

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.

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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. 18

PLAINFIELD, N. J., APRIL 30, 1917

WHOLE NO. 3765

A Question Answered The same mail brought these two letters. They show different attitudes toward the debt statement appearing in the RECORDER from week to week. Both come from the great West, and we believe both writers have the cause we love upon their hearts. They are loyal to the denomination and will both rejoice over any success that may come to it. The first letter reads:

EDITOR SABBATH RECORDER:

Why should we be confronted, from week to week, with a statement of the denominational debt? Did not our several boards at the beginning of the year send to the churches a denominational budget showing each church's proportion of the debt, as well as the needs for the coming year? In this budget eighty-six dollars was named as the proportion of our church. Ninety dollars was pledged for this purpose, every dollar of which will be paid.

April 18, 1917.

So far as we know, the budgets do not include the debts in their apportionments, but only the estimated needs for the coming year's work. If debts are paid, it must be done by special effort.

The second letter follows:

DEAR ELDER GARDINER:

My heart goes out in loving sympathy to you and all others who have the burden of the "debts" resting on you. How weary you must all be of making call for help to lift the debt which belongs to every one of us Seventh Day Baptists.

I have been watching with interest and hoping that I might be able to do something worth while toward the debt, but so far I see no way of giving any large amount, so am sending the little I can. It seems so small compared with the debt that I felt almost tempted not to send at all. But I remembered, "Little drops of water, little grains of sand make the mighty ocean and the pleasant land," and so I took courage and hope others will put in their drop, or grain, and we may see the debt paid. Then when the load is lifted let us keep a shoulder to the wheel and keep the denominational wagon moving. It would be so much easier and much more pleasant.

May God help us to give as he prospers us.

April 14, 1917.

We are glad for some things offered in both letters. If all our churches had responded for three or four years as the one

mentioned in the first letter has done for this year, there would be no debt now, unless, perhaps, from some unforeseen emergency which could not well be provided for in the yearly budgets. Such an emergency confronted the Tract Board this year when it had to buy a new linotype machine or leave our publishing house handicapped in its work. And Treasurer Samuel H. Davis, of the Missionary Board, told us at Conference last year why that board could not pull through without increasing its debt. (See SABBATH RECORDER, Oct. 2, 1916, p. 439.) Nobody can tell how much the worryment over that debt hastened the death of Secretary Saunders, and when the debt seemed about to be wiped out after months of appeal through the RECORDER, the emergency arose of having to bring one of our missionary families home from China for a much needed rest.

Read again Treasurer Davis' address on page 439, and you will note the stress of circumstances that made the Missionary Society's debt inevitable. Three years ago its debt was about \$1,400. You thus see that the debts date farther back than the present year; and no matter how well the churches respond to the budget call for this year—even though they all pay every dollar apportioned to them—it will only meet current expenses and will leave the debt untouched.

It is because the churches did not pay up for two or three years before the present year, that we now have to be "confronted from week to week" with a debt statement. If our readers will refer to the report of the treasurer of the Tract Board made at Milton, in 1915, they will see that this board received for the preceding year only "about forty cents on a dollar" of the budget amount assigned to the churches. (See RECORDER, September 20 1915, p. 368.) Then please turn to the same treasurer's report for 1916 (SABBATH RECORDER, Oct. 2, pp. 420-22), made at Salem during the last Conference, and you will see that, while commendable improvement was

made during that year, still only about sixty per cent of the amount assigned to the churches for the Tract Society in the budget had been paid into the board's treasury. For the year ending July 1, 1915, only two churches in the denomination had paid their full apportionment to the Tract Society, and for the next year, ending July 1, 1916, only ten churches out of seventy-six had met their apportionment in full. Twenty-two churches out of the seventy-six had made no contribution whatever to the Tract Society.

Any one can see how far short the churches came two and three years ago by reference to the *Year Book* reports. For instance, multiply 90 cents by the number of resident members reported, to see what should have been paid to the Tract Society, and compare that with what was reported as actually paid, and you will find how far your own church fell short of meeting its dues to the Tract Society. Then take the same course with the Missionary Society, only instead of 90 cents, multiply \$1.00 by the number of resident members. Does any one think \$1.00 for the entire year for missions and 90 cents a year for the Tract Society is too high a rate for our churches? This is the modest amount asked by the budget for the two boards now in debt, and yet only about an average of 50 per cent of this was paid for the entire two years preceding last August. The Board of Finance assured us that, unless every dollar was realized, there would be a shortage.

We are glad churches are pledging their full amount for the present year, and it is encouraging to be assured that "every dollar of it will be paid." But most of the debt—especially for missions—was made before this year began. A little figuring from data contained in the reports for two or three years preceding the present one will furnish a complete answer to the question, "Why should we be confronted from week to week with a statement of the denominational debt?"

We have not the data as to what proportion of the assignments for the Missionary Society was actually realized for the two years preceding the present year, but we presume the shortage was similar to that reported by the treasurer of the Tract Society.

Do You Know A Better Way?

If RECORDER readers can show us a better way than the one we are following to secure the payment of the debts, we shall be glad to try it. Probably no one regrets the necessity of keeping the matter before the people more than does the editor himself. It is far from a pleasant duty; but to keep still about it and allow it to pass out of mind among the people would only make bad matters worse. The debt must be paid; the people will have to meet it all in the end, and the sooner we do it the less we will have to waste in interest money. Really, every one should rejoice that faithful efforts are being made to wipe it out. We know that many readers are becoming deeply interested and are watching with much anxiety for the weekly reports. How can a debt of this kind be met without some special effort, some extra giving, over and above the ordinary giving for present current expenses?

The Linotype Machine The plan upon which our new linotype machine was purchased has been explained before. (See SABBATH RECORDERS, Nov. 20, 1916, p. 653; Dec. 25, p. 821; and January 29, 1917, pp. 131-32.) But lest some readers may not remember, we briefly state the case here again.

This debt is not like an ordinary debt for Missionary or Tract work, but is an addition to our assets, and was originally to have been paid for at the rate of \$40 a month—one-half by the publishing house out of its earnings, and one-half by the Tract Society out of its funds. But in order to save a discount of \$124, the Tract Board hired the money and paid all. Now month by month the publishing house will save and pay its half as agreed; and if the people soon respond and lift the board's debt, they will thus save double interest. In course of time the publishing house will have turned in its share to the board and the treasurer will be so much ahead. Then the people will own the fine new machine, and their facilities for publishing will be better than ever before. It, then, is a debt that increases the value of the property, aside from the great improvement in our ability to do the publishing work. If people understand this matter, they will certainly appreciate the forward movement.

More Old Books In the RECORDER of April 16 the editor referred to a few old books and tracts published, some of them, over a hundred years ago. The entire list of those in his possession includes several not mentioned at that time.

The oldest book was not published by our people and has nothing to do with our cause. But when a book in a good state of preservation bears the printer's date, 1713, and one realizes that it is two hundred and four years old, he can hardly help looking it over. This old volume is entitled "Miscellanies in Prose and Verse, Second Edition," and was printed in London, England.

Some old schoolbooks, too, seem quaint enough compared with those of our day. Here is an old "Daboll's Schoolmaster's Assistant" that has stood the wear of one hundred and three years. Children in olden times must have used books in school more carefully than in our time, or both covers would have been shed by this one a hundred years ago.

Clarke's History of Sabbatarians Probably no work of our early writers is better known by the old people today than the "History of the Sabbatarians or Seventh Day Baptists in America, Containing their Rise and Progress to the Year 1811." This book was written by Rev. Henry Clarke, pastor of the First Brookfield Church, in Madison County, N. Y. Probably these books are preserved in the libraries of many Seventh Day Baptist homes, so there is no need of further description here.

On its title page is this Scripture: "Preserve all things; hold fast that which is good." The printing was done in Utica, N. Y., and the book contains the names of one hundred and eighty persons as original subscribers.

"Burnside on the Sabbath" Our next old book is a reprint of "Burnside on the Sabbath." It was originally published in London by Robert Burnside, A. M. This volume is a reprint of the London edition, by Joseph Stillman, Schenectady, N. Y., Isaac Biggs, printer, 1827.

This is an interesting old work because it deals with the "Different Sentiments En-

tertained in Christendom relative to the Weekly Sabbath," and is the source of much important data used by Dr. Lewis and others who have written on the Sabbath question. It is in excellent condition.

A Discussion by Maxson and Parkinson In January, 1835, a notable discussion was begun between Rev. William B. Maxson, pastor of the Seventh Day Baptist Church of Piscataway, N. J., and Rev. William Parkinson, pastor of the First Baptist Church in New York City. This discussion consisted in a series of letters running through a period of one and a half years, and was printed in a book of 324 pages. Mr. Parkinson's last letter, written eighty-one years ago this very week, closes with these words: "I now bid you and your Christian fraternity a cordial farewell; hoping ere long to meet you and all who 'have received an unction from the Holy One,' in the true and everlasting rest that remaineth for the people of God."

Mr. Maxson's final words, and the last in the discussion, were: "I now bid you adieu, and repeat my former invocation of God's blessing upon you, in hope of meeting you where the wicked cease from troubling, and the weary are at rest."

This book, too, is well preserved. It was printed in Schenectady, by John Maxson, in 1836.

Series of Questions on the New Testament This book of 206 pages was printed in 1837, by J. and C. H. Maxson, in DeRuyter,

N. Y. It was brought forth by a committee appointed by the General Conference in 1836. The Preface is supposedly the committee's report, but it has no signatures. The body of the book contains questions only. It is a thorough catechism, taking chapter by chapter of the four Gospels and of the Acts of the Apostles; and the hope is expressed that it will be found useful in Sabbath schools and Bible classes. The Preface contains words of advice to parents, to youths, and to teachers.

On the flyleaf is the name of my grandfather, Amos Green, of Little Genesee, Allegany County, N. Y., who was its owner until his death, which occurred in his ninety-fourth year.

"The Carol" Another book that is full of interest is "The Carol; A Collection of Original and Selected Music and Hymns," compiled by Lucius Crandall, and published by the Seventh Day Baptist Publishing Society, 9 Spruce Street, New York. It was copyrighted by George B. Utter in 1854.

Those in mid-life today, to say nothing of those who are older, can well remember these two aged men, who were almost always prominent in our annual Conferences.

Many RECORDER readers will recall some of the beautiful songs they learned from this collection when it was the songbook in their Sabbath school. Just to glance over its pages takes some of us back to childhood days when we learned to sing—

"Joyfully, joyfully, onward I move,
Bound for the land of bright spirits above."

The happy faces of our companions of sixty years ago and the children's animated voices come back again as we turn to the song—

"O come, come away! the Sabbath morn is passing,
Let's hasten to the Sabbath school; O come, come away."

Again there come visions of bright Sabbath mornings with sisters in the home and playmates in the church singing the song that for a time was on all lips:

"I'll awake at dawn on the Sabbath day,
For 'tis wrong to dose holy time away;
With my lessons learned, this shall be my rule—
Never to be late at the Sabbath school."

I can see our good chorister, Ezekiel R. Clarke, and hear his voice again as he leads the school in the solemn song—

"As flows the rapid river,
With channel broad and free,
Its waters rippling ever,
And hasting to the sea;
So life is onward flowing,
And days of offered peace,
And man is swiftly going,
Where calls of mercy cease."

Thus does memory cling to the songs of childhood days which lessen the gathering shadows of age. When the soul in life's evening time keeps singing the songs that mother sang, hope and faith are kindled anew and the way grows brighter to the end. There must be in many homes today some precious old books bearing the names

of grandfather or grandmother, the very sight of which fills the soul with longings for a better life.

Seven Other Tracts Complete the List Aside from the tracts and books of historic value referred to in these editorials, there are seven more that are worthy of mention.

"A. Campbell on the Subject of the Weekly Sabbath" is a tract of 28 pages, without date, giving an interesting account of the "conviction, trials and conversion to the Sabbath" of Rev. Alexander Campbell, one of our most gifted evangelists of sixty or seventy years ago. He was brought to the Sabbath about the year 1825.

Next comes "An Apology for the Practice of Strict Communion," by a committee of the General Conference, addressed to "A Pedit-Baptist Clergyman." It is a 12-page tract, printed in 1832, at the office of the old *Protestant Sentinel*, in Homer, N. Y. On the inside of the front cover is a condensed statement of reasons why the seventh, and not the first day of the week is the Sabbath.

Then comes a tract of 52 pages, printed in 1842, with handsomely decorated cover, bearing the title, "The Weekly Sabbath, its Moral Nature and Scriptural Observance Defined." The author's name does not appear. It was published by the New York Sabbath Tract Society, Isaac P. Labagh, No. 138 Fulton Street.

Besides an extended extract from a sermon by Joseph Stennett, of London, printed on the inside of the covers, there is a poem or hymn, entitled "The Sixth-day Night," the first and last stanzas of which we give here:

"Sweet to the soul the parting ray,
Which ushers placid evening in
When with the still expiring day,
The Sabbath's peaceful hours begin;
How grateful to the anxious breast,
The sacred hours of holy rest!"

* * * * *

"Oft as this hallowed hour shall come,
O raise my thoughts from earthly things,
And bear them to my heavenly home,
On living faith's immortal wings—
Till the last gleam of life decay
In one eternal Sabbath Day!"

Our next in order of time is a tract of 11 pages, entitled "The Sabbath Day: Re-

member to Keep it Holy," by William Stillman, of Pawcatuck, R. I., 1843, printed in New London, Conn. It contains a strong plea for the Bible Sabbath.

