

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

RABBONI

I had walked life's path with an easy tread,
Had followed where pleasure and comfort led,
And then it chanced, in a quiet place
I met my Master face to face.

With station and rank and wealth for a goal,
Much thought for the body, but none for the soul,
I had entered to win in life's mad race
When I met my Master face to face.

I had built my castles and reared them high;
With their towers had pierced the blue of the sky;
I had sworn to rule with iron mace,
When I met my Master face to face.

I met him and knew him, and blushed to see
That his eyes, full of sorrow, were fixed on me.
And I faltered and fell at his feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place,
I saw naught else but my Master's face;
And I cried aloud, "Oh, make me meet
To follow the marks of thy tired feet."

My thought is now for the souls of men;
I have lost my life, to find it again,
E'er since, alone in that holy place,
My Master and I stood face to face.—S. T. Carter, Jr.

—CONTENTS—

Editorial.—He "Saw Mother All Through the Sermon."—When Mother Called Us Home to Rest.—Did the Prodigal Have a Mother?—Their Very Distress Arouses Sympathy.—Don't Forget Your Lone Sabbath Keepers.—Sabbath and Sunday as Viewed by an Old Writer.—Quotation Marks Missing.—An Appeal to the President to Follow Lincoln.—Arthur L. Titworth Organist 35 Years.....	641-644
Ephrata	644
Sabbath Reform.—Tract Society Notes.—"A Discoverse of the Sabbath and the Lord's Day".....	646
American Sabbath Tract Society—Meeting Board of Directors	648

Missions.	649-651
National Prayer for National Need..	651
Woman's Work.—Attention!—Minutes of the Woman's Board Meeting.	653
Rachel Landow, the Hebrew Orphan	655
Young People's Work.	657-660
Consecration of Influence	660
The Duty of the Church in This Hour of National Need	661
Children's Page	663
Salem College Notes	663
Milton College Notes	665
Central Association, June 7-10	667
Marriages ..	668
Deaths ..	668-670
Report for the Three Months Ending With March, 1917	670

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The Sabbath Recorder

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

VOL. 82, NO. 21

PLAINFIELD, N. J., MAY 21, 1917

WHOLE NO. 3,768

He "Saw Mother All through the Sermon" Day. It was Mother's Day. The sermon had not been prepared with special reference to the occasion—indeed the minister in his preparation had not thought of Mother's Day; but it so happened that mother was mentioned in the preaching by way of illustration, and one of the hearers who wore a white carnation said at the close, "I saw mother all through that sermon."

It is wonderful how thoughts of mother will illumine a very commonplace sermon. The man referred to was a little past mid-life. Thoughts of his early home and of the mother who had been its light and his comforter had filled his heart and moved him to wear the mother's memorial flower. It was on account of these things that he saw mother all through that sermon and that the message meant so much to him.

When Mother Called Us Home to Rest Years ago at our old farm home, when we had toiled until

midday in the burning sun and were weary and hungry and longing for rest, with what glad hearts did we hear mother's call to the dinner she had prepared for us. Looking across the fields toward the house we could see mother standing a little out from the open door, bathed in sunshine herself and with flashes of golden sunlight glinting from the old bell she rang, calling us to come home and rest. We never can forget the cool restful retreat we found upon entering the house in response to that call. And there was the noonday meal, a feast indeed for hungry men, prepared as only a loving mother's hands could prepare it. For many years such memory-pictures of home and mother have stirred the soul. Sometimes, in the midst of life's cares and toils, they remind us of another home to which many voices are calling us to come and rest. But of all the voices none is more precious, none more persuasive, than that of the mother who awaits our coming in the Father's house.

Did the Prodigal Have a Mother? In Christ's parable of the Prodigal Son, no mention is made of the poor boy's

mother. She may have been dead. Had she been living she would have seen her boy coming home and would have been the first to proclaim the glad news and to run to meet him. The father would have had to hurry if he wished to be the first to give his son the welcome kiss. Perhaps, if mother had been living, the boy would not have left home and wandered to the far country. Who knows but thoughts of mother and her love were the very things that brought him to himself and made him say, "I perish with hunger," and then, "I will arise and go home"?

Many a prodigal in the far country, wasted and starved in life's noonday, has heard mother's call to come home. Memories of other days when mother taught him to pray; thoughts of her with the dear old Bible upon her lap; memories of the chair by which she knelt, and of her prayers for him, have brought many a wanderer, grown to mid-life in sin, to himself. Then it was that the voices of the Holy Spirit, and of the Christ who died for him, and of the heavenly Father, were added to mother's pleadings and made them effective to bring the prodigal home.

Or, it may be, the call is to the evening meal, as the aged sinner's day of life is drawing to a close. He has not heeded the noonday call, and now with nothing but a wasted life behind and with eternity just before, the voices he has so often drowned by sinful living have once more been awakened in his soul. Again the days of childhood are recalled. Visions of mother in the home flood the soul until the fountains of penitence are broken up and once more he hears mother's call to come home and rest. But this time the call is given to come to the home not made with hands, to rest beside the river of the water of life, and to sit down with mother at the marriage supper of the Lamb.

Their Very Distress Arouses Sympathy Did you ever see one who had wandered away from home and God until he felt that no one cared for him? When you asked him to come home, did he say he had gone too far for God to save him? Was he so wretched and miserable and hardened that he regarded his case as hopeless? The distress is indeed great when a prodigal gives himself up to die in the far country and settles down to starve among the swineherds. No man is too far gone to be helped to a better life, and no one is too sinful for Christ to love and save. There is hope for the chief of sinners if he will lift up a cry to his Father for help. His very distress arouses sympathy and enlists the saving powers of God in his behalf.

Have you ever seen a watchman along the shore in time of storm looking for opportunity to aid any ship that might be in distress? He sees a steamer making headway in safety, but it is of no special interest to him. There is a merchantman lying at anchor behind the breakwater, but it claims no attention. A gentleman's yacht passes along with sails reefed for the gale, but that is nothing to him. By and by he hears a boom, and then he is all attention! He sweeps the horizon with his glass until he sees the signal of a ship in distress. And now he hastens to arouse the life-savers. They bring the rocket and line and life-boat, and all hands put out into the sea to save those who are ready to perish. Only the ship in distress attracts the attention of him who watches to save life.

So must it be when the Savior sees a signal of distress from a poor soul sinking in the depths of sin. His desperate condition, his sense of hopelessness, his fear that he has sinned away the day of grace,—these are the very things that enlist the Savior's love, and when the sinner sends up a cry for help He hastens to the rescue.

God loves like a mother. She does not cease to look for her child if he is lost; and when she finds him, no matter how wretched and dirty, no matter if she finds him in the gutter—for the more polluted he is, the more she yearns over him—she embraces him in her arms of love, and soon makes him clean again. It is so with the great mother-heart of God. None are too low, too helpless, too unclean, to be en-

circled and saved by the divine love and compassion.

Don't Forget Your Lone Sabbath Keepers A lone Sabbath-keeper writes from the far Northwest, requesting the editor to publish something regarding the care our church people should have for their absent members, especially for those who are isolated and who can not visit their old home church. What our friend writes is so much to the point that we publish her letter in full.

DEAR ELDER GARDINER:

Will you please write something in the RECORDER reminding pastors and other church members living in church communities to do their duty to absent members, especially the young people.

I know a young lady, a member in good standing of one of our large churches, who has been out on the western prairies for the past two years working to earn a living for herself and her widowed mother. In all of that time she has never had a letter of Christian sympathy and encouragement from any of the fellow-members of her church. Now she is about to be married to a man who makes no profession of religion, and if she should leave the Sabbath whose fault would it be? She says the Seventh Day Baptists do not care what becomes of her or else some of them would have written to her.

I do not think that our pastors should be blamed. They are burdened with so many duties. But why can not some of the other members of the church take it upon themselves to look after absent members? They might each adopt one to whom they could write regularly. If no one will volunteer, a committee could be appointed.

Well, I am only a lone Sabbath-keeper and, as far as I am concerned, I have nothing to complain of, but I felt that it was my duty to mention this incident to others who would not otherwise know about it.

May God bless and prosper all who work for his truth.

Sabbath and Sunday as viewed By an Old Writer On another page we give an article by Arthur L. Manous, in review of an old book found in London, and written 282 years ago. This old volume shows the real difference between the Sabbath of Jehovah and the Sunday or "Lord's day," as seen and acknowledged by a Sunday-keeper, with a frankness that is surprising. What is still more surprising is the tenacity with which Christian leaders have, for hundreds of years, clung to this error of the Catholic Church which supplants the Sabbath of Christ with a day originally devoted to heathen worship. This they have

done in spite of the fact that all through the centuries clear-headed writers have set forth the truth that God never sanctified Sunday nor made it a holy day, and that Christ never commanded the first day of the week to be observed. We give this ancient writer's words, quaint spelling and all, knowing our readers will find them interesting.

Quotation Marks Missing In the article under **Young People's Work**, RECORDER

of April 16, entitled "Missionary Opportunities in Latin America," some quotation marks "were lost" that should have appeared in the last paragraphs, and the writer wishes it stated that these paragraphs are quoted from "Our South American Neighbors," by Homer C. Stuntz. We do not know just where these marks were lost, but we gladly correct the error.

An Appeal to the President To Follow Lincoln We publish elsewhere an

article entitled, "National Prayer for National Need," sent out by the National Reform Association, urging President Wilson to appoint a day of prayer and humiliation such as Abraham Lincoln appointed in 1863.

This message and another one from the special meeting of the Federal Council to the churches, also given in this RECORDER, setting forth our duty in this hour of national need, should enlist the sympathies of every Christian, whatever his creed may be. Don't fail to read them both.

Arthur L. Titsworth Organist 35 Years Arthur L. Titsworth, who for many years has been the efficient

recording secretary of our Tract Board, recently completed thirty-five years of continuous service as organist of the Trinity Reformed Church of Plainfield, N. J. This of itself is a wonderful record, but it does not cover Mr. Titsworth's entire service as church organist. For forty years he has presided at some church organ and during several years of that time he served two churches.

On his thirty-fifth anniversary at Trinity Reformed Church a great congregation as-

sembled in honor of the occasion, and choir and people united in commemorating the unusual event with a special musical program. A set of resolutions passed at the annual meeting of the congregation was presented to Brother Titsworth, together with a purse of gold, as tokens from the entire church of appreciation of the "most acceptable service" of their "faithful organist."

Some of Brother Titsworth's words in response, as published in the *Courier-News*, will be of interest to many RECORDER readers. Among other things he said:

This is somewhat embarrassing. I get along with a fair degree of composure when my back is toward you, but to right-about-face is a different proposition; yet I would like to say a word.

This day to me marks quite an epoch. Little did I think when I came here the first Sunday in May, 1882, that I would celebrate this thirty-fifth anniversary. I was very young at that time, and my musical education consisted of about two years' lessons on a small four-octave melodeon when I was about twelve years of age. . . . All later attainment in music is the result solely of persistent personal effort; nevertheless, I have presided at the organ on Sun-

days, since March, 1877, over forty years. From March, 1877, to May 1, 1882, five years, I was organist of the Park Avenue Baptist Church, with Rev. Robert Lowry, D. D., the celebrated composer of sacred songs, as pastor. Also from March, 1877, to April, 1885, eight years, I was organist of my own church, the Seventh Day Baptist; so for those years I played both Sabbath days and Sundays, and attended to business the other five days of the week, thus making a fairly busy life.

After a brief review of his service under eight pastors, one of whom served twenty years, and a reference to the new organ put in six years ago, Brother Titsworth congratulated the church on having had for these thirty-five years no choir troubles such as distress so many congregations. Of the seven hundred services held since the new organ was installed, he has not missed a single one.

His closing words were:

I love life, I love work, and have never known an idle day. I love music. I love this organ. I love my wife and my friends, and in a word I love you all for the uniformly kind and courteous treatment received at your hands. . . . For the kind words of Pastor Broek and for other evidences of appreciation accorded me this night, you have my most sincere thanks.

The photograph of Brother Titsworth given here was taken some years ago for our Historical Volume.

DEBT STATEMENT

Missionary Board's debt, balance due	
May 9	\$1,815 88
Received since last report	70 20
Still due May 16	\$1,745 68
Tract Board's debt, balance due May 9. .	\$2,242 00
Received since last report:	
Gifts from the people.....	\$26 00
Publishing house earnings	20 00
Still due May 17	\$2,196 00

EPHRATA

JULIUS F. SACHSE, LITT. D.

Ephrata, the mystical settlement of devout German Seventh Day Baptists on the Cocalico in Lancaster County, Pa., and how the movement it represented spread to the Shenandoah Valley in Virginia, thence westward to the Cheat River, where the section became known as "Dunkers Bottoms," later to "Snowhill," Franklin County, and then to the "Cove," in Bedford

County, Pennsylvania, will always remain one of the most unique chapters in the religious history of Pennsylvania during the Colonial period.

The writer's attention was first called to the Ephrata settlement in his boyhood days while poring over the pages of Day's *Historical Collection*, and he was at that time told that there was also a branch of these German Seventh Day Baptists on the French Creek near the Nantmeal Church.

So after the *German Pietists* was published, the matter of the Ephrata movement was taken up. For years efforts had been made to gather material, and everything possible in the way of books, manuscripts and traditions were secured or copied. Visits were made to the grounds at Ephrata, old residents were interviewed, and a photographic survey was also made of the various buildings and landmarks which were still standing. Renewed efforts were also started to complete or, rather, to erect a proper monument over the graves of the many Revolutionary soldiers who had died in the Kloster while used as a Military Hospital, and had been buried by the brethren and sisters near the top of the Zion Hill beyond the Kloster buildings.

