am trying to speak of the work that will abide. There must be the preparation of the soil, the fertile seed sown, and the cultivation of the crop, if there is to be a harvest. In regard to the spreading of Sabbath truth in rural districts, we have a problem equal to that of the city. While the problem is of an altogether different type, it is grave. Rural life is more conservative; there is the problem of carrying such a Sabbath to them as will in its observance rather develop a bigger manhood than insure salvation in a life to come. Our Sabbath-keeping has been too abstract. We have thought of it too much as a title to a life beyond the grave. We have dwelt too much on the divinity of Christ, and lost the value of his manhood in failing to see the humanity of his life. Christ said the Sabbath was made for man. If new converts to the Sabbath could know of a closer walk with the Christ as a result of their Sabbath-keeping; that they are more

manly for their Sabbath-keeping than they would have been had they refused to follow the Master in this way; if we could persuade men that the more abundant life the Master spoke of must be a present life, and that spiritual Sabbath-keeping is a part of this abundant life, the Sabbath would mean so much more to them.

I am heartily in sympathy with the work on the Southwestern field; with the splendid work of the Fouke School in giving a primary education to that people and carrying a Sabbath to them. The work of Rev. T. J. Van Horn is of equal value, not only the splendid assistance given these smaller churches, but the personal visits he must make in the homes of our lone Sabbath-keepers.

I do not believe we will gain anything by our scatteration; nothing worth while will come; in fact, it nearly always results in loss, if not in the first, in the second generation. But we have these scattered ones and must take care of them, and in so doing we have the opportunity of spreading the Sabbath truth. We should stand by the work of our Sabbath evangelist and others who are sent from time to time to visit the scattered ones. The opportunity of seed-sowing by those sent thus by our Tract Board is no small thing. One visit to any field will be of value in encouraging the lone Sabbath-keeper; but unless there is work done in the way of following up, I fear a single visit to any community would not accomplish much in the way of spreading the Sabbath truth. The judgment of the one who visits such fields should be worth while in considering the special points of interest worthy of our attention. We should not map out more than we can man, but there should be an earnest effort to enter the most needy fields—fields that to our judgment are open to us. Perhaps a tent would be a successful means as a place of meeting. With this tent send our Evangelist Coon, or on occasions our Sabbath evangelist. In either case send a quartet of young men who would do personal work as well as sing. Our squad should be men of such character and ability that they would demand the attention of thinking people.

Sabbath truth will be successfully spread when we are willing to pay the price. It would be a waste of means and time to send a tent to some field, develop an in-

terest, and then abandon it for want of funds. It seems to me that to successfully spread the Sabbath truth the hearts of our people must be prepared to do the work. We need a spiritual revival in all our churches, a willingness to stand together and pull together. I call to mind here the story of the husband and wife who watched a large team of horses pull on a test. The husband turned to his wife and said: "Wife, if we could only pull together like that!" The wife immediately replied: "We could, if there was but one tongue between us." There is but one tongue between the Missionary and Tract societies. With all reverence and appreciation of the consecrated man who once served the people so faithfully as our field secretary, we ought to rejoice in the union of the two societies with a joint secretary. I have watched six or eight large horses pull all-breast, without any tongue between them; this is co-operation. If we succeed in the spread of Sabbath truth, it will be because we hold together, co-operate. This co-operation must begin with a consecrated life in the home and the church, such as will warrant our faithful service. We can never spread the Sabbath truth successfully until we have consecrated our material goods to God. Our Adventist friends have succeeded largely because they tithe. I have found that it pays to tithe. I am sure I am a better preacher because I tithe. With a church that both prays and gives, and with a united, unanimous effort, we can go forth carrying a gospel, a Christianity with a Sabbath. In my opinion, anything short of this will continually speak failure for us.

ON A WAR FOOTING

REV. GEORGE M. COTTRELL

Our nation has entered the war. She is mobilizing all her resources for action. Not only the military, but the agricultural, financial and industrial powers are being lined up for service. And in one form or another all the people are asked to contribute their part to the common good. The young men are flocking to the standards, filling up the batteries, the engineers' corps, the navy and the army. The old men for council; the women for the Red Cross; the financiers to be taxed heavily to furnish the means where they are too old to devote

their muscle to the battle. Those who can not go to the front are expected to occupy the trenches at home, and render just as patriotic service as the boys on the firing line. If voluntary enlistments are too slow, then the country will resort to the draft and adopt the universal service plan.

We were crying "Peace, peace," when there was no peace. The enemy proved to be a foe to all mankind. His sword was drawn for conquest. He would know no restraint. He would exalt himself above all humans. A diabolical ambition inspired him. Like his prototype he would even defy the powers of heaven and chance a like mighty fall. Not only did he use all known methods of warfare, but invented new ones; and from the air, the trenches underground, and beneath the waters of the deep, he hurled his deadly missiles 'gainst friend and foe. Besides these, when force failed, he sent his spies; he used deceit. He stirred up animosities and hatred among our neighbors. No means were too atrocious to accomplish his ends.

Likewise, friends, are we dealing with our spiritual foe.

We have been crying "Peace, peace," and lulling ourselves to rest and sleep. We have been resting in fancied security and have become unprepared. Our fortifications have crumbled. Our armor has rusted in its hiding place. We have ceased the drill and practice of arms. Some of the old soldiers have deserted the colors, and the ranks are depleted. The call is "To arms! to arms!" "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day. . . . Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith . . . and the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

There is no surcease in this war. The enemy never folds his tents nor stores his

arms. Neither must we. A new enrollment is called, and all our resources are needed: some for the trenches, some for the light and some for the heavy artillery; some for the engineers' corps; some to furnish the finances, and some to stay by the staff. With too many our national emblem had become too lightly regarded until we were shown anew how much it meant to us. Too many also have lightly esteemed the banner of the Cross, and must be taught a new loyalty.

Had the church, with her members, the power and authority of the state over her citizens, what a rallying she could make. Then both men and money would be at her command. What is *life* without *liberty* in the state? And for liberty, we sacrifice, if need be, everything we possess. And what is life without the blessings of the gospel, the knowledge of God, and the spiritual good we get through the church and the word? And what should we not be glad to yield for the defense and advance of these things? We are called upon for a new dedication to these highest things. Too many have lost the appreciation of the best and holiest things of life. Oh, it is not hard to prove. It proves itself. Our own indifferent, unsanctified worldly way of living proves it. A new dedication is demanded—a dedication that includes us *all*, and includes *all of us*. We may have to look to other people for examples. So be it: e. g., four blocks east of my office two Mormon girls are rooming, going forth day by day with their tracts, colporteuring, proclaiming their Mormon faith! *Two years of free service* for their cause, and then only return railroad fare paid by their denomination. When all the boys and girls of our denomination give two years of their time, and the men two years' income to our cause, we may expect to see something happen.

I recently called for volunteers to supply the vacancy in the secretaryship of the New York L. S. K's. There are 150 of them in New York, 100 taking the *RECORDER*. Did I have a hundred replies offering their services? *Not on your life*. (Excuse that, for it is expressive.) But thanks to the Lord and to her, one young lady did see the request (out of time, hence accidentally), and having recently had a new experience in divine things, offered to fill the breach.

Men of the denomination, are you loyal

to your colors? How do you prove it? What have you done? What are you doing? Your disloyalty may bring defeat to the whole army. You are needed and needed now. We must mobilize. The enemy is alert. *All our resources* of men and money, and varied equipment, must be utilized and put on a war footing.

Topeka, Kan.,
April 14, 1917

WHEN A MAN IS AFTER GOD'S OWN HEART

ARTHUR L. MANOUS

Infidels have long pointed to the dark chapter in David's life and character, saying in triumph and derision, "This is the man after God's own heart!" Thus bringing a reproach upon the religion of the Bible. God and his holy word have been blasphemed. Some have been hardened in unbelief, and many, under a pretended cloak of piety, have not shunned to become bold and open in the blackest of sin and crime.

But a study of the life and history of David furnishes no countenance to sin. It was only when David was walking with God, as Enoch of old, that he was called a man after God's own heart. When he committed that black crime recorded in Second Samuel, eleventh chapter, he ceased to be a "man after God's own heart" until by true repentance he had again turned to the Lord. The Bible plainly declares: "The thing that David had done was evil in the eyes of the Lord" (2 Sam. 11: 27, margin).

When David was a "man after God's own heart" he was "not one who was faultless in character, but who, instead of trusting to himself, would rely upon God, and be guided by his Spirit; who, when he sinned, would submit to reproof and correction." And just so the man who will today be thus-minded may also be a "man after God's own heart."

"Those who, by pointing to the example of David, try to lessen the guilt of their own sins, should learn from the Bible record that the way of transgression is hard. Though like David they should turn from their evil course, the results of sin, even in this life, will be found bitter and hard to bear."

**PROGRAM FOR
SABBATH RALLY DAY
MAY 19, 1917**

(This program is of course only suggestive and in outline. It will need wise and careful modification and adaptation for each community. Half a dozen copies will be sent to each pastor for him to divide among the leaders of the several organizations. To the superintendent of each Sabbath School will be sent a package containing enough copies to supply his school. These will be sent without being requested.)

It is expected that the pastor will preach a special Sabbath sermon at the time of the usual Sabbath worship. Hymns and anthems should be in keeping with the spirit of the occasion.