One year later, 1844, was published a pamphlet, with a supplement, in which Rev. James R. Irish reviewed several letters from D. F. Hutchinson. These letters were entitled, "The Sabbatarian's False Weights and Measures Detected." It was printed in Bath seventy-three years ago, and has 76 pages. The debate was close and spirited, and those who remember Mr. Irish can easily imagine that he proved himself master of the situation.

"The Nature, Design, and Terms of Communion," by Rev. Giles M. Langworthy, written in 1846 and published by the Central Association, was printed in ReRuyter, N. Y., in "J. Bailey's Job Office." It is a 20-page tract. In it the writer sets forth the nature and design of communion, the terms and condition of church communion, and answers some "objections or false views."

The last little booklet in my lot is "The Faith Kept," a sermon by Rev. A. G. Palmer, D. D., of Stonington, Conn., delivered at the funeral of Rev. John Greene. It was printed in 1864 by J. H. Utter & Co., West-erly, R. I. The text was "I have kept the faith," and the sermon proper occupies 9 pages. Then follows a life sketch of Mr. Greene, who was born in 1792, ordained in 1819, and for nearly half a century was a strong active missionary, evangelist and pastor in our denomination.

Prohibition as a War Measure A new impetus is being given the national prohibition movement by the

necessity for conserving the food supply of the nation. The President and both houses of Congress are being fairly snowed under with telegrams from churches and from the Federal Council, urging them to do all in their power to prohibit the manufacture and sale of intoxicating liquor. This action is sought as a war measure to conserve the food supply and as a means of safety and efficiency.

According to published statements by the Federal Council, enough food material is wasted in making liquor to feed 7,500,000 men, and it is claimed that the grain thus

used would make 12,000,000 loaves of bread a day.

In order to meet war expenses some sixty years ago, the government resorted to the system of revenue from intoxicating liquors. This alliance with the abominable business has been a curse to the nation; and it has taken half a century of hard fighting to secure what has been gained toward shaking off the curse. If, now, this war can be made the means of breaking the unholy alliance, it will be worth all it costs. The liquor men are quick to see their advantage when the government is sore pressed for money, and they are volunteering to secure the sum of \$500,000,000 every year if the government will hold on to its revenue system. The matter of revenue is just now pressing our financiers, and Rum is opening wide its purse as a temptation to the government to enter into stronger alliance with it in the matter of taxing spirituous liquors. To increase the government's dependence on rum for finances at this time would give the prohibition cause a setback from which it could not recover in many years.

Labor and Liquor The new move by the

Federal Council Commission in regard to the relations of work-ingmen to the liquor traffic is one of the most important steps taken in this war with rum. Extensive plans for a national cam-paign of education, "dealing specifically with the situation created by the war"; union with the older temperance organiza-tions for united work; the establishing of a paper especially for workingmen that sets forth the economic side of the liquor prob-lem in its true light,—all these steps in mar-shaling the temperance forces are bound to result in the most effective, co-operative drive against the rum power that has ever been made.

DEBT STATEMENT

Missionary Board's debt, balance due	
April 18	\$2,009.50
Received since last report	63.00
Still due April 25	\$1,946.50
Tract Board's debt, balance due April 19.	\$2,589.00
Received since last report:	
Gifts from the people.....	\$24.50
Publishing house earnings	80.00
	104.50
Still due April 26	\$2,484.50

MILL YARD CHURCH: TRASK'S SUCCESSORS

CORLISS F. RANDOLPH, LL. D.

We find it stated that John Trask ordained four evangelists:—Hamlet Jackson, Christopher Sands, Returne Hebden and Matthew Coppenger; of whom Hamlet Jackson and Christopher Sands were sent to Holland and other places on the continent as missionaries, before 1636. "Trask and his friends," we are told, "cried down all printed books except the Bible," and from among his followers "went forth preachers upon whom the leader had laid hands of consecration." In an anonymous book published in 1715, entitled *Dissenters and Schismatics Expos'd*, Sabbatarians are singled out for treatment, and the statement is made that "the congregation Trash [Trask] left behind him spread his errors, which are not extinct to this day."

Returne Hebden, one of Trask's followers mentioned above, wrote a treatise of 105 pp., entitled *A Guide to the Godly*, which was printed in 1648, and on its title page it bore the following inscription: "The daily meditations of R[eturne] H[ebden], Gentleman, who for his conscience (through the tyranny of the Bishops) suffered many years imprisonment in the Kings-Bench, and their remained till death. Being very usefull for Instruction of all those who desire to walke in the paths of JESUS CHRIST. Left to Mrs. Traske, who, not long since for the same judgment died in the Gate House, and published by a friend of hers."

In the meantime, Theophilus Brabourne, of Norfolk, wrote a treatise of 238 pp., advocating the claims of the Sabbath, that was published in 1628, several years before the death of either Trask or his wife. In 1632, four years later, a second edition, corrected and amended, of Brabourne's work was published, which he had the temerity to dedicate to King Charles I; for this act he is said to have been summoned before the High Commission, when he retracted, and again became a conformist. Subsequently published works of his indicate that his retraction was merely a matter of form, or that further study re-convicted him of the validity of the Sabbath.

In 1630, there was published still another treatise in behalf of the Sabbath, written by Edward Brerewood, a professor

in Gresham College, London, addressed to the Rev. Nicholas Byfield of Chester. Although printed for the first time in 1630, as indicated above, the controversy is dated 1611, and Brerewood died in 1613, three or four years before Trask is supposed to have come to London first. A second treatise of 40 pp. of Brerewood's was published at Oxford in 1632. These, with others of similar nature, served to carry the activities of this congregation up to the period marked by Dr. Peter Chamberlen's leadership.

SILVER WEDDING

The silver wedding of Rev. Willard D. Burdick and wife was celebrated at their home at Milton on the evening of April 18. About forty near relatives were present and partook of a two-course supper together. Of this number thirteen were present at the original wedding of Nettie J. West and W. D. Burdick, in 1892, at the home of the bride's parents, Mr. and Mrs. W. B. West, at Milton Junction.

Mr. and Mrs. Burdick have since their marriage lived in four different States, and from absent relatives and old friends there were received many letters and messages of congratulation.

A number of gifts appropriate to the occasion were received and during the evening Allen B. West presented to the bride and groom in behalf of the relatives present and absent a substantial gift of silver coin. Mr. and Mrs. Burdick responded with words of gratitude and appreciation of their friends.

Mrs. Nettie West read a revised version of the "Hanging of the Crane," adapted to the occasion, and an impromptu musical program was rendered in which the bride and groom sang a duet.

W. D. Burdick, the eldest son, of Hartland, was home for the occasion. The other two children, Miss Marjorie and Master Russell, are still living at home. After a closing song, "God be with you till we meet again," in which all joined, the guests departed.—*Journal-Telephone*.

Listen not to a talebearer or slanderer, for he tells thee nothing out of good will; but as he discovereth of the secrets of others, so he will of thine in turn.—*Socrates*.

SABBATH REFORM

TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The March-April number of the *Gospel Herald*, the Seventh Day Baptist magazine edited and published by Rev. T. L. M. Spencer, of Georgetown, British Guiana, has for its leading article a paper by George A. Main, of Daytona, Fla. It is called "A House Divided," and deals with the inconsistent and contradictory reasons that are put forth by different people to uphold the observance of Sunday as a Sabbath.

Towards the close of the article is the following: "A survey of this whole argument for Sunday observance forcibly reminds one of a certain lawsuit over a syrup kettle. A farmer was sued for breaking a borrowed kettle. His defense, like the Sunday-keeping Protestant's defense of the pagan worship day, was in three divisions.

"In the first place," he assured the court, "I never borrowed the kettle."

"In the second place, when I borrowed the kettle, it was already cracked."

"In the third place," he concluded, "the kettle was not cracked when I returned it."

"With similar and startling inconsistency we find the Sunday-keeper declaring, now that *there is no Sabbath*; and then assuring us that *there is a Sabbath but that we are at liberty to keep any one day in the seven*; and still again, telling us that we are wrong and even have not the right to keep the Sabbath of Jehovah, that *Sunday is the established and only day for Protestants*."

After the quarterly meeting of the Missionary Board the secretary made a brief but very pleasant visit to Shiloh and Marlboro. The coming of the springtime was far more apparent there than it had been in Rhode Island. The Sabbath school at Shiloh had every appearance of being a live, up-to-date, flourishing, interesting school. And such a nice lot of children and young people! At Marlboro there are children, too, but the secretary did not have the privilege of being present at the time of the Sabbath school. Stops of a few

hours each were made to call on lone Sabbath-keepers at Vineland and at Glassboro.

In last week's SABBATH RECORDER appeared the suggested program for our denominational Sabbath Rally Day, May 19. Bundles of these programs in a four-page pamphlet will be sent to pastors and to superintendents of Sabbath schools, without any written request. We have estimated from the records of the schools about how many copies each school can use, and these will be sent to the superintendents. The bundles of six sent to the pastors are for them to give to the leaders of the various organizations of the church, with the hope that an effort will be made to recognize, by a well-prepared observance, our denominational anniversary of Sabbath Rally Day.

The suggestion is that a special offering be made on Sabbath morning for the Missionary and Tract societies. Although the cost of living is high, and going higher, although we are having appeals made to us for other denominational interests, although the suffering caused by the war calls us to be generous, yet let us go down a little deeper into our hearts and purses and remember generously on Sabbath Rally Day the work of these two societies.

Our Missionary and Tract societies have for many years been helping in the support of the Sabbath cause in Holland. The following verse is taken from *De Booschap- per* for March. This is the monthly magazine that is published by the Seventh Day Baptists in Holland. Of course few of our people can read it, but possibly it will be of interest to find some one who can read it, and thus enlarge the sphere of information for ourselves and for others, not only in the SABBATH RECORDER, but the work in Holland as well. We shall be glad to publish a good translation either in English verse or in prose, if such a translation is sent in soon. The writer of the verse, "G. V. Jr." is the editor of the magazine, Rev. G. Velthuysen.

DE ONPEILBARE LIEFDE GODS

De onpeilbre liefde Gods is mij de spond'

Waarop 'k mij vlij,

Zijn heilbelofte en trouw, waar 'k al mijn hoop in vond,

Vertrouwen mij

'k Zocht—d' aardschen strijd en zorgen moe—
naar rust,
Maar vond ze niet;
Tot 'k rusten leerde in Uw genade en zeggen
mocht:
Uw wil geschied'!

Zie 'k Heiland! op Uw lijdenskelk, Uw kruis,
En dan op 't mijn'
Waar blijft de last—hier, in dit aardsche huis—
Van al mijn pijn?

Uw edel hoofd spaart God geen wreede doorn,
Waar 't bloed langs leekt,
Uw ziel geen smart, Gij draagt voor ons den
toorn,
Welks kracht Gij breekt!

Welzalig wie den strijd aanvaardt, Uw juk,
Hoe zwaar 't ook schijn'
Wie steunt op U en in den zwaarsten druk
Gerust mag zijn.

Die vat, met meerder liefde en trouw Gods hand
In kruis en pijn,
En geeft het over aan het Goddelijk verstand,
Waarom 't moet zijn?

Wie 't moede hart aan Jezus' boezem vlijt
In droefenis.
Leert in de smart, dat Zijn barmhartigheid
Ompeilbaar is.

G. V. JR.

THE NEXT TEN WEEKS

FROM now on till after commencement the *Review* will be packed full of items of interest to all who have ever been students of the institution as well as to a large number of friends of Milton college who appreciate its service to the world and who are lining up to make that service larger in the future. You can not afford to miss one of these issues. The *Review* is always a bright and stimulating sheet. It will be of special value during the coming weeks. Big things are stirring. Keep your eyes on the old school.

ON June 21 next, we celebrate the fiftieth anniversary of the happy day when the college was chartered by the State. That will be the commencement day. Wednesday, June 20, will be set apart for the old students. There will be a reunion in the mass and reunions in groups. We want to see a thousand old students on the campus, and that is a reasonable number to expect. The plans will be so made that you can readily find the bunch you went to school with and introduce your wife to them.

The invitation is extended with special heartiness to the academy students who were here before the college was chartered. Some of Milton's most loyal sons and daughters date their education back in those pioneer days. Their numbers are fewer than they were in the days of yore, but the old sparkle will be in their eyes as they clasp hands.

Begin at once to plan to come. Send in your name in advance to the committee on entertainment. Write to your old friends and plan a rendezvous. If addresses are not at hand, send to Mrs. L. C. Randolph, Milton, Wis., for them. Give the full name and State as nearly as you can, and what was their last year in school. An immense number of addresses of old students have been gathered in the last few months. The list is incomplete, of course. While you are writing send in information about yourself and others, for the Alumni Page. And remember that the word alumni is used in a broad sense. It includes all who were ever in school, even for a term.

ARRANGEMENTS are being made to provide entertainment on the Harvard plan—room and breakfast. You will be permitted to get your dinners and suppers where you like, but a place will be provided where meals can be secured at a reasonable price. You are cordially invited to share our homes during as much of the commencement week as you are able to spend. The latchstring is out also to friends and supporters of the college. Of course that means you. The homes of Milton and Milton Junction are open. The hospitality famous for over half a century will be equal to the large draft which will be made upon it. We want you. Come!