It was a few days after the battle of Brandywine had been fought, September 11, 1777, when four or five hundred of the wounded soldiers from that battlefield were brought to Ephrata, in Lancaster County, Pennsylvania, as tradition tells us, by the direct order of General Washington, who knew of the large buildings and the pious brethren and sisters of Ephrata. These soldiers came, some in springless wagons, some were in carts, while such as were able to walk came on foot; arriving at Ephrata after their long weary journey, they were quartered in "Kedar," one of the original large Kloster buildings on Zion Hill, which had been taken for hospital purposes. The attending surgeons and physicians were Doctors Yerke, Scott, and Harrison, while the nursing and attendance was done by the brethren and sisters of the Sabbatarian community.

Owing to the lack of medicines and sanitary hospital arrangements as we now understand them, it was not long before camp and typhus fever broke out among the patients; the supuration of the wounds

also baffled the surgeons to such an extent that many of the wounded died of gangrene; and, to make matters worse, the fever spread among the brethren and citizens who had volunteered to nurse the wounded; even the chief surgeon was carried off by the dreaded typhus. It is stated that over two hundred of the wounded died in the Ephrata hospital. They were, according to the old records, principally from the Eastern States and Pennsylvania, also a few of the British.

The first of the sick and wounded soldiers who died at Ephrata were buried with the honors of war, a funeral sermon being preached by one of the army chaplains, or the burial service being read over them by one of the officers; this practice continued until the fever increased to such an extent, and the deaths became so numerous, that there was no time for either separate burial or religious ceremony; consequently services of all kinds were dispensed with, and the bodies were interred in a large ditch or trench which was dug for that purpose. This spot was afterwards enclosed, and a board bearing the following legend was placed over the gate of the enclosure:

HIER RUHEN DIE GEBEINE VON VIELER SOLDATEN
(Here rest the remains of many soldiers)

A suitable monument now replaces this board with its gruesome legend.

Many are the Revolutionary legends which center around the old community grounds and buildings.

During the Revolutionary period the most prominent man of Ephrata was Brother Jaebez (Rev. Peter Miller), the prior of the community, who, as an ancient record tells us, in addition to his Christian virtues, was a noted scholar and an ardent and active patriot; he was in continuous correspondence with Washington during the Revolution, and rendered material aid by furnishing paper for cartridges, besides supplying an asylum for the wounded and weary soldiers.

Peter Miller was elected a member of the American Philosophical Society, April 8, 1768; Charles Thomson being his sponsor, seconded by Dr. John Morgan and Owen Biddle; Prior Jaebez was a friend and correspondent of Franklin; he was also a valued correspondent and friend of

the Penn family. Some of his letters to these worthies are still in existence.

Possibly the best known tradition from Revolutionary days, in which Prior Jaebez was the leading character, is the one where he interceded with Washington for the life of one Michael Widman, tavern-keeper on the road which is now the main street of the borough, who had been arrested as a spy and traitor and tried before a court-martial and sentenced to be hung. Prior Jaebez went to Valley Forge and pleaded for the traitor, at the end of which, when Washington said that he could do nothing for his "Friend," the following dramatic scene was enacted:

"Friend!" exclaimed Miller, interrupting General Washington, and at the same time throwing up both hands as if in attestation to the Searcher of Hearts, "He is my worst enemy, my incessant reviler. For a friend I might not importune you; but Widman being, and having been, for years, my worst foe,—my malignant, persecuting enemy,—my religion teaches me to pray for those who despitefully use me."

How Prior Jaebez reached the Turk's Head with Washington's pardon just in time to stop the execution is a matter of history. The details can be found in chapter xx, Volume II, *German Sectarians*, by the present writer, which gives the full story of Peter Miller, the pious recluse and prior of the German Sabbatarians on the Cocalico.

Among the historic buildings still standing at Ephrata in 1886, was the cabin of Prior Jaebez (Rev. Peter Miller) wherein, as authentic tradition tells us, he translated the Declaration of Independence into seven different languages. The old lamp (unschlit ampel) used by him is now in the present writer's collection of Ephrata relics.

Fortunately the present writer secured a good negative of this old historic building some thirty years ago. Just when it was demolished or for what reason is not known. A copy of print from this negative may be shown in the SABBATH RECORDER in a subsequent number.

"Christian Endeavor had 750 societies in India in 1905; now it has 1,678. Twenty-three of the fifty members of the national Christian Endeavor Council are Indians."

SABBATH REFORM

TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The Tract Society provided programs for the Sabbath Rally Day services. If pastors and superintendents and others who have used these programs will be kind enough to write to the secretary and give some sort of report of what has been done, and tell him whether or not the effort was worth while, and make any suggestions as to how the occasion can be made of more value next year, it will be greatly appreciated as a guide to better service.

Our Sabbath evangelist, Rev. Willard D. Burdick, is now for a few weeks the acting pastor of the Milton, (Wis.) Seventh Day Baptist Church. The pastor of the church, Rev. Lester C. Randolph, is out on the field in the interest of the endowment fund for Milton College, and was especially desirous that Brother Burdick should take the work at Milton. Thus the Milton Church, Milton College, and the Tract Society are being bound up together in their work and mission for the welfare of our people, and thus in the welfare of the kingdom of God wherever the influence of these institutions shall extend.

Several requests have come lately for gospel tracts. We are having printed a new edition of a series of ten such tracts, the series that was edited by the late Rev. Wardner C. Titsworth, he himself being the writer of the first six tracts. The former edition was printed as a four-page leaflet. This edition is to be smaller in size, just large enough for an ordinary envelope without being folded, and has eight pages. The last four of the series are written, one each, by Rev. Arthur E. Main, Rev. William C. Daland, Rev. Theodore L. Gardiner, and Rev. Herman D. Clarke. We shall be glad to have these tracts distributed, and should receive at least ten cents a hundred, which will be far from meeting the cost of material and labor expended.

At the May meeting of the Board of Directors of the Tract Society it was voted

on recommendation of the Committee on the Revision of Denominational Literature to suspend temporarily the publication of the *Pulpit* with the June, 1917, number, the end of the twelfth volume. This was done in the interests of economy during these trying times. Some kind of arrangement will be made to satisfy subscribers who have paid in advance, and it is hoped that those who are in arrears will promptly pay, up to and including the June number.

"A DISCOVERSE OF THE SABBATH AND THE LORD'S DAY

WHEREIN THE DIFFERENCE BOTH IN THEIR INSTITUTION AND THEIR DUE OBSERVATION IS BRIEFLY HANDLED"

ARTHUR L. MANOUS

The foregoing is the title of a seventy-five page pamphlet in old English by Christopher Dow., B. D., second edition, printed by M. Flesher for John Clark, London, 1636. Preface written "November 18, 1635."

By the term "Sabbath" Mr. Dow means the Seventh day of the week, and by the term "Lord's day" he means Sunday, the first day of the week. These facts the reader should bear in mind, as well as the fact stated in the title.

While Mr. Dow was an observer of the first day of the week, unscripturally called by him and many others, "the Lord's day," he writes this pamphlet to show the "difference" between the "Sabbath" and the Sunday "Lord's day," in their institution, authority, and "due observation."

Referring to those who, "never heeding the difference between the old Sabbath and our Sunday," using the texts that speak of the seventh day, the Sabbath, in support of Sunday observance, Mr. Dow says (pp. 4-5):

"Those precepts, threatening, and promises which concern the observation of the Sabbath, are pressed upon us point-blank. Whereas indeed they concern us only indirectly, and cannot without fetching a compass, be alledged at all for our Sunday."

Many of our modern Sunday-observance advocates will do well to remember this fact when looking for the sacred texts to support the sacredness of the first day of the week, and be governed accordingly.

Referring to the Ten Commandments

(Ex. 20: 1-17; 31: 18), Mr. Dow says (p. 7):

"Now the precepts of the Morall Law are summarily comprehended in the Decalogue or Ten Commandments: which had this prerogative peculiar to them that they were delivered (not by Moses, but) by God himselfe, and by him written in tables of stone, and preserved in the Ark; to show their dignity above others, and to note out the perpetuity of observance, which was due unto them."

Quoting Matthew 5: 17,—"Think not," says Jesus, "that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil."—Mr. Dow says that there are some who argue upon this text as follows (pp. 11-12):

"First, They suppose, that by the Law in this place, is ment only the Law contained in the Decalogue or Ten Commandments.

"Secondly, That our Saviour's fulfilling, and not destroying this Law, was the ratifying and perpetuating of the observance of it under the Gospel."

Although of a little different opinion himself, Mr. Dow admits:

"If wee grant them both these, wee shall condemne the Christian Church for altering the day from the seventh to the eighth or first day of the week, which alteration cannot stand with this exposition of our Saviour's speech; who, in the words following, saith expressly, 'That not one jot or title shall pass from the Law.'" (pp. 11-12).

It is now quite generally admitted among the best Bible students that the foregoing "exposition of our Saviour's speech" is correct, and that the church does stand condemned for "altering the day from the seventh to the eighth or first day of the week." We shall do well to remember this "exposition" and Mr. Dow's admission.

Quoting the Savior's language in Matthew 24: 20,—"But pray ye," saith he to his disciples, "that your flight be not in the winter, neither on the sabbath day,"—Mr. Dow says that there are also some who argue upon this passage as follows (pp. 16-17):

"If (say they) this precept had been ceremoniall, then had it been all one to fly on the Sabbath day, as on any other day, because all ceremonies was before that time (which was not till forty years after Christ's ascension) to be abrogated. But in that Christ doth allow this feare of flying on the Sabbath day more than on any other day of the week, hee shewes plainly that the force of the Sabbath was not abrogated by his resurrection, and therefore no ceremonie."

Speaking of the change of the Sabbath from the seventh to the first day of the week, Mr. Dow admits that if the Sabbath is moral and may not in fact be changed (pp. 25-26):

"That the church of Christ hath now for this sixteen hundred years erred in the change of it."

And referring to the "due observation" of Sunday he admits that:

"Christians are not bound . . . to rest on their owne Sabbaths, or days consecrated to God's service, with the same strictness, which was enjoyed the Jews on theirs."

This is true because there is no sin in *not* resting on the first day of the week, there being no divine law to rest on it; "For where no law is, there is no transgression" (Rom. 4: 15).

Speaking of some who "ground" the Sunday observance "upon the fourth commandment," Mr. Dow very truthfully says (p. 33):

"These men while they over greedily seek after a divine foundation for the Lord's day, doe not consider that they stretch the precept beyond the intent of the Law giver. For . . . seeing in the following explication which God added, it is determined unto that particular seventh, which was the seventh from creation to which it expressly is referred, as to the special reason of the Institution."

Replying to others who "urge the institution of the Lord's day, as founded upon God's sanctification of the seventh day at creation," Mr. Dow says (p. 35):

"But this labours of the same weakness, and absurdity, which the other did. For what day did God sanctify there? Surely not the first day of the week, but the seventh from the creation."

Again he says (p. 36):

"Others therefore (no doubt espying the weakness of it) forsake this hold, and seek for authority to prove it, to be of divine institution, out of the New Testament. And among these Amesius will have it to be done by Christ himself."

But to Amesius' argument Mr. Dow replies (p. 37):

"He might therefore have spared all the reasonings hee brings, and instead thereof, to have alledged one place out of the New Testament, which doth command the change of the day . . . Which seeing he doth not, nor indeed can doe."

Again he says (p. 41):

"For ought that appears, our Saviour did not command the first day of the week to be observed."

AMERICAN SABBATH TRACT SOCIETY— MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 13, 1917, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present—Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Theodore L. Gardiner, Marcus L. Clawson, John B. Cottrell, Jesse G. Burdick, Franklin S. Wells, Herbert L. Polan, Irving A. Hunting, Jacob Bakker, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Prayer was offered by Rev. H. L. Polan. Minutes of last meeting were read.

The Committee on Distribution of Literature reported:

RECORDER

No. new subscriptions	9
No. subscriptions discontinued	4
Net gain	5
Pages of tracts sent out	3,950

The Committee on Denominational Files recommended that the material already collected and in hand be placed in fireproof storage vaults for preservation. By vote President Randolph, Treasurer Hubbard and Corresponding Secretary Shaw were appointed a committee to make such arrangement.

The Committee on Sabbath School Publications read correspondence relating to the work of the committee but requiring no action by the Board.

The Committee on Revision of Denominational Literature recommended to the Board that the publication of the *Pulpit* be temporarily suspended at the end of Vol. XII, the June number of 1917. Recommendation adopted.

The Committee on Denominational Exhibit at Conference reported progress.

Voted that the proper officers be authorized to sign papers of discharge in relation to the bequest of Anginette Kellogg, after the definite amount realized from the bequest shall become known.

Correspondence received embodied report of Lt.-Col. T. W. Richardson for three months, and T. L. M. Spencer for the month of February.

Voted that the shipment of a box of tracts to Rev. George Seeley be referred to Corresponding Secretary Shaw and Business Manager Burch with power.

The Treasurer presented correspondence from Herbert G. Whipple, administrator of the estate of Charles H. Greene, deceased, by whose will this Society was made one of the residuary legatees, but as the estate was not large enough to pay the general legacies in full, there was nothing left for the residuary legatees, so the Treasurer by vote was authorized to execute a waiver of citation and service of same, and consent to the settlement of the account judicially by the administrator, and that he be requested to furnish the Board with a copy of the final accounting.