Suggestions for the Church Prayer Meeting. Let the service be in charge of a layman. Sing Sabbath hymns. Scripture lesson, Luke 6: 1-12. Topic—"A Righteous Life the best Testimony for the Sabbath Truth." Let it be a meeting for all, where all take a part. Let the topic be announced two or three weeks in advance, and several times, and let everybody be urged to attend and to give testimony.

Suggestions for the Young People's Society of Christian Endeavor. Let about four of the young people be given, before the meeting with time to prepare, a Sabbath tract, each different. For example, "The Sabbath and Seventh Day Baptists," "A Sacred Day, How can We have It?" "Pro and Con of the Sabbath Question," and "How did Sunday come into the Christian Church?" After a service of song and prayerful devotion let these people give from memory the substance of the tract assigned, all the others present having copies to follow and compare. This will be well worth while for at least four of the Society.

Suggestions for Junior and Intermediate Societies. A very interesting and helpful Bible reading can be conducted by the leader by using the post card Sabbath tract by Rev. George B. Shaw. The leader only needs a copy. It is in the form of questions with Bible references for answers. Read the question, then put the Bible reference on the blackboard, and let the children find the places, giving credit to those who are quick about it. When all have the place, read the question again, and have a child answer by reading the Bible, then let it be read by all in concert.

Suggestion for the Woman's Society Meeting. Take the general topic and consider it by prepared papers and by discussion. This is the topic: The Sabbath in the Home.

- (a) The Friday afternoon getting ready problems.
- (b) Treating Sabbath eve wisely and well.
- (c) How best to meet the Sabbath morning situation.
- (d) What about the Sabbath afternoon questions?
- (e) Along towards sundown, what about it?

Suggestions for the Men's Club, the Baraca Class, or the Men's Bible Class. Let three men be prepared to discuss, each from his own point of view, the topic, "Why I am a Sabbath-keeper." Let this be followed by a general discussion, the asking and answering of questions that have a bearing on the topic.

SABBATH 10 10 10 10

William C. Daland

1. God of the Sabbath, un-to Thee we raise Our grateful hearts in songs of love and praise,
Mak-er, Pre-serv-er, all to Thee we owe: Smile on Thy children, waiting here below.

- 2 Christ, Thou art Lord e'en of the Sabbath-day;
Darkness and error Thou canst sweep away.
From sordid bondage bring us sweet release,
Light of the World and glorious Prince of Peace.
- 3 Spirit divine, O shed abroad Thy love!
Quicken our souls with power from above.
Father and Son and Spirit, mighty Three,
Grant us a blessing, holy Trinity!

Mary A. Stillman

THE SABBATH SCHOOL PROGRAM

1. The Call to Order
2. The Sabbath Hymn
3. The Prayer
4. The Commandments (in concert)
5. The Offering
6. Remarks by the Superintendent concerning the purposes and value of Sabbath Rally Day
7. Responsive Service

Supt.—How did the Sabbath originate?

School—“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it.”

Supt.—What day therefore is the Sabbath?

School—“The seventh day is the Sabbath of the Lord thy God.”

Supt.—For whom was the Sabbath made?

School—“And Jesus said unto them, The Sabbath was made for man, and not man for the Sabbath.”

Supt.—When does the Sabbath begin and end?

School—“From even unto even shall ye celebrate your Sabbath.”

Supt.—Why should we observe the Sabbath?

School—Jesus said, “If ye love me, keep my commandments.”

Supt.—What did Jesus do on the Sabbath?

School—“And as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.”

“Also on another Sabbath he entered into the synagogue and taught.”

“Also immediately the man was made whole; and the same day was the Sabbath.”

Supt.—How then did Jesus use the Sabbath?

School—He used it as a special time for worship to God and doing good to those about him.

Supt.—What promise is given to those who call the Sabbath a delight, who call it holy unto the Lord and honorable?

School—“Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.”

8. Singing
9. Study of Lesson (regular lesson, or special Sabbath lesson, as the teacher may have provided)

10. School Reassembles
11. Reports and Announcements
12. Closing Service

Supt.—Where shall we find the best literature on the question of the Sabbath?

School—The Bible contains the best literature on the question of the Sabbath.

Supt.—What other literature is needed to teach people the Sabbath truth?

School—No other literature is needed. The Bible is clear and plain and complete in itself in reference to the Sabbath truth.

Supt.—Why then do we have a Tract Society and a Publishing House?

School—The object of the Tract Society is “to promote the observance of the Bible Sabbath and the interests of vital Godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians.”

Supt.—Of what does the religious literature of the Seventh Day Baptist Denomination of Christians consist?

School—It consists of books, periodicals, and tracts.

Supt.—What periodicals are now being published?

School—The most important is the SABBATH RECORDER, our weekly paper that should be in every home in the denomination.

Supt.—Why should this be so?

School—Because the SABBATH RECORDER contains week by week the history of what is going on in the denomination, and keeps us posted and interested in our work.

Supt.—What other periodicals are being published?

School—The *Pulpit*, the *Helping Hand*, the *Junior Quarterly*, and the *Sabbath Visitor*.

Supt.—How much do all five of these periodicals cost for one year?

School—The subscription to all five of these magazines for one year is only three dollars and fifty cents.

Supt.—What is the most important value of a tract on the Sabbath question?

School—The value of a tract is to get people to study the Bible, where truth can be found.

Supt.—What can we do to promote the observance of the Bible Sabbath?

School—First we can observe it loyally ourselves, then we can tell others about it, and we can join with others in supporting our denominational Societies and Boards in their work.

Supt.—To this end let us pray—

All—We thank thee, Father, for the Sabbath Day. May it be a blessing to us week by week, and all the time. Help us to be true and loyal and keep the Sabbath right, in thy sight. Amen.

13. Singing (standing)
14. The Lord's Prayer (in concert)

WOMAN'S WORK

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

"At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by,
Is a place of central calm;
So here in the roar of mortal things,
I have a place where my spirit sings,
In the hollow of God's Palm."

MRS. HANSON'S THANK OFFERING

The place had never seemed more imposing to Miss Abby than it did that bright afternoon in the early springtime, and she stopped before going in to admire the beauty on every side.

"It's a beautiful place," she mused. "No wonder they take such pride in it, but I do wish they had a little more interest in the heavenly possessions. Like so many others in these practical times, they seem to think only the things they can see and handle are real, and they live as though they expected always to have them. 'To use during her lifetime,' people say in their wills, but God showers his blessings upon us and we hoard or spend as we please, almost forgetting the Giver while we plan as though we expected to go on forever. And all the time we know perfectly well that the limit is set for us, too, 'during her lifetime.'

"Why does not our business sense lead us to invest in some of the things that abide? Mrs. Hanson will give something, of course, if I ask her, but not because she cares. If I could only awaken a little interest it would be worth more than all the dollars she ever gave."

So her thoughts ran on while she waited for Mrs. Hanson to come down, and over and over came the question, "How can I arouse her?" To commit her way unto the Lord was a fixed habit with Miss Abby, so now there was a moment of communion. "Father, show me the way or bring it to pass in thy way."

"I am sorry to have kept you waiting," Mrs. Hanson said as she took Miss Abby's hand.

Miss Abby smiled, which is worthy of mention, since a smile like hers, rooted in genuine kindness and cultivated for fifty

years, is something out of the ordinary.

"Never mind me, Mrs. Hanson. Unlike the majority of people, I have more time than anything else and it is everybody's in the afternoon; but you are busy and I will not detain you."

"No, do not hurry, please. I am always glad to see you, Miss Abby."

"Even when I come on missionary business?"

"Yes, always, little woman, though I have not the least interest in your missionary society, as you probably know by this time."

"I had suspected it," Miss Abby said, and again her smile came like a flash of sunshine. Then she added earnestly, "I wish I had power to stir enough interest or curiosity even to bring you to our meetings or induce you to read the *Missionary Tidings* for awhile. I should certainly use it, Mrs. Hanson, if I knew how."

"But if you get the money, and I am sure you do, for no one could refuse it if you smiled upon—"

Miss Abby's face flushed, and there was a note of pain in her voice as she said quickly, "Mrs. Hanson, do you mean—"

"No, no, you dear woman," Mrs. Hanson hastened to say. "I do not mean anything in the least unkind. Don't I know that you could not talk without smiling any more than you could without words? And we would not want you to, for without your smile you would not be you. Perhaps you do not know it, but you always smooth out my wrinkles and clear up the sky for quite a while, when you come. Indeed I feel better if I just meet you on the street. Now what I am asking is this: If you get the money, is it not just as well? I believe the church ought to do missionary work, but not all members need do the same thing; let those who can, give money, and others who are interested in these things give time and work."

"That might be all right if it would only work," Miss Abby replied, "but the fact is that very little money comes from those who are not interested, while those who are giving the most in service, like the missionaries, are also the most liberal givers. Then, too, you who give money and have no interest in the work are missing the blessing you might have. We need you, Mrs. Hanson, and every other woman in the church, but not nearly so much as you

need the work. But really, I did not come here this afternoon to preach, but to invite you to our special meeting next week. It is our annual thank offering meeting, and since we all have so much reason for thanksgiving this year, we hope for a generous response. Doctor Johnson, a most entertaining speaker and a missionary for twenty years, will be there, so I feel that we have a program no one can afford to miss. Please tell Wilbur and Anna about the meeting; I think they will enjoy it."

