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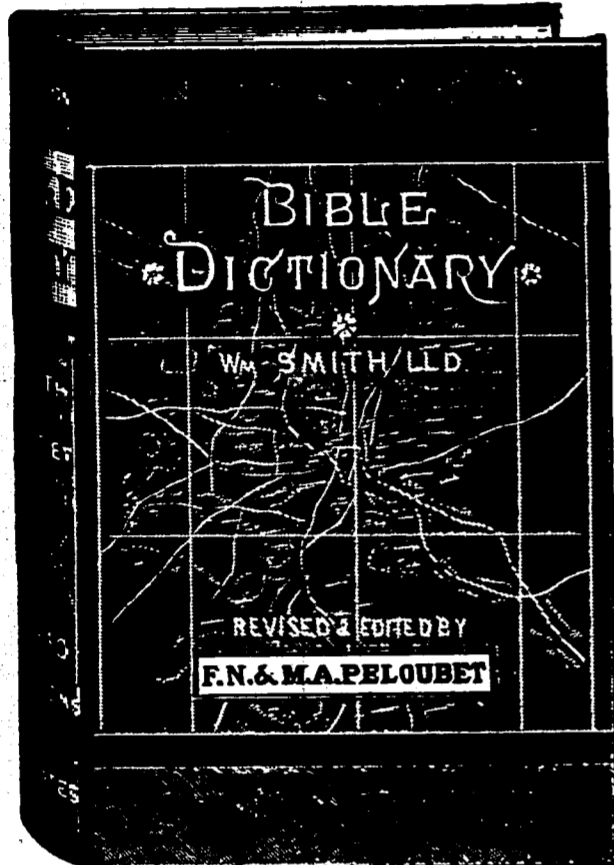
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Plainfield, New Jersey

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The Sabbath Recorder

AN OLD HYMN

Art thou weary? art thou languid?
Art thou sore distressed?
"Come to me," saith One, "and coming,
Be at rest!"

Hath he marks to lead me to him,
If he be my guide?
"In his hands and feet are wound-prints,
And his side!"

Is there diadem, as Monarch,
That his brow adorns?
"Yea, a crown, in very surety,
But of thorns!"

If I find him, if I follow,
What his guerdon here?
"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to him,
What hath he at last?
"Sorrow vanquished, labor ended,
Jordan past!"

If I ask him to receive me,
Will he say me nay?
"Not till earth, and not till heaven
Pass away!"
—Stephen of Sabas (725-794)

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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. 25

PLAINFIELD, N. J., JUNE 18, 1917

WHOLE NO. 3,772

Budget Problems At a lengthy session of the Tract Board today, there was a careful and thorough consideration of the items in the proposed budget for next year. If all our people could witness one meeting of the Missionary Board or Tract Board in which the budget problems are being solved, they would soon see that their boards have no easy task to perform, especially in a time like this with war problems confronting us and higher cost of living sure to come.

Lines of work that have been established for years, wherein laborers are dependent upon the boards for support, can not be suddenly dropped without doing injustice to both the workers and the causes they represent. Our publications, some of which are essential to our denominational life, must be supported, and every one of them has deficits to be provided for. It goes without saying that we can not do without our denominational paper, and that the Sabbath-school helps are essential to our welfare as a people. And what could our children do without their own excellent little *Sabbath Visitor*? Our *Pulpit* can be "supplied" by the SABBATH RECORDER if necessary, but we have among us no substitutes for the *Helping Hand*, *Junior Quarterly*, and *Sabbath Visitor*. Hence we must stand by them.

In that part of the budget referring to the deficits on these papers, the question arose as to why some of them are larger than was anticipated in our last yearly budget. This brought out two or three facts which we think every one should know. The SABBATH RECORDER requires nearly nine tons of paper each year, and this stock alone costs over \$850 more this year than it did last year, and this, too, in spite of the fact that we tried to use for part of the year an inferior quality of paper. Had we kept our old stock, the excess in cost would have been still greater. What is true of the RECORDER is also true of every other paper we publish. Then labor has gone up in prices, owing to the increased cost of living, everything with which printing has to do

costs much more than heretofore, and we are told that still higher prices are just ahead.