The Recording Secretary reported on the hymn entitled "Sabbath Eve" by Mary A. Stillman, with music by her father, James A. Stillman, referred to him with correspondence at the April meeting of the Board, and stated that he had examined the words and the music and considered them worthy of incorporation in our denominational music.

Voted that the Recording Secretary be instructed to have a plate made of the hymn, for publication in the SABBATH RECORDER, and for incorporation in our church hymnals.

The Treasurer presented correspondence from Mrs. Martha H. Wardner concerning the sale of property in Chicago, and the Treasurer was instructed to write Mrs. Wardner that under the ruling of the Supreme Court of the State of Illinois, the property is held in trust for the legatees, the income to be paid to Mrs. Wardner during her lifetime. As one of the legatees, this Society would raise no objection to the sale of the property at a normal market value, the proceeds of the sale to be placed in the hands of the Seventh Day Baptist Memorial Board, and the income therefrom paid to Mrs. Wardner.

The Committee on Italian Missions reported 21 sermons by Mr. Savarese during March and April, with an average attendance at New York of 7 and at New Era of 19, and 400 tracts distributed.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

MISSIONS

MISSION NOTES

SECRETARY EDWIN SHAW

EVANGELISTS D. Burdett Coon and Jesse E. Hutchins have arrived at Shepherdsville, Ky., and pitched the tent for a series of evangelistic meetings. They are living in a small tent and using a nearby schoolhouse for storing their trunks and other baggage.

Rev. T. J. Van Horn, our field worker on the Southwest field, will join in the tent work for a portion of the meetings. These consecrated men need the sympathy and help of our prayers. In these times of inspiration for service in the work of the world let us remember the work of our evangelists and our missionaries in frequent and fervent prayer.

Rev. George W. Hills, our field worker on the Pacific Coast, writes, "We had a very interesting little meeting last Sunday at Long Beach. About twenty present. Only five were Seventh Day Baptists. One soldier was up from the fort. He and his company are doing guard duty, watching the shipyards where they are making submarines. They asked me to come again, and to continue to come. Hope something may be accomplished to do some one some good."

Evangelistic meetings have been held recently at Waterford, Conn., and at Rockville, R. I. In both places the method used was that of exchange of pastors, Rev. Ira L. Cottrell being the evangelist at Waterford, and Rev. George B. Shaw at Rockville. Letters have come in reference to the work in these churches which indicate a real and earnest interest, and the people are being aroused to a better living and more devotion to the kingdom of God, and souls are being saved and brought into the church on earth by the way of the cross in baptism and the Sabbath.

The following paragraphs I have taken from a leaflet sent out by the American

Branch of the World Alliance for Promoting International Friendship through the Churches. In a narrow sense they do not deal with the subject, but in the larger sense they are missionary through and through. I feel that there is here a message to the readers of these "Notes," and I make them mine in so far as I can by my approval.

THE abiding and supreme task of the Church is, through Christ, to bring sinful children to the heavenly Father for forgiveness and reconciliation, for newness and fulness of life in him. Whatever else the Church may, or may not do, failure to do this is fatal. But this task also includes the establishment of the kingdom of God—that society of men who love him and who love to learn and to do his will here on earth as it is done in heaven. Our vision of this kingdom has expanded with the centuries. Today we see that God's kingdom requires right relations between nations and races; that truth and righteousness, honesty and square dealing, honor and good will must exist between nations no less than between individuals and classes.

THE establishment of this Christian world order requires:

1. The abandonment of selfish nationalism, with its distorted patriotism, its secret diplomacy, its double morality, its demoralizing spy system, and its frank and brutal assertion of selfishness, of unlimited sovereignty and of the right to override and destroy weak neighbors; and

2. The adoption of a Christian nationalism, a Christian patriotism, and a Christian internationalism, which assert the familyhood of nations, the limitation of sovereignty, and the right of all nations and races, small and great, to share in the world's resources and in opportunity for self-directing development and expanding life.

The establishment of the new world order implies the substitution of the co-operative for the competitive theory and practice of nations. The churches of America should now vigorously promote nation-wide education in Christian internationalism, unparal- leled international benevolence, right domestic legislation, and suitable international organization.

THE new task of American churches is to Christianize America's international relations. Too long have these relations been regarded as outside the range of Christian responsibility. The tragedy of Europe discloses the consequences of this error. America now has unique opportunity and responsibility for bringing in the new world order. The American government and all people should be as active in promoting world organization and international good will as they are in providing for national safety and prosperity.

Permanent world peace can come only as the fruit and product of international righteousness. Peace is the outcome of justice, justice is secured through law, law depends upon organization. The political organization of the world, therefore, is an essential step toward durable peace. Nations, as individuals, should—

Recognize the rights of others

Render justice rather than demand rights, and

Find their greatness in good will and service.

AS the United States enters the Great War, the forces of the nation are mobilizing for the conflict. What is the place of the Church in this hour of crisis and danger? It is to spiritualize the nation; to keep the war a conflict for righteousness, liberty and democracy; to hearten and encourage the men who are to go to the front, and their loved ones at home, to build a greater Fellowship of Reconciliation, consisting of millions who while fighting will love their enemies; to wage this war with the determination to make an end of war; to so hate war as to be restrained in its glorification, noble as is this conflict, lest the hold of war upon the imagination of our youth be strengthened; to give itself unstintedly to the relief of the suffering at home and abroad, which the war has brought and will yet bring upon the world."

Monthly Statement

April 1, 1917, to May 1, 1917

S. H. DAVIS, Treasurer,

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.

Balance on hand April 1, 1917	\$1,128 60
Mrs. H. D. Burdick	3 00
Pamela Ormsby	25
Dr. and Mrs. T. W. Rogers, Debt Fund	25 00
Mr. and Mrs. O. E. Davis, Debt	

Fund	5 00
W. R. Rood, Debt Fund	5 00
E. F. Randolph, Debt Fund	2 00
Mrs. L. J. Coon, Debt Fund	1 00
Mrs. Thos. R. Williams, Debt Fund	5 00
B. R. Crandall, Debt Fund	5 00
"A Friend, Brookfield," Debt Fund	5 00
Mrs. Fanny R. Shaw, Debt Fund	25 00
Mrs. A. P. Hamilton, Debt Fund	5 00
J. Walter Smith, Debt Fund	2 00
Deacon F. J. Ehret, Debt Fund	2 50
E. J. Davis, Debt Fund	5 00
Myrilla C. Parker, Debt Fund	3 00
M. E. Clement, Debt Fund	5 00
Mrs. W. B. Dadson, Debt Fund	5 00
Mrs. W. J. Fish, Debt Fund	1 00
Ellen W. S. Ramsey, L. S. K., Debt Fund	4 00
"A Friend, Lonsville, N. Y.," Debt Fund	10 00
Mrs. H. G. Kenyon, Debt Fund, cred. to Second Honkinton Church	2 00
J. B. Williams, Debt Fund, cred. to North Loup Church	10 00
Dr. and Mrs. T. W. Rogers, Marie Jansz	5 00
J. E. Hutchins, collections on field	6 52
D. Burdett Coon, sale of hymn books	4 95
Mrs. H. D. Burdick, Tract Society	3 00
Churches:	
First Honkinton	16 50
Nortonville	33 73
Grand Marsh	5 00
Pawcatuck	346 75
Milton Junction	35 70
Milton Junction, China Mission	2 50
Milton Junction, Marie Jansz	2 75
Brookfield	15 00
Plainfield	38 88
Hammond	14 55
Rockville	6 38
Second Brookfield	1 00
East Portville	47 50
Segond Alfred	33 77
Riverside	14 37
Cumberland, Debt Fund	1 50
Chicago	10 00
Marlboro	17 25
Independence	14 89
Shiloh	59 54
First Brookfield, Debt Fund	10 00
Rockville, Debt Fund	2 00
Farnam, Debt Fund	20 00
Marlboro, Debt Fund	1 00
Independence, Debt Fund	2 50
Waterford, evangelistic work	27 00
Farina Sabbath School	7 09
Rockville Sabbath School	10 00
Farina White Christmas, Lieu-oo Hospital	1 00
Young People's Board, Dr. Palmberg's salary	25 00
Memorial Board, Eugenia L. Babcock Bequest	210 44
	\$2,317 41

Cr.

D. Burdett Coon, March salary	\$ 90 16
Mrs. J. E. Hutchins, March salary	66 68
Jesse G. Burdick, March salary	29 16
J. J. Kovats, March salary	20 00
L. A. Wing, March salary	37 50
R. R. Thorngate, March salary	29 16
T. J. Van Horn, March salary	41 66
C. H. Siedhoff, March salary	25 00
George W. Hills, March salary	58 33
Edwin Shaw, March salary	50 00
J. W. Crofoot, March salary and child. allow.	93 75
T. L. M. Spencer, April salary	50 00
J. M. Pope, sal. Jan. 1—Apr. 1	25 00
B. E. Fiske, sal. Jan. 1—Apr. 1	30 00
Geo. P. Kenyon, sal. Jan. 1—Apr. 1	25 00
S. S. Powell, sal. Jan. 1—Apr. 1	50 00
G. H. F. Randolph, sal. Jan. 1—Apr. 1	25 00
W. D. Tickner, sal. Jan. 1—Apr. 1	25 00
John Babcock, sal. Jan. 1—Apr. 1	25 00
Edwin S. Maxson, sal. Feb. 15—March	25 00
Marie Jansz, sal. Apr. 1—July 1	37 50

Gerard Velthuysen, sal. Apr. 1—July 1 and Boersma, sal. Jan. 1—July 1	225 00
C. E. Crandall, acct. sal. Anna West, Jan. 1—Apr. 1	15 00
S. H. Davis, Treas., bal. J. E. Hutchins' exp.	7 69
American Sabbath Tract Society, from Mrs. H. D. Burdick	3 00
Industrial Trust Co., organ at Lieu-oo	61 75
Exchange	2 70
Treasurer's expenses	25 00
Balance on hand May 1, 1917	\$1,199 04
	1,118 37
	\$2,317 41
Bills payable in May, about	\$700 00
Notes outstanding May 1, 1917	\$2,500 00
	S. H. DAVIS,
	Treasurer.
E. & O. E.	

NATIONAL PRAYER FOR NATIONAL NEED

LARIMORE C. DENISE

(Assistant Superintendent, National Reform Association)

Would it not be well to have another day of national prayer and humiliation like that appointed by Abraham Lincoln during the Civil War? Would not the Sabbath before the 4th of July be an appropriate time for such a national fast day? The National Reform Association, from its headquarters in Pittsburgh, has sent the following message to the President through its general superintendent, Dr. James S. Martin:

"We earnestly suggest that you set apart a day of prayer upon which the people of the land may especially implore the God of nations for divine guidance, the overthrow of national evils, the speedy cessation of war and the establishment of righteous peace."

President Lincoln in setting apart the 30th day of April, 1863, as a day of fasting and prayer used these wise words in his proclamation:

"Whereas it is the duty of nations as well as of men to own their dependence upon the overruling power to God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord.

"And inasmuch as we know that, by his divine law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people?"

"We have been the recipients of the choicest bounties of Heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own.

"Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us!

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

Lincoln wrote this in March, 1863. Those were the darkest days of the Civil War when a speedy, just and lasting peace seemed impossible. But a few months later the battle of Gettysburg took place, the Union was preserved, the sin of slavery was wiped out and now North and South alike thank God for the same flag and for the blessing of his grace to a united America.

If a Christian man or woman, in the crisis of life or when entering a new, great and grave undertaking calls upon God for forgiveness and guidance, surely this Christian nation should also do so at this time when we are beginning our participation in the greatest of all wars! The message of Lincoln is to the men of 1917 as well as to those of 1863.

Let all who approve of this write to the President and let all churches and individuals, even if the President takes no action, utilize the Sabbath before July Fourth as a day of prayer for national righteousness and for permanent peace.

The following appeal has been approved by the Executive Committee of the National Reform Association:

The world, which seemed to be moving forward to the day of universal righteousness and peace, has suddenly fallen upon most trying times; and is struggling in the midst of a mighty military and moral catastrophe. The situation is growing worse. The number of nations involved is increasing. The combat deepens. The clouds darken. The end is not in sight, but seems afar off.

The National Reform Movement arose in the year 1863, in a day of war, a day of

national uncertainty and peril. Concerned for the honor of the King of nations, and feeling the necessity for his protection and guidance, this movement brought a message of peculiar significance to our country. This message is that national as well as individual conduct should be Christian. The beginning of this present war opened a wide door of necessity and opportunity for the application of Christian national principles; and now the entrance of our own nation into the war much increases the need for such principles, and much deepens the obligations of us as a people to give careful consideration to Christ's relation to civil life.

Many national elements are prominent in the present conflict, military, political, financial, industrial. They are all significant, but they are not the most significant, nor will they bring the final proper solution of this world problem. The size of armies, their equipment, their generalship, their morals; the output of field, and mine, and factory; the unity, and aggressiveness, and sacrifice of peoples, will not alone produce righteous results. Treaties, arbitration, disarmament, international courts and police, important as they are, can not be relied upon alone to bring harmony amid jarring national interests.

We must look higher. The moral road to peace is the only way, for either man or nation. As intelligent moral organisms it is essential for both to get right with God. It is not sufficient for citizens individually to do so. The nation as a moral being, whether it be Germany, or England, or the United States, must get right with God. Only by dependence upon the King of kings on the part of nations; only by national appeal to him; only by national obedience to his law; only by the removal of public evils, such as the saloon, the brothel, Sabbath desecration, and ungodly divorce; only by casting aside the garment of national pride and self-righteousness; only by the exaltation to official place of men of Christian character; only by legislation that respects the spirit of Sinai; only by a proper acknowledgment of Christ the Governor among the nations; only by devout prayer, can this nation, and all other nations, come to occupy that harmonious relation to God which will insure national security, cessation of war, and permanent national prosperity.