Send your name to Professor R. V. Hurley, chairman of the committee. Further announcements will be made later, but this is enough. Do not wait for another call. June 20 and 21 will be the big days. Be here then, anyway. Put a red circle around the dates.

DR. E. S. BAILEY, known to his cronies as "Still" because names go by contraries, has sent in a lot more of that chummy stuff about commencement. We are saving this for a later issue when a few more have dropped into the back seat of the *Review's* audience. You know what

a great success he made of his office of President of the Alumni Association last year. We rewarded him by compelling him to serve another year at hard labor. He is a delightful writer. Makes you feel companionable and right at home.

His reminiscences, sparkling reveries of the past and visions of the future will be published in the number that outlines the program of the two big days of commencement week. There will be a number of great men here; and also, thank the Lord, a whole raft of common folks like you and me. The Lord sure did make a lot of them, as Abraham Lincoln said, and they are doing the work of the world.

DURING the last six months of the year 1916, while still remaining in my pastorate at Milton, I did a good deal of preliminary work for the big drive. This work should have been begun a year sooner. But it wasn't, so there is no use talking about that. We are at work as hard as we know how, and will push the work as fast as we can.

FOR over three months of the year 1917 I have been giving my time directly to the campaign. I shall make a brief reference to results at this time. More later.

I am now on the Atlantic coast. I have found many people who are interested in the great work Milton is doing.

My experience thus far, extending from Nebraska to Rhode Island, gives me a feeling of solid expectation that the campaign is going to succeed. If the other old students and friends of the institution respond in the same spirit and in the same proportionate measure as many have already responded, victory is assured. Milton expects every man to do his duty. Let every one do his or her part, and we can all sing the Doxology together.

I have been deeply interested in the articles which have appeared in the *College Review* on this subject. Let there be a forward movement all along the line. The present student-body is loyal and enthusiastic to a degree I have never seen surpassed. There is a great ground swell of love turning toward the dear Alma Mater from all directions. I expect to return west about the last of April full of confidence. That confidence is based on my expectation that

everybody will take hold and pull together. We have made a good beginning.

To raise the \$105,000 additional endowment, we are putting a good deal of dependence upon the "Endowment Scholarship." Your note for \$1,000 becomes at once a part of the Endowment Fund. You may make the principal payable as many years hence as you think advisable, or in some cases after your death, and keep up the interest on the unpaid principal at four per cent. The yearly income from your note or from the funds derived from your note, goes to the maintenance of Milton College. By vote of the trustees it may at the same time serve the additional purpose of paying tuition for some needy, deserving student.

By this plan you can make your gift now, but you may take years to pay it in. Many of you can take out a full Endowment Scholarship on this plan, and it will be one of the greatest blessings of your life to do so. This gift will go on educating young people and blessing the world for centuries after you are gone from earth. There is no place where you can invest money that will bring back a larger income of all that is most worth while.

Some are founding Endowment Scholarships. Some are assuming a part of one. In some cases different members of a family or a class or some other group of people join together in doing this. Write to me about it.—Lester C. Randolph, in the *Milton College Review*.

THOUGHTS ON THE BOOK OF REVELATION

MARY E. POST

(Concluded)

In my first article I closed with the fifth seal. That this great war is to end in a world power or empire is shown in Rev. 13: 5-8; and also that whoever gains this power confers authority to ten kings and that their authority lasts for one hour, they giving the control over into his hands.

Rev. C. W. M. Furner, in his notes on this chapter, says: "The present trend of events in the world today is most startling. There has been a movement on foot in recent years to federate the principal nations of the world so that through their combined armies and navies they could

compel a world peace in the interest of universal brotherhood and the extension of commerce. This movement has been backed by some of the world's greatest statesmen and financiers, for these men have come to believe that, if many of the men that are necessary to keep up the armaments of the nations, together with the cost of the same, were turned into ordinary channels of industry and trade, there would be much better times than we have at the present. Thus the trained mind of business and finance sees no stopping place to corporate absorption and growth, except final absorption of all the world's material assets into one corporate body, under the directing control of one corporate mind."

The beast out of the sea (Rev. 13: 1) represents civil power; the beast out of the earth, ecclesiastical power; and both, civil and ecclesiastical tyranny—the civil head demanding to be worshiped as God.

This head will be allowed to continue forty-two months (Rev. 13: 5).

If we compare the sixth seal with the twenty-fourth chapter of Isaiah it seems to portray the same event, as also does Isa. 27: 12, 13; Zech. 14; Zeph. 1: 7, 14, 18; Obad. 15; Joel 1: 15; 2: 1-11; 3: 14; Isa. 2: 12-22; 13: 6-9; 34: 1-4; Matt. 13: 40; 24: 21, 22; Luke 21: 25-26; Acts 2: 19-20; 2 Pet. 3: 4-11; 2 Thess. 1: 4-10.

It seems probable that the judgment of nations, as given in Matt. 25: 30-46, takes place at this same time, because in many places where reference is made to Israel's restoration certain nations are mentioned; as in Zech. 13: 9; 14: 16; Isa. 10: 20-21; 11: 11-16; 27: 12-13.

Barnes in his notes remarks that the ancient geographers always looked towards the east rather than the north; so it would seem as though Matt. 25: 30-46 could be taken literally; for if the throne be upon the Mount of Olives looking east, those nations (Ethiopia, Egypt and Assyria) that are mentioned in Isaiah, chapters 18, 19, 60 and 66, would be upon the right-hand side.

Chapter seven of Revelation represents an interim in which the children of Israel are to be gathered one by one in their own land until they number 144,000. After that is gathered that great company of every nation, tribe, peoples and tongues;

and when attention is called to those in white robes, whence came they; the answer is, "These are they who have come out of the great tribulation."

Is not this a wonderful thought, that if we are faithful witnesses for Christ we may be of that great company and live and reign with him on earth for a thousand years? "Ye are fellow-citizens with the saints, and of the household of God" (Eph. 2: 19). Then when we pray, "Thy kingdom come, thy will be done on earth as it is in heaven," there seems something tangible about it. Ezekiel's vision of the valley of dry bones refers to this same time. "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh,"

2 John 7. The temple is to be rebuilt (Ezek 40: 1 to 43: 17), and the city (Isa. 60:10; Jer. 31: 38, 40; Ezek. 48: 15, 17, 30, 35; Zech. 14: 10-11).

"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God."

In chapter ten of Revelation John is given a little book and commanded to eat it. "The lesson we get from this is that if we are to be effective servants of God in bringing this message to those about us, we must 'eat the book,' or in other words, appropriate its message to ourselves. We must take the telescope of faith as one has said, and look up into the heavens and see all the glories of the redeemed and what they may be saved unto—then we must also look at the dark pictures given in the book of what it will mean to a soul to be lost, to enter into the tribulation days without Christ—until we have such a compassion for them that we will lay down our life if necessary to save them from these things." (Turner).

"Why do the nations rage,
And the peoples meditate a vain thing?"

* * * *

"Then shall he speak to them in his wrath."

* * * *

"Blessed are all they that take refuge in him."

Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved.—Ps. 55: 22.

MISSIONS

MISSION NOTES

SECRETARY EDWIN SHAW

Dr. Grace I. Crandall, in a letter dated March 10, 1917, writes, "I have now booked to sail on the *Empress of Asia* sailing June 9. I am coming second class. I would not come on a big boat otherwise, for they have advanced prices. As it is I am coming very cheaply, and am glad of it, for I don't want to make the board any more expense than necessary."

Rev. J. J. Kovats in his quarterly report tells of sixty sermons, two hundred and fifteen calls, four conversions, two baptisms, four Sabbath converts, and average congregations of thirty-five to sixty. He has preaching stations at Joliet, Ill., South Bend, Ind., and Gary, Ind. He has distributed about thirty-five hundred pages of literature. His home station is in South Chicago, and his work is among the people of his own race, the Hungarians.

Rev. Jesse E. Hutchins has resigned from the evangelistic work of the Missionary Society, to become pastor of the Second Brookfield Seventh Day Baptist Church at Brookfield, N. Y. He will continue however in the evangelistic work till about the end of June with Rev. D. Burdett Coon and Rev. T. J. Van Horn with a tent near Shepherdsville, Ky. He and his family have moved to Brookfield, and that is now his postoffice address.

Concerning the work at Portville, or Main Settlement, Rev. D. Burdett Coon in a personal letter writes, "We had excellent forenoon prayer meetings. Real earnest prayers were frequently offered for definite conversions. A genuine passion for souls was manifested. Attendance was very good for such a community. A number were ready for real personal work. They engaged in it, too." He made a good many visits during the day, sometimes as many as sixteen, and preached every night, and on Sabbath Day three times and twice on Sunday. At the close of the meetings the people (there are only twenty-five resident members of the church) gave

an offering to the Missionary Society of \$47.50.

Rev. T. L. M. Spencer writes of our work as Seventh Day Baptists in Georgetown, British Guiana, with a courage born of an abiding faith in the triumph of truth. He says among other hopeful things, "In time we will be able to hold our own. Patience and perseverance win. The Lord has blessed me to go ahead here, and I do thank him for placing me in fellowship with Seventh Day Baptists. I have no trumpet of retreat to sound." He is working away patiently on the matter of raising funds to put up a building that shall stand for permanency of our mission in that city.

Rev. George W. Hills in making his report of the work on the Pacific coast says that nearly all the members of the Long Beach Church have moved away, and unless others come to take their places the services there will have to cease. Really only one family is left now, and these people are planning to go elsewhere at the close of the school year.

Report of Home Field for quarter ending March 31, 1917, Seventh Day Baptist Missionary Society:

	Evangelistic	Field Workers	Pastors	Total
Number of Workers	2	4	11	17
Weeks of Work....	26	52	140	218
Sermons	87	73	126	286
Prayer Meetings....	6	31	96	133
Addresses	5	16	49	70
Calls	470	206	642	1,318
Conversions	25	0	1	26
Baptisms	0	0	1	1
Sabbath Converts...	0	3	0	3
Added to Churches..	0	6	2	8
Pages of Tracts distributed	424	728	1,910	3,062
Money for Missionary Society.....	\$106.74	\$51.15	\$10.77	\$168.66

MISSIONARY BOARD MEETING

A regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Wednesday, April 18, 1917, with President Clarke in the chair and the following members present:

William L. Clarke, Edwin Shaw, Ira L. Cottrell, John H. Austin, Ira B. Crandall, Clayton A. Burdick, Robert L. Coon, Frank Hill, E. Adelbert Witter, James A. Saunders, Charles H. Stanton, G. Benjamin Uter, Samuel H. Davis, A. S. Babcock.

Visitors: Mrs. O. U. Whitford, Mrs. George B. Shaw, Mrs. Dell Burdick, Mrs. G. Frank Burdick.

Prayer was offered by Rev. Clayton A. Burdick.

Minutes of the last meeting were read and approved.

Edwin Shaw, Corresponding Secretary, and Samuel H. Davis, Treasurer, presented their quarterly reports which were approved and recorded.

The Evangelistic Committee reported as follows:

The Evangelistic Committee reports that Evangelists Rev. D. Burdett Coon and Rev. Jesse E. Hutchins have, since the last meeting of the Board, conducted four revival meetings, at West Edmeston, N. Y., Brookfield, N. Y., Leonardsville, N. Y., and Portville, N. Y. At Leonardsville Rev. A. Clyde Ehret, of Adams Center, began holding meetings while Coon and Hutchins were yet at Brookfield, and later all worked together at Leonardsville. In fact it was a general united effort on the part of the people of these three churches and communities. At Portville Rev. Eli F. Loofboro, pastor at Little Genesee, took the place of Brother Hutchins who was yet on the Leonardsville and Brookfield field.

Mr. Hutchins has accepted a call to become pastor of the Brookfield Church, but will go with Mr. Coon for the tent work in May and June at Shepherdsville, Ky. Some arrangements must be made for a singer to be with Mr. Coon for the work later in the year.

The plan now is for a quartet from Wisconsin under the support of the Northwestern Association Missionary Committee to go with Mr. Coon for the summer tent work, possibly somewhere in the State of Michigan.

Respectfully submitted,
I. B. CRANDALL,
FRANK HILL,
CLAYTON A. BURDICK.

It was voted that \$200 of the accumulated income from the H. Alice Fisher fund be placed with the Ministerial Relief Fund held by the Memorial Board, for distribution.

Upon invitation of President Shaw a Program Committee for Missionary Hour at General Conference was appointed by President Clarke, consisting of Clayton A. Burdick, Edwin Shaw, Frank Hill.

The Seventh Day Baptist Historical Society, by its President, Corliss F. Randolph, invites the co-operation of the Missionary Society in organizing a Seventh Day Baptist Exhibit in connection with the next annual session of the General Conference, and the matter was referred with authority to the Committee on Program.

The following report was received and adopted:

To the Board of Managers of the Seventh Day Baptist Missionary Society.

Your Committee begs to submit the following report:

APPLICATION FOR AID TO CHURCHES

Name of church Postoffice

Name of clerk Postoffice

Name of pastor Postoffice

Resident membership Average attendance

Number of families in church and society

Is there a church building? Estimated value \$.....

Is there a parsonage? Estimated value \$.....

Amount raised by church for pastor's salary. \$.....

Amount raised by church for denominational work \$.....

Is this money raised by systematic offerings? If not, how?

What amount is asked for from the Missionary Society? \$.....

What amount was received last year from the Missionary Society? \$.....