"But, Miss Abby, pardon my frankness, but I do not want them to be interested, at least not until they are older. Such appeals, coming to our young people during their impressionable years, often lead to some rash decision which otherwise would never have been considered."

"Would you not feel honored if one of your children should decide to become a missionary?"

"Indeed, I would not; I have quite different plans for them."

Miss Abby longed to say more, but fearing to do more harm than good, only replied, "But you will at least come yourself?"

"Perhaps for your sake, but you had better take my dollar and make sure of that."

* * * *

"It was a great meeting, mother, I wish you had been there."

"Yes?" Mrs. Hanson answered, raising her eyes from the book in her lap, to the shining eyes and glowing face of her eldest son, the pride of her life. "I am glad you liked it; I do not care for missionary talks myself."

"Oh, but this was such a wonderful message. I do not see how any one could hear it without being thrilled."

"We are not all such enthusiasts as you, my son. What was it about?"

"He was talking of China, the changes that are taking place, the opportunities just now for doing in a few years what would ordinarily take centuries. I have been thinking for a long time, but this settles it."

"Settles what?"

"I am going to China, if they will send me."

"If who will send you? If you want to travel are you not able to pay your way?"

"I thought you understood, mother, that I want to be a missionary. I have not been just sure about my qualifications."

"Are you still clinging to that crazy notion, Wilbur? Have you no regard for me at all? Do you think we have given you all the advantages within reach, to have you throw yourself away in a place like that? No, indeed! Qualifications! As though you are not qualified to take your place anywhere. And, moreover, with the start your father can give you, there is no reason why you should not make a name and a place for yourself that is worth while."

"But, mother, dear, I would rather be one who helped to turn one Chinese city from heathenism to Christ, than to be President of the United States or have all of Rockefeller's millions."

"There are plenty of others who could not be Presidents or millionaires, who will do well enough to go over there. We need the best here in these days."

"I do not think so. The very best are needed there to give them the true idea of Christianity and meet all the problems that arise. It is not only a matter of religion, you know, but education, government, sanitation, engineering, agriculture, yes, everything. One man, of course, can not be everything, but the few in given places must be able to lead in all these and more, if the work that is needed is to be accomplished. Truly, mother, I can think of no greater work than the missionary's and no greater success than that work well done. That is what I call worth while."

"I will not listen to it. It is out of the question, and altogether unreasonable for you to even consider it."

She left the room, and as there was no further reference to the matter she considered it settled, as indeed it was, but not as Mrs. Hanson thought.

Sitting where she had left him, his head bowed in his hands, Wilbur prayed, "O God, I must do what is right, I must answer the call. Help mother to understand."

The days passed, and, though nothing was said, Wilbur continued his supplications and his mother fought determinedly against her own conscience and her son's plea, that was still ringing in her ears. Then came a letter, which she read and pondered for several days before she showed it to Wilbur.

When she finally gave it to him, she merely said: "A letter from Aunt May."

He opened it and read: "As you know, Arthur is already in the trenches; whether alive or not, of course, we do not know. As if that were not enough, Henry and Charles sailed today. O, Margaret, pray the heavenly Father that I may not be called upon to send any more of my boys into this terrific conflict. I could give them up for some good work, but for war! Oh, it is too much! And to think that when Arthur talked of being a missionary, I would not give my consent.

"I have wondered sometimes if that does help to account for the war. They can put twenty-five million soldiers into the European war but in all the world only twenty-five thousand missionaries. There must be a good many Christians like me, and a good many churches refusing to do the thing the Lord commanded them to do. Enough followers of Christ in Christendom instead of so many nominal Christians would surely have made such a war impossible."

"Poor Aunt May!" Wilbur said as he folded the letter.

"Yes, poor, poor May!" Mrs. Hanson replied. "It is too much, as she says. We little thought that my coming to the States instead of remaining in Canada would make such a radical difference."

Both were silent for some time, then, with tear-dimmed eyes Mrs. Hanson rose, and laying her hand on her son's head said: "Do what seems to you right, son. Perhaps success as measured by money and position is not so all-important after all."

"Oh, thank you, mother. I felt sure you would come to understand." She smiled wistfully, then said, more as if speaking to herself, "Miss Abby asked me the other day to come to the thank offering meeting, saying they hoped for a generous response since we all had so much reason for thanksgiving. *And I gave her a dollar!* Too lazy to go to the meeting! Too indifferent to even think why I should be thankful!

"If there are many Christians like me, then this land of ours is in danger, too, for lack of the salt God meant should preserve it."—Mrs. A. S. Brown, in *Missionary Tidings*.

I have a great notion of being the master of my own happiness and not suffering it to be contingent on the manners and conduct of other people.—T. E. Brown.

RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

CHAPTER XIII

(Continued)

"Arbordale, November 7th.

"MY DEAR RACHEL: I received your lecture, or sermon, in due time and was glad that you had not entirely forgotten me. It seemed a year since you wrote and I was almost thinking that I was excommunicated. I am going to enclose my picture that you asked for once and you can see whether I have pined away. If you do not like or want it just pin it up in the cellar to keep the rats out.

"Oh, before I forget it, we have a new automobile and I want you to come and take a ride with me Sunday. But there it is again. It brings up the Sunday question. You don't go out riding on your Saturday, you have said. Don't you think that, after six days of toil, the laboring man needs a few hours of recreation suitable for a Sabbath rest? But I know just what you will say; that it depends upon the object of the ride, whether it is for mere worldly pleasure foreign to holy observance or some act of necessity and mercy. But that brings me first to notice your arguments for Saturday-keeping. You have written plainly, expecting that I will keep sweet, as indeed I do and will, and I will write just as plainly to you. And while I write, or rather while you read, just think of the man way out here who loves you and has hopes of something better than a friendly letter soon.

"Yes, I have chosen the ministry. As to the Sabbath question I have not yet had the time to go into an exhaustive study of it and the history you suggest. Expect to do that after I get into the pastorate. But you will say I ought to settle that now, first. Before I get down to real business writing about this and proving to you that Jesus and his disciples instituted the resurrection day for the Christian Sabbath, I want you to consider how God has blessed Sunday-keepers the world over. Why has he not blessed in a like manner those who keep the Seventh Day? If you have God's truth, why does it not succeed, as do other doctrines in securing large numbers of adherents? And are your people better than others? Do they show in their lives more

piety and more of the graces? Answer these questions.

"I will suggest that you look into the matter of circumnavigating the globe, and that going one way you lose a day and going the other you gain a day. I also suggest that you consider the probability of lost time, so that we do not know just when the Edenic Sabbath is, or even that Sabbath that Moses kept. When you answer these three questions I have another conundrum for you.

"But all this is somehow unimportant to me. I want you, and we can be happy; and if you feel that it takes too great a stretch of conscience to keep Sunday with me, why would it not be easy for you to keep two days? That would rest you up for our pastoral calls. . . . More next time.

"May I now say,

"Affectionately,

"LELAND."

"Plattville, November 15th.

"DEAR FOSTER BROTHER AND FRIEND: I will not wait two months this time. Your letter has given me an opportunity to 'post up' on some points in the discussion that I had really not considered, but I have not found them very hard to solve; in fact, easy. First, why has not God blessed us as well as you, or more, and all that? If that perplexes some it does not me. Some Sunday people are convinced of the correctness of our position from the Bible standpoint, but this idea of what is God's blessing keeps them still in error. They are judging from 'outward appearances.' Why did not God bless the Israelites in the days of Ahab as he blessed the Baalites? Your ideas of blessings seem to be the numbers that believe or practice a thing. Why, then, has not God blessed Christians as he has blessed the heathen? For all these centuries the heathen have outnumbered us. Daniel was in a minority. Your error again is in the assumption that the smallness of a body of Christians shows that *they* are in error. Then all small bodies of Christians should unite with the one largest. Will you give up your Baptist principles for the Methodist faith on that principle? Episcopalians should join the Catholics. Have you observed that God's true people have been a *peculiar* people and in the minority? Have you read Deuteronomy 7: 7? 'The

Lord . . . did not choose you because you were more in number than any people; for ye were the fewest of all people.' What did Jesus say? 'Fear not, *little flock*.' Who were the 'remnant of her seed' that John saw keeping the commandments of God and having the testimony of Jesus? The majority of the Christian people have even been formal and traditional. The faith of Jesus is kept in purity only by the few.

"But you again assume that those who have the truth must have a speedy success. That has not been true in history. What per cent in Spain and Germany and England are in the full light of truth—and, I may ask, in any land?

"Again, why does not one doctrine find acceptance so quickly as another? That, too, has not been shown in history. Reformations are always only partial. The camel will go out of the tent as he came in, gradually; nose, foot, and body. The Sabbath seems to be the most testing of any truth. It is therefore the last to be received. If Sabbath-keepers were in a large majority, how long do you think it would take for the Sunday to gain a respectable number with the little evidence it has for observance in the Bible! Again, do the majority always exert most influence? Not so. Though small in numbers, there is no people today that exerts as much influence in the financial world as Jews, and even in social matters and political. The nations have to reckon with the Jews in every great crisis or go bankrupt. Seventh Day Baptists, one of the smallest of peoples professing faith in Christ, are potent in influence all over the country. They keep you Sunday-keepers fearfully busy hunting up all sorts of reasons for keeping your day and you can not agree upon any reason. Some of you hide behind lost-time nonsense; some find excuse in that going-around-the-earth argument; but all that seems never to stand in the way of keeping Sunday! Strange!