Conscious of the truth and of the deep significance of these mighty principles, and emboldened by the needs and perils of the present hour, and encouraged by the promises and faithfulness of God, this organization appeals to our American people, to our Christian President and his official associates, and to all nations, as far as its voice shall be heard, to yield themselves fully in purpose and policy, in legislation and deed, in constitution and ruler, to the rightful Governor of nations. "Now, therefore, be wise, O ye kings; be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled. Blessed are all they that take refuge in him."

RESIGNATION OF REV. HENRY N. JORDAN

After the regular sermon last Sabbath morning, Rev. Henry N. Jordan, pastor of the Milton Junction Seventh Day Baptist Church, read his resignation to the congregation. It is to take effect July 1, when he will go to Battle Creek, Mich., to accept the position of associate chaplain of the Battle Creek Sanitarium. Pastor Jordan has been at Milton Junction less than four years and it will be with deep regret the church relinquishes his services.

CONFIDENCE IN GOD

Nature is not always serene, but God's promise of seed time and harvest fails not. The lilies of the field are as beautiful today as when Jesus pointed to them as an indication of God's love for the beautiful and God's greater care for his own children. We, like the psalmist of long ago, may still lift up our eyes to the mountains and realize that our help cometh from Jehovah. If we approach "God's beautiful out of doors" with an open mind we are forced to the conclusion that there is a power controlling the universe which is wise and beneficent and who, we may also learn from Jesus Christ, is forever loving, too.—*Howard A. Bridgeman.*

Grasp the nettle boldly; hard things are easier done than dreaded.—*The Youth's Companion.*

WOMAN'S WORK

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

It's a short way to prohibition
It's the right way to go.
It's a sure way to bring salvation
To the greatest land I know.
Let's all stick together
Let this be our cry
It's a short, short way to prohibition
And our Nation will go dry.
—Mrs. W. F. Crafts.

We who live in Wisconsin are very much like people of other States, we are sure that our own State is very beautiful, has a fine climate, a little too cold perhaps in winter and some hot days in summer, but all things considered, the only State in which to live. If we have a late cold spring some one will always be found who will say, "We will have a late fall, for in Wisconsin we always have seed-time and harvest, the Lord has never forgotten us, and if the small grain is not good we will probably have a good hay crop or a good corn crop." We are proud of our progressive laws and of our fine school system. Many of our people now are expressing regret that we can not be proud of some of the men who are representing us in Washington in the present crisis of our country.

Sometimes when we have been thinking of our State and feeling uplifted in our pride of state, it has not been a pleasant sight to come suddenly upon the large sign that one is sure to see sooner or later of the "beer that made Milwaukee famous." Nothing has been quite so humbling to our pride of state as that sign encountered in a far distant city of another State. Meanwhile the temperance people of the State have not been asleep, but working against powerful forces of evil that sometimes seemed as invincible as the Germans believed the Hindenburg line to be; but there has been a slow but steady growth of dry territory during the past few years, and last fall a greater temperance sentiment was manifest at election

time. Our capital city of Madison, where the great state university is located, voted the saloon out of business—the first time in fifty years that our state capital has not supported the saloon. They were given a little time to close up their business. Early in the winter there was introduced in the state legislature a bill providing for the referendum on the question of prohibition. That this bill would be opposed strenuously by all the power that the money of the brewers could assemble was of course expected, and at times it seemed almost as if the bill would die a natural death from old age. But the temperance forces kept up the fight for its life. Not only were there speakers from our own State, but W. J. Bryan came to the State to help, and on the day before the bill was presented he spoke in Madison to large audiences, who had gathered from all sections of the State hoping in that way to impress upon the lawmakers that the people of the State demanded the referendum upon the prohibition of the liquor traffic. Last night when our evening papers came we were rejoiced to read that the bill had finally passed the legislature and was ready for the signature of the Governor, and we hope that next April the people will have an opportunity to vote on the question. Of course much has yet to be done and it seems almost more than we can expect, that the temperance forces will win at that time, but we are hoping; and if the nation were to go dry before that time we will be even more pleased, and we will be glad that Wisconsin got the start toward the water wagon.

Read the call by Mrs. Babcock of the board for any information you may have to give concerning the life of our pioneer woman missionary, Mrs. Lucy Carpenter, who wrote such wonderfully interesting letters, but said very little of herself in those letters. In this connection let me ask any who have letters from other leaders in our denomination or any data that may sometime be of value in making our denominational history attractive to the young or to those who shall follow us, that they carefully save such articles against the day of need.

ATTENTION!

You will remember the action taken by the board three years ago in regard to the publication of the life of our pioneer woman missionary, Mrs. Lucy Carpenter. You may have wondered that the book has not been forthcoming. It has been much more difficult to obtain enough suitable material for this purpose than might at first thought be imagined; and this is written not so much by way of apology as to ask each and every one of you to contribute everything in the way of letters or printed articles written by, or about, Mrs. Carpenter at any time of her life. Mrs. Carpenter was a woman who said very little of herself personally, but those who knew her still feel the force and inspiration of her wonderfully consecrated life, and this precious legacy of influence we wish preserved in suitable form to be transmitted to the present and coming generations.

Again let us urge you to "gather up the fragments that nothing be lost." Miss Agnes Babcock, our secretary of the Central Association, of Léonardsville, N. Y., has kindly consented to do the editorial work, and anything you may be able to loan for this worthy object you will please send to Miss Babcock, and thus you may have a share in completing a good work.

METTA P. BABCOCK.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. A. R. Crandall on May 7, 1917.

Those present were Mrs. A. B. West, Mrs. Morton, Mrs. Crandall, Mrs. J. H. Babcock, Mrs. Daland, Mrs. A. E. Whitford, Mrs. N. M. West, Mrs. L. M. Babcock, Mrs. L. A. Platts, Mrs. Maxson.

The President called the meeting to order, and Mrs. Morton read Isaiah 53 and offered prayer.

The minutes of April 2 were read.

The Treasurer's report for April was read and adopted. Receipts, \$532.15. Disbursements, \$232. Mrs. Whitford read a letter from Boulder, Colo.

The Corresponding Secretary brought two mission-study books which she had been authorized to purchase at the March session of the Board. She reported having called the attention of some of the Milton women to these books with the

view of interesting the Circles in the study of missions. The subject of mission study was discussed by the Board. Mrs. Babcock also read a letter from Corliss F. Randolph, President of the Historical Society, asking the Woman's Board to co-operate with the Historical Society in preparing an exhibit for the coming Conference.

A motion was carried that a committee of three be appointed, including the President, to make arrangements for this exhibit.

Mrs. Babcock read a circular letter from Charles S. Macfarland, General Secretary of the Federal Council of Churches of Christ in America, asking the Woman's Board to appropriate money for the Year Book of the Council and to help bear the expense of publishing the six volumes of quadrennial reports.

Mrs. Babcock read a letter from Miss Agnes Babcock regarding the biography of Mrs. Lucy M. Carpenter. Some time was given to the consideration of this matter.

A motion was carried that the Corresponding Secretary advertise in the SABBATH RECORDER for additional letters and other material for use in the preparation of Mrs. Carpenter's life.

It was voted that the Editor of the Woman's Page call the attention of the people to the need of preserving all material of interest in reference to each one of our missionaries.

The President appointed Mrs. Nettie M. West and Mrs. Crosley as the remaining members of the committee to arrange for an exhibit at Conference in co-operation with the Historical Society.

A motion was carried that the President appoint a committee to ascertain from records the names and additional information concerning those who have served on the Woman's Executive Board since its formation.

Mrs. J. H. Babcock was appointed as chairman of this committee.

Mrs. Babcock read a brief article concerning a missionary's work in Korea.

The minutes were read and approved and the Board adjourned to meet with Mrs. Maxson in June.

MRS. A. B. WEST,
President.

DOLLIE B. MAXSON,
Recording Secretary.

RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

CHAPTER XV

(Continued)

The stop was made and inquiring for the Babcock Building they were shown the location. They went in and introduced themselves to the editor who gave them a royal welcome. The business manager took them over the building and showed them the presses and other things connected with the publishing house. He then went with them to the Potter Press Works and there Harold saw some of the young men he had met at Milton.

"Can't you stay over the Sabbath?" asked the manager.

"No, my father has planned to be in New York, and of course my sister and I will attend the church there. Father and mother will be calling on some friends. We will have much more interest now in denominational matters, though we were greatly interested before. But we want to see your church building before we leave the city," said Harold. This was pleasing to the pastor who happened to come in just then. So he took them to the beautiful place of worship. It was a revelation to Mr. Selover, who had supposed that, with the exception of Milton where he had been during commencement week, his daughter's church people were not able to have more than a five-hundred dollar chapel for services.

"This is what Rachel and I planned," said Harold privately to the pastor. "We want father to see that we are not old fogies. He has never quite liked our acceptance of the Sabbath. We want him and mother to get their eyes opened."

"I heard from the college president at Milton about your sister and her husband and it was very interesting. My people live at Milton and I have a great interest in the town and school—was a teacher there myself some years. I am very glad to entertain you this much and am hoping that at our next association, which will be held here, your brother-in-law and sister may come as delegates. I shall be pleased to have them as my guests. Our associations are great meetings."

The pastor then went with them to the

station and the party was soon in New York City.

"And this is the great city in which I was born," said Rachel. "I can scarcely realize it and the years since I was taken to the Northwest and placed out. How I wish I knew where my mother died and where buried. I do not suppose it is possible to find out, but we must visit the Jewish quarters anyway and see the condition of my people here. Look at those signs almost everywhere with the Jewish names. There are more Jews here in this city today than in all Palestine, I think. O my poor people, driven to the ends of the earth and still waiting, hopelessly waiting, for the Messiah. 'Blindness hath happened in part' but the day will come when they shall see and know and accept the Promised One. Then the world will see missionaries all on fire with zeal."

"Some of them will have to change their occupations, or they will not accept him," said Mr. Selover.

"What do you mean, uncle?" asked Rachel.

"I mean that there are more Jews selling liquors and tobacco today than almost any other people according to their numbers. Some very wealthy Jews in the city of Cincinnati were wholesale liquor dealers and now they are thinking to make up with the Lord by charities. I suppose it is so in many other towns," he replied.

"Well, that may be true, and sad it is if true, but they are not filling the jails and poorhouses for other reasons, as do the Americans and those of other nationalities," replied Rachel.

At Riverside they looked with wonder upon the tomb of General Grant. They took in the famous Central and then went to the great Zoological Park. This contains 264 acres with 30 acres of water; 10 buildings for large animals, and 10 for small; 12 groups of outdoor dens, aviaries and corrals; 6 public-comfort buildings; 3 animal storehouses for winter; and 8 entrances. Here are recorded over two million visitors annually. There are over seven hundred specimens and two hundred species of mammals; a thousand reptiles and about three thousand birds of five hundred species. Bronx Lake has 25 acres and Lake Agassiz and others about 10 acres. On all holidays and on Sundays, Tuesdays, Wednesdays,

Fridays and the Sabbath entrance is free. On two days a week an admission fee is charged.

Many public buildings were visited and institutions of charity. After crossing the famous bridges across the river to Brooklyn, riding on the elevated and finally reaching Twenty-third street to see the Flatiron and Madison Square, suddenly Rachel almost screamed, "There is Mr. Claire crossing the street," and before they could stop her she was running across the street to speak to him.

"Mr. Claire, stop. Don't you know me? Three years since you saw me."

"Well, let me guess, I am sure it is some girl I have taken at one time somewhere. Why, now—pshaw! I thought I could speak the name of every girl I ever placed in a home. Oh, you are the little Jewess who was kidnapped from Plattville. God bless you, Rachel, where did you drop down?"

By this time Harold and his folks had crossed and came up.

"I guess you will know these people, Mr. Claire," said Rachel.

"Sure. Mr. Selover and all the family. Oh, no, you have a daughter not present with you. Well, what brings you all to the city?"

"Taking one good extensive trip for a vacation," replied Mr. Selover. "I am glad Rachel has seen you. Your letters have done her a great deal of good and we have appreciated your interest in her and her home."

"Now you have seen so much of the city, you must come with me to the office and be introduced to our good superintendent of the Immigration Department. He never forgets a boy or girl that goes out west from this institution, and there are thousands," said Mr. Claire.

He then led them to the office and introduced them all to the office help and to the superintendent. It was the most joyful part of the visit to the city and many stories of the boys and girls were told by the agent.

"Do you know where my mother was buried?" asked Rachel.

"I will look at the records and see if it tells." But it was not recorded. "I am sorry, Rachel, but it does not seem to be recorded. But here is the street and number where your mother died and from which

you were taken before given to us for placing."

"I must visit that then," said Rachel. "And have you ever known of my father since the kidnapping?"

"Yes, and I was intending to write you about it, but it was difficult to get at it and I feared that you might worry. He came to the office one day two years ago—no, a year ago. Here it is on the book. He inquired about you and said that, as he was always subject to arrest, he must be short and watch me and not allow himself to be seen by others. He then told me that he had not intended you harm but that he was truly intending to try as best he could to undo the great wrong he had done your mother, and had arranged for you a nice home and planned your education and thought that when he had reached the place where you and he were to dwell you would see and be contented and accept his offers to you. He had, he said, become quite wealthy and would have left you quite a fortune, besides giving to the hospital where you were born a good sum. He had kept watch of you all those years and had seen you many times when you did not know it until at last he could not stand it longer and took you as he did, but was thwarted in his purpose by your escape. He said he could not blame you and that when he died he was to leave you something, and a lawyer would notify you. He said for me to ask your forgiveness and tell you that he, too, was making peace with God. I truly pitied him, for he did seem penitent. He suddenly started up and left as though seeing an officer. I have not heard or seen him since."