In view of these and other problems, we feel that the one great need of our boards today is a loyal united people to stand by them and share their burdens. There is little hope for us as a denomination unless we do stand together. Those upon whom fall the duties belonging to denominational work can bear up under any load and meet any discouragement so long as they can feel that the people are loyal and true to them and to the causes we all love.

Our Sabbath Hymns

The new hymn by Mary A. Stillman with music by James Stillman, her father, published for the first time in this RECORDER, adds one more to the number of hymns written by Seventh Day Baptists. This hymn, entitled "Sabbath Eve," was offered by Miss Stillman and her father to the Tract Board "for use if found suitable." The board will have it printed in suitable form to put in our hymn books with the two others from Miss Stillman's pen that it has already placed there,—"Sabbath" and "Sabbath Worship." These two were recently used in our Sabbath Rally Day program.

When presenting this hymn for the consideration of the board, Secretary Arthur L. Tittsworth called our attention to the fact that while few persons now among us have written hymns, still a careful study of the hymn books in use among other peoples will reveal several hymns in popular use written by Seventh Day Baptists. In the "Calvary Selection of Spiritual Songs," a book of more than a thousand hymns, published by the Century Company, no less than nine were written by Seventh Day Baptist clergymen; and in every large hymnal now in use by other denominations will be found some of these hymns.

Rev. Joseph Stennett, who died in 1713, was a Seventh Day Baptist minister in London, England, ordained in 1690. He was not only a noted preacher and writer in prose, but also an author of many hymns.

Some of these were written for use in the service of the Lord's Supper, some for baptism and others were Sabbath hymns. Probably no one of these has been more popular with people of all faiths than his "Sabbath Hymn":

"Another six days' work is done,
Another Sabbath is begun;
Return, my soul! enjoy thy rest,
Improve the day thy God hath blessed."

This hymn, though written for the Seventh-day Sabbath of Jehovah and of Christ, is being sung by many congregations today and applied to the first day of the week!

Rev. Samuel Stennett, who died in 1795, was also a noted hymn writer. We find in the Calvary collection his hymn beginning—

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

We do not wonder that one whose faith enabled him to sing of "Canaan's fair and happy land" until he felt that his "raptured soul would here no longer stay" wrote in another hymn—

"Not all the nobles of the earth,
Who boast the honors of their birth,
So high a dignity can claim,
As those who bear the Christian name."

It would be impossible here to quote from all the excellent hymns written by this good man. Probably no one of them has found its way into more song books than that of which the first familiar lines are—

"Majestic sweetness sits enthroned
Upon the Savior's brow;
His head with radiant glories crowned,
His lips with grace o'erflow."

Who can forget the charm of this hymn as it was sung by the fathers and mothers to the old familiar tune of "Ortonville" in the years that have gone. The very thought of it stirs our souls to the depths, and it has helped many to better and nobler living.

Some Modern Hymn Writers There are several excellent hymns written by Seventh Day Baptists known to this generation. Indeed, I was surprised to see how many had found their way into song books, and no doubt some of our readers will think of hymns that I have not found.

In Dr. Jarius M. Stillman's "Good Will" are many tunes composed by him, some of which have found places in other song books. Many a Sabbath school has made the house ring with his hymn—

"I want to be more like Jesus,
And follow him day by day;
I want to be true and faithful,
And every command obey."

Many RECORDER readers can remember Rev. O. D. Sherman, who passed to the better land a few years ago. At least four hymns in "Good Will" were written by him, and set to music by Dr. Stillman. Some of them were written for children. Below is a stanza from his "In the Blessed Bible."

"Children, would you know the story,
Of the Savior, loving, mild,
How he left the realms of glory,
And became a little child?
In the Bible, blessed Bible,
Book of books, the best by far,
You can read the wondrous story
Of the 'wise men' and the 'star.'"