"Where and when was time lost? The proof rests with you. In the New Testament it seems that the apostles knew when Sabbath and First Day came and it is recorded that some 'kept the Sabbath according to the commandment' (Luke 23: 56). Has any government or court or people lost time since then? Really, is such a thing possible in any nation that has its records? You are 'begging the question.'

"Going around the globe.' Superficial! No one claims that the identical times makes up each day all over the world. The day comes in its course to all people. Navigators know how to adjust their calendar, and when they reach the starting point they have the identical day that is known at that starting point. If it is in the way of the Sabbath, is it not in the way of the Sunday? Why do you keep Sunday and urge others to do so if the going around the globe so upsets us? It does not deserve a notice. No one will for a moment believe that circumnavigation interferes with Sabbath or Sunday observance.

"Are we better than Sunday-keepers? We make no claim to that. God alone is the judge. But all other things being equal, a man who keeps ten of God's commandments should be better than he who keeps only nine. He may not show it in his disposition or looks. It is a matter of the heart, that God looks at. Obedience is more pleasing to God than disobedience.

"I think I have answered your questions. Now show me the Bible for observing any day to commemorate the resurrection. Chapter and verse, or hint, please. You Baptists, like us, believe that baptism is burial and resurrection. Any other institution to commemorate it? And do you positively know that Jesus rose from the dead on the first day of the week? The disciples went to the sepulchre 'late on the sabbath day,' and he had gone then (Matt. 28: 1). He was 'three days and nights' somewhere in the earth. Get that in between Friday at sundown and Sunday morning, if you can.

"Again, 'God blessed the seventh day, and hallowed it.' When was the blessing and sanctification removed? Tell me the passage. Did he ever bless and sanctify the First Day? Give me the verse.

"But I, too, have written a long letter. "As to your closing statements, I dare not reply just now. Love is blind and I must keep my eyes open to the truth. The man who marries me must walk with me, or I with him, or both together, united in faith and practice. That does not say where my affections have nearly been, or are today, nor what I may suffer in consequence.

"Believe me, with best wishes and anxiety,

"RACHEL."

(To be continued)

MEMORIAL BOARD MEETING

The second quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held April 1, 1917, at the church, Plainfield, N. J. Present: Henry M. Maxson, Joseph A. Hubbard, William M. Stillman, Holly W. Maxson, Clarence W. Spicer, Frank J. Hubbard, William C. Hubbard, and Accountant, Asa F. Randolph.

Minutes of the previous meeting were read. Correspondence was read from Elder D. N. Newton, Fayetteville, N. C., Rev. T. J. Van Horn, Gentry, Ark., Dean A. E. Main, Alfred, N. Y.

The numerous applications for help from the Ministerial Relief Fund, and the inadequacy of the income to meet all the calls resulted in a thorough discussion of the subject, and it was voted that Holly W. Maxson and Clarence W. Spicer be appointed a committee to investigate the question of the ministerial relief, as now administered by the Board, and to report at the July meeting of the Board.

The report of the Finance Committee, showing changes in securities, was read, and on motion approved and ordered placed on file.

The report of the Treasurer to February 2, 1917, was read, and having been audited was on motion received and adopted.

It was voted that the Accountant be authorized to make such consolidation of funds as recommended in the report of Herbert G. Whipple as seems wise, and report to the Board at its July meeting.

The minutes were approved, and the Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

DISBURSEMENTS

American Sabbath Tract Society	..\$317 76
Seventh Day Baptist Missionary Society 210 44
Alfred University 460 09
Milton College 409 93
Salem College 240 44
Seventh Day Baptist Education Society 105 22
Seventh Day Baptist Church, Plainfield, N. J. 105 22

"Education is mind husbandry. It changes the size, not the sort."

YOUNG PEOPLE'S WORK

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

LOVE

REV. ROLLO J. SEVERANCE

**Christian Endeavor Topic for Sabbath Day,
May 5, 1917**

DAILY READINGS

- Sunday—Forgiving love (2 Sam. 18: 1-5, 27-33)
- Monday—Patient love (1 Pet. 4: 12-19)
- Tuesday—Pardoning love (John 3: 14-17)
- Wednesday—Serving love (Gal. 5: 1-15)
- Thursday—Seeking love (Luke 15: 1-10)
- Friday—Yielding love (Gen. 13: 1-11)
- Sabbath Day—Topic, Love (1 Cor. 13: 1-3)

While the topic before us this week is highly important, yet when one undertakes to analyze love in the abstract he is confronted with the fact that it is an exceedingly difficult matter. Love has to do with the emotions, and the operations of the mind and soul are not easy to describe. The most that we can tell about love is by the effect it has upon a person: by what it does. I can not conceive of love as being separated into different kinds as suggested by the subjects of our daily readings; such a division, to my mind, is entirely artificial. I can see no difference between a pardoning love and a patient love; and a seeking love will also be a serving love. True love will engender in a heart all these good qualities and its manifestations will be innumerable.

The thirteenth chapter of First Corinthians, which has been selected as our lesson, is one of the masterpieces of sacred literature. In it Paul has so minutely described the workings of love that any exposition or comments seem scarcely necessary. As Marcus Dods says concerning this chapter, "This is one of the passages of Scripture which an expositor scruples to touch. Some of the bloom and delicacy of the surface passes from the flower in the very handling which is meant to exhibit its fineness of texture. But although this eulogium of love is its own best interpreter, there are points in it which require both explanation and enforcement."

It may be well for us as Christian Endeavorers to examine ourselves in the light

of the sublime truths here presented, to see whether the spirit of Christ as presented by Paul in this beautiful passage has taken a hold upon our hearts and lives. In the preceding chapter Paul has been admonishing the Corinthian Christians to exercise the spiritual gifts with which they were endowed. He tells them to "desire earnestly the greater gifts." But he says there is a more excellent way to edify the church than by the exercise of apostolic gifts, and that is the way of love. Have we discovered the importance of love in advancing the interests of the kingdom of God, or are we trusting solely in the power of empty words? Men can rarely be talked into the kingdom, but they can be won to Christ by love. We have been depending upon teaching and preaching to bring the lost women and men and girls and boys into the Master's fold and they are not coming in any large numbers. Can it be that our message is as "sounding brass or a clanging cymbal?" If so, "There's a Reason." When we go about the Lord's work equipped with that love which counts no sacrifice too great we will see the lost coming to the Savior.

Paul also says that giving one's goods to feed the poor, unless accompanied with love, profits a man nothing. And many professing Christians are trying to ease their consciences by doling out husks in the way of supporting organized charities and relief committees when the world is starving for love.

After having magnified the value of love in showing that without it all other gifts are profitless, Paul illustrates the way in which this divine grace manifests itself. Read and reread this passage until its contents are indelibly fixed in your minds. I expect many Endeavorers have committed this chapter to memory. I certainly commend the exercise to every one, but care should be taken lest familiarity breed contempt. A careful reading of the Scripture that takes in its real meaning, and the application of the truth to one's own life is far more valuable than a careless reciting from memory.

We should not overlook the important fact presented in the latter part of this chapter, which shows how the practice of love-deeds brings about an increase of love in the life and makes character truly mature, manlike. "But now abideth faith

hope, love, these three; but the greatest of these is love."

A CLUSTER OF QUOTATIONS

The signs of goodness are many. If a man be gracious and courteous to strangers, it is shown that he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins them; if he be compassionate towards the afflictions of others, it shows that his heart is a noble tree that is wounded itself when it gives its balm.—*Bacon.*

Whoever else my munificence may profit, it does me no good until it is given from a loving heart.—*James Cooper.*

Love reflects the thing beloved.—*Tennyson.*

And not proud reason, keeps the door of heaven; Love finds admission where proud science fails.—*Young.*

To see the beauty, fruitfulness, and sufficiency of love is easy, but to have it as the mainspring of our own life is the most difficult, indeed the greatest of all attainments.—*Marcus Dods.*

YOUNG PEOPLE NOTICE

The raising of money to buy an organ for Marie Jansz has been postponed till we hear directly from Miss Jansz and know just what her needs are. Watch for further notice in regard to this.

In looking over the books I find that \$525 has been paid into the treasury since Conference. This is less than half of our budget and we have but two months in which to pay the balance. Last year at this time we had received over eight hundred dollars. Can it be that we have lost our enthusiasm and are drifting back into the old careless method of paying up?

Last year we raised \$1,191.75. We ought to make it over twelve hundred this year. Can we do it? We certainly can and *we will*. I expect to be *snowed under* with checks during the months of May and June. Please don't disappoint me.

L. H. STRINGER,
Treasurer.

"The crucifixion of Christ is the greatest thing in human history—not that Jesus came into the world, but that he died in it."
"Love kept Christ on the cross more than the nails."

PERSONAL REMINISCENCES, NO. 2
A SABBATARIAN LANDMARK: THE
"SPARKS GROUND" IN
PHILADELPHIA

JULIUS FRIEDRICH SACHSE, LITT. D.

As stated in a former article, it was the old Sabbatarian ground at the old (Newtown) Square which aroused the historic spark in the present chronicler. This was accentuated when, during his researches, it appeared that this ground was the first piece of property to be held by any Christian denomination in fee simple within the Province of Pennsylvania, and still further, when it was found that the original deed was still in existence at that time.