"Well, Rachel, that is a better ending than you could have hoped for," said Mrs. Selover.

Rachel was too full of emotion to talk more and in silence listened to the others until they went from the city.

"I suppose I must forgive my father," said Rachel, "if I am a Christian, though I once said I never could. But if he has repented and accepted the Savior, he will see me and mother in heaven. Oh, what strange things happen and how mysteriously God works among men."

"Yes, you must forgive, but how can you forget?"

(To be continued)

YOUNG PEOPLE'S WORK

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

HOW TO GET CONFIDENCE

REV. ROLLA J. SEVERANCE

Christian Endeavor Topic for Sabbath Day,
June 2, 1917

DAILY READINGS

Sunday—Joshua's confidence (Num. 14: 1-10)

Monday—A song of trust (Isa. 12: 1-6)

Tuesday—Men of faith (Heb. 11: 1-10)

Wednesday—Do right and trust (Dan. 3: 8-25)

Thursday—Confidence through prayer (2 Cor. 12: 1-9)

Friday—Confidence by obedience (Exod. 14: 13-31)

Sabbath Day—Topic, Confidence and how to get it (Neh. 6: 1-16) (Consecration meeting)

I take it for granted that the above subject is to be treated from a moral and spiritual standpoint.

This question of ways and means of securing an abiding confidence is, to my mind, very vital to Christian life and growth. There are a great many Christians who would be offended at the intimation that they were not qualified for the trade or profession or occupation in which they are engaged. Yet these same persons manifest no shame for their spiritual inefficiency; it does not seem to occur to them that they are in any way responsible for their lack of faith and trust and confidence. Christian Endeavorers, is it not as much a disgrace to doubt God and his eternal truths as it would be to doubt your knowledge of mathematics or science or philosophy? It is possible for us to know Christ and the things pertaining to his kingdom with a certainty that begets confidence if we but seek it in the same spirit and with the same intelligence with which we pursue mental development.

There are three essentials to confidence. First, there must be the acknowledgment that God has a plan for the individual; secondly, there must be the acceptance of that plan; and thirdly, it requires an active co-operation on our part in the consummation of the plan. It is not at all difficult to trace these three elements in the life of the hero of our lesson for this week.

ACKNOWLEDGMENT

From a worldly standpoint, we might say that Nehemiah had a very desirable position. He was cupbearer to the king Artaxerxes, king of Persia. But even this exalted station could not deaden the consciousness that Jehovah God had a plan and a purpose for his people. The knowledge that Jerusalem was going to decay and that the remnant remaining there were careless concerning their religious obligations weighed heavy on his heart. That his people were in a deplorable condition and in sore distress was apparent. Nehemiah believed that God had something better for them. But what could he do? He did what any child of God should do at such times, he fasted and prayed. It may not have occurred to our hero at that time that he could do anything more. After he did what he could, however, God revealed to him a plan. If the king would give his consent, he might go to Jerusalem and help rebuild the walls and encourage his people. Before trusting himself to make such an extraordinary request he "prayed to the God of heaven." We give you the result in his own words, "And the king granted me, according to the good hand of my God upon me" (2: 8).

God has a work for every one of you. It may not be a call to some spectacular service. Perhaps it is for you to minister in a humble way to those about you; to encourage the faint, to help the weak, to feed the poor, to lead the blind. But the plan of God is for every one to do his 'bit' in the production and conservation of the spiritual realities. The question is, Do I acknowledge the obligation resting on me? Do I agree that God does have a plan and a purpose for my life? If so, the next question will be, Do I accept the plan?

ACCEPTANCE

Going back to the life of Nehemiah, he accepted the plan which God revealed to him. It must have looked like a big undertaking. But if it was God's work and God's plan, what is man that he should refuse to accept his part in the program? Yet how often we refuse to heed the call to some definite work? Our hours of devotion, the "Quiet Hour," have brought us to the consciousness that God has laid

a particular duty at our door and we ignore it. I do not mean that Christian Endeavorers as a rule make a practice of rejecting God's plan for them. Rather, I believe the reverse is true. I give Christians credit for having good intentions, for the most part at least. But another pertinent question confronts the Christian who is seeking confidence. Having accepted God's plan for me, am I now working for its culmination?

ACTIVITY

The record of Nehemiah is a notable example of what a man can accomplish when he knows that God has a work for him, when he accepts the plan and enters whole-heartedly into the task before him. No action of the enemy could divert him from his work. The ridicule, the threats, the intrigue, purporting friendship were alike unheeded by our hero. Nehemiah had no fear of his foes for he felt that the work was the Lord's and could not fail. The conviction that he is doing God's work makes a man brave and strong.

Many Christians today lack confidence because they have never taken the steps necessary to beget trust. They acknowledge God's right to rule in every life; they mentally accept his plan and purpose for them as binding; but they have lacked the faith and courage and stamina to follow their convictions. Correct instruction, thorough training, good resolutions will not create confidence. These are but the preparation for usefulness. It is only when one begins to practice that confidence grows.

SUGGESTIVE THOUGHTS

"If we are sure we are following Christ, carrying out his principles, we may be confident, no matter what opposition we meet.

"We can always be confident when obeying God's word or trusting his promises. He never fails.

"Confidence in doing certain things comes through practice; testifying, for instance. Custom drives out fear.

"Every time you withstand the onslaught of the Tempter you gain confidence in the power of Christ to uphold you, and so conquer."—*Endeavorer's Daily Companion.*

Riverside, Cal.

A PERSONAL WORD FROM DR. CLARK

Through the *Christian Endeavor World*, Rev. Francis E. Clark, president of the United Society of Christian Endeavor, has passed on the following word to Endeavorers regarding the postponed International Convention, which was to have been held in New York City in July. His letter will help and encourage all Endeavorers in planning for future work. He says:

I DEEPLY share with you, my friends who were expecting to attend the International Convention in New York next July, the keen disappointment that we can not meet together there this year.

The splendid New York committee of arrangements and the officers of the United Society had worked together harmoniously, and had planned for large things and great advance steps.

None of us could at first bear to think of postponing the convention. Much seemed to depend upon it for our future work at home and abroad. I had already prepared my convention message, which, if you indorsed and adopted it, would outline the campaign for the next two years. Much money had been spent in preparation for the meetings, and many eminent speakers had been engaged.

But none of us can control circumstances, and plain providential indications, and the advice of wise and valued friends in many parts of the country, brought us all to the reluctant conclusion that in this greatest year of the world's war, its last year, I devoutly believe, we must deny ourselves the joys and blessings of our great gathering.

But now what remains? Nothing but disappointment, giving up of plans, slackening of endeavors? By no means. We may, if we will, make the coming year the greatest and best in our history, and I believe we shall.

Every wise plan we can carry out. Every advance step that would have been proposed in Madison Square Garden may be taken. Indeed, our country's interests and the world's needs will provide a stronger motive, a nobler stimulus, than we have ever known.

LET us remember that the convention is only postponed. It is not abandoned. The registrations will be good next year if

you will hold them over. The plans to be proposed can all be adopted and carried out if you will, any they will be further matured and developed by our experiences during the next twelve months, for it was no program for a single year I intended to present to you, but some far-reaching plans for the promotion of Christian Endeavor and for the upbuilding of the church.

Remember, too, that the convention only is postponed. Christian Endeavor is not postponed. Our meetings and activities are not postponed. Not a single forward step will be lost, or a backward step be taken.

The state, district, county, and local unions need not, and should not, omit a single meeting. The same reasons which make it unwise to hold a convention that brings tens of thousands from all parts of the country to a central point, and that upon the coast, in the time of war, do not apply to the state and local meetings. They should be all the larger and more important, having no great rival to compete with for our attendance.

THE present Millions Campaign will be carried on as it has been so gloriously until the two years are over next July. Then we will reckon up the gains, and we will rejoice in these good gifts of God, while the world will know what he has done for us. Then we will begin another greater campaign.

July 3-6 at Winona Lake the denominational trustees and the state presidents (who, of course, are also trustees of the United Society of Christian Endeavor) and the field-secretaries will meet together to discuss and adopt the new campaign and the new plans, plans that will make a new Millions Campaign even more effective than the old, our motto being ever, "Advance Endeavor!"

Do not forget the suggestion already made by Mr. Poling that the money you were expecting to spend in attending the convention might well be given to advance our cause, especially in the war-stricken countries where our comrades now, and even more when the glad day of peace dawns, will need financial help in renewing their work for Christ and the church.

This would be true sacrifice indeed—

to give the money you hoped to use for your own spiritual enjoyment and benefit for those who need such help far more. That would be sending the New York convention to the ends of the earth, instead of monopolizing it at home.

Then, please God, another year, under happier auspices, with peace smiling upon our loved land and upon a stricken world, we can bring our praise, our new consecration, and the trophies we have won, and lay them at the feet of the Prince of Peace.

Our British fellow Endeavorers have also been obliged to postpone their national convention, which was to have been held in London at Whitsuntide, May 26-28, for the same reason that has led us to postpone ours. They will unite, instead, in their societies and homes, in intercession to Almighty God in view of the terrible war that is devastating the world. They invite us to join them in such intercession. A letter just received from the British Christian Endeavor secretary, Mr. Palmer, earnestly urges this; and I heartily commend his appeal. Remember the dates, May 26-28. At the meeting held on Sunday, May 27, let there be many prayers for our comrades across the seas, and that God may soon send a righteous, lasting peace.

ANOTHER matter I must briefly allude to. The Christian Endeavor Army of Production and Food Economy is being rapidly mobilized. It has been received with wonderful favor everywhere. Letters about the matter have already gone out to the secretaries of all the societies whose addresses we have.

If your secretary has not presented the matter, find out why, or write for full particulars, and so far as possible get your members to enlist for food-production and economy, not forgetting the Juniors and Intermediates.

Many of all ages can raise something; all can save something.

Governor McCall of Massachusetts writes me: "I think your idea is most admirable, and that such an army would be upon the firing line, and would contribute a very great benefit to the country."

Let us show ourselves worthy of this high opinion and of hundreds of other

similar ones which have been expressed.

With hearty and affectionate good wishes to all my friends who honor me by reading this letter and acting upon its suggestions, I am,

Faithfully your friend,
FRANCIS E. CLARK.

The plan by which the Christian Endeavor unions will tithe their incomes for the benefit of the United Society's worldwide work for young people is rapidly winning acceptance. Thirty-five unions have thus far adopted the plan, and there have been no objections. Four groups of "sustaining alumni" have also been formed,—in Chicago, Cleveland, Minneapolis, and Canton, O. These companies of old-time Endeavorers are making liberal gifts to Christian Endeavor's larger program, and the alumni movement is growing.—P. A. C. E.

The United Society of Christian Endeavor urges that Endeavorers everywhere cultivate plots of ground as a patriotic duty, in order to increase the country's food production. It also seeks to encourage this movement by offering various prizes for the best yield. In addition, it urges conservation of food by wise household economy. This is an army in which most can enlist, though their youth or age or physical infirmities keep them out of the army.—P. A. C. E.

CONSECRATION OF INFLUENCE

EDWIN I. MARIS

(This paper was read by Miss Ruby Davis at a Sabbath morning service conducted by the young people of the Nortonville [Kan.] Church, April 14, 1917.)

"Influence" means "inflowing"—the inflowing of one life upon other lives. One life is affected by each life about it. Especially is this true in the highly developed social system of the human race. The old idea that a man may live apart from the influence of others has passed forever, and now it is generally accepted that each life either blesses or harms other lives. What you think of others is determined by their influence in your life, and in turn your influence in their lives determines the degree in which they esteem you.

This relation to others is vastly important, as it comprises the greatest part of our lives. Our influence reaches out into many fields, a few of which are the home, the school, social life, play, work, and business. As our influence reaches into these and many other avenues, it must therefore be the sum total of the effect of our lives. Influence is too large to be measured or comprehended and no one can tell what his influence is in its entirety. But every one should know what is the general trend of his influence, and every one should constantly strive to improve his influence, and to make it count for as much as possible.

There are two kinds of influence: hurtful and helpful. Hurtful influence may be the result of several things, such as thoughtlessness, lack of neatness, uncouth mannerisms, improper speech, and low and selfish ideals. We may not realize how degrading these things are, but they slowly and surely make their impressions upon the life which later reflects them to other lives, and we call the reflection influence. Not only do our low and selfish ideals debase ourselves but they tend to pull down all whom we meet.

A helpful influence is one of the good qualities which greatly blesses the giver as well as those who receive the gift. It is the product of many characteristics, such as consideration, thoughtfulness, love, a hearty greeting and kindly smile—in fact, a truly helpful service in any case of need. Thus we learn that it is the little things of life which really make our influence. Nothing is too small to be considered in its possible influence upon others. We should guard carefully the little things so that our influence may count for the highest and best ideals of life, and shed about us a helpful atmosphere. In Hebrews we are taught to "consider one another, to provoke unto love and good works." This friendly consideration is the basis of a helpful influence. "To provoke unto love and good works" means that our influence is to have an effect upon feelings as well as conduct. We are to try to make others both happy and holy, both kind and serviceable.