There are four stanzas of this little poem, and they are full of truths about the Savior that must have found a place in the heart of every child who learned to sing them. We can mention only one other by Brother Sherman, entitled "An Open Door," from which we give the following:

"The Lord has set before us
A wide and open door;
And all may enter in there,
And none may shut it more.
It leads to realms of beauty,
Out from the depths of sin;
It turns on golden hinges,
And all may enter in.
* * * * *

"A welcome waits to greet thee,
A crown laid up in store;
And angels hail thy coming,
Within the 'open door.'"

We suspect that other Seventh Day Baptists have written hymns that have found places in song books and have been used in religious meetings. If RECORDER readers know of any such, we shall be glad to hear from them regarding the matter.

Less Than Eight Weeks Before Conference When this RECORDER reaches its readers, there will be less than eight weeks before the convening of our General Conference in Plainfield, N. J., August 14. This time will soon pass and there is much to be done by

way of preparation if the denomination receives the benefit it should receive from the meetings. If ever we needed a strong, practical, wide-awake General Conference, we need such a one this year. For some years we have felt the need of another denominational council in which ample time could be given for careful consideration, in open parliament, of the many problems confronting us as a people. If such a council could enable us to unify and concentrate our working material, and help us to see eye to eye, and bring us to stand shoulder to shoulder in the things that build up and make strong, no greater blessing could come to us.

If it seems impossible to have such a council, then we should make the General Conference come as near to it as we can.

It is quite generally felt that opportunities for careful and thorough consideration of important measures in the large meetings that adopt them have been all too limited. Some think that too much of the work has been done in committees and too little attention to important questions has been given by the delegates at large. Special efforts are being made to have this Conference a "deliberative" one. Opportunities for discussion are to be given, and we need a full representation from the churches. Don't stay away and then charge this Conference with being a "cut and dried" "steam-roller" Conference. Come and bear your part. Every church should be well represented.

Begin Now to Pray For Conference The one way in which our churches can now begin to serve the

General Conference and insure its success is to remember it in their prayers. If each one who plans to come will pray daily—or, as the Scriptures say, "without ceasing"—for God's blessing upon all the meetings, he will himself be in the right spirit by Conference time, and a Conference made up of Christians who have thus prayed is sure to succeed.

Again, churches whose members have for weeks united in their prayer meetings in sincere petitions for God's grace to fill the hearts of the people and to abide with power in the coming Conference, will not only help Conference, but will find such services retroactive, making the churches stronger and more efficient. If as a people

we could come into close touch with the Master and be filled with the Spirit before coming to Plainfield, there would be no doubt about our having a good Conference.

Pastoral Changes Rev. Henry N. Jordan has found it difficult to break away from the Milton Junction Church for his proposed work at Battle Creek. The church unanimously requested him to reconsider his resignation and remain in Milton Junction, but after much prayer for guidance and after having carefully weighed all considerations in the matter, it has seemed to be his duty to go. He therefore plans to begin serving as assistant chaplain of the Battle Creek Sanitarium the first of July. Milton Junction Church, according to the *Journal-Telephone*, has called Rev. A. Clyde Ehret to become its pastor.

Rev. James L. Skaggs, now of Nortonville, Kan., has accepted a call to become pastor of the church at Plainfield, N. J.

The little church at West Edmeston, N. Y., has called Rev. Leon Burdick to serve it as pastor.

College Numbers Next week will begin the annual college numbers of the RECORDER. Alfred's copy is just at hand, but a little late for this issue. Our next will be Alfred University number. Arrangements have been made for Milton and Salem to follow.

DEBT STATEMENT

| | |
|---|------------|
| Missionary Board's debt, balance due | |
| June 6 | \$1,539 18 |
| Received since last report | 9 00 |
| Still due June 13 | \$1,530 18 |
| Tract Board's debt, balance due June 7 .. | \$2,005 35 |
| Received since last report: | |
| From the people | \$85 37 |
| Earnings of publishing house .. | 20 00 |
| | 105 37 |
| Still due June 14 | \$1,899 98 |

This world has a happy knack of multiplying only the used talents. It blesses the planted seeds only, and multiplies them into a harvest. To sigh for the increase without sweating for it, to long after it without living for it; to wish without working for it—is as foolish as it is fruitless.—*Exchange*.