Is there at least a monthly offering taken for the Missionary Society?

Distance to the nearest Seventh Day Baptist church.

Are the people united in the choice of pastor?

What are the prospects for growth and permanency?

Will the church make a definite every member canvass for pledges for pastor's salary and other church expenses?

What are the needs which seem to justify this application for aid?

Signed by the Church Clerk.
Date
C. H. STANTON,
A. S. BABCOCK,
EDWIN SHAW,
Committee.

Several requests for financial help were presented, but, in view of the condition of our treasury, the Board does not deem it wise to make further appropriations during the remainder of this Conference year.

A very general discussion of our work, both foreign and at home, was had. The report from the home field shows 17 workers and 358 addresses made during the quar-

ter, and over 3,000 pages of tracts distributed, and money from the field, \$168.63. The demands were never so great, calls for help are increasing; these the Board would gladly meet if it were able.

WILLIAM L. CLARKE,
President.
A. S. BABCOCK,
Recording Secretary.

TREASURER'S QUARTERLY REPORT

January 1, 1917, to April 1, 1917

S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society

By Months	
Dr.	
Cash in treasury January 1, 1917.....	\$ 678.83
Cash received in January.....	\$1,324.35
Cash received in February.....	490.27
Cash received in March.....	1,912.16
	<u>3,726.78</u>
	\$4,405.61
Cr.	
Expenses paid in January.....	\$1,154.81
Expenses paid in February.....	653.20
Expenses paid in March.....	1,469.00
	<u>\$3,277.01</u>
Balance in bank April 1, 1917.....	1,128.60
	<u>\$4,405.61</u>

By Classification	
Cash Received	
General Fund, including balance brought forward.....	\$1,884.82
China field	470.24
Java field	77.40
Specials	59.25
Life members	25.00
Income from Memorial Board..	579.91
Income from Permanent Funds	900.00
Interest on checking account..	6.49
Debt Fund	402.50
	<u>\$4,405.61</u>

Disbursements	
Corresponding Secretary and gen. missionaries	
Churches and pastors.....	\$ 439.93
China field	1,509.01
Holland field	1,001.98
Italian field	75.00
Java field	87.48
Specials	37.50
Treasurer's expenses	59.91
Exchange	65.00
	<u>1.20</u>
	\$3,277.01
Balance in bank April 1, 1917.....	\$1,128.60
	<u>\$4,405.61</u>

Did we put ourselves in the place of others, the hatred and jealousy we harbor against them, would fall away.—Goethe.

Avaunt, Satan! While I am at peace with God I am a match for all thy temptations. Thou offerest me silver; I have gold. Thou bringest before me the riches of the earth! I have the riches of heaven.—Spurgeon.

MEETING OF TRUSTEES OF HISTORICAL SOCIETY

At the quarterly meeting of the trustees of the Seventh Day Baptist Historical Society, held at the offices of the Society in Plainfield, N. J., on the First day of the week, April 22, 1917, in addition to the purely formal routine of business, the following action was taken:

First. A program for the celebration of the 300th anniversary of the founding of the Mill Yard Church was presented and approved as follows:

- a. Martin Luther and the Reformation. By Julius F. Sachse, Litt. D., of Philadelphia, Pa.
- b. The English Reformation. By Dr. Charles B. Clark, President of Salem College.
- c. History of the Mill Yard Church. By Corliss F. Randolph.
- d. Value of Our Historical Background. By Prof. J. Nelson Norwood, of Alfred University.

Second. After a full discussion, the plan for a denominational exhibit in connection with the next session of the General Conference was approved, and a committee was appointed with power to carry it into effect.

Third. The president, who had been appointed a committee to negotiate with Dr. Julius F. Sachse, of Philadelphia, for the purchase of his historical material pertaining to German Seventh Day Baptists, reported that he had visited Doctor Sachse twice, that he had inspected the collection of historical material and had found him desirous of placing it where it would be kept intact, and not scattered, and in order that this might be done, he was willing to accept a price for it far less than its actual commercial value; and that it was particularly pleasing to him to have it come to this Society, if it could be so satisfactorily arranged. To that end, he would accept a price of \$1,500 for the collection, and contribute \$500 of that sum himself, leaving an actual cash payment of \$1,000 to be paid by this Society. The president stated that he had conferred informally with the trustees, and had then informally accepted Doctor Sachse's offer, but asked official confirmation of his action; whereupon it was voted that the action of the president be approved and ratified, and that the Histori-

cal Society purchase the collection upon the terms named by the president; and he and the treasurer were instructed to complete the negotiations, and given power to make the necessary loans for that purpose to an amount not exceeding \$1,000. It was also voted that in consideration of Doctor Sachses' generosity in placing the price on the collection and then contributing \$500 of the price himself, he be enrolled on our records as a patron of the Society.

CORLISS F. RANDOLPH,
President.

ASA F' RANDOLPH,
Recording Secretary.

FAMILY RELIGION

ARTHUR L. MANOUS

The high and responsible position which all true Christians should occupy is not always regarded as it should be. They "are the salt of the earth" and "the light of the world" (Matt. 5: 13-14), and therefore they must live even as Christ lived. All followers of Jesus should exercise self-control and not allow themselves to speak fretfully or impatiently. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (Jas. 3: 2).

All should carefully select their words that they be not such as would leave sadness, and a blight on the life of a fellow mortal. Especially is this true of the husband and father. He should check every impatient word which he is tempted to utter.

Various infirmities often affect the wife and mother. And yet the family happiness depends much upon her. One writer well remarks on this point: "If the wife and mother is weak and nervous, and is suffered to be overtaxed with labor, the mind becomes depressed, for it sympathizes with weariness of the body; and then she too often meets with cold reserve from the husband. If everything does not move off just as pleasantly as he could wish, he blames the wife and mother.

She goes her daily rounds mechanically, because she sees that her work must be done. Her lack of cheerfulness and courage is felt throughout the family circle."

There are many such unhappy families throughout this broad country today among

professed Christians. "The husband should manifest great interest in the family. Especially should he be very tender of the feelings of a feeble wife." "Husbands," says the apostle, "love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5: 25-28).

It also sometimes happens that there is a great failure on the part of the wife. She does not always put forth her strongest efforts to control her own words, and to make her home a happy one. There is sometimes fretfulness and unnecessary complaining on her part. And when the husband comes home at night from his daily toil, and possibly perplexed, he too often meets a clouded brow instead of loving, cheerful, and encouraging words from the wife and mother. It will not detract from the dignity of the wife to do all she can to make him "whom she has chosen to be her counselor, adviser, and protector," as happy as it is in her power to do. The wife should today, as in days of old, "revere her husband" (Eph. 5: 33; 1 Pet. 3: 6).

IDOLATRY AS IT IS

After months spent in idolatrous lands, I have been unable to see much real worship in heathen shrines. The educated worship with their tongues in their cheeks and the ignorant with their hearts in their mouths. But the amount of real worship that exists in heathen temples is very small.

Sometimes a bereaved mother will enter the temple and draw from her kimono the tiny bib of a departed little one, and tie it to the statue of Jizo, the god of motherhood. Sometimes an old man or woman, almost blind, will enter the temple and rub the eyes of a wooden god and then rub his own in the hope that eternal darkness may not close in on his affrighted soul. In some places, Buddhist services are as dignified, as well attended and as helpful as our own. In Hakodate I attended a Buddhist preaching service that smacked less of idolatry and more of morals than some ceremonies in our cruciform chapels.—*Maynard Owen Williams, in The Christian Herald.*

You have not fulfilled every duty unless you have fulfilled that of being pleasant.—

Charles Burton.

WOMAN'S WORK

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

SPRING SONG

Hark, I hear a robin calling!
List, the wind is from the south;
And the orchard bloom is falling
Sweet as kisses on the mouth.

In the dreamy vale of beeches
Fair and faint is woven mist,
And the river's orient reaches
Are the palest amethyst.

Every limpid brook is singing
Of the lure of April days,
Every piny glen is ringing
With the maddest roundelays.

Come and let us seek together
Springtime lore of daffodils,
Giving to the golden weather
Greeting on the sun-warm hills.

Ours shall be the moonrise stealing
Through the birches ivory-white;
Ours shall be the mystic healing
Of the velvet-footed night.

Ours shall be the gypsy winding
Of the path with violets blue,
Ours at last the wizard finding,
Of the land where dreams come true.
—*L. M. Montgomery.*

WORK FOR WOMEN IN SHANTUNG

There is probably no work in all China which presents stronger contrasts than that which is done for women. It is a long cry from the professional Chinese woman of culture to the ignorant product of the typical native village. Many are the erroneous deductions made by the West in regard to the progress of women in the new Republic. From America one hears much of woman suffrage in China; but it is not apparent to the naked eye in old Shantung! The keynote of Shantung is conservatism, and we must not expect to find many startling incidents in the emancipation of her women.

As we watch the progress of affairs in China, let us never lose sight of the fact that one of the fundamental and indispensable conditions of a new China is a new Chinese womanhood. What are we doing toward this end in the second largest

province of the Republic, Shantung? In this paper the most promising work of all, that of education of girls, must be omitted.

It means comparatively little to look over the table of statistics and see how many women patients were cared for in the past year. No one grasps the full meaning of the merciful ministry of medical missions who has not gone into the clinic and visited the hospital. Surely one may safely say that no form of missionary effort demands a fuller consecration of every power of mind and of body than does the medical work. Undoubtedly this is true to even a greater degree of the women's work than of the men's. Who has to give more largely of herself than the woman physician or nurse, with the tremendous strain of heavy night work and the necessity of traveling along unspeakable roads in all sorts of weather, and of meeting the colossal ignorance and positive inhumanity of many heathen customs of caring for the sick? Surely it is no wonder that so great a gift of loving and costly service on the part of devoted doctors and nurses has been signally blessed of God. From the first, the gospel of the love of the Almighty seems to have needed some form of mercy to commend itself to men. Medical mercy has been greatly used by God in dispersing ignorance, and in gaining access into many a home.

In one of our Shantung villages there is now a flourishing church where several years ago there was no Christian. The woman doctor went one night in a heavy snowstorm and spent hours working over a sick woman. I can not now say whether the woman was restored to health or not, but this I do know: the influence of that deed of mercy was so great that the villagers said: "A doctrine which teaches that sort of kindness is worth investigating." And the church there is a direct result of the woman physician's service to humanity that night.

From a neighboring mission comes the word: One-half our out-station churches had their origin in hospital patients. A little old woman, but recently returned from the mission hospital, and the only one in the village who has heard of Christ, singing day by day at her work: "Jesus loves me,"—this is a true picture of what the hospital is

doing all over Shantung. One could multiply indefinitely the illustrations, but more pertinent to the present paper is the question: What new developments are there in this phase of the work?

Shantung has at last reached the point to which Central China came long ago: we realize that without efficient native nurses we are but playing with the tremendous opportunity. In several missions, the effort is being made this year to found nurses' training schools. Hongkong and Canton have already established a standard of efficiency for native nurses, and grant certificates. This is our ideal, and an inestimable advance will be made in the medical work when fully qualified obstetrical nurses are available to attend patients in their homes. Who can doubt that the heavy toll Shantung has paid in broken-down women doctors has been largely due to the lack of native nurses? We note with interest, as this paper goes to press, that the American Board has just broken ground for its new training school for nurses in connection with the hospital at Techow. Changing conditions now make possible what a few years ago would have been impossible in Shantung,—namely: to have a woman stay single and follow a profession without losing the respect of her people. Parents who a few years ago would have scorned such a proposal are now asking to have their daughters join this first class.

The second line along which advance has been made is that many hospitals are now making plans to increase the private ward accommodation for the wealthier class of women. Many wish comfort, cleanliness, and privacy, and are willing to pay for them. But up to the present time our hospitals have been constrained, because of lack of funds, to huddle poor and rich alike in such undesirable quarters it is no wonder that even the Chinese themselves feel that the accommodation is inadequate. As we face the fact that in Shantung the wealthy class of women are not being reached as we could wish, let us bear in mind these two lines of advance along which there is promise of a large return.

Aside from the well-known work of the Industrial Mission at Chefoo, the industrial work for women has not as yet been well developed in this province. The English Baptists have for many years carried on a lace-making industry and this year the

American Presbyterians have opened a similar work in order to help the deserving poor to become self-supporting. But the work along this line is still in an experimental stage.

A unique opportunity was this year offered to the missionaries in Chefoo: the official in charge of the jail asked that preaching be done to the men and the women prisoners. It will be a matter of great interest to see the results of this visiting in the prison by a woman missionary and a Bible-woman.

It remains to consider what is popularly known as "evangelistic" work for women, though in an enterprise of which every branch is striving to win women to Christ it is inaccurate to characterize any single phase as "evangelistic."

For the women of the officials or wealthy classes, a splendid work is being done in several centers in connection with the museums and institutional work. Tsinan offers an inspiring example of this form of work in its perfectly equipped institute. Instructive lectures, lantern exhibitions, or merely a "look-see" at the educational exhibits, and a social cup of tea are used to establish friendly relations with women of all classes. Pitiful in the extreme is the restricted life of many of the ladies of high caste, and the museum is offering an enviable opportunity to come into touch with them. One has a sad commentary on the shut-in condition of many women of this class in the fact that when one of them was asked to express the dearest desire of her life, she said: "To become in the next life a dog, for then I can go outside the courtyard whenever I wish."