It will be noted that prior to the act passed by Council and approved in England in the year 1730, no religious society of Protestant Christians within the Province of Pennsylvania could purchase or hold land for church, school, or burying-ground purposes,—a strange provision in the Quaker colony, wherein religious liberty was supposed to be absolute!

Subsequent investigation showed that there were three Sabbatarian landmarks within the bounds of Chester County; viz., *First.* The one at Newtown Square, the history of which was fully published in the *Village Record* of West Chester, during March, 1888; one at East Nantmeal, also known as the "French Creek" ground; and the third at Nottingham, in the extreme southwestern corner of Chester County, near the border of Maryland.

In Philadelphia, there were two of these memorials; viz., The Price Ground, on North Second Street, formerly known as "Crescentville." Three Memorials have survived of this old landmark; namely, the grave-stone of Elizabeth Price, who died August 2, 1697, and those of her two sons, John and Rees Price, who built the Seventh Day Baptist Meeting House in Oxford Township, Philadelphia County, where now stands the Oxford P. E. Church.

The two boys' tombstones bear the following inscriptions:

(Face)
FOR
THE MEMORY
OF JOHN
PRICE WHO
DIED JUNE THE
11th DAY 1702
AGED 20
YEARS

(On the back)

This young man was
So much with sence indved
That of his own and
Brothers Death contlvde
Saying Dear Brother
This know well Do I
'Twill not be long
Before we both must die

(Face)

FOR
THE MEMORY
OF REES
PRICE WHO
DIED JULY
THE 17 DAY
1702
AGED 23
YEARS

(On the back)

These are first
Thats in this Dust I say
Gods sabbath kept
To wit ye seventh Day
In faith they Dy'd
Here side by side remain
Till Christ shall come
To raise them up again

THOMAS SPARKS GROUND

Second. The other Philadelphia landmark, formerly known as the "Sparks Ground," was on the east side of the city, at Fifth Street, between Market and Chestnut streets, within a stone's throw of Independence Hall. As the present writer first knew this landmark, it was bounded on the north by a farmers' inn, "The Black Bear," which, as the swinging signboard set forth, gave entertainment for "Man and Beast"; on the south, it was bounded by the building which was erected by the Girard Estate; upon the lower half of the ground, what was left of the "Sparks Ground" (a lot twenty-five feet square), remained an open space between the "Black Bear" with its three stores on the first floor, and the Girard Building, with a board fence shutting the open space off from Fifth Street.

South of the Girard Building at the corner of Ranstead Street, were two old colonial dwellings, where lived Thomas Scully, the noted artist (b. 1783; d. 1872); the next one towards Chestnut Street was Blake's Music Store, with its curved bulk window, in the back room of which St. Memin had his pantograph set up with which he made the profile of General Washington in 1798.

In the year 1859, the ground surrounding

the old landmark was purchased by the Eastern Market Company, who made an effort to build over the old graveyard. The trustees of the Shiloh Church, however, again maintained their rights, and the market-house was built *around*, and not *over*, the lot.

It was at this time that the present writer visited the ground, photographed the tablet, and wrote an exhaustive historical sketch of the old Sabbatarian landmark. This was published by the Pennsylvania Historical Society in their magazine of *History and Biography*, and at the time excited considerable interest, comments being published in several of the daily papers.

Thus the matter rested until the year 1893, when it was proposed to have the block of property lying between Fourth and Fifth streets, and Merchant and Ranstead streets, bought or condemned for the purpose of building a bourse for the use of Philadelphia merchants and shippers. Eventually, all the property was secured except the lot known as the "Sparks Ground"; as this could not be bought, it became necessary for the city to widen Fifth Street to the depth of the "Sparks Ground," and thus eliminate it by condemnation.

This action brought the matter before a special road jury, before which the present writer went and stated the claim of the Seventh Day Brethren of New Jersey, with the result that the city paid the two Jersey churches of Shiloh and Piscataway an ample remuneration. Further, one of the stipulations that the present writer obtained from this jury was that the graves should not be disturbed, and that the spot should be marked by four brass stars in the pavement, with a brass tablet in the center. The tablet bears the following inscription, compiled by the present writer:

THE RICHARD SPARKS BURIAL GROUND
FOR THE SEVENTH DAY BAPTISTS
ESTABLISHED A. D. 1716
TAKEN FOR WIDENING FIFTH STREET A. D. 1894
THIS TABLET DESIGNATES THE PLOT OF GROUND DE-
VISED
BY RICHARD SPARKS AS A BURIAL GROUND FOR THE
USE OF THE
SOCIETY OF SEVENTH DAY BAPTISTS AND IN WHICH
HE WAS
INTERRED IN THE YEAR 1716. MEMBERS OF THIS
SOCIETY WERE
HERE BURIED UNTIL 1802 AND THE GROUNDS RE-
MAINED UNCHANGED
UNTIL TAKEN BY THE CITY IN 1894.

TO PERPETUATE THE GIFT OF RICHARD SPARKS THE SEVENTH DAY BAPTIST CHURCHES OF PISCATAWAY NEW MARKET MIDDLESEX COUNTY AND SHILOH CUMBERLAND COUNTY, NEW JERSEY, HAVE SET APART A PLOT OF GROUND IN SHILOH S. D. B. CEMETERY, IN WHICH IS PLACED THE MONUMENT WHICH WAS HERE ERECTED, AND THE ORIGINAL RECORDS ARE NOW IN THE CUSTODY OF THE SAID CHURCHES.

MABEL ASHTON'S DREAM

(A translation from the Danish, by Mrs. M. S. Rasmussen, of Milton, Wis.)

The guests were gathered in the brilliantly lighted, luxurious drawing room in Mabel Ashton's home. There was nothing to indicate that this evening's pleasure would be less than on like occasions in the course of the winter. Still some of the guests noticed a disturbed look on Mabel Ashton's beautiful face, but laid it to the tension incident to the preparation for the evening and thought no more about it. All were occupied in having their programs filled for the various dances, the orchestra was in its place, and the young people were wondering why the signal for the music to start up was not given, when Mabel Ashton walked up to the orchestra.

Her small face changed color, and shutting her eyes till it was perfectly quiet in the room, she began speaking. Her voice trembled at first but soon became clear and steady.

"Friends, you will think it strange, but before we begin anything I must tell you about a dream I had last night, that made a great impression on my mind. I dreamed that we were all gathered in this room, this evening having come, when a guest was ushered in who seemed to know us all very well. He had a noble, peaceful face, but withal a sorrowful look. His eyes were the most penetrating I had ever seen. He was dressed in a plain suit of clothes, but there was something in his demeanor that showed he was no common person. While I stood wondering who he could be, he came up to me, took my hand and said, 'You do not seem to know me, Mabel.'

"Surprised, I answered, 'Your face seems familiar, but I do not remember your name.'

"Yet I am the one both you and your parents have so often invited. You have invited me to live in your home and this evening I have come to keep you company."

"Beg your pardon, but it will be still greater pleasure for me to know whom I have the honor to have in my home."

"Then he showed me his hands and they were marked with the marks of nails. Then he looked at me with his penetrating, though mild eyes, and he did not have to tell me, 'I am thy Lord Jesus.'

"For a moment I stood as if paralyzed, and did not know what to say. Why did I not fall at his feet and say, 'I am unspeakably happy to see you, Lord Jesus'? But with those eyes looking into mine I could not say it; it would not have been the truth. I only half knew that I really was sorry to see my Lord and Savior, Jesus Christ. Was it because I was ashamed of him or over something in myself?"

"After a while I regained my composure and said, 'Lord, would you like to meet my parents?'"

"Yes, Mabel,' he said, and followed me to them; but he added, 'This evening I came to be with you and your friends, as I heard you say, in the Christian Association, how happy you would be to have me near all the time.'

"Again I blushed, as I thought of the meetings he mentioned. I would have been more than happy to see him there, but why not here tonight?"

"I brought him to my parents and presented him to them. They were both astonished, but Father quickly recovered his composure, offered him a seat and said it was an unusual honor that was shown them. After a long pause, Father said, apologetically, 'My daughter Mabel is much taken up with her studies and has very little diversion, so she invited a few friends for a little dancing, in a way a good exercise. Her friends are all select young people and it must be considered a harmless pleasure and permissible pastime for the young people, even if the church does look at it in a different light.'

"While Father was bringing this out in my defense, I felt a burning flame spread over my face, in shame over Father and myself. Why did Father bring all this out in defense of what he thought was an ordinary event? How lame and empty it all seemed. Did not Jesus know that my studies were not so important but that I could spend hours, yes, whole evenings, with my friends? Father wanted to help me in my dilemma and said, 'I am afraid

we can not leave the young people to themselves any longer. Nothing could be dearer to me than to have the Lord Jesus go with me to my library where we can talk together.'

"No,' Jesus said, 'Mabel has often asked me to come, and tonight I am come especially to be with her. Will you present me to your friends, Mabel? Some of them I know, but some are unknown to me.'

"Again I felt myself blushing—why, I could not say. Why could I not tell him, 'Lord, it will be a pleasure?' Because it was an untruth. I therefore answered, 'If you wish it, Lord.'