NOTES OF THE CENTRAL ASSOCIATION

SECRETARY EDWIN SHAW

I

CLAUDE CAMENGA, the moderator of the Central Association, was the first acquaintance I met, as I stepped from the New York car at Richland Thursday morning to get a roll and a glass of milk and an orange for breakfast. But other familiar faces soon appeared, for at Richland the delegates by way of Syracuse were discovered. Brother Camenga's home is in Brookfield, and we had been on the same train since leaving Utica in the early morning, each unaware of the presence of the other.

There was Eli F. Loofboro and son Kenneth. Brother Loofboro is the pastor of the church at Little Genesee, and had come to the Central Association at Adams Center as a delegate from the Western Association, and also as the representative of the Education Society. And there was Alva L. Davis, who used to be called the "little giant," and the name is as applicable now as it ever was. He had been traveling two days and two nights, coming all the way from North Loup, Neb., where he is pastor, to be the delegate from the Northwestern Association. He also represented the Sabbath School Board, and had charge of time given to the interests of that board Thursday afternoon. And there was William Clayton, the pastor of the church at Syracuse, N. Y., a man who has recently come among us as a people, and we are early learning to love him, and he is enjoying his fellowship with us. And then there was Orlo H. Perry, the clerk of the Syracuse Church, the jovial insurance man, the clerk of this year's session of the association, and his daughter Endora. And there was R. R. Thorngate, pastor at Scott, N. Y., general missionary for the Central Association, editor of the Young People's department in the SABBATH RECORDER, and his daughter. This was the delegation that came into Adams Center on the train with me, in time for the first session of the association.

AS seems to be usually true of recent years, the first sessions of the Association were not largely attended. Local people are getting ready to entertain the delegates, and the delegates are tardy in arriv-

ing. And when the pastor of the Adams Center Church, A. Clyde Ehret, gave a very hearty and interesting welcome to the delegates, only a few of them were on hand to hear and appreciate it. One of the things he emphasized in his remarks was the power of fellowship and friendship which are engendered by our associational gatherings. Another thing was the large view it brings to the local church, reminding people of other churches, and sister associations, and denominational interests, and a vision that reaches out to all the world.

The response to the words of welcome came from R. R. Thorngate, who frankly admitted that he and his daughter had come a day earlier than they had at first planned, in order to be on hand to make the response; hence his effort ought to be appreciated. He spoke of the long pastorate in the Adams Center Church of the beloved A. B. Prentice, and told how helpful to him had been his experiences in the Central Association, and how he prized the fellowship of the people, and especially his brother in the ministry.

In the business which next came before the association there was a marked spirit of optimism in the letters from the churches which were read by the clerk. I have not yet the statistics in full before me, but I have the impression that the additions to the churches during the past year have been just about met by an equal number of deaths. But nearly every church reported a deep spiritual interest in the work and the appointments of the church. A few changes in pastorates were reported. A. G. Crofoot had resigned at West Edmeston to go to another association, and the church had secured the services of Leon D. Burdick. The DeRuyter Church, which has been without a stated pastor since L. A. Wing resigned in the autumn of 1916 to go to Boulder, Colo., is looking forward earnestly to the coming in the near future of James H. Hurley from Welton, Iowa.

The usual business of receiving reports from delegates to other bodies, listening to communications and representatives from other bodies, appointments of standing committees, etc., was attended to with order and dispatch, although barely half of these matters could be completed because of the non-arrival of the communications and persons at the time arranged on the program.

THE hour Thursday afternoon given to the interests of Sabbath-school work was conducted in round table fashion and proved interesting and helpful. It was brought out that the plan of the Sabbath School Board to have a vice president of the board visit all the schools, so far as practicable, in each association in the interests of better work in Bible study was proving to be a good undertaking. A. Clyde Ehret had been doing that work for the Association. Then the matter of securing more real study of the Bible in preparation for Sabbath school was discussed, and several practical suggestions were made, one of which was the plan of assigning the week before of definite tasks by the teacher to each pupil, especially in classes of young boys and girls of the teen ages. The value of the graded treatment of lessons in schools of all sizes was discussed, and the general impression was that the plan of using graded lessons was a good thing, even though it was compelling our schools to discontinue the use of our own publications. And the suggestion was made that the Sabbath School Board was in duty bound, as it urged and favored the use of graded lessons, to provide helps for teachers and pupils in the use of those lessons, prepared by ourselves. But after all it was felt that the chief aim and purpose of Sabbath-school work should be the salvation of the children to a life of righteousness, where Jesus Christ as the Master should lead and rule supreme. Thus ended the morning and afternoon sessions.