Educational work for the children of the upper classes is going to reach the mothers too, as we have seen in several places the past year. One is forced to admit, however, that in spite of a noticeable advance along this line this past year, the work for women in Shantung is largely among the women of the poorer and more ignorant class.

The very emptiness of the lives of these women constitutes our greatest opportunity. A call in the foreigner's home is circus, vaudeville, and grand opera combined. No form of work is more tedious to the busy housewife than the entertaining of the average villager in the missionary's home. The caller must personally

inspect everything in the house; feel of the mattresses; penetrate the chiffonier drawers; and ask to be shown if the baby is white all over or is just kalsomined as to face and hands. But it has been proved that this slow torture,—and none know without trying it how very *slow* it is,—is worth all it costs, if by this means the friendship may be won which shall be a basis for future influence. One of our Shantung women has the excellent custom of "open house" on Mondays. The invitation is given out on Sunday and the Chinese are not apt to forget which day to come.

Nor is visiting in the native homes without great importance if we would win the women. In several cities a systematic plan is made by which each foreign woman takes a day in the week to visit the city and suburbs in company with a Bible-woman. By a very easy transition, the neighborhood Bible class comes out of this visiting. Often these calls count for good out of all proportion to the time and effort expended.

A worker spent the whole forenoon in teaching an old woman to recognize five simple characters on slips of paper. When the husband came home in the evening, the old Granny proudly rehearsed her lesson. It so pleased the man that he said: "I always thought you were wooden, but in the future I will help you to learn to read." A year passed and this same old Granny hobbled over many a long mile to attend a one-week Bible class. To the utter amazement of the original teacher she sat with a large-print Testament, and with a chop-stick for a pointer read correctly each verse as it came her turn. One morning's work with a hopelessly (?) stupid old woman,—how well it paid!

The natural outcome of the visit in the home is the short-period Bible class. Measured by the ignorance of the pupil one week seems a lamentably short time; but it is often that or nothing and it is better to have women in a class for consecutive work than it is to attempt to teach them amid the distractions of their home life. Some of our missions plan to have two or three hundred women in one-week classes, numbering from ten to twelve in a class.

It is self-evident that if one week is so well worth while three months are better still. The crushing thing which we have

to meet in all our Shantung work for women is *colossal* ignorance, and the marvel is that so much has been accomplished. In some places the proportion of women in the catechumenate used to be one-third in the past four years. It is now one-half, in some places.

Although Shantung may be justly proud of several native pastors and elders of remarkable gifts, there is a lamentable dearth of pastors' and elders' wives of sufficient education to be valuable helpers. What is to be done when a talented, educated man is married to a woman whose ignorance is at every step a hindrance to him! To meet just such a need the Bible institute came into being. For the woman who had no chance at education in her youth there is thus offered a valuable course in the elements of Christian womanhood. Besides reading and simple arithmetic, she is given instruction in the practical problems of the home and the community. College men are in ever increasing numbers bringing their wives to these institutes and are finding that a four or five months' course can change the entire point of view of the wife. It broadens her interests so that she is able to intelligently enter into his life; and above all it dignifies her existence by implanting the new purpose to be of use in the advance of God's Kingdom.

An outgrowth of the institutes is the Bible training school. Several stations have organized such schools. A three-year course is mapped out, with reading, simple arithmetic, geography, and physiology in addition to thorough and progressive Bible study. That such schools are greatly in demand is evidenced by the fact that in most places all the books and the incidental expenses were paid for by those attending. Eventually our greatest need, that of trained Bible-women, will be met by such schools. Our ambition is to have an advanced Bible school for all missions in the province, to which selected women might be sent. If it could be established in connection with the Union Theological School, there would be a minimum expense, for some professors could be used in both schools and in many cases men and women could attend the same lectures.

Shantung deserves honorable mention in regard to its splendidly organized women's conferences. Nearly ten years ago, the pioneer effort in this line was made, when

over three hundred women gathered at Weihsien, representing the out-station churches. Last year there were three conferences: one in Tsingchowfu; one in Tsining with one hundred attending; and the other at Weihsien, with four hundred and fifty attending. Twenty-six of these women walked over twenty-seven English miles to attend the conference. Nine of these women were over seventy years old.

The programs included all subjects connected with practical Christianity: "Living the Gospel Truth"; "The Right Relation of Husband and Wife"; "The Education of Women"; "Woman's Part in the Religion of the Home"; "The Care of Children"; and "Unbinding of Feet."—still an issue in Shantung. At the Weihsien conference, one hundred and twenty-five women decided to unbind their feet.

One enthusiastic old dame said in an outburst of generosity that she would go home and give all her small shoes to a friend. But she was promptly sat upon by the other women who said: "If you had a bottle of poison which you dare not take yourself, would you be doing your neighbor a kindness to give it to her?"

The discussions showed an earnestness and ability which surprised even the most optimistic. The influences set in motion by such gatherings can not fail to be widespread and potent.

This, then, is a part of the work done for women in Shantung. The difficulties felt by all are: the absence of trained native workers and the appalling ignorance of the women. But even these clouds have a silver lining. The dearth of workers has developed a sense of responsibility among the church members themselves. One day a week is definitely set aside by the Christians in some places to visit the adjoining villages and preach. The Home Missionary societies which are flourishing in many places send out each Sunday groups of women to preach and distribute printed matter. Surely no condition which places the responsibility for evangelization on the Christians is wholly to be deplored.

In spite of the appalling ignorance of the women, there are many lessons which even the most favored may learn from them. One often sees beautiful examples of that childlike simplicity and faith which the Master valued far above all education.

It is a constant rebuke to us who have known the potential power of prayer for years, to see these women just emerging from the darkness of heathenism actually understanding prayer better than we. The simple way in which prayer is taken into every experience of life, is a lesson which we all need.

A sixty-year-old woman had walked twenty miles in deep snow on her way home from the Bible institute. It grew dark and her strength gave out. Wet to the knees, and stiff with the cold, she knelt down in the snow and prayed: "Dear Lord, do not leave me here to die." Looking up she saw in the distance a man leading a donkey, and as he came up she begged for a ride. The man told her he had just bought the donkey and that he would doubtless throw her. But the woman's faith that she was in God's keeping was so strong that she got on the animal, and she afterwards said: "The Lord controlled that donkey and it never showed a particle of objection!"

"I have learned to be thankful that I am deaf and blind," said one old woman, who goes from house to house preaching. "because I can neither see nor hear the angry dogs."

Another old woman was asked how many there were in her family. She replied: "Before I became a Christian there was only one. Now there are two,—Christ and I." Who shall call ignorant those who have learned such lessons as these?—*Mabel Milham Roys, in Woman's Work in the Far East.*

IN MEMORIAM

"Say not her work is done,
No deed of love or goodness ever dies,
But in the lives of others multiplies,
Say it is just begun."

WHEREAS, It has pleased the all-wise Father to remove from sickness and suffering our sister, Laura Mills Crandall;

We, the Ladies' Aid Society of Nile, will miss her, although during the past two years sickness kept her from meeting with us; yet when we called on her we were always met with a friendly smile and a warm handshake.

Resolved, That we have lost a loyal and beloved member, and that we extend our heartfelt sympathy to the bereaved friends, and pray the heavenly Father to comfort them.

Resolved, That a copy of these resolutions be sent to the bereaved daughter, another sent to the SABBATH RECORDER for publication, and

that they be written in the minutes of the Ladies' Aid Society.

MRS. GEORGE W. BURDICK,
MRS. W. D. CRANDALL,
MRS. M. J. JORDAN,
Committee.

Nile, N. Y.,
March 22, 1917.

DEMOCRACY OR AUTOCRACY—WHICH?

REV. SAMUEL R. WHEELER

This question has been fought over through the centuries. It is the question that is being fought over now and that has brought war to us—a democratic nation.

Democracy was well defined by our great President Abraham Lincoln in his Gettysburg address—"Government of the people, by the people, for the people." Yes, the Constitution of the United States originated with the representatives of the people chosen by vote of the people and was adopted by the people in their various States before it could come into force. Also the President, Congress, and the Supreme Court can not violate that Constitution. Also the President and law makers, must themselves obey the laws they themselves have made as representatives of the people.

AUTOCRACY

Government of the ruler and his lords, by the ruler and his lords, for the ruler and his lords.

Early in 1915 somebody sent me a paper-covered book of 119 pages. Its contents had been carefully read by Charles W. Eliot, president emeritus of Harvard University, who fully endorsed it over his own name.

Autocracy is well exemplified in this book. Page 12 says the present Emperor of Germany came to the throne in 1888. "a young man of 30, untried and almost unknown." Bismark had been almost the autocrat of Germany for many years. The break came when he said to this new Kaiser that he was "the responsible Chancellor of the German Empire and that matters of state from different officials should come to the Emperor through him."

His resignation was at once accepted and the same month, March, 1890, the Kaiser declared, "One only is master within the Empire and I will tolerate no other." "Those who are willing to help me in my endeavors are cordially welcome. Those who oppose me I will smash."

On page 13 we read, "The King," he said, "is King by God's grace; therefore he is responsible only to the Lord." "I call to mind the moment when my grandfather as King by the grace of God, took the crown in one hand and the imperial sword in the other and gave honor to God alone, and from him took the crown." (Frankfurt, 1896.)

In 1910 in a public speech he declared that his grandfather had "placed by his own right the crown of the Kings of Prussia upon his head, once again laying great stress upon the fact that it was conferred upon him by the grace of God alone, and not by Parliaments, meetings of the people, or popular decisions, and that he considered himself the chosen instrument of heaven, and as such performed his duties as regent and as ruler."

To recruits to the army he said, "As I, Emperor and ruler, devote the whole of my action and ambitions to the Fatherland, so you must devote your life to me."

On another occasion he said to them, "There is but one law and that is my will."

In the early years of his reign the new Emperor resolved to abandon the Bismark policy and determined "to inaugurate a world policy instead of a European policy." He declared that Providence intended Germany to lead the world, and that Germany must assert her power and influence in every part. "We are the salt of the earth" and, "I lead you to glorious times."

On page 14 we read from the pen of a German writer published in a German paper in 1913: "We have tried to carry out a world-policy, we have hustled about in every direction, we have dreamed dreams of boundless colonial expansion, and cherished deep in our hearts the belief that rivalry with England is the divine ordained objective of our world political and commercial ambitions.

"Our foreign policy began to think in continents. Our sea power grew fabulously and with it the claim—trumpeted thrice a day to all the winds—that henceforth no decision, whatever or whensoever it might be, should be taken without Germany's directing and determining voice."

These last words represent exactly the underlying principle of German foreign policy since 1890—only two years after the present Kaiser came into power. It was

(Continued on page 576)

YOUNG PEOPLE'S WORK

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

FELLOWSHIP WITH GOD

REV. ROLLA J. SEVERANCE

Christian Endeavor Topic for Sabbath Day,
May 12, 1917

DAILY READINGS

Sunday—Fellowship in prayer (John 5: 14-15)
Monday—Fellowship in suffering (Mark 14: 32-42)
Tuesday—Condition of fellowship (1 John 1: 5-10)
Wednesday—Meditation (Gen. 24: 63)
Thursday—Fellowship in toil (1 Cor. 3: 1-9)
Friday—Joy in fellowship (Ps. 23: 1-6)
Sabbath Day—Topic, Fellowship with God (Quiet Hour) (Ps. 119: 97-104)

I fear Christian Endeavorers do not realize as they should the important place of the Quiet Hour in the development of the spiritual life. Man is a spiritual being, made in the image of God, and capable of fellowship with his Maker. Yet a very small percentage of the members of the human race avail themselves of their God-given privilege. Indeed all too few of the professing followers of Christ are setting aside a definite portion of each day for intimate communion with their Lord and Master.

The Psalmist, whose words of devotion and wisdom have been selected as our Scripture lesson, had very evidently discovered the value of true fellowship with God, for he breaks out with ecstasy, "O how love I thy law!"

I believe we can do no better than to seek for the secret of the abounding joy exhibited by the writer of this matchless message. We have suggested here the natural progression of the spiritual development of a soul who has found his chief delight in the Lord. Let us follow the stages:

First, *Meditation*. Like the Psalmist, Christians should spend much time in meditation. He tells us that many of the achievements of his life were made possible because he cultivated this phase of fellowship. It is when we are silent in meditation that God speaks to us. How can he commune with us if we do not give him a chance? A portion of each Quiet Hour

period should be spent in listening for God's message to us. I credit Christian people generally with a desire to know God's will. A reasonable amount of real devotional meditation will lead to the second stage of spiritual development:

Knowledge. The Psalmist says that he is wiser than his enemies and has more understanding than all his teachers. Endeavorers are failing in the accomplishment of the Master's work because they lack knowledge. Much valuable time and effort is lost in indecision. We do not understand God's plan or perhaps we hesitate to move forwards for fear of making mistakes. But such ignorance is inexcusable. The Christian not only has the promise of the divine guidance which comes from meditation but he is also admonished to search the Scriptures. God has revealed himself in his Holy Word and those who would know his will can find it by applying themselves to the study of the sacred writings; for, as Paul says to Timothy, they "are able to make thee wise unto salvation through faith which is in Christ Jesus."

Obedience. Knowledge must be followed by obedience. "I have kept thy precepts" (v. 100). How much depends upon obedience! Without it meditation is vain and knowledge is useless. To simply understand the will of God accomplishes nothing. Has God made known to you through meditation and the study of his word something of what he would like for you to do? Then act upon it quickly. There is no other way in which one can make progress in the Christian life. If every Endeavorer did as well as he knew how, there would be much more accomplished in the Master's service.