"I first took him to some of the church members, but none of these, after greeting him, seemed as pleased and happy as before. Their faces changed color and they tried to leave the room. Really, it seemed that the church members were more unwilling to meet in the dance hall with Jesus than those who did not call themselves Christians. One of the members came over to me and whispered, 'Shall I tell the orchestra not to play dance music but hymns?' But Jesus looked at us sharply. 'Why should you do that?' We could not answer. Others suggested that we change the plan for the evening.

"After the Lord Jesus had been presented to them all, and no one knew what to do, he turned to me and said, 'Was it not your intention to dance? It is time to begin, if the program is to be gone through before morning. Will you not give your order to the orchestra, Mabel?'"

"I found no way out, but one thing I knew: if my company was what it should have been, his presence would have increased their pleasure to overflowing; but here were only shamed and disturbed faces, in the presence of one whom they called their best friend.

"At last I gave the order to play the first dance tune. The young man who had begged the first dance of me did not appear and no other couples stepped on the floor. The orchestra played another dance and still another. I was filled with shame, when the Lord Jesus came to me and said, 'Mabel, your guests seem somewhat embarrassed. Why don't you, as the hostess, relieve the tension by dancing yourself? Would it help the situation any if I offered to dance with you?'"

"I was amazed, as I looked into those penetrating eyes, and cried, 'You dance, Lord! You can not mean it!'"

"Why not, Mabel? If my disciples can dance, why not I?'"

"He went on to say, 'You ask me to be present at your prayer meetings but you do not really want me here. Why not, my child? Why has my presence spoiled your pleasure this evening? Even if I am a man of sorrows and acquainted with grief, I do not want to disturb any pleasure for my disciples. Is it possible that you leave me out of your pleasures, Mabel? If so, is it not that you feel that these things take your time and thoughts in such a measure that you lose the joy of my word and presence? You have asked, Mabel, What harm does it do? but ask instead, What gain is there in it for me; is it to the glory of God?'"

"At once all was clear. Overcome with grief, I fell down at his feet and sobbed out my repentance. With a 'Daughter, go in peace, your sin is forgiven,' he left me and I awoke from my dream.

"Now, friends, I want to ask you, Shall we follow our program tonight, or shall we talk with each other for an hour about the question, 'What shall we young people do to make the world better by our lives?'"

The answer was a unanimous yes to the new plan, and this occasion was followed by many others like it.

"If any man serve me, let him follow me; and where I am there shall my servant be also."

There is nothing that needs so much patience as just judgment of a man, or even of one act of a man. We ought to know his education, the circumstances of his life, the friends he has made or lost, his temperament, his daily work, the motives which filled the act, the health he had at the time, the books he was reading, the temptations of his youth—we ought to have the knowledge of God to judge him justly; and God is the only judge of a man. But, to judge him at all, fancy what patience to do all this work even as far as we can do it! There is nothing which enables us to do it but love of the man. . . . It is only love which makes us take pains with a man. Just judgment must then be slow, and one mark of unjust judgment is its haste.—*Stopford A. Brooke.*

CHILDREN'S PAGE

PLENTY OF ROOM

ALICE ANNETTE LARKIN

Oh, ho! for a ride with a jolly crowd,
When the day is clear and cool;
When the trees are dressed in their very best,
And we are all home from school.
Then why should we care though the horse is at
work,

Or the pony has run away?
There always is some one to draw the load,
And there's plenty of room today.

There's plenty of room on a roomy seat,
And more on the floor beside,
Now who'll be the ones to hold the thills,
And who'll be the one to ride?
There's a good wide path in the meadow-lane,
And room and a plenty for all;
Perchance the pony will hear us shout,
And come at our eager call.

There's plenty of room wherever we go,
And plenty of shady trees,
With apples enough for boys and girls
To eat as many's they please.
There's room in the barn for a big old swing,
And plenty of room on the hay
For a picnic or party or even a nap
Perchance it's a rainy day.

Then ho, for a ride! We're ready to start,
Our horses are tried and true;
They'll carry us safely to yonder house,
Where mother and Cousin Sue
Are waiting with doughnuts and cookies and
tarts.
Now hark and you'll hear them call:
"Your lunch is just ready, yes, come right in;
There's room and a plenty for all."

—The Practical Farmer.

MAY PLAYS FAIRY

GLADYS A. BEEBE

"Uncle Dick," called a little voice.
"Please may I come into your room? Ma-
ma has gone away and I am awful lone-
some, 'cause there's nothing to do."

"Walk right in, Puss," was the cheery
response. Then as May appeared he asked,
"Where is Mama?"

May perched herself on a big chair and
gazed about delightedly. Uncle Dick's
room was so interesting.

"Mr. Brown came over a-running," she
explained, "and said the baby was all—
all stranded, I guess he said, on something
he tried to eat. Mama just ran off and
left everything. She didn't even finish

clearing the breakfast table," ended May
impressively.

"Let us go out and play fairy," said
Uncle Dick, "and surprise Mama when she
gets back. I'll make you some wings out
of this red paper. You know fairies all
have wings."

"Make some for you, too," begged May,
watching Uncle Dick as he shaped the big
red wings.

"No," he answered, "I'll be a gnome, and
gnomes don't wear wings. Now come.
I'll call you Fairy Petite. Let's begin
by clearing the table and brushing the
floor."

May was happy and flew about the work,
rustling her red wings. After the crumbs
were carefully brushed up, Uncle Dick
asked

"Does the Fairy Petite know how to
wash dishes?"

"Oh, yes," was the gleeful answer.

What fun it proved, washing and drying
the dishes with Uncle Dick.

Then they went out of doors and picked
up a pan of nice chips and next they
straightened the book table in the living
room and made everything tidy. Lastly
they watered the plants in the window.
Then May heard Mama's step.

"O Uncle Dick," she cried, "hurry and
unpin my wings or she'll suspect!"

"Why, why!" exclaimed Mama, entering
the kitchen. "Has some good fairy been
here?"

How little May shouted. "It was the
Fairy Petite," she said, "and a gnome.
How did you guess?"

Mama kissed the red lips so near her
own. "I guess the fairy whispered it in
my ear," she said. "Now we'll lay the
table for dinner."

"Did the baby get better?" asked May.

"Yes, dear," was the answer. "I got out
the bit of bone that was strangling him,
while my little daughter helped by being a
good girl at home, and the fairy and gnome
did my work."

Coudersport, Pa.

My five-year-old boy and my three-year-
old girl were talking. Glenn said, "I'm
older than you," and was feeling elated over
the fact. Ila, who always has a ready re-
ply, said, "Well, I'm newer than you."—
The Christian Herald.

A CONSTRUCTIVE OR A DESTRUCTIVE GENIUS

LOIS R. FAY

EARLY in March, people in and about
Worcester, Mass., were granted a
beautiful sight in the free exhibit of flowers
at Horticultural Hall in that city.

The beauties of the floral kingdom in-
spire delight in summer, but words are
hushed in admiration of the winter prod-
ucts of the florist's skill. Many climbed
the stairway from the hustling, bustling
crowd on the slippery, slushy streets, and
after a half-hour's gazing into the faces of
sweet blossoms and listening to the sooth-
ing music, the visitors descended to the out-
side world again with faces reflecting happy
emotions, pulsating anew from association
with the beautiful.

The skill of the florist in cultivating
these magnificent productions arouses the
admiration of the beholder, who invariably
covets a similar skill, and in this connection
it will not be out of place to mention one
practise of a certain famous florist.

This man made an important point, in
securing assistants and employees, to keep
only those men who possessed that valuable
genius he called the bump of construction.
Those possessing the bump of destruction
he let look elsewhere for employment.
Thus the careless hands that knew more
about marring than mending, and were
more apt at destroying than at constructing,
were kept out of this man's establishment,
and he emphasized this procedure as abso-
lutely necessary for success in the florist's
business.

The bump of construction, in preference
to the bump of destruction, is a genius
demanded by the directors of every depart-
ment of society that sustains life. No
child likes to play with another child that
breaks toys and tears clothing. No house-
keeper likes maids that break dishes and
furnishings. Farmers do not want help
that disregard the value of implements,
tools, live stock, and other farm property.
The managers of other businesses have a
similar regard for employees who have a
thrifty, constructive genius, and disregard
for the kind that are thriftless, careless and
wasteful of either materials or time.

But not only in floriculture and other
departments of the material world where
wonderful results are produced do we find

the constructive minds accomplishing the
best things for humanity. As far into the
spiritual world as human eyes are able to
penetrate, the genius of construction is
found in operation. God, Jehovah, whose
spirit moved and brooded upon the waste
and desolation at the beginning of the
world's history, is still at work. The name
Jehovah is from the Hebrew root which
shows him to be the One bringing life, the
Giver of life and existence; he is; he ex-
ists, the absolute unchangeable One ever-
living and able to impart that life to others.
These wonderful thoughts connected with
that name Jehovah influenced the transla-
tors of the American Revised Version of
the Old Testament to use the Hebrew
form Jehovah in preference to the Anglo-
Saxon form Lord. A casual reader may
not appreciate fully the use of the Hebrew
form, but a continuance of its use and a
knowledge of its significance will help
educate the Christian world in the construc-
tive plans of Jehovah.