In the meantime delegates had been arriving from many quarters, a heavy thunder shower had come and gone, we had been given bountiful dinner and supper in the basement parlors of the church, and a lot of renewing of old acquaintances and the making of new friendships had been in progress. These associational gatherings are well worth while, and should not be neglected.

The annual sermon at the Central Association was preached by Rev. William Clayton, pastor of the church at Syracuse. His text was, "The sabbath was made for man, and not man for the sabbath." He emphasized the power and value of Sabbath-keeping in the life of the individual and of society, and urged upon all followers of Jesus an entering into the rest which is spiritual and of God. This was given

Thursday evening and made a fitting close for the first day of the Association.

The moderator announced the standing committees as follows:

On Petition: Deacon Charles J. York, Orlo H. Perry, Clayton L. Langworthy.

On Finance: Deacon William L. Jones, L. P. Curtis, D. J. Frair.

On State of Religion: Rev. John T. Davis, Mrs. C. J. York, N. L. Maltby.

On Nominations: Rev. A. C. Ehret, Rev. W. M. Simpson, Miss Ethlyn Davis.

On Resolutions: Rev. R. R. Thorngate, Rev. A. C. Ehret, Rev. J. T. Davis.

On Essayist, Delegates, and Preacher of Annual Sermon: Rev. R. R. Thorngate, Deacon C. C. Williams, Rev. William Clayton.

ON Friday morning the reports of delegates and officers not already received were presented and considered. Rev. E. E. Sutton as delegate from the Eastern Association brought a message from the churches he represented. Later in the day Professor Victor Davis, of Salem College, arrived as the delegate from the Southeastern Association. He and a few others had been attending the commencement exercises at Alfred University, and thus were a little late at the association.

All the sessions begin with a service of song, prayer, and reading of the Word. Thus far there has always been some one on hand to play the organ and lead the singing, and most of the time several members of the choir and one or two instruments of music besides the organ. An abundance of beautiful flowers have also adorned the desk and platform of the church as well as the tables in the dining room.

The interests of education among our people were considered Friday forenoon under the leadership of Eli F. Loofboro, who gave out as a general topic for the hour, "Seventh Day Baptists Educating their Own." Of this he spoke, and in particular of the college education of our young people. "Our Own Theological Seminary at Alfred," was the topic that was treated by Edwin Shaw, who said that since he had never attended the seminary he ought to be well (?) qualified to talk about it; but knowing as he did the character of the young men who were coming out from the

seminary, he could give his unqualified approval to the seminary on the rule of "By their fruits ye shall know them."

"The Need of Ministers of the Gospel among Us," was the topic assigned to Alva L. Davis, and in his usual earnest and appealing way he brought before us the situation of open doors, and unoccupied fields, and calls for laborers, that stirred our very souls with a vision of the needs right at hand, insistent, impelling, that some one *must* meet.

A. Clyde Ehret in discussing the next topic, "Supplying the Need," emphasized in particular our duty in homes and in churches to magnify the calling of the ministry, and to show our young people the wonderful opportunities that are theirs to do great things for God and for humanity; to exalt the life of service that is not gauged by the amount of the salary check and thus give encouragement and sympathy to choose a vocation that calls for great things rather than mere bigness.

W. M. Simpson then spoke most feelingly of the help and power of fellowship that comes among the men who are associated together for a time in our schools, and in particular our theological seminary. He spoke of the circle letters that are now going around in at least three groups of our ministers, and called attention to the fact that while these men often had different opinions in reference to matters of belief and matters of methods and policies, yet they never had any bitterness in their differences, and that there never was any criticism of each other as to motives, all because they knew each other thoroughly in the fellowship that came in their school days together.