Self-restraint. The Psalmist says, "I have refrained my feet from every evil way, that I might observe thy word." The thought is that obedience to God's word requires the putting away of evil. Is it any wonder that some Christians do not grow in spiritual power? What a vast amount of selfish indulgence we find even among those who have accepted Christ as their Savior and profess to love him. This gratification of worldly desires is the cause of many a spiritual death.

The last stage in the spiritual progression suggested in this passage has to do with the emotions, love and hate. The writer says the word of God to him is

sweeter than honey to his mouth (v. 103), but he hates every false way (v. 104). It is pathetic to see young Christians, and older ones as well, growing careless and indifferent; and when asked concerning it to hear something like this, "Oh, I do not feel as I think a Christian should." They are depending upon emotions and seem to expect the "feeling" to come as the first stage of their religious experience. The fact is, emotion comes last, or largely so. Meditation upon God and his word furnishes knowledge; knowledge obligates one to obey; obedience requires self-restraint. After passing successfully through these stages one may reasonably expect to find joy in Christian living; the experience of the Psalmist will be his.

A CLUSTER OF QUOTATIONS

God does not give the Holy Spirit at one time in such power that we can forever afterward dispense with its presence and purifying power. We must be renewed day by day in the inner man.—*Anon.*

"Men ought always to pray and not to faint." If men pray, they will not faint, and, conversely, if men do not pray they will faint. Jesus had a profound consciousness of the stress of life.—*G. Campbell Morgan.*

If you have ever tried it, you must have been struck with the few solid thoughts, the few suggestive ideas, which survive the perusal of the most brilliant human books. Few of them can stand three readings. The Bible will stand a thousand readings.—*Dr. Hamilton.*

YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met with Rev. H. N. Jordan at Milton Junction, Sunday afternoon, April 15, 1917, at 2:30.

The meeting opened with prayer by Wayland Coon. Those present were: Minnie Godfrey, H. N. Jordan, L. H. Stringer, Clifford Burdick, Wayland Coon and Beulah Greenman.

The minutes of the last meeting were read.

The report of the Corresponding Secretary was read.

Treasurer's Report from March 12 to April 15, 1917:

Dr.	
Mar. 12, Cash on hand.....	\$ 77.40
Marie Stillman	5.00
Riverside	1.00
Walworth	10.00

Milton Jct.	8.00
DeRuyter	3.00
Harriet Ouisler.....	2.00
Bradford	3.80

\$110.20

Cr.

C. H. Siedhoff	\$ 25.00
Salem College Library	25.00
Dr. Palmberg's salary	25.00
Minnie Godfrey's expenses	3.36
Mrs. W. D. Burdick's expenses.....	2.00

\$ 80.36

Balance on hand April 15..... 29.84

\$110.20

The report of the Missionary Superintendent is one of progress.

The committee on securing a table for the mimeograph reports that the table has been secured and installed.

Voted that the report be accepted and committee discharged.

The Finance Committee reports that letters, suggesting the plan for the raising of money for an organ for Marie Jansz, have been sent to all societies.

Voted that the President act as chairman, with power to choose other members for a committee to arrange for a Conference program and other activities of the Young People's Board for Conference.

Committee: H. N. Jordan, chairman; L. H. Stringer, Beulah Greenman, Minnie Godfrey.

Voted that the Board recommend the plan of all societies planning to have an individual exhibit at Conference.

Voted that the President appoint a committee for formulating new decision cards and securing prices on such cards, the committee to report at the next meeting.

Committee: Clifford Burdick, chairman, Wayland Coon.

Voted that the orders of \$1.10 and \$2.25 for postage be allowed.

Voted that the Corresponding Secretary be instructed to write to Miss Jansz concerning her need of an organ and that further actions of the societies regarding solicitation of funds for Miss Jansz be deferred until the Board hears directly from Miss Jansz.

Minutes read and approved.

Adjourned to meet with Clifford Burdick at Milton, Sunday afternoon, May 20, 1917, at 2:30.

BEULAH C. GREENMAN,
Recording Secretary.

LETTER FROM PRESIDENT JORDAN

DEAR CHRISTIAN ENDEAVORERS:

I have before me two letters selected from among many that I receive. In one of them the writer gives news of Christian Endeavor work in his church. It is a message of hopefulness for it indicates the spirit in which any society may buckle down to business "and do things." The writer is Rev. A. L. Davis, of North Loup, Neb., who was my classmate in college and co-worker in the male quartet that went out from Alfred University to work in central New York during the summer of 1900. He writes about the observance of Decision Day, February 3, as follows:

"Decision Day was observed in all departments of the church on February 3. The enclosed card will show you what we used in the Sabbath morning service and in the Sabbath school. The results were not as gratifying as we had hoped—but then, we were well paid for our efforts. As a result of our personal workers' campaign sixteen accessions have come to the church, thirteen by baptism and three by letter, and most of these through Decision Day. I still have some five or six who signed the first pledge but have not decided on baptism and church membership. One hundred thirteen signed some one of these three pledges.

"At the Christian Endeavor meeting in the afternoon we enrolled several new members to the Quiet Hour and Tenth Legion . . . Things are moving along pretty well—am very much encouraged the way many lines of our work are picking up. Our Christian Endeavor is picking up—about a 40 per cent increase since January first."

The other letter is from our painstaking, hard-working, thoroughly devoted superintendent of the Quiet Hour department, who feels that she must give up her work in that department. She has done all that any one could do and carried on her work for the young people with a good deal of sacrifice of strength and time for she loved her work. Pressure of school duties and lack of time compel her to resign her position. She feels that the gains in the Quiet Hour group have not been what they ought to have been. So does the board. Our goal was to reach one thousand members in the Quiet Hour

department. Have you done your part?

The word "slacker," is much in evidence in print and on the lips of the people nowadays. It's an ugly but significant word. I guess it started in England but it easily leaped the three-thousand-mile span between that country and ours or else came over first-class on an ocean liner and found a real welcome by some persons. It found a hospitable soil in which to propagate its kind. That was shown by the way some men acted when the President called for volunteers to enlist in the United States Army. I thank God that when Seventh Day Baptist young people are called to the colors of Christ, to enlistment in his service, there is a hearty response. I know how easy it is to lose our sense of responsibility, to shirk our duty, to put off a positive declaration of our position in Christian activities. The principles of the Quiet Hour are those which every Christian should make his or her own. The morning watch with God! The time when we check up our spiritual standing and learn our spiritual rating! Fifteen minutes, at least, with God in the quiet of your own souls, with God speaking to you for your comfort, strength and spiritual refreshing! Decide now that this shall be your daily practice and write Miss Emma Rogers, Grand Rapids, Wis., that you desire enrolment among the Comrades of the Quiet Hour.

We are going to have an exhibit at Conference. Are you for it? More later on.

Yours for Christ and the Church.

HENRY N. JORDAN,
President.

April 18, 1917.

J. Pullen runs a ferryboat across the English Channel. He says he does not get up enough steam before starting to carry the boat all the way across the channel. If he did, it would explode and blow the boat into small pieces; but when he gets up twenty to thirty pounds of steam, he starts. But he carries coal along to make more steam. God does not give us sufficient grace at the start to carry us through life—if he did, we could not contain it—but sufficient grace for each day; and he does give us fuel—the Bible, prayer and his Spirit.—S. J. T. Price.

RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

(Continued)

It is hard matter for close friends to discuss so plainly the doctrines that seem to separate them. Few ever do so, from the fact that too few have sufficient conscience to be disturbed by these differences. Young men and women rush into love affairs with so little consideration of the consequences as far as religious unity is concerned. It is not Scriptural.

Letters came and went thick and fast now. It was getting interesting and Rachel was sore perplexed. She sought wisdom from on high, a thing too many neglect. Surely God would reveal to her her duty. Leland brought up the old statements about a Sunday Sabbath seen in the laying by in store on the first day of the week (1 Cor. 16: 1-2). And Rachel showed him from many translations that it was no public meeting at all; from Greenfield's, the Vulgate, French, Herman of Luther, Italian, Spanish, Swedish, Portuguese and others that the whole arrangement was a private laying aside of the money at home. He gave Paul's midnight sermon as another evidence, and Rachel showed him that Paul began his service on the night after the Sabbath, and continued it until late at night, and that early Sunday morning he walked a long way to his ship; that the breaking of bread had no significance as to Sabbath observance, as such a practice was on any day of the week. Blot out three or four texts from the New Testament (that have no reference to the Sabbath change or practice) and not a possible hint could be found for Sunday observance, so admit many writers on these subjects. Paul preached once, possibly, on the first day of the week and not less than eighty-four times on the Seventh-day Sabbath. Leland insisted that the "Lord's day" referred to in Revelation 1: 10 was Sunday. But that was a reading in between the lines and could not be shown as a fact, hardly an inference. He made assertion that Jesus re-enacted nine of the precepts of the law but did not mention the fourth as binding. Rachel contended that no law was void until the government that enacted it, or the chief ruler if an unlimited monarchy, repealed it. God had given the law of the Ten Commandments

and he had never repealed one. When Jesus repeated any commandment or a few (never all at any one time), he repeated such as had a direct reference to the person or persons addressed, as to the young man who wanted to know what he should do to inherit eternal life. Paul proved that faith did not make void the law but the more established it (Rom. 3: 31). Paul was never accused of Sabbath-breaking by his enemies, a thing they would certainly have done if they had had the least opportunity. Jesus was so accused, but his act was not Sabbath-breaking, only the brushing away of some of the rabbinical rubbish heaped upon it, thereby exhibiting the lawful things to do. His defense of his disciples in no way involved the sacredness of the Sabbath, perhaps, but was against the hypocritical accusations made.

At the last, Leland brought up the rather new theory of a Mr. Gamble that the Jews did not observe any definite day and that their Sabbaths came on all days of the week at various times of the year. He sent Rachel charts to show that. But informing herself she found that very few Sunday advocates adopted such a view and that it was very far-fetched. Such confusion of tongues among Sunday people was a poor argument for the day. The witnesses against Jesus could not agree, and the witnesses for Sunday never have agreed; and like Jesus the Sabbath has been crucified between the two thieves—in this case Sunday and the Mohammedan Friday.

Concluding their discussion, Leland wrote Rachel that he must admit he had few texts that were in any way related to the change, or keeping of the First Day by the early Christians, but he felt that somehow such a great change, acknowledged and practiced for so many centuries, must have the sanction of the Holy Spirit, and that he did not see how he could come to the observance of Saturday and give his life to such a small denomination. "I can do more good by going with the majority," he said.

Rachel was terribly disappointed in the young man, for she had somehow felt sure that when the truth was well presented to him he would accept it. This she told him and expressed her astonishment that he could disobey such a plain command of God with the plea that he could do more good in disobedience with a crowd than

by obedience with a minority. She said it was beneath a true child of God to do that, and on that principle he must leave his Baptist people and become a pedobaptist, for he could do more good with the majority who sprinkle infants and adults than in the Baptist Denomination. "Leland," she said, "I feel so disappointed in you. I must now confess that you had nearly won my best affections and I was almost persuaded to give you a favorable answer. Surely, with your loose views of Scripture, and especially with the advantages you have had for study on these subjects, and the great need of ministers who have strong convictions, I can not consent to give my life for service on such principles. While I regret it and shall grieve for some time, we must now take separate roads. I mail you a recent book recording the experiences of my foster sister and her husband, called 'The Great Test.' I wish you might give it a careful study, as it contains arguments that I can not give, or need not after what we have written."

To this Leland replied that he could not yet see why they needed to travel separate roads. He was still open to conviction, and as he had admitted so much in his last, he would admit further that he had come to feel the mere day was not so important as the spirit of the observance. If he were where they kept the Seventh Day he might keep it if he had a pastorate.

This was more than Rachel could stand. She wrote him that a Sabbath-keeper should be such from firm fixed principles and not governed by positions to be obtained; that, as far as she knew, the Seventh Day Baptists had no pastorates for those who adopted those principles. As to keeping the spirit of a law, we have no way to keep a law except to follow the letter, and also in the spirit. Would a child keep the spirit of his mother's command to go and put a book on a certain stand, by putting it on the stove or in a box? Would it make any difference to a teacher when he told a pupil to go over to John's seat and get a reader, if the pupil went instead to Mary's desk and got a spelling book? Concluding, she said: "I shall always think of you kindly and remember the good times we used to have when I was a girl. I will be interested in knowing where you go and what you do. Shall I return your photo or may I keep it?"

This ended the discussion between them

and the correspondence grew less and less until concluded. Leland entered the Baptist ministry, but somehow he could not succeed in creating any revival spirit in his churches. His sermons were very intellectual and interesting, but they did not have the old gospel ring in them. They did not help the people to get nearer to God and truth. A cold formalism seemed to settle down on his churches, and his ministry ended in early life. Disappointed, he went into business, and while succeeding measurably well he had his misfortunes. That his weakness spiritually had anything to do with it we will not say. God only knows. He married but it was not a happy home. His wife was a Presbyterian and strong in her convictions. They could not agree religiously and the result was that in time their children were worldly and irreligious. Exit Leland Brown.

"Chicago, New Year's Day.