We may be conscious of our influence, and yet it is a powerful factor to make or to mar. Unconscious influence springs from character, and character is the outgrowth of our thought-life. Every thought

we entertain, however secret, has its effect upon our character and also upon our influence. Pure thoughts make a pure face; they elevate the speech, and make themselves manifest in all one's customs. As we think, we think not alone; and as we work, we work not alone; for "no man liveth unto himself." We are forming characters for eternity. Whose? Our own or others? Both; and in that momentous fact lies the peril and responsibility of our existence.

Our Creator may not have endowed us with those ten or even five talents. We may not have wealth, a specially endowed intellect for some particular and famed work, or any of the great possessions we might desire; but each of us has been given the one great talent. This one talent is greater than any other of the five or ten talents. It is a sacred trust to be the steward of our influence. If we keep the good of our influence wrapped in a napkin or hidden away in the earth, we and all whom we meet must suffer the loss. Though we can not do all things, let us, like Edward Everett Hale, do the something we can. He leaves to us a small but good motto.

"I am only one,
But still I am one;
I can not do everything,
But still I can do something;
And because I can not do everything,
I will not refuse to do the something that I can do."

That something may be a helpful influence just when it is most needed. So let us not prove ourselves unfaithful. In all this thought about our influence let us remember that we can influence others helpfully as we ourselves are influenced by Jesus Christ. It is his influence that is to flow through our lives out into the lives of others.

"Our work may seem a discord,
Though we do the best we can;
But others will hear the music,
If we carry out God's plan."

"President Stevenson, head of the Boston Christian Endeavor Union, is now an officer in the navy. He is a lawyer, and sacrificed a comfortable income in order to 'do his bit.'"

THE DUTY OF THE CHURCH IN THIS HOUR OF NATIONAL NEED

A message from the Federal Council of the Churches of Christ in America in special session assembled at Washington, D. C., May 8-9, 1917

After long patience, and with a solemn sense of responsibility, the government of the United States has been forced to recognize that a state of war exists between this country and Germany, and the President has called upon all the people for their loyal support and wholehearted allegiance. As American citizens, members of Christian churches gathered in Federal Council, we are here to pledge both support and allegiance in unstinted measure.

We are Christians as well as citizens. Upon us, therefore, rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord who gave his life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

As citizens of a peace-loving nation we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since in spite of every effort war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike; to live their life in freedom and peace; to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends; these are aims for which every one of us may lay down his all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred or bitterness against those with whom we contend.

No man can foresee the issue of the struggle. It will call for all the strength and heroism of which the nation is capable. What is the mission of the church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ.

That mind, upon one point, we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciple of Christ to engage in war under any circumstances. Most of us believe that the love of *all* men which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all as one in loyalty to our country, and in steadfast and whole-hearted devotion to her service.

As members of the church of Christ, the hour lays upon us special duties:

To purge our own hearts clean of arrogance and selfishness.

To steady and inspire the nation.

To keep ever before the eyes of ourselves and of our allies the ends for which we fight.

To hold our own nation true to its professed aims of justice, liberty and brotherhood.

To testify to our fellow-Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ.

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come.

To be diligent in works of relief and mercy, not forgetting those ministries to the spirit, to which as Christians we are especially committed.

To keep alive the spirit of prayer, that, in these times of strain and sorrow, men may be sustained by the consciousness of the presence and power of God.

To hearten those who go to the front, and to comfort their loved ones at home.

To care for the welfare of our young men in the Army and Navy, that they may be fortified in character and made strong to resist temptation.

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion towards those of foreign birth or sympathies.

To protect the rights of conscience against every attempt to invade them.

To maintain our Christian institutions and activities unimpaired, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God.

To guard the gains of education, and of social progress and economic freedom,

won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war.

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray.

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given himself in supreme self-sacrifice for the redemption of the world, and who invites us to share with him his ministry of reconciliation.

To such service we would summon our fellow-Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of good-will of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and make of the kingdom of the world the Kingdom of Christ.

WAR AND RELIEF IN TURKEY

A member of the Syrian and Armenian Relief Committee says in the *Missionary Review of the World* for April: "War between America and Germany would probably not stop our relief work. It would have no effect on the work in Russia, Persia and Egypt and our forces are so well organized in Turkey, with many German, Swiss and Danish distributors, that the work could go on even if the missionaries should withdraw or be expelled. Recent reports from Constantinople show that Turkish officials are increasingly friendly with Americans and America. Turkey is face to face with a tremendous economic crisis unless the war breaks soon, and the people need all the relief that can be given them.

"The Standard Oil Company, which for a time was used to transmit funds to Turkey, has now withdrawn from that country, but it is not anticipated that this will seriously interfere with the transmission of funds for relief. It is the outside influence which brings the chief element of danger into the situation and makes uncertain the safe conduct for the relief ships. The advance of the British forces south of Jerusalem may be one reason why the relief ships have not been allowed to proceed to Syria."

CHILDREN'S PAGE

CONTROL YOUR TONGUE

If you have a pleasant word to say,
Say it at once, my dear.
A pleasant word is a pleasant thing—
Pleasant to speak and hear.
But if an ugly or cruel word
Comes to your lips—oh, then,
Hold it fast, for if out it slips,
It will never come back again!
—*The Young Evangel.*

LITTLE BIRDS WHO LIVE IN FLATS

I wonder if you would believe me if I told you that in the heart of South Africa there were a number of cunning little apartment houses, regular up-to-date flats, occupied by thirty or forty families? And such ideal flats they are, too! There isn't any fussy old janitor, nobody objects to children—for in every family there are four or five—and, what is stranger yet, every living soul in those flats is a musician, and not a very good one at that, and they all sing their favorite songs at the same time without becoming in the least vexed at one another!

They really aren't people, you know, but little brown birds no larger than English sparrows, and closely resembling these tiny busy-bodies, save that their beaks are thicker and larger, and the little father bird is deplorably fond of new clothes. All winter and autumn he is content with his russet work clothes, but at Easter it is he, and not his little wife, who wears bright colors to greet the spring.

Mr. Weaver Bird, for that is his name, is so termed because he weaves the native grasses into such beautiful nests. These sociable weavers go in large colonies, and when house-building time comes, some forty or more of them construct the straw umbrella which is to unite the little houses under a common roof. This large affair is like a spread parasol, having a great limb or trunk of a tree for its center rod. Beneath it the forty little nests are swung; and there, secure from sun and shower, they sing and hatch and rear their young.

Bird-catching animals have a time of difficulty in getting at the little weaver birdies on account of the slippery sides of these

parasol roofs. But the wise parent weavers are not content to trust altogether to the protection of their house tops. They frequently build these little mid-air flats on a tree overhanging a river, choosing one with a smooth, tall trunk, preferably a palm. This makes it impossible for snakes and other bird-devouring reptiles to invade their nurseries. Sometimes these knowing little creatures will even strip the twigs that hold their nests until they are bare of leaves to render them useless as footholds for enemies.

The weaver bird has a great many cousins and brothers, who make odd and beautiful nests. Some of them plait the straws with such delicate symmetry that they resemble the work of expert basket weavers. One weaver bird is a gorgeous orange-yellow, lovelier even than the canary. He builds a nest which is a marvel of skill and compactness.

Wouldn't it be nice to be a weaver bird's baby and live in a flat that swung like a hammock over the river, where there were hundreds of little bird children to romp with and not even a snake to say, "Sh!"—
The Visitor.

SALEM COLLEGE NOTES

MR. FRED K. HOEHLER, executive secretary of the University of Cincinnati, has just returned to that city after conducting a three-days' campaign here in the interest of the college Y. M. C. A.

It does one good to listen to a healthy young fellow, full of life and enthusiasm, speak about the Master and his work.

Mr. Hoehler is a recent graduate of a large eastern college, where he became interested in Y. M. C. A. work during his sophomore year. He is an athlete and played end on the varsity eleven.

The cabinet consider themselves very fortunate in being able to secure his services and believe that the fellows have been helped and will do more active work.

Mr. Hoehler told what the Red Cross and Y. M. C. A. organizations are doing in the present war, at home and abroad, not only in the trenches abroad, but in the training and prison camps and hospitals. When one realizes that during the Spanish American War out of ten men one was killed by a bullet, four by fever and five by

blood or venereal diseases, we can get some idea of what the Y. M. C. A. is trying to do for the young fellows in our own training camps. Here seems to be the danger zone, not on the firing line or in the trenches.

Besides his talk in two churches on the subject of "The Y. M. C. A. and the Great War." Mr. Hoehler discussed such topics as, "The Christian Association and Its Place in the College," "The Christ Life and Our Life," "Opportunities for Service," and "Christian Growth."

Professor O. Earle Karickhoff discussed the question of "Early Training for Manhood" at the Y. M. C. A. meeting last Thursday morning.

DOCTOR WAITMAN BARBE, head of the Department of English in the West Virginia University at Morgantown, will deliver the commencement address to the graduating class on June 7, in the college auditorium. The subject of his address is entitled, "Voices in the Air."

We indeed consider ourselves very fortunate in being able to secure the services of Doctor Barbe in this connection. His attainments as a scholar and experience as teacher place him in a position where his services are in great demand, particularly at this season of the year. Doctor Barbe is one of the leading educators of the State, and is on the editorial staff of the *West Virginia School Journal*.

"THERE is nothing new under the sun." It is neither my purpose nor my plan to either prove or disprove this statement, but simply to offer it as a defence or alibi for what is to follow.

It is just possible that you may have seen these statements in print, or heard them spoken, but I doubt whether you have ever seen them collectively printed and placed in a medium where they would be apt to do so much good as they are in this case. They are printed on the inside cover page of our Summer School Announcement, and are entitled, "Hints to Salem Students."

Stand and sit erect.
Move promptly and quietly.
Speak distinctly but gently.
Study more than textbooks.
Be courteous and thoughtful.
Be diligent and trustworthy.
Make the most of the best in you.
Master what you study.

I have seen various signs or placards placed over the desks of different business men, such as, "Do it now," "Be brief, this is my busy day," "Keep your mouth shut," etc., but I believe that these hints could be profitably placed over the desk of any student and might well form his creed and serve as his guide in the realization of his educational ambitions.

WITH the close of the school term in June, there is an almost immediate exit of students, of our floating population. It's pretty difficult to find a person more willing to spend money while he has it, or even when he can borrow it, than the average red-blooded college student. His wants are many; his burdens are few.

The college has never been financially able to support and maintain a dormitory in the sense of the word given it by our larger colleges. Dormitory carries with it in that sense the idea of a place where students can gather together for the common purpose of eating, sleeping, studying, enjoyment, etc.

Salem has endeavored to maintain a college boarding club under the direct supervision of the college authorities. The food has been furnished at cost. If the cost of flour, butter, potatoes goes up, so does the board bill accordingly; should the price come down, so would the board bill. A small fee has been charged to cover the cost of preparation and cooking of the food, known as the "matron fee." But in no sense is the club a money-making proposition for any one.

But until such time as we can afford a dormitory in this larger sense, we must ask the good people of Salem to room or board, as the case may be, our students. It has always been the policy of the college to help the people of Salem in every way possible and to prove its claim that it is a community asset. But who questions this statement?

In order that the college may quickly assist new and unfamiliar summer-school students in securing places to board, the people of Salem have been requested to mail to the president's office the number of rooms they have to rent and the price of each.

CHAPEL Wednesday morning was in charge of Professor Davis. Instead of reading and commenting on a passage of

Scripture, as has been his usual custom, he changed things somewhat. What he had to say, though, was very interesting.

Professor Davis spoke briefly on the life and works of the English poet and man of letters, Wilfrid Wilson Gibson. Mr. Gibson has chosen as his study, not high society life, but the life and experiences and struggles of the common every-day family to be found in London's great slum district. His characters are chosen from the laboring class, the stokers, coal-heavers, miners, etc. He has lived their life and eaten their food, not because of necessity, but because of his desire so to do.

Since the great war, Mr. Gibson has turned his pen in that direction, and relates some of his experiences in the trenches. Professor Davis read some of his war poems entitled, "Battles and Other Poems," and a sketch from his book, "Daily Bread," entitled, "The Furnace." A. F. G.

MILTON COLLEGE NOTES

CHAPEL talks have been the order of the day this week. Professors Stringer, Inglis, Barbour and Saunders have delivered strong talks on the war situation. Wednesday morning Rev. Mr. Crofoot spoke on "Peculiarities of the English Language."

The college was fortunate in having with us, the last two weeks, Rev. J. W. Crofoot, of Shanghai, China, who gave several lectures in the chapel. These lectures were illustrated with some excellent slides. The subjects touched on different phases of Chinese life, and those who were able to attend the entire series gained a very comprehensive idea of conditions in modern China. Mr. Crofoot spoke in chapel twice and proved himself one of the most popular chapel speakers of the year.

"Most college students are too lazy to give up their athletics and get out and help the farmers to raise food during their spare time."

So we were told one day last week by a lady who appeared to be of the average intelligence. Of course nothing could be farther from the truth. The lady was very much mistaken. Yet there are people who would agree with her.

It is up to us to prove to these people that Milton College students are an exception to their rule. There is no time to lose. Let us act now.—*Milton College Review*.

I WANT to have the photograph of every one who is giving an Endowment Scholarship to the college, and also of the person or persons in whose memory or in whose honor the gift is made. We will have a picture gallery for your enjoyment at commencement time. Where a class or a family found an Endowment Scholarship, we want the pictures of all the people thus co-operating, either in one photograph or grouped together. This will be the most interesting spot on the campus, and doubtless the gallery will enlarge as the days go by.

You will find there also people who never saw Milton College. There will be a lot of happy surprises. I must not tell you very much, but I will have to give you a little information of a few typical cases.