The leader closed the hour with the reading of a brief summary of the work of the seminary as prepared and sent to him by Dean Main for the occasion. If I can get the paper to forward with these notes I shall do so, and have it inserted here.

The afternoon session continued the routine business and then took up the interests of the Tract Society, Secretary Edwin Shaw being in charge. By a diagram on the blackboard he tried to show the relation of the people to the work of the Tract Society, and the various lines in which this work is being done.

Then Eli F. Loofboro spoke in particular

of the work of the Sabbath evangelist, Rev. Willard D. Burdick, making a concrete example by telling of the Sabbath institute recently held in his own church at little Genesee.

The next topic was, "The Gospel Message in the Printed Page," and was considered by W. M. Simpson. As an illustration of getting at the important element in our treatment of the Sabbath he said that the market man visited their home twice a week and often left some sort of food nicely and carefully put up in pasteboard boxes sealed air-tight; but that never as yet had Mrs. Simpson served him and the children at breakfast time with the boxes and the wrapping paper. He noted in particular that the printed page needs the personality of the loving hand and loving heart to go with it.

Rev. R. R. Thorngate had for his topic, "The Value and Use of the SABBATH RECORDER in our Homes and Churches," and he showed clearly that this weekly messenger is the tie that binds us together as a people in the matter of information and knowledge that are essential to united action and growth, and he made a plea for a larger reading of our denominational paper.

The leader then gave opportunity for questions and open discussion which occupied the remainder of the hour.

THE closing service of the afternoon was in charge of Miss Agnes Babcock, the representative of the Woman's Board. Miss Babcock outlined very clearly the character and scope of the work of the board as being auxiliary in its purpose. She then read the message which the board sent out to the women of the denomination early in the year, as setting forth the program about which the women of the Association had been gathering their activities for service to the denomination. This she followed with an address which it is sincerely hoped she will put into written form for the readers of the SABBATH RECORDER. She paid tribute to four women of the association who in years gone by had served the cause they loved,—Mrs. A. B. Prentice, of Adams Center, Mrs. L. C. Rogers, of DeRuyter, Mrs. Lucy Carpenter, of Brookfield, and Mrs. Rebecca Wheeler, of Leonardsville. Of the first she used the words,

"kindness, and refinement of nature;" of the second, "strength of character, uprightness, and devotion to her work;" of the third, "refinement, native talent, devotion to ideals, special missionary service;" and of the fourth, "hospitality and generosity, and denominational loyalty." These womanly virtues she held up for the inspiration and the imitation of the women of the association. She then summarized, under three heads, three aspects of life for the women.

1. Master the material surroundings of life, and make them subservient to the higher things.

2. Cultivate the mind and heart. There *must* be time for the spiritual and intellectual culture of life. Take time to pray and meditate and read the Bible, to gain the highest culture.

3. Giving of ourselves more than money. The women must be *vital*ly interested, must give moral support, and to give involves having something to give.

This closed an interesting session of the association. Between sessions in little groups people visit and discuss, and exchange views and ideas, all to the help and interest of all concerned.

II

WHEN I said "good-by" this morning at the charming hospitable home of Mr. and Mrs. Frank S. Greene, Adams Center, N. Y., I failed to include among the possessions I put in my traveling bag the "notes" I had taken, and partly prepared, of the last two days of the Central Association. And here I am en route for the Western Association at Nile, and dependent wholly upon my memory for an account of these days, except for a part of the service of Sabbath afternoon.

Sabbath eve and Sabbath Day were marked, I truly believe, by the spirit of Sabbathism, if there be such a word. Of course the people were busy serving the delegates and visitors and themselves with dinners and suppers in the church, and yet the day seemed to me to be different from the other days; there seemed to be a different atmosphere, a different quality, and I hardly think that all the difference was in me. There were songs and prayers of praise and thanksgiving, there were admonitions and guidance and comfort from the

sacred Scriptures, there were inspiration and instruction and appeal from the preacher, and there were confessions and glad testimonies from the people, in the service on Sabbath eve. Rev. Eli F. Loofboro, the delegate from the Western Association, brought the message in the sermon. His text, "He made himself of no reputation," was explained as meaning "He emptied himself," and that thought, as exemplified in the life of Jesus, he impressed upon us as incumbent upon all disciples. His illustration of the river in California that is emptied of itself to give life to all along its banks was especially clear and striking. The hymn, "I Surrender All," made a most fitting transfer to the testimony meeting which was in charge of Rev. William M. Simpson, pastor at Verona, N. Y.