"MY DEAR RACHEL: I was sorry not to be able to go home during the holidays. It was such a disappointment to me. I can not tell you now the occasion of it but it was my chum who hindered me. He got into a little trouble and I had to be surety for him for a week or two and that in brief is the why! But I am coming in March for a week. I am getting along nicely with my professors and, with the lectures to read in manuscript in my room, I have no difficulty in keeping up. Several times the Professor has sent for me to come to his room to recite privately and we have little talks about our people. He seems quite interested. He asked why Lewis did not stand like myself on the Sabbath question. He said that somehow Lewis did not quite come up to the standard and that he had missed several important lessons of late. The fact is that Lewis has commenced to smoke cigars and romp about with fellows, though I do not think he has any other bad habits and he does not go to questionable places. Just a general looseness and care-free way he has got. I can not get him to attend our church very often.

"I was much interested in your discussion with Mr. Brown. I think you had the best of him according to his own admission. Is he still my rival? I do not want to prejudice you or seem to impeach your wisdom, but I must say this, that I think you are too intelligent a woman and

too conscientious to think of ever spending a life with a man who has so little real principle and who can never come up to your ideals without a new conversion. There! I have said it. Do not think me bold and impulsive if I say that I am growing stronger in my determination to be worthy of you and to win out if possible. Can't you like me a wee bit? Women are so queer. They hold a fellow off at arm's length when they just ache to have him say nice things. That is, such women as are worthy the best in man do that.

"Father's letter was very encouraging. I think he is a little under conviction and if we stand true and are tactful and love him and mother, I pray we will win them both to our way of thinking. Don't you? I do not see how it can be otherwise in the case of a man who has been so staunch and true to his church and discipline. Let me hear from you quick.

"With more than friendship,
"HAROLD."

(To be continued)

HOME NEWS

MILTON, WIS.—At the Friday night prayer meeting Rev. James L. Skaggs spoke on "Courage, the Watch-cry of Success." He particularly dwelt upon the part that courage plays in our school and social life, and emphasized the fact that graduation from any line of work only signifies that a preparation has been made for a life's work which is about to be entered upon.

Rev. Jesse E. Hutchins is to begin the pastorate of the Brookfield, (N. Y.) Seventh Day Baptist Church on April 21. He intends to go soon to Shepherdsville, Ky., for a few weeks' evangelistic work with Rev. D. Burdett Coon, after which he will return to Brookfield.—*Milton College Review*.

During the next two weeks Rev. J. W. Crofoot, of Shanghai, China, will deliver a series of six lectures, illustrated with lantern slides, in the college chapel, on Chinese life and customs. The first lecture will be given Tuesday evening, April 24, at 8 o'clock. The subject will be "Physical Characteristics and Industrial Life in China." The second lecture will be given Thursday evening, April 26. These lectures are open to the public without

charge. Further announcement regarding the remainder of the course will be given later.

Rev. James L. Skaggs, who has been acting pastor of the Seventh Day Baptist church here for the past four weeks, left Sunday evening to return to his home at Nortonville, Kan.

Mrs. Sizer, of Milwaukee, gave a very instructive talk to the graded and high school pupils Wednesday afternoon and gave a fine lecture in the evening at the Seventh Day Baptist church.

A letter from President Daland encloses a newspaper account of a birthday party and reunion of Rhode Island and New York people at Daytona, Fla. The following paragraphs were clipped from the article:

"Another happy feature of the reunion of Rhode Island and New York people was the presence of Dr. W. C. Daland, formerly pastor of the Seventh Day Baptist Church at Westerly, where all of the guests had attended services during the pastorate of Dr. Daland."—*Journal-Telephone*.

A DREAM

I dreamed the plowman told me. Grow your bread
And tend your fields alone; I plow no more:
The weaver bade me spin the clothes I wore,
The masons quit the wall above my head.
Deserted so by all who warmed and fed
And sheltered me, my heart was sad and sore.
For seek what path I would, I heard the roar
Of sullen lions, and the sky was lead.
My eyes fell open and I saw the sun,
I heard a hundred hammers beat as one,
The plowboy whistle and the builder call:
And then I knew my happiness—and then
I felt my endless debt to other men.
And since that morning I have loved them all.
—*Sully Prudhomme*.

There are many who think they must take care of their religion. They have something called religion which has to be constantly guarded. It would be just as sensible to say I have to take care of my health, whereas health is the different organs all working together for the good of the body. It is not something distinct from the body. And religion is to the soul what health is to the body—it is the right ordering of all the faculties: living in tender touch with God.—*Beecher*.

CHILDREN'S PAGE

GOOD NEWS

The little birds fly over,
And oh, how sweet they sing!
To tell the happy children
That once again 'tis spring.

Here blooms the warm red clover,
There peeps the violet blue.
O happy little children,
God made them all for you.
—Celia Thaxter.

BOOMERANGS: A SERMON TO BOYS AND GIRLS

REV. WILLIAM M. SIMPSON

THE boomerang is a weapon used by native Australians. It is made of hard wood, usually from twenty to thirty inches long, from two to three inches wide, and half or three-quarters of an inch thick. The remarkable thing about it is that it is bent in the middle in such a manner that, when it is thrown, it moves in unexpected curves,—even coming back to the person who threw it.

EVERYTHING we do is a boomerang,—that is, it comes back to us in some way. Once a man who wished to call on some friends was met in the front yard by a dog. "Get out," said the man crossly; "Wow," came back the man's unkind tone. And he did not call. But even dogs know how to return kind treatment. If you are kind to your acquaintances, your boomerang comes back to you in the form of a host of friends. But if you are unkind, unkindness comes back to you.

Sometimes it is said that young people "must sow their wild oats." Well, it is not necessary. But if they do, they must expect the boomerang to come back to them "in a harvest of barren regrets." But if in youth they plant the seeds of good health, keen intellects, and strong characters, they may expect the boomerang to come back in the form of long and useful lives.

Text: "Do men gather grapes of thorns, or figs of thistles?" (Matt. 7: 16).

THE COOKING CLUB

GLADYS A. BEEBE

Lulu Evans came in from Helen Trecott's party with a very sober face.

"What's the trouble, dear?" asked mama gently.

"Laura Ives, Helen's cousin from the city, was there," was the answer, "and she says her father often lets her give parties and he spends money on flowers and decorations and they always hire a special cook and have everything just elegant. I wish I could give a real different party, one that would surprise the girls. Why can't I?"

"We'll see," answered Mama. "I have an idea."

"Oh, what?" asked Lulu, for Mama did have such lovely ideas.

"Wait and see," was the only answer.

When Mama came home from the sewing circle next day, she called Lulu and told her she could give a party just as soon as she was ready.

"You see," said Mama, "we live in the country and it's well to be true to the place you live in. We talked it over at the circle and we are going to let all you little girls form yourselves into a cooking club, and each give a party. Each one shall have on the table a kind of bread she has made all herself, and the decorations are to come from the fields and woods."

So the club was started. The first meeting was at Lulu's. Mrs. Evans had taught her how to make nice light buns, and brother Walter had helped get some beautiful twigs of hemlock all covered with cones to decorate the table. Mrs. Evans had prepared the rest of the simple feast.

The little girls arrived promptly, wearing their school dresses, as their mothers had arranged. They were to stay two hours. Lulu met them, rosy and eager-eyed, and as her table was already laid, she suggested they go to the barn and play hide-and-seek.

Such fun as they had racing about the large barn, and to crown their enjoyment big brother Walter came in and helped hide them. Such nice places as he found! He fixed Allie in the side of the haymow, and May who was hunting could not find her at all. He put Fern in one of the horse mangers and covered Nell up under a robe. Before it seemed possible, Mrs. Evans was calling them in to dinner.

The table was pretty and simple, trimmed

with the green hemlock with its shining brown cones. In the center was a platter heaped with Lulu's golden-brown buns. By each place was a white card with the recipe for the buns neatly written on it.

Every little girl pronounced the buns just splendid, and said she should learn to make them.

"I think a cooking club is such fun," said Joyce. "Mama says I can have the next one."

"What will you make?" chorused the girls.

"Wait and see," was the answer. "Let's have every dinner a secret."

Every one agreed, and then the club members ran merrily home.

L. S. K. NEWS

REV. GEORGE M. COTTRELL

(Field Secretary Lone Sabbath Keepers)

MARK the following recent deaths and changes in your L. S. K. Directories:

Add Mrs. to name of Mr. Timon Swenson, S. D.

Jens Willadsen, S. D., deceased.

D. R. Edwards, Okla., deceased.

Rev. C. J. Sindall, Ore., deceased.

Mrs. L. F. Skaggs, Mo., deceased.

Mrs. Frances E. Davis, Cal., deceased.

Change address of Mrs. Kizzie Kitchner to Yorktown, N. J. (instead of Salem).

Present address of Prof. and Mrs. S. O. Bond, is Shepherdstown, W. Va., and of Prof. and Mrs. W. R. Rood, Mineral Point, Wis.

Add Mr. and Mrs. J. J. Almond (new converts), Antlers, Okla., Belzoni Route.

Mr. and Mrs. Clark M. Kenyon, Okla., deceased.

William W. Bishop, Ark., deceased.

Drop Alice E. Lininger, Ark.

Mrs. Annis S. Peckham, N. Y., deceased.

Mrs. Almira A. Daugherty, Miss., deceased.

Elvira V. D. Davidson, Kan. (from Ark.), deceased.

The Nebraska address of Lyle Maxson and family is Minatore.

SEVENTH Day Baptists are pioneers in L. S. K. work, that is, in looking after their scattered members; and the big denominations are beginning to follow in our wake. At the recent M. E. Conference in this city a man was appointed to look after and look up the 5,000 lost Methodists throughout the State of Kansas. They claimed about that number that they had lost track of. How would it do to advertise

in the daily papers: Lost! 5,000 Methodist Christians, strayed and lost somewhere in the State of Kansas, etc., or, 50 Seventh Day Baptists lost somewhere in the State of Kansas (or California or Florida). Any information of their whereabouts will be gratefully received by their loved ones. Some of these when last heard from were in this or that locality, and showed a lapse of memory. They had apparently forgotten their early home and friends, and corporate religious obligations and vows they had taken, and were setting out in new forms of worldliness and pleasure.

This is the work of our department to hunt up the lost ones, and this was pre-eminently the work of the great Shepherd himself, for he came to seek and to save that which was lost.

STATE secretaries, are you through with your RECORDER canvass? I suppose you all read your allotment in the RECORDER of February 5, p. 167. If so, I think you have all had time to get your 1, 2, 3, or 4 subscribers, there called for. If not, look up that article and rush the work through and all send me your report of it within the next 30 days, sure, and we will also try to get from the RECORDER the report of the churches and so find out where we're at.

I WISH to call attention again to the matter of our contributions to the societies. In sending in money for the different societies we should always write L. S. K. after our name, so that the L. S. K's may get the proper credit therefor, inasmuch as we are assessed certain amounts for these societies. And when, through modesty or forgetfulness, we fail to attach the L. S. K. to our name, the treasurer who receives the money should so attach it. I have reiterated this request, but it seems to go unheeded. I must record my praise and appreciation of the Woman's Board, who are splendid in this respect. In their report of funds in this week's RECORDER the L. S. K's contribute \$111 and every dollar of it is credited to the individuals as "L. S. K's". In the same RECORDER for the month of April the Missionary Society's report shows at least \$71.00 contributed by Lone Sabbath Keepers, but only \$13.00 of this is so credited. The Tract Society's report in the same paper for the first quarter—3 months—indicates that our members gave \$185.15

but only \$26.00 of this carries the "L. S. K." countersign. We are assessed \$100.00 each by the Conference for these three societies, and there is no danger but that we'll pay it several times over if we can get our full credits. If we pay every month in the year (which we won't) in the same proportion shown in these reports, we will contribute \$852.00 to the Missionary Society, \$756.60 for the Tract Society, and \$444.00 for the Woman's Board,—over \$2,050.00 in all.

Where we do fall down is in the \$50.00, each, asked of us by the Sabbath School Board, the Young People's Board, the Education Society, and the General Conference. May I not ask for your careful consideration of these latter claims?

In the final reckoning, I expect our gifts this year to our colleges will far surpass all of the above, combined, and not only can be counted in \$1,000's, but if I could have my way I would have some of our rich L. S. K's capture the honors and take the lead in the high mark contributions for our schools.

April 14, 1917.

BILLY SUNDAY IN NEW YORK CITY

Billy Sunday has come to town. And as a dramatic event his debut was no disappointment. A mighty throng, variously estimated from five to ten thousand, greeted him at the Pennsylvania Railroad station, startling the spacious granite corridors with his campaign songs while waiting and at last greeting him with a tremendous cheer as he emerged from the train-level, accompanied by "Ma" Sunday and their youngest son. For the last ten minutes of their long ride from Winona the Sundays in their stateroom had been in earnest prayer to God that he would crown with divine success this greatest undertaking since he started his evangelistic campaigns back in Garner, Ia., twenty-one years ago.

A cavalcade of automobiles formed a procession, led by an auto-load of police, and accompanied him nearly eight miles through the astonished city streets. Twenty well-laden cars persisted to the end of the journey on Northern Avenue, just north of One Hundred and Eighty-first street. For a moment the procession was halted by the huge express wagon unloading the

last of the trunks into the Kingsley home (for, by a miracle, the expressmen got there first), and then, guarded by the police, Mr. Sunday's car drove through the iron archway, down the hill to the doorstep where its passengers alighted. Mr. Sunday fairly leaped out, ran up the hill, thanked the police for their protection and good-naturedly consented to have his picture taken, while grasping the hand of the police sergeant in charge before going indoors. Within the house, in the presence of members of the local executive committee and of his party, he was presented with a beautiful Bible, the gift of the New York Bible Society, who purpose to present a New Testament to each of his converts in New York.