You will see there a photograph of Dr. J. M. Stillman, who has led so many thousands of us in song, and whose joyous music still gladdens the world, although he himself has left these scenes. You will see the Doctor with the characteristic pose of the head as though he were keeping time; and beside him I hope to have the photograph of the great-hearted woman, his sister, who founds the Endowment Scholarship in his name.

Last night a gentleman signed an Endowment Scholarship note in honor of his wife. Neither of these were ever in Milton, but I hope they will be there next June as our guests. At any rate, a very charming picture of their family circle will be on the board. Listen to what she said in response to my question: "I have been interested in the young people who came from Milton College. I liked their spirit. We were pleased with the *College Review* which was sent us last week. It put the cause in a nutshell. We concluded that we would like to help."

Wasn't that fine? It pleased me very much. They have been won to be lifelong friends of Milton, simply by seeing the product that Milton turns out.

Please send me your picture, if you have not already done so. Perhaps you have not yet signed for the Endowment Scholarship. Then write me about it and I will send you

information and forms. Make it as easy for me as you can, for I have much to do between now and commencement day. Many of these Endowment Scholarships have been given without any solicitation on my part, and all have been given freely. I have urged no one. It is a gift of love, an opportunity for investment in the kingdom of God on earth. Yes, I know you would rather keep out of sight, and not have the gift heralded. But it will inspire others, to note what you have done, and it will give us all pleasure to see your face in the gallery. We are all one family. We are interested in all the members, and in the friends whom we are adopting into the family circle as they join in praise of old Milton.

I can not forbear paying my tribute in passing to the teachers at home who are loyally bearing the extra load, the students who are working so enthusiastically for the college, and for the higher ideals of life for which it stands. I should like to mention them all, beginning with Professor Fred, who has so ably filled the position of acting president, showing himself a worthy scion of the Whitford line.

For a school like that I can work with all my might.—*Lester C. Randolph, in Milton College Review.*

THE JOY OF LIVING

We know but little of joy; and as for the joy of living, most of us have missed that altogether.

If you doubt this, look at the faces you meet every day. Sorrow and anxiety have furrowed some; hurry and worry have distorted others. Many are lengthened by despair, eyes are lowered in grief, and brows are knitted in serious thought. Now and then a face will attract you, bearing upon it the stamp of patience, or unlifted by a noble serenity. At rare intervals you will encounter laughter and smiles—benedictions upon you as you pass. But where will you find joy, except on the faces of children?

Yet, even as I write "children," I lay down my pen, arrested by remembrance of a letter written me by a man not so long ago. This is what it says:—

"I walked with my little niece to school last week, from Gramercy Park to Forty-

Seventh Street, and I promised her one cent for every boy whose face just beamed with happiness. We noted them all,—dozens of them,—sulky, absorbed, craving something; depressed; occasionally a grin unconnected with happiness. The niece earned one cent in that mile and a half along our crowded avenue, and that one cent she earned through a verdict which was biased in her favor."

And this letter reminds me of something else—of the walks about town which I used to take with my mother, when an operation had restored her sight. What was it she found beautiful?—The blue skies over the chimneys, the flowers in the shops, and the little babies in their carriages. These alone had no disappointment in them for her.

She would press my arm and ask me in a whisper if every one was like that nowadays,—so needlessly ugly, so discontented, so worried! All through the twenty years of her blindness she had carried a recollection of happy human faces that seemed brighter and brighter to her as her eyesight failed; faces into which she wanted to look again. They had all seemed so beautiful in their radiance, those which she saw at last only with an inner vision. But the beauty of them vanished when her eyes were opened.

It was never a plain face that distressed or disappointed her. That which amazed her was the discontent and gloom she saw, beginning in the scowls of young people, and ending in the drawn and haggard faces of the old. She taught me then how altogether unnecessary is much of the ugliness that one sees in the world; how most of it comes from what we have done for ourselves by the thoughts which we have adopted as a habit. People, therefore, are ugly because they have made themselves ugly. The plainest of faces will be transformed by an expression of happiness, and an insignificant figure will gain dignity by a carriage that is erect.

"What is joy?" a woman once asked. "I think that I can never have known it." Then she, a wife and the mother of three children, took up her Bible, hunting through it for every reference of joy. For weeks she studied her texts, but their meaning escaped her. "I can not *feel* joy," she confessed at the end of that time. "Care must have killed all sense of it out of me. I have had nothing but care all my life." "To

those who love, care is a joy," some one answered, and this must ever be true; for the saddest of life is not found where care is, but where love is, and care is denied.

Joy is never possible to those who are perpetually annoyed by trifles, or who dwell upon the unimportant weaknesses of their friends. To possess joy we must begin by being as cheerful about our own troubles as we are about the troubles of our neighbors. Joy can not enter where worry abides. "Don't you know that the good Lord can't use you if you keep fretting all the time?" an old colored woman once asked a woman who was anxious and worried.

Doubt and suspicion are doors closed in the very face of joy. Worldly wisdom, selfishness, egotism, fear, timid prudence, thinking evil of others, thinking evil of ourselves,—all these are barriers which no joy can penetrate. Joy is killed in the young when we nip their enthusiasms, make them self-conscious, or argue away their belief in the triumph of good; when we repress instead of directing their courage. Courage and faith and hope in the young are levers to move the world. They are gifts to be gloried in, to be thankful for, to be cherished, and we tie a millstone around our necks and bid farewell to joy when we attempt to destroy these gifts.

Were any of us asked for what we had most cause to be thankful, how many of us would be ready with an answer? The habit of gratitude is not ours. The habit of anxiety is, else would we see so many haggard faces in the streets? Anxiety is a veil through which we can see nothing to enjoy, nothing to be grateful for.

To be grateful because we are warm while others are cold, or fed while others go hungry,—of what use is that unless, to prove our gratitude, we shelter those who are frozen, and feed those who have nothing to eat? True gratitude is being glad for all blessings, whether they come to us or pass us by for another; is being glad of our neighbor's blessings, even of those received by our enemies. This is the joy of living, the gratitude of the saints; for it is a gratitude for life itself, for the good that each day it brought into the world for all men to share, like the sunshine sent to cheer both the just and the unjust.

Those who would attain to the joy of living must cling to cheerfulness when

trouble comes. Troubles are but tempests of the night. Joy cometh in the morning. After night cometh day; after cold, heat; after sorrows, calm. In the silences that afflict you, the silences of great shadows after sorrows, calm. In the silences that you mourn, nature remedies, bringing out of winter's death the flowers of spring, and out of trial triumphant strength. Nothing can kill this strength in you except the secret thought of doubt or anger or unbelief, which, like a microbe, eats away and so destroys,—the secret thought which always will betray you.—*Lillie Hamilton French.*

CENTRAL ASSOCIATION, JUNE 7-10

As we go to press word is received from the Executive Committee of the Central Association that the date of its next session has been fixed for June 7-10. The place is Adams Center, N. Y. This places the Central Association one week before the session of the Western, at Nile, N. Y., making it convenient for the delegates to attend both on the same trip. The Central and Western associations are the only ones to be held before Conference. The Adams people are hoping for a large delegation from the churches and will be disappointed if the attendance is small. It is hoped that the friends in that association will make special effort to be present.

MAKING BETTER MEN

We should always remember that it is quite possible to improve the conditions and outward surroundings of life without in any marked way improving life itself. The man who has come up from a three-roomed cottage to live in hundred-thousand-dollar mansion may be a better man or a worse man than he was; the house he lives in will never help us to decide the question of his morality or of his real worth. Clean streets and improved social conditions are good, and we must strive for them with persistent determination; but if in getting them we do not at the same time improve the quality of life that is lived in the midst of them, we will not be making any progress that is worth while.—*Christian Guardian.*

"God created the universe to glorify himself, and then created man to add more glory to the sum of all his glory."

MARRIAGES

BURDICK-ALDRICH.—At the home of the bridegroom's parents, Mr. and Mrs. Fred L. Burdick, in Milton Junction, Wis., May 3, 1917, Rex A. Burdick and Sarah J. Aldrich, Rev. Henry N. Jordan officiating.

DAVIS-BEE.—At the home of Mr. Albert Bee, the bride's father, at Berea, Ritchie Co., W. Va., March 9, 1917, by Rev. William L. Davis, Mr. Lewis Townsend Davis, of New Milton, Doddridge Co., W. Va., and Miss Dartha Bee, of Berea, W. Va.

DEATHS

SHOWERS.—Claude Harburn Showers was born at Blooming Grove, Wis., November 13, 1886, and entered into rest Thursday night, March 29, 1917.

His parents were Henry and Alice Chipman Showers. When twenty-one years of age he came to Milton Junction to work for Mrs. Minnie Maryott and has lived in this vicinity ever since. On December 16, 1913, he was married by the Rev. Lester C. Randolph to Miss Pearl Alexander. To them was born on November 8, 1914, a baby girl, Wilma Violet.

Two years ago, upon the death of Mrs. Maryott, Claude purchased her farm and here the young couple began their married life. The work of the farm proved too arduous and during his last illness he arranged for its sale that he might move into Milton Junction to make his home. But the dread disease, typhoid fever, proved fatal.

Claude was a young man of character who had many friends, as was shown in his daily contact with men and by the large concourse that gathered at the funeral services. He is survived by his wife and little daughter, his mother, Mrs. Stetzer, of Lancaster, and two brothers, William Henry, of Beloit, and Harry Leo, of Evansville.

Funeral services were held on Sunday, April 1, at the house at 1.30 and at the Seventh Day Baptist church at Milton Junction at 2.30. Pastor Henry N. Jordan was assisted in the service by a mixed quartet composed of E. M. Holston, Mrs. Edward Hull and Mr. and Mrs. F. L. Burdick, who sang three hymns of comfort. Interment was in the cemetery at Milton Junction.

H. N. J.

MONROE.—Charles R. Monroe was born in Alfred, N. Y., November 14, 1851, and died at Nile, N. Y., February 10, 1917.

He was one of a family of six children born to David S. and Sarah Lewis Monroe. Although his own home had been in Richburg, his last days were spent in the home of his daughter in

Nile, where kind and willing hands cheerfully ministered to his needs. He had been in poor health for several years and his last sickness was prolonged over three months. The disease which at last claimed him was heart trouble. The end was not thought to be so near, but while sitting quietly in his chair he responded to the summons to "come up higher."

He was united in marriage on March 8, 1871, to Miss Flora L. Babcock, of Pitcher, N. Y., who passed from this life August 20, 1909. To this union were born four children: Jesse R., of Alfred; Charles Irving, of Friendship; Clifford E., of Olean; and Mrs. Lena S. Finch, of Nile, all of whom were present at the farewell services. He with his wife united with the Second Alfred Church in 1871, at the time of the meeting conducted by Brother W. D. Williams, during the pastorate of Rev. L. R. Swinney. Since then he has looked to the Bible for comfort. He was a loving father, a kind, genial man, ambitious to do faithfully and well whatever came to his hands. He was again married, January 21, 1912, to Mrs. Nancy Amesbury, of Richburg. He is survived by this wife; two sisters, Mrs. Ozora P. Crandall, of Fillmore, and Mrs. Angelia W. White, of Detroit, Mich., a foster sister, Mrs. Alta M. Gabriel, of Watkins, N. Y., four children, and nine grandchildren.

Farewell services were conducted at the home of his daughter on February 13, by Rev. G. P. Kenyon, pastor of the Richburg Church. The text of the sermon, Psalm 16: 11, was chosen by the deceased some weeks before his death. How fitting the thoughts of this text for one whose path had so often been among the shadows. The hymns, "Nearer, my God, to Thee," "Abide with Me," and "Some Day the Silver Cord will Break," were very appropriate, and well rendered by Mrs. Jesse Burdick. The floral offerings were beautiful. Interment was made at Bolivar, by the side of his first wife, his sons bearing the body to its last resting place.

G. P. K.

BAKER.—Charity Huffman Baker, widow of the late Silas W. Baker, after an illness of only a week, passed away Sabbath afternoon, April 28, 1917.

Mrs. Baker, who was the youngest of the nine children of Michael and Mary Livingston Huffman, was born January 31, 1849. In the same year her parents moved from Jackson Center, Ohio, to Wisconsin. On October 5, 1870, she was married to Silas W. Baker. With the exception of two years spent in Mitchell, S. D., they resided in the township of Milton. Since her husband's death, May 11, 1907, Mrs. Baker has lived alone in her little home in Milton Junction. Being a woman of a retiring nature she was not intimately known outside of her immediate family circle.

When she was about sixteen years old she was baptized by Rev. James C. Rogers and became a member of the Rock River Seventh Day Baptist Church, where her membership remained until the dissolution of the church.

Only two of her immediate family survive her, two sisters, Mrs. Elizabeth Frink, widow of the late Cyrus Frink, and Matilda J., wife of Marshall R. Coon, both living at Milton Junction.

A brother, Rev. John L. Huffman, will be remembered by many as a strong preacher and evangelist.

The funeral services were held at her late home, Tuesday afternoon, May 2, conducted by Rev. Henry N. Jordan. Interment was in the cemetery at Milton Junction.

H. N. J.

GREENE.—Sophronia B. Greene, daughter of Palermo and Eunice (Edwards) Lackey, was born at the Lackey homestead, Little Genesee, N. Y., August 29, 1837, and passed away, March 18, 1917 at Little Genesee, N. Y.

She was the oldest of six children, having three sisters, Amy, Mary and Harriet; one brother, Orson; and a half sister, Betsy. One sister, Mrs. Amy K. Crandall, is still living.