ABOUT a score of people were helped in their Sabbath devotions by attending a morning prayer meeting at six o'clock, that was led by the pastor of the North Loup, Nebraska, Church. The sermon for the Sabbath morning service was given by our foreign missionary, Rev. Jay W. Crofoot. This discourse was listened to with interested attention. He has given the same message in several of our churches while home on his furlough, and many readers of the SABBATH RECORDER can bear witness to the gratitude of their hearts as they were reminded of "the pit from which they have been digged" by the power and influence of the gospel of Jesus Christ.

The weather Sabbath Day was fair and favorable, the only sample of that brand that we met during the association. And yet it was thought that the meetings were more largely attended because of the rains, for the farmers could not go on with their work. If the people, all of us, had shed tears of anxious love for the salvation of the lost as freely as the heavens let fall the abundance of rain to water the earth, many lives would be rejoicing in the gladness of a new hope in Christ Jesus.

THE afternoon session was a surprise to those who did not learn of it before. The Adams Center Church was organized June 9, 1822, and so was celebrating the exact ninety-fifth anniversary. The people, under the leadership of the superintendent of the Sabbath school, had arranged a suitable program which was great-

ly enjoyed by all of us. I have been asked to give a special account of this service, or rather I asked the superintendent, Mrs. Samuel Bates, to furnish me an account for the SABBATH RECORDER, but she with the able help of Pastor Ehret succeeded in putting it off upon me. That account will be found elsewhere, in this, or in some future, issue of this magazine.

The joint offering Sabbath morning for the three denominational societies amounted to \$35.66. Another offering for the three boards was taken Sunday, but I did not learn the amount.

During the evening after the Sabbath considerable of the routine business of the association was disposed of, interesting to those who are interested, of whom, it is a regret to say, there is not a large number. The sermon of the evening will be long remembered by those who were present, as an earnest, thoughtful, inspiring, convincing, eloquent message. I have the promise of the outline to use in these pages, but no outline can give the power that goes with the personality of the speaker. A brief testimony meeting followed the sermon, Dr. S. C. Maxson, of Utica, N. Y., being the leader.

THE Missionary hour was set for ten o'clock Sunday forenoon. The Secretary, who had charge, secured the help of four men who made brief addresses, as follows: "The Call of the City," or "Seventh Day Baptists and Mission Work in Large Cities," by Rev. William Clayton, pastor at Syracuse, N. Y. "The Call of the West," or "Seventh Day Baptists and Mission Work in the West," by Rev. A. L. Davis, pastor at North Loup, Neb. "The Call of the Pastor to Evangelism," or "Seventh Day Pastors as Evangelists," by Rev. Erlo E. Sutton, pastor at Shiloh, and "The Call of the World," or "Seventh Day Baptists and Foreign Missions," by Rev. Jay W. Crofoot, missionary at Shanghai, China. It was a splendid session, even if the secretary was in charge. A few of the words that were repeated by nearly all the speakers in reference to our work in missions were, "aggressive," "concentrate," "intensive," "strategic," "sacrifice," "spiritual," "loving." I would that those four men, *together*, could visit every church in the denomination, and give those four messages, *together*, backed up by the personali-

ty of their lives. Are life and fire and eloquence and power dying out in our ministry? I have heard it intimated that such is the case. Those who have such thoughts should have been at Adams to hear the sermons and addresses from the very first even up to,—all but the last.

THE delegate from the Southeastern Association was Professor Victor Davis, of Salem College. His modesty forbade him to take the place assigned for a sermon on Sunday morning at 11.00 o'clock. The place was ably filled by Rev. J. T. Davis, pastor at Leonardsville, while he gave an address concerning the work of Salem College in the afternoon.