In this connection it is interesting to con-
sider the name Jesus, likewise of Hebrew
derivation, from a root meaning to save.
Therefore the angel visitor said, "Call his
name Jesus, for he shall save his people
from their sin"; and in harmony with the
constructive plan of Jehovah, Jesus Christ
came to "seek and to save that which was
lost."

He came that they might have life, and
that they might have it more abundantly.

In contrast with these holy and revered
names, consider the significance of the
names of personified destruction. The He-
brews called him Satan, the adversary of
all that is good; and Abaddon, the instiga-
tor of destruction and ruin. Greek stu-
dents of spiritual things found the name
Apollyon synonymous with the Hebrew
Abaddon, and they also coined another
name for the instigator of destruction, Dia-
bolus, because this evil one sows destruc-
tion by slandering, backbiting, and falsely
accusing all that is good.

Some modern theologians have denied the
existence of a personal devil. Such de-
nials weaken human faith in the personal
God Jehovah, and Jesus Christ the Savior.
Heart-rending demonstrations of war and
destruction in operation the past two years
have proved there is an adversary of human
prosperity, an instigator of ruin and de-
struction. People are tempted to question,

"Is God in his heaven and is all well with the world?"

But before the splendid result of the constructive genius of some horticulturist who has produced magnificent beauty from dried roots and decayed remains, we meet an object lesson in the constructive power of him whose spirit in former ages transformed a waste and desolate expanse into a world that was good—exceedingly good, the Hebrew has it.

God is in heaven, a living and life-giving Power, and all would be well with the world if it had not allowed such extreme development of its bumps of destruction; and as a deplorable result Abaddon, or Apollyon, the instigator of ruin and destruction seems very much in evidence. In homes, destruction of affections and sacred ties seems to multiply apace. In society and church, constructive genius appears lost in a selfishness that is destructive, first to one's rival and later to the selfish one. In the business world, the manufacture of implements of destruction seems to eclipse all constructive manufactures. In the medical world, sanguinary carelessness of the value of life fills institutions with increasing numbers of the infirm. In the department of justice, increasing cases of injustice seem about to burst into a flame of anarchy and civil war.

Without this view of affairs, who would know destructive powers have held sway too long already? Who would know Jehovah is as able to establish something exceedingly good as he was in the beginning, with this difference, that now he desires human co-operation in his constructive work. For transforming the destructive chaos into a thing of beauty, he sent his Son, Jesus, a Savior, to save his people from their sins; he sent his disciples to preach the good news to every creature, teaching them to observe all things he has commanded.

During the week close at hand the horticulturists and florists plan to offer to the public the choice products of their constructive skill. Among their floral offerings will be the beautiful lily, the fairest of all, and therefore considered emblematical of the life of Christ, appointed Savior of the world.

As we look upon the beautiful floral offerings, may the constructive spirit of Jehovah inspire every one to increase in the

great constructive work of seeking and saving the lost, of repairing the broken, of bringing beautiful fruit from dormant cells.

RECORD-BREAKING CAMPAIGN CLOSED IN LAWRENCE

EDGAR O. JONES

With an attendance aggregating two and a third times the entire population of the city, the six weeks' revival at Lawrence, Mass., was brought to a close on April 3, when Evangelist William E. Biederwolf preached his farewell sermon in the big tabernacle before a crowd estimated at seven thousand.

In closing, Dr. Biederwolf called upon his audience to bury petty sins and erect monuments over the graves. After a heart-searching silence, kerchiefs were draped upon upraised hands, forming a sea of white linen. The thirty co-operating ministers were called to the platform and while the National Male Quartet sang the benediction the entire building was in darkness except a charmed circle which was thrown upon the singers from a lone electric bulb. The solemnity of the occasion was heightened by a contrast of newsboys on the outside yelling their war extras.

It is doubtful if Lawrence's 6,500 "trail-hitters" from a population of 100,000 has ever been equaled proportionately by any other campaign in the country. Certainly it is the high-water mark of Dr. Biederwolf's ministry of nearly a quarter-century.

A guaranteed fund of \$37,000 had been underwritten to cover the expenses of the campaign, but this was not called for, as the total expense of \$13,000 was easily covered by the collections. It is a strange coincidence that the freewill offering to Dr. Biederwolf was almost exactly one dollar for each one of the "trail-hitters." More than half of this sum has already been donated to a non-sectarian institution known as Winona College.

The Biederwolf party are now in Madison, Wis., where a vigorous five weeks' campaign was launched on April 7.

"Why fret thee, soul,
For things beyond thy small control!
Do but thy part, and thou shalt see
Heaven will have charge of these and thee.
Sow thou the seed, and wait in peace
The Lord's increase."

HOME NEWS

BERLIN, N. Y.—Our "special day" committee gave us a very good program for Easter Sabbath, and it was much enjoyed by those present.

Some of our number who fled to escape the severe winter have now returned, and we are pleased to see them with us again and with improved health.

Berlin is quite awake to the coming needs of our country; and an undenominational company of women has been formed to do sewing, knitting, etc., for soldiers. Of this we expect to do our part with willing hands.

E. L. G.

WALWORTH, WIS.—Pastor Sayre, of Albion, assisted Pastor Loofbourrow in a short series of meetings the last of March. While there were no conversions, yet the people who attended the services could not help being benefited, and encouraged to take higher ground in the Christian life, from listening to the gospel message presented so clearly and comprehensively. The gospel message is not a new story but it bears repeating time and again and is always inspiring, whether in sermon or song.

Most of our congregation are members of the church and if the membership were awake to duty and privilege, we should not need a revival effort from time to time, because the influence would be such that souls would be born continually into the kingdom.

Our Sabbath school and Christian Endeavor seem to be doing good work along their respective lines. The prayer meeting is well sustained by the faithful few, as in every church. There has been much grippe here during the late winter and spring.

MRS. A. McLEARN.

SALEM, W. VA.—Rev. J. W. Crofoot, of Shanghai, is giving a series of interesting addresses in the Seventh Day Baptist church on China. The theme for Sunday evening was "The Geography of China"; Monday, "Social Life"; Tuesday, "Education, Language and Literature."

The lectures are illustrated with the assistance of Professor Bond and his new stereopticon.

This is a rare opportunity to become better acquainted with our friendly sister republic.

The remaining three lectures of the course, which it is planned to have on Sunday, Monday and Tuesday at 7.45 o'clock next week, are as follows: "Government and Foreign Relations"; "The Religion of the Chinese"; "The Christian Church of China."

The lectures on Sunday night will not be illustrated by lantern slides but the one on Monday night will be illustrated by a few, and the closing lecture will use more than any of the others.

Eleven members were received into the church last Sabbath. Others will join soon.

The regular services this week will be given over to a Sabbath institute. All who are interested in the Sabbath are cordially invited to attend.

The program will be as follows:

Friday evening at 7.45, "How Sunday came into the Christian Church," by Rev. W. D. Burdick.

"Ways of Spreading Sabbath Truth," Rev. W. L. Davis.

Sabbath morning at 10 o'clock, sermon by Rev. W. D. Burdick.

Sabbath afternoon at 3 o'clock, "Letting down the Bars," Rev. W. D. Burdick.

"The Mission of the Seventh Day Baptist Church," by the pastor, Rev. A. J. C. Bond.—*Herald-Express*.

THE UNITY OF THE SPIRIT

REV. E. B. SANDFORD, D. D.

"With the heart man believeth unto righteousness." Many humble but devoted servants of the Master have been unable to express their belief in terms that would satisfy a professor of theology. The committee that examined Dwight L. Moody when he sought membership in the church were perplexed by his answers to their questions. But they recognized the presence of a genuine heart experience and some of them lived to hear the stammering young salesman expound the Word of God to the edification of even learned theologians. It is the inner spirit that tests the indwelling purpose and the reality of the "confession unto righteousness." If, with

no uncertainty of faith, the deity of Christ and his leadership as "the Way, the Truth and the Life" is accepted, differences of interpretation and administration ought not to keep his disciples apart.

In the autumn of this year in which, under the guidance of the Federal Council of Churches, the four hundredth anniversary of the Reformation will be celebrated in a united way, as never before, we may well rejoice that the period of a divided Protestantism is passing into an era of unity in spirit and common service.

There will still be differences of administration and interpretation, but Luther will take the proffered hand of Zwingli, the future Melancthons be spared the experience that made him look forward to his death as a happy release from theological strife. The law of diversity in unity prevails. No two faces in the passing crowd are alike. In the Christian life there are diversities of gifts but there may, and must be, oneness in spirit among the followers of Christ if the unity for which he prayed shall win the world to his allegiance.

Dr. Paton, the well-known missionary to the New Hebrides, awoke one night to find the natives firing the church right by his home. Committing himself to God, he went to face the savages. He says: "They yelled in rage, and urged each other to strike the first blow, but the invisible One restrained them. I stood invulnerable beneath his invisible shield. At this dread moment occurred an incident which my readers may explain as they like, but which I trace directly to the interposition of my God. A rushing and roaring sound came from the south like the noise of a mighty engine or of muttering thunder. Every head was instinctively turned in that direction, and they knew from previous hard experience that it was one of their awful tornadoes of wind and rain. The mighty roaring of the wind, the black cloud pouring down unceasing torrents, and the whole surroundings awed those savages into silence. Some began to withdraw from the scene, all lowered their weapons of war, and several, terror-struck, exclaimed: "That is Jehovah's rain! Truly, their Jehovah God is fighting for them and helping them. Let us away!"—*Unknown.*

AN APRIL WALK

M. E. H. EVERETT

You choose the breezy highland
And choose to walk alone
Where white and yellow violets
Along the way are strewn;
Where the dark plumes of sedges
Toss lightly as you pass
And the red cups of fairies
Lie scattered in the grass.