His three months' home is indeed a place of inspiration. On the edge of the hill overlooking the Hudson River, it commands a marvelous view of the Palisades and a wide sweep of the romantic river, and Mr. Sunday's first glimpse from his riverside window gave him a memorable picture of the broad waters, lashed by a boisterous gale of wind, and over it all a sunset of rarest beauty. His party occupies two houses, close together.

THE OPENING SERVICE

Long before two o'clock on Sunday afternoon the tabernacle was filled with a throng, eager to hear Mr. Sunday's opening sermon. On the south side sat in a body the Methodist ministers of New York Conference and the members of their Laymen's Association. When Rodeheaver was presented to the choir by E. M. Willis, his famous trombone was in his left hand, as much a badge of his office as the well-known trident in Neptune's hand. He made a breezy speech to his new singing friends, two thousand of them, and urged them to remember that their songs were "not merely to fill in, but a definite part of the evangelistic work." Before any song was sung he offered a prayer that God would bless the singers and the songs. Styling it "a grand hymn for the opening of any religious song-service," he announced and they sang, "Come, Thou Almighty King, Help us Thy Name to Sing." After the applause had subsided they sang "Come, Thou Fount of Every Blessing." "Rodey," as he is affectionately called, raised a storm of laughter by announcing that "in spite of its being Easter

Sunday the ladies must remove their hats." Two more songs were sung and then Dr. Charles L. Goodell, of the executive committee, made the opening prayer, petitioning God that here Billy Sunday might have "the crowning experience of his career." Rodeheaver, who always acts as presiding officer in each meeting until Mr. Sunday takes charge, presented James M. Speers. Mr. Speers began his speech by reading a telegram from Mayor Mitchel: "Regret absolutely impossible to attend Sunday meeting tomorrow afternoon," and added that in selecting a site for the tabernacle the committee frequently consulted "our friend the Mayor," and that the sympathetic interest of the whole city administration in this project had been a large factor in Mr. Sunday's decision to come to New York.

Suddenly Billy Sunday, who a few minutes before had bounded to the platform amidst a storm of applause, sprang forward, grasped Mr. Speers by the hand and took his place in the pulpit. Again the applause burst forth. The preacher responded: "I notice you are the same old bunch you used to be in the old days when I played baseball. You are just common folks here in New York—no different from others. You have a soul, but you can't go to heaven unless you are born again." He called his whole party to the platform, presenting each one to the audience. The last one, "Ma" Sunday, offered a few words in response. After the offering the choir sang "Christ Arose." Rodeheaver offered a solo, "I'm somewhat old-fashioned, I know," and then Mr. Sunday started his first sermon in the New York campaign.

His text was from Acts 19: 2, "We have not so much as heard whether there be any Holy Ghost." No doubt many in his audience were in the same plight as those disciples who gave this answer. His explanation of the office of the Holy Spirit was simple and direct, but couched in the startling Sundayesque vocabulary. It was a study of interest to watch the play of his language upon the metropolitan audience. Their first greeting was, of course, uproarious, and the humor of his precollected remarks had placed him *en rapport* with his hearers. But the occasional shocks and jolts with which he bumped his hearers were received with mixed emotions. A

thousand heads would turn toward the next seat, as if to say: "Did you hear that!" Laughs were frequent, applause generous. But one could feel the critical atmosphere through the first half of the sermon. In the second half, however, came the real thrills. He rose to heights of eloquence in describing the siege of Peking and the loyalty called forth by the flag.

WILL TAKE NO PAY

Into the teeth of those critics who charge him with commercialism he hurled this surprise:

"This is my answer: I shall not take a dollar from New York. I want you—not your money. Every cent that you give me personally, every cent that New York gives me to keep I shall divide equally between the Young Men's Christian Association working among the soldiers and the American Red Cross after I have deducted my actual expenses."

As soon as the applause had subsided he repeated the statement and completely captured his audience by this magnanimous act. Again, in describing the liquor traffic's efforts to discredit him and to bribe the clergy into hostility, he exclaimed:

"This gang went to Dr. Haldeman, of First Baptist Church, and offered him a sum that would make him rich if he would knock out these meetings. They want to get every preacher and every priest to knock me; so, if a man knocks me you know who his master is. They raised, I understand, \$500,000 to 'get' me. I say to them: 'Come on, you God-forsaken, weasel-eyed, white-livered, black-hearted gang of thugs. Come on! I defy you.' I've put them out of \$200,000,000 worth of business. I ask no quarter from the dirty bunch and I give them none." And then, in almost a whisper he added: "None, absolutely none!"

The meeting closed with "All Hail the Power of Jesus' Name," "The Battle Hymn of the Republic," and "America." The great choir stayed for a rehearsal with "Rodey" and their songs filled the tabernacle a second time with those unable to be seated during the sermon.

THE EVENING SERVICE

The preliminaries of the evening service were slightly varied from those of the afternoon. "Rodey" played as a trombone solo "Safe in the Arms of Jesus," and vocal

solos were given by George A. Brewster and Mrs. William Asher. Telegrams were read from groups of trail-hitters in Philadelphia, Buffalo, Detroit and Denver, the latter being signed by "Jim" Goodhart, of the Rescue Mission, whom they styled "the Denver John Callahan." The opening prayer was offered by Dr. E. S. Holloway, of Hope Baptist Church. Immediately after the prayer Billy Sunday entered and was accorded even greater applause than in the afternoon's session.

His evening sermon was entitled "God's Grenadiers." Replete with historical allusion, full of what he himself calls "peppery" flashes of capsizing humor in the vernacular and of impassioned fervor, it appealed from the loyalty of a binding oath in national obligations to a greater loyalty on the part of God's grenadiers. Reaching a tremendous climax he took a frightful fall out of German imperialism:

"I never said that I'd like to see the German people crushed. But I do say that German imperialism should be and will be obliterated and blotted from the face of the earth. For the German people I have nothing but love and pity. There are no more loyal people beneath the Stars and Stripes, I believe, than those in whose veins there happens to be German blood.

"The entrance of our country into this war means the salvation of the German people. We want to see them free from militarism—ghastly, infernal, hideous Prussian militarism.

"And here is the epitaph that shall be written on the grave of Prussianism:

"Died, 1917, by virtue of the will of God and the guns of every Christian nation on earth."

"We say to the enemies of our country that we do not know how to beat a retreat: that we can fill the firing line with the bravest men on earth. Our flag has never been furled, and it is now unfurled for the liberty of the world."

Uttering this last sentence with one foot upon his chair and one upon the pulpit, he suddenly seized an American flag and waved it back and forth, while his hearers cheered frantically and finally burst out into singing: "My Country, 'tis of Thee," followed by "The Battle Hymn of the Republic," to which they kept time with a Chautauqua salute.

Every day, except Monday, Mr. Sunday

will preach at the tabernacle, at 2 and 7.30 p. m. It is located on Broadway, at One Hundred and Sixty-eighth Street.—*The Christian Advocate.*

In a garrison town a gun is fired each day at noon. One day the commandant had a guest with him when the gun went off. Said the guest:

"How do you know when to fire the gun?"

"I look at my watch," said the officer. "But how do you know your watch is exactly right?"

"I set it every day or two by the clock of the local watchmaker, who has astronomical time."

Next day the visitor happened to be going by the watchmaker's place just before noon. The watchmaker was standing in his door. The visitor stopped to gossip with him, and said:

"Well, how's business?"

"Nothing doing," said the watchmaker. "Business dead. You see all that I'm doing now—standing in the door and waiting for the noon gun to go off."

"What do you do then?"

"I set my astronomical time by it."—*The Continent.*

Lesson VII.—May 12, 1917

JESUS THE TRUE VINE.—John 15: 1-16

Golden Text.—"I am the vine, ye are the branches." John 15: 5.

DAILY READINGS

May 6—Jno. 15: 1-11. Jesus the True Vine
May 7—Jno. 15: 12-25. Friends, not Servants
May 8—1 Jno. 2: 18-29. Abiding in Christ
May 9—1 Jno. 3: 1-12. Marks of God's Children
May 10—1 Jno. 3: 13-24. Test of Love
May 11—1 Jno. 4: 1-11. Spirit of Truth and Love
May 12—1 Jno. 4: 12-21. Supremacy of Love

(For Lesson Notes, see *Helping Hand*)

Go home to thy friends, and tell them how great things the Lord hath done for thee.—Mark 5: 19.

"Save us from the evil tongue,
From the heart that thinketh wrong,
From the sins, whate'er they be,
That divide the soul from Thee."

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THE TATTLER

It is hard to conceive of a holy tattler; one who delights to pry into other people's affairs, to hear, and to repeat scandal, gives strong evidence of carnal mindedness.

With what eagerness the tattler seeks to find out about some unfortunate affair that should be hushed up, and with what carnal delight he or she passes it on, enlarging it a bit as it goes and grows.

When the carnal nature is cleansed away, and the Holy Spirit comes in to dwell and keep the heart in peace, all interest in silly and hurtful gossip is gone. Such an one neither likes to hear nor tell the floating gossip and scandal of the day.

To whisper about the mistakes, blunders and sins of an unfortunate and impenitent heart bowed and buried with grief, is a sinful thing and will most likely come home to the tattler some day.

We have known people who were given to talking of other peoples' sins, who had their own sad secrets; whose hearts would bleed if their misfortune and stumblings were brought to light.

The wholly sanctified persons will guard the door of their lips. They can no more gossip than they can lie. They can no more stab a man's character with their tongue than they could stab his body with a dagger. The sanctifying power of Christ's blood washes all carnal curiosity and disposition out of the heart. If you are a greedy gossip, or a mischief-making tattler, you are not sanctified.—*Dr. Morrison, in Pentecostal Herald.*

WHAT THE BELGIAN CHILDREN THINK OF US

In the April *Woman's Home Companion* some letters are printed to show what the Belgian children think of us, or rather what they thought of us before Americans became too interested in war profits to give much thought to war relief work. Here they are:

FROM A GRATEFUL LITTLE GIRL

Oh, dear Americans, I am still small. My words can not tell you very well how I want to thank you, but, dear Americans, you must feel my heart. I pray every day to the good God that he shall bless your lives and that he shall spare you from war, hunger and all other horrors.

Take then, loving and noble gentlemen, with my deepest feelings, the thanksgiving of my elder brothers and sisters.

GERALDINA VAN DER VOORDT.

FROM A BOY OF EIGHT

DEAR AMERICA: I thank you because you sent great big boats over the great sea—eat-boats—rice, corn, bacon, stockings, clothing, and shoes. I know that you like the little Belgians, and I like you, too.

ACHIEL MAES.

FROM A LITTLE GIRL OF TEN

I often saw mother weep when we came down-stairs in the morning because she could not give us the bread we asked for because there was no flour. But you have dried her tears with the good flour which you have sent.

FROM A LAD OF TEN

DEAR AMERICANS: It is war here. We have known hunger and need. We have been fugitives. But, thank God, America has helped us out of need by sending us clothing, beans, bacon and bread. We thank America and the Americans also, and every day we pray Our Father for brave America. ALFONS JANSSENS.

Hold on to your tongue when you are just ready to swear, lie or speak harshly, or to say an improper word.

Hold on to your hand when you are about to strike, pinch, scratch, steal, or do any improper act.

Hold on to your foot when you are on the point of kicking or running away from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon, or others are about you.

Hold on to your heart when evil associates seek your company and invite you to join in their games of mirth and revelry.

Hold on to your good name at all times, for it is more valuable to you than gold, high places or fashionable attire.—*Unidentified.*

Age is not all decay; it is the ripening, the swelling of the fresh life within, that withers and bursts the husk.—*George MacDonald.*

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.

If your foot slip, you may recover your balance, but if your tongue slip, you can not recall your words.—Telugu Proverb.

The Sabbath Recorder

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

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(Continued from page 563)

then expressed by the Emperor himself as follows: "Nothing must henceforth be settled in the world without the intervention of Germany and the German Emperor."

This was the traditional attitude of Prussia.

This explains the eager readiness of Germany to begin the war, the strong hand she has shown in the war, and why she has forced war upon this democratic nation.

Let no one think that this long time, deep-seated, world-wide autocratic ambition will be quenched without a tremendous effort on the part of liberty-loving nations.—Boulder News-Herald.

"The appeal of Jesus is to the best in man, and that best flowers at his call, as the noblest flowers on sunny days. They hear the call of the sunbeam."

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Sabbath Rally Day

MAY 19, 1917

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

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

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

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

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

The Sabbath Recorder

TO A MOTHER

There came one day to join the angel throng
 A woman bowed through serving oft in pain;
 But as she meekly stood, her form grew strong,
 And long-lost youthful beauty dayned again.
 Yet more was given, for all, with wonder fraught,
 Bent low before the sweetness of her face,
 Crying, "What marvel hath this woman wrought,
 To be thus clothed by such sweet, mighty grace?
 Then one of seraph tongue made answer low:
 "One talent only hers—a faithful heart—
 And she abroad but little could bestow,
 So much was needed for her mother's heart;
 And this with love she always made so fair
 That she became an angel unaware."

—Earle William Gage.

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