September 15, 1862, she married John T. Greene. To them were born three children: Albert C., of Centralia, Wash.; Eluyn, Balboa Heights, Canal Zone; and Rev. Walter L., of Independence, N. Y. They made their home at Alfred Station for ten years, after which they experienced pioneer life in Nobles County, Minnesota. Appreciating the loss sustained by being out of touch with religious and educational advantages they left the West and went to Attalla, Ala., in 1893, where Mr. Greene died, 1895. The following year Mrs. Greene moved to Alfred, N. Y., and made a home for her son Walter through his college and seminary courses. In 1915, she returned to her childhood home to help care for her aged mother. In the autumn of 1915, she came to Little Genesee and made her home with her sister, Mrs. Amy K. Crandall, until her death.

She publicly confessed Christ February 14, 1857, and was baptized by Rev. Thomas B. Brown and united with the Seventh Day Baptist Church of Little Genesee. In 1863, she united with the Second Alfred Church. At the time of her residence in Attalla, she united with that church. She was a member of the First Alfred Church at the time of her death.

Mrs. Greene possessed noble, sterling qualities. She thought earnestly about the things that make for depth and breadth of character. She said little, but wanted her life to count for the right. She rejoiced in the Christ who saved her from sin, and was anxious not to bring a reproach upon his name. Her last days were trustful, and she was glad to go to him who went to prepare a place for her.

E. F. L.

CLARKE.—Hannah Elizabeth Clarke, daughter of Benjamin and Betsy Utter Lewis, was born in the town of Brookfield, on what is known as Ayers' Hill, about three miles north of the village of Brookfield. Her death occurred February 21, 1917, at the age of 91 years, 3 months, and 29 days.

Mrs. Clarke was next to the youngest of nine children and was the only daughter. Among the brothers were Charles M. Lewis and Henry B. Lewis, noted ministers in the Seventh Day Baptist Denomination. Rev. George W. Lewis, now residing at Battle Creek, is a son of the latter.

On January 22, 1848, she was married to M. Willet Clarke, a brother of Mrs. Lucy Carpenter, who was, with her husband, among the first

Seventh Day Baptist missionaries to China. To this union seven children were born: Charles, Eleanor (now Mrs. George W. Burdick, of DeRuyter), Mary, Truman, Fannie, Kate and Adelaide, (now Mrs. Jay S. Brown, of Brookfield). Mrs. Burdick and Mrs. Brown are the only children surviving. Mr. Clarke passed away several years ago, just two days after the 60th wedding anniversary. She is also survived by four grandchildren and eight great-grandchildren.

When fourteen years of age, Mrs. Clarke was baptized and later united with the First Verona Seventh Day Baptist Church. Later her membership was transferred to the Second Brookfield Church, with which she was in faithful fellowship until the time of her death.

When a young woman she attended DeRuyter Institute, in a class with Rev. B. F. Rogers and Rev. L. M. Cottrell. Only two members of the class survive. Her last few years were spent in the home of her daughter, Mrs. J. S. Brown, and though above the fourscore-year-and-ten mark, she retained well her faculties. Her retentive memory and love of reading kept her well informed in regard to the current events of the day.

Many times during her last illness, and even when her mind was wandering, she spoke with reverence the name so precious to every true Christian. Her last words were, "I am dying. I would have it so."

Her life was characterized by unselfishness and was ever devoted to lending a hand to help the needy. Many a home has been blessed by her loving Christian spirit.

The funeral service was conducted by Rev. J. E. Hutchins, assisted by Rev. R. R. Thorngate.

J. E. H.

DAVIS.—Samuel R. Davis was born in Buckeye, November 15, 1855, and died at his home, near the place of his birth (Salem, W. Va., R. F. D.), April 24, 1917.

Mr. Davis was married February 15, 1877, to Miss Annetty Childers. To this union were born five sons: Wilson, Harvey, Corliss, Harlan, and Roy. Harvey died in 1898. The other sons are all married and live in the vicinity of Salem. Besides the wife and sons, he leaves one brother, Deacon M. V. Davis, of the Salem Church, and two sisters, Mrs. John A. Polan and Miss Hannah Davis. There are, also, twelve grandchildren. Brother Davis was baptized about twenty-five years ago by Rev. S. D. Davis. He lived an upright life, and had the respect of all who knew him.

Funeral services were held at the home, conducted by Pastor A. J. C. Bond.

A. J. C. B.

WHITFORD.—At her home near Leonardsville, N. Y., April 28, 1917, Mrs. Phebe A. Dye Whitford, aged 64 years, 5 months, and 11 days.

Sister Whitford has been in feeble health, but not until within a few weeks of her death, did her friends realize the nearness of the end. She manifested the utmost confidence in her future, not only meeting the end bravely, but cheerfully arranging the details of her funeral, and with her own hand writing the following:

"Mrs. Phebe A. Dye Whitford, born at Sangerfield, Oneida Co., N. Y., November 17, 1852. She was a daughter of Samuel and Emergene Wright Dye. April 1, 1871, when nineteen years of age,

she was baptized by Rev. L. C. Rogers, and united with the Leonardville Church, ever faithful and trusting in her loving Savior. October 6, 1874, she was united in marriage to Cyrus B. Whitford, by Rev. J. M. Todd, of Brookfield, N. Y. They lived together thirty-six years. He died September 2, 1910. One infant son born December 16, 1882.

Mrs. Whitford leaves two brothers: Mr. Irwin Dye, of West Winfield, N. Y., and Mr. Dewaine Dye, of Earlville, N. Y.; two sisters, Mrs. Frank Jilson and Mrs. Henry Beech, both of Stockton, N. Y., besides many other relatives and friends on whom the influence of her life will rest as a benediction. Her husband was a brother of the late Rev. Oscar U. Whitford.

The trials of life seemed her soul to purify,
Unflinching she trod life's weary way,
Her eye fixed upon a home so beautiful,
Where she longed to rest throughout eternal day.
J. T. D.

PARKER.—Rebecca Amos Gravener, daughter of Richard and Harriet Amos Gravener, was born in Philadelphia, Pa.

When two years of age, her mother died and four years later she lost her father. She was converted and joined a First Day Baptist Church in Philadelphia. While a young woman she followed two brothers to central Kansas. Later she went to Nortonville, Kan., accepted the Seventh Day Sabbath and joined the Nortonville Seventh Day Baptist Church.

In 1892 she came to Chicago and on February 28, 1893, transferred her church membership to the Chicago Seventh Day Baptist Church, where it has remained.

Christmas day, 1893, she was united in marriage to C. U. Parker, who with two sons, Clarence E., of Milton, Wis., and Wayne W., at home, and one brother, R. L. Gravener, of Lincoln, Kan., still survive her. Her sickness extended over the two past years. Part of this time she suffered greatly.

Funeral services were at her late home in Chicago, May 7, 1917. The sermon was by her pastor, Rev. G. E. Field. Text, Second Corinthians 5: 1, 5. Interment at Milton Junction, Wis. P.

REPORT FOR THE THREE MONTHS ENDING WITH MARCH, 1917

To the Board of the American Sabbath Tract Society.

DEAR BROTHERS: Our war news is not always of "a great victory," "enemy guns captured," "impregnable fortress taken," etc.; sometimes it reads, "The usual artillery duels, but nothing further to report." Our church news is much on the lines of the last. The ordinary routine of steady commonplace work continues persistently, the services are held regularly, our tracts are issued, reaching far beyond the walls of our meeting room, and our little Sab-

bath Observer is doing its work all over the world.

(At the present time I am posting (you say "mailing") the current *Sabbath Observer* with an earlier number to all the Orangemen in our Grand Lodge report; two or three hundred have already gone. From time to time I hear: "Brother ——— says the Colonel is quite right—Sunday is not the Sabbath." "We showed one of the Colonel's tracts on the Sabbath question to our vicar, and he said, 'I can not say a word against it.'" "There is no doubt but that we ought to keep Saturday—but it is so difficult." "The Colonel's paper is a real Protestant paper." These and similar statements show that an impression is being made. Of course, in some quarters, I get very bitter opposition, but even that is an evidence of the power of my work, for a "strong resistance" implies a "powerful attack."

I am sending a small freewill offering from our church to be divided between the Missionary Society and the Tract Society for 1916. For 1917 we may hope to send a little more, as we shall probably augment it by a vote from the funds of our new "Voluntary Tithing Circle." As yet we have but six names on the circle.

We have altered a rule of our church, adopted in 1840, which forbade any collections of money on the Sabbath. This after long and careful consideration, and not with the intention of sending round the plate but simply that we may place a box at the door. We leave the rule as far as it applied to the Lord's Supper service.

The special service of the quarter was the "BritAmIsrael" (British-American-Israel), which supports the now well established fact that the English-speaking race is none other than the ten-tribed house of Israel that was taken captive to Assyria long before the Jews, the two-tribed house of Judah, went to Babylon. In view of the events of the present terrible battle of Armageddon, this subject is becoming of intense interest. Prophecy must be fulfilled.

We regret the death of our Brother Gilbert Campbell-Stanley at Barbados on February 24. The news came to hand too late for the current *Sabbath Observer*. He was the starter of the Orange Order in Trinidad, and also of our Seventh Day Baptist Mission there, and we had granted him our licence to preach. He went to Barbados on

our mission and Orange work, and took with him Brother Vincent Goring, who is now carrying on the work in Barbados. We recently elected him (Brother Goring) a member of Mill Yard Church. Sister Wiles speaks very highly of him. We understand our late Brother Stanley leaves a widow and four children.

Our 300th anniversary is a difficult problem, we are locally so very weak. Having discussed the attempt to get up a big meeting for propaganda, we have abandoned the idea in favor of a series of small meetings at Mornington Hall. We had hoped for the cheering encouragement of a visit by some of our American brethren, but the Huns have made the Atlantic sufficiently dangerous that we can hardly expect that now. But the action of the Huns has at last caused President Wilson to cease imitating our "wait and see" Asquith. Now, as allies, our two nations are drawn into a much closer brotherhood—having the common cause of destroying the doctrine of "frightfulness" and thus bringing "peace on earth."

The annual Christian Sabbath-keepers' Conference is to be held on May 24 at Mornington Hall.

My SABBATH RECORDERS were interrupted (and possibly some letters), so I wrote Brother Burch asking the favor of the missing numbers, and at the same time enclosing my subscription.

In the commandments of God, and the faith of Jesus,

Yours fraternally,

THOS. W. RICHARDSON.

MONEY TALKS—BUT THERE ARE OTHER SPEAKERS

"How would you like a \$25,000 a year job? I suppose you think you would like it a lot. But *would* you like it? Would you enjoy the work you would have to do in order to earn that much salary? Would you be willing to pay what it costs to become a \$25,000 a year man?"

"This brings us to an interesting fact about the human animal—namely, his way of pretending sometimes to ambitions which he does not possess. Ask almost any man in the United States today whether he would like a job paying \$25,000 a year, and he will tell you yes—vehemently and with evident sincerity. But in

ninety-nine cases out of one hundred he would not really mean it. He would like the money—yes—but to earn it by giving a corporation the price which it asks in return for that much money would not suit him at all.

"In spite of the apparent lure of money, the great mass of human beings are not lured by it so much as they are lured by other things. They think they are, but they aren't. Men get their orders from within themselves, not from without. And often the inward desires which control men are so powerful that they make the 'almighty dollar' look mighty weak. Frequently laziness is in command, in which case a rocking chair seems more valuable than the presidency of a railroad. Sometimes whisky is the boss. We all know men who sacrifice good incomes in order to have lots of time for drink. In millions of other cases men deliberately choose jobs which do not pay well in money, although they pay enormously in other forms of satisfaction. Men are constantly deciding against the scramble for money and in favor of a quiet life, or a life devoted to teaching or science or public service, or a life devoted to some other useful enthusiasm which has no special cash value.

"The truth is that most men have no taste for the duties that go with the biggest salaries. The man who is worth \$25,000 a year to a corporation must be willing to work evenings and holidays. He must be ready to upset all personal plans if business calls him. He must be ready at a moment's notice to give up Sunday with his family and spend it in a railway trip to another city for a Monday morning conference. In his office he must also bear the brunt. He must be eager to take responsibility and be ready to make hard and unpleasant decisions. He must have real zest for tough problems. And he can not hide behind others. Big pay envelopes go only to those down in front.—*American Magazine for September.*

WANTED—\$700 loan. Security is improved city real estate, owned by S. D. B., appraised at \$1,600. 7 per cent interest. Address Wanted, care SABBATH RECORDER.

"One Christian Endeavor society in Scotland has only one male member at home, all the others being with the armies."

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.

Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win.

—H. R. Palmer.

The Sabbath Recorder

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

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WORRY OVER WORRY

The Federal Public Health Service, which is inquiring into the causes of nervous diseases, issues this bulletin against worry:

"So far as known, no bird ever tried to build more nests than its neighbor; no fox ever fretted because he had only one hole in which to hide; no squirrel ever died of anxiety lest he should not lay by enough nuts for two winters instead of for one, and no dog ever lost any sleep over the fact that he did not have enough bones laid aside for his declining years."

It is not strictly true that the birds and the animals never worry, but it may truthfully be said that they never worry over things not worth while. The bird painfully worries over its young; the fox worries because of the hounds; and the dog worries in misfortune to its master, if not over its next day's bone.

But man worries over a great many more things than these; and, worst of all, he worries over his worries. He is tormented by "Don't Worry" mottoes, and just when he is deepest in an unavoidable worry he is confronted by a framed injunction to "Smile a While." As one sick becomes sicker thinking about it, so one with a worry must worry all the more because that worry is all wrong.—*The Christian Herald.*

"God calls men to preach. Satan does all he can to call men away from the preaching."

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