You choose the breezy upland—
Alone you shall not go,
For every curving pathway
Along the height I know;
The bush where once the sparrows
Found life supremely sweet
And the dark leafy maple
That lures the squirrel's feet.

So when the merry springtime
Flings lights and shadows free
You'll listen to my pleading
And climb the height with me;
The wide gray rock awaits us
Where tangled wild vines grow,
Heaven's peace shall be about us,
The great world lost below.

One hour to gather patience
For days and months of pain!
God did not make earth's sweetness
And loveliness in vain.
Then in our hearts we'll cherish
The flower that can not die
And bless Him for the glory
Of mountains free and high.

Buffalo, N. Y.

Lesson VI.—May 5, 1917

JESUS THE SERVANT.—John 13: 1-17

Golden Text.—"Whosoever would be first among you, shall be servant of all." Matt. 10: 44.

DAILY READINGS

April 29—Jno. 13: 1-11. Jesus the Servant of All

April 30—Jno. 13: 12-20. True Greatness

May 1—Jno. 13: 21-30. The Betrayer Revealed

May 2—Jno. 13: 31-38. Peter's Denial Foretold

May 3—Mark 10: 32-45. Greatness Through Service

May 4—Luke 14: 7-11. Lesson in Humility

May 5—1 Pet. 5: 1-11. Humility and Service

(For Lesson Notes, see *Helping Hand*)

THE HINDU'S FEAR

An educated Hindu was recently asked what made him fear most for the stability of his own religion. He replied: "We do not greatly fear your schools, for we need not send our children; we do not fear your books, for we need not read them; we do not much fear your preaching for we need not listen; but we dread your women and your doctors, for the doctors are winning our hearts and your women our homes, and with these captured what have we remaining?"—*Record of Christian Work.*

MARRIAGES

SWENSON-COCKERILL.—At Berlin, Wis., February 14, 1917, at the home of Mrs. Elma Cockerill, the bride's mother, by Rev. Charles S. Sayre, Mr. Timon Swenson, of Viborg, S. D., and Miss Mabel Cockerill, of Berlin, Wis.

KELLY-WOOLWORTH.—In the town of Milton, Wis., April 11, 1917, at the home of Mr. Floid Vincent, by Rev. Charles S. Sayre, Mr. Lester P. Kelly, of the town of Albion, and Miss Florence E. Woolworth, of the town of Milton, Wis.

WIMMER-BURGESS.—At the home of Mrs. E. E. Hamilton, in Alfred, N. Y., March 29, 1917, by Pastor William L. Burdick, Mr. George Albert Wimmer, of Silver Creek, N. Y., and Miss Retta Irene Burgess, of Alfred, N. Y.

CURTIS-JONES.—At the Seventh Day Baptist parsonage, in Leonardsville, N. Y., April 17, 1917, Mr. Clifton L. Curtis, of Brookfield, Madison Co., N. Y., and Miss Maud E. Jones, of Plainfield, Otsego Co., N. Y., Pastor J. T. Davis officiating.

DEATHS

LAWTON.—In Albion, Wis., April 5, 1917, Harry Lawton, in the twenty-eighth year of his age. He was the son of Fred and Ella Lawton. He was baptized and joined the Albion Seventh Day Baptist Church when about twelve years of age. He leaves to mourn his departure his parents and one brother, Clarence, besides a host of friends.
Interment was made in Evergreen Cemetery.
C. S. S.

SWEDIN.—In Alcester, S. D., January 14, 1917, Mrs. Christina Swedin, aged 80 years, 2 months, and 8 days.

Mrs. Swedin was a lone Sabbath-keeper, her husband having preceded her to the spirit land on March 23, 1903. She had no children, but for more than thirty years had been like a mother to a niece, who lived with her, now Mrs. S. August Anderson, who tenderly cared for her to the end. Mrs. Swedin embraced the Sabbath in 1882, and was loyal to it until called away. She loved the SABBATH RECORDER and the *Pulpit*, and was beloved as a devoted Christian woman.
A. A.

It is really a more serious problem in social study what to do with our multimillionaires than with our paupers.—*T. W. Higginson.*

IN OUR FATHER'S CARE

The ships glide into the harbor's mouth
And ships sail out to sea,
The wind that sweeps from the sunny south
Is as sweet as sweet can be.
There's a world of toil and a world of pains,
There's a world of trouble and care;
But, oh, in a world where our Father reigns
There is gladness everywhere.

The earth is fair in the breezy morn,
And the toilers sow and reap,
And the fulness comes to the tasseled corn
Whether we wake or sleep;
And far on the hills by feet untrod
There are blossoms that scent the air;
For, ah, in this world of our Father-God
There is beauty everywhere.

The babe lies soft on the mother's breast,
And the tide of joy flows in;
He giveth, he taketh and he knoweth best—
The Lord to whom we win.
And, oh, when the soul is with trials tossed,
There is help in the lifted prayer;
For never a soul that loves is lost,
And our Father is everywhere.

The ships sail over the harbor bar,
Away and away to sea;
The ships sail in with the evening star
To the port where no tempests be;
The harvest waves on the summer hills,
And the bands go forth to reap;
And all is right, as our Father wills,
Whether we wake or sleep.—*Unidentified.*

Give not thy tongue too great a liberty
lest it take thee prisoner. A word unspoken
is like a sword in the scabbard, thine: if
vented, thy sword is in another hand. If
thou desirest to be held wise, be so wise
as to hold thy tongue.—*Quarles.*

O God, impress upon me the value of
time, and give regulation to all my thoughts
and to all my movements.—*Chalmers.*

BARGAINS TO SETTLE ESTATE

Modern 10 room house with gambrel
roof and barn, in village of Nile, near
church, parsonage and school. Photo if
interested.

Also farm, 111 acres, timber, good
buildings, on concrete road, 3 miles from
Nile Seventh Day Baptist Church.

For particulars address

MRS. P. L. CLARKE,
Friendship, N. Y.

R. D. 4

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

"Teach me to live, no idler let me be,
But in thy service hand and heart employ;
Prepared to do thy bidding cheerfully,—
Be this my highest and holiest joy."

The Sabbath Recorder

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per year\$2.00
Per copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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

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

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

Advertising rates furnished on request.

PRAYING FOR OTHERS

There is nothing that makes us love a man so much as praying for him; and when you can do this sincerely for any man, you have fitted your soul for the performance of everything that is kind and civil toward him. . . . Be daily on your knees in a solemn, deliberate performance of this devotion, praying for others in such form, with such length, importunity and earnestness as you use for yourself; and you will find all little, ill-natured passions die away, your heart grow great and generous, delighting in the common happiness of others as you used only to delight in your own.—
William Law, in The Serious Call.

EARS
that are deaf are made to
HEAR

by buying and using the celebrated 9 tone Little "Gem" Ear Phone, awarded Gold Medal Panama Pacific Exposition 1915.

For further information and price, write

REV. F. ST. JOHN FITCH
912 PARK AVENUE - PLAINFIELD, N.J.
P. S. Other makes taken in exchange.

Mention SABBATH RECORDER in answering.

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

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

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

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

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

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

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

Plainfield, N. J.

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

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

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

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW.
220 Broadway, St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT,"
76 West 103d Street.

Chicago, Ill.

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

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

There is one choice we can not make, we are incapable of making; we will not choose the path of submission and suffer the most sacred rights of our nation and our people to be ignored or violated. The wrongs against which we now array ourselves are no common wrongs; they cut to the very roots of human life. Our object now is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power, and to set up among the really free and self-governed people of the world such a concert of purpose and of action as will henceforth insure the observance of those principles. The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them.—From President Wilson's Address to Congress.

—CONTENTS—

Editorial.—A Question Answered.— Do You Know a Better Way?—The Linotype Machine an Asset—More Old Books.—Clarke's History of Sabbatarianism.—Burnside on the Sabbath.—A Discussion by Maxson and Parkinson.—Series of Questions on the New Testament.—"The Carol."—Seven Other Tracts Complete the List.—Prohibition as a War Measure.—Labor and Liquor.— Debt Statement545-549	Meeting of Trustees of Historical Society 557
Mill Yard Church: Trask's Successors 550	Family Religion 558
Silver Wedding 550	Woman's Work.—Spring Song (poetry).—Work for Women in Shantung.—In Memoriam.....559-563
Sabbath Reform.—Tract Society Notes 551	Democracy or Autocracy—Which?... 563
The Next Ten Weeks..... 552	Young People's Work.—Fellowship With God—Young People's Board Meeting.—Letter From President Jordan564-566
Thoughts on the Book of Revelation. 553	Rachel Landow, the Hebrew Orphan.. 567
Missions.—Mission Notes.—Missionary Board Meeting.—Treasurer's Quarterly Report555-557	Home News 569
	Children's Page.—Good News (poetry). —Boo-erangs: A Sermon to Boys and Girls.—The Cooking Club..... 570
	L. S. K. News..... 571
	Billy Sunday in New York City..... 572
	Sabbath School Lesson for May 12, 1917 574