Rev. E. E. Sutton presented a sermon also in the afternoon, a part of which was written, and that part will appear in the SABBATH RECORDER. I have the promise of the outline for the sermon given by Brother J. T. Davis also, for publication.

Several resolutions were presented, considered, and adopted. I do not have copies. One reaffirmed the feeling of the association that the spring was better than the autumn for the annual gathering and set the week of the second Sabbath in June, 1918, as the time for the next meeting. Another resolution called upon President Wilson to put a full stop to the liquor traffic. Another asked the Sabbath School Board, in view of the fact that it is urging the standardizing of our schools and the adoption and use of graded lessons, to take immediate steps to supply denominational helps for such graded lessons. Another thanked the people of Adams for the beautiful hospitality provided so generously and so freely enjoyed. There were other resolutions, but I forget their purport. Rev. R. R. Thorngate was chairman of the committee.

Among my notes unfortunately left at Adams Center, was a list of officers and committees for next year. My memory only is responsible for the following, and the list is subject to correction:

President, William Jones, Adams Center; vice president, E. A. Felton, West Edmeston; recording secretary, Orlo H. Perry, Syracuse; corresponding secretary, Mrs. Samuel Bates, Adams Center; treasurer, Miss Agnes Babcock, Leonardsville; preacher of annual sermon, Rev. Jesse E. Hutchins.

Missionary Committee: Rev. R. R. Thorngate, Rev. J. T. Davis, Rev. Jesse E. Hutchins.

Ordination Committee: Rev. William M. Simpson, Rev. A. C. Ehret, Rev. William Clayton.

SEVERAL of the delegates and visitors came in automobiles. Three soldiers in the officer's training camp at Sackett's Harbor, twenty miles distant, members of the graduating class of 1917 at Alfred University, attended part of the sessions Sabbath Day and Sunday,—Ayars, Greene, and White.

The following were handed to the secretary at his request, giving a reason why the association had been enjoyed and had been a source of help, all signed, but the names are not given here.

"I have enjoyed this meeting because of the beautiful messages which have shown the love of Jesus Christ."

"May God bless the efforts of all those people who are striving for the extension of his kingdom."

"Because of meeting so many dear friends, and of many good sermons I heard."

"I have enjoyed the association because (1) it has greatly increased my desire of going to the General Conference, where I have been planning to go for nearly a year. (2) I have become closer acquainted with our people of this section and the work being done in various places. (3) The splendid talks we have had."

"I am thankful that I attended the association because I am rooming with—(one of the pastors of the association) and for other reasons. He is worth knowing."

"Because of social greetings, and spiritual help through the sermons and testimonies."

"I have enjoyed this session from start to finish because of the good sermons, and the friendly good spirit in all business transactions."

"Because of my spiritual uplift."

"Because of the help the services of Sabbath Day have been to me, and the manifestation of the Spirit of God."

"Because I am now convinced that the work in God's plan will be carried forward, and we should accept the exalted privilege of being co-laborers with him, and share in

the promised rewards in this earth and the life eternal."

"Because it is a joy to serve others; because of the messages given by other people; because we can recall the consecrated lives of the past."

"Because Jesus was here, and I have again felt his love for me."

"Because I could be present. Perhaps you have just as good ones regularly. Because of the old reasons,—good sermons, Christian fellowship, etc."

"Because I have heard and felt something of the love of God."

"Because I have listened to so many who have said that they know God will care for all who will trust him and obey him."

"Because of the presence and the messages of consecrated men and women. Because of the sermon of Rev.— which was like a searchlight turned upon my life, and the message from Rev.— which has inspired us with a desire for greater and higher things."

"I am glad I came to this association because of witnessing the sweet spirit of prayer and hopefulness at the sunrise meeting; because the address of pastor — in itself would more than repay one for coming many miles to this association; and then, after hearing Mr. — I can more fully appreciate the privilege of living in a Christian land where womanhood is respected and honored."

"Because of the association of the brethren in the ministry. Through their kindness and love and words a new vision of the work has dawned upon me; and because of this a new resolve has been made to more devoted service."

"Because of the spiritual uplift which has meant a great deal to me, giving me greater confidence in myself in facing the problems a Christian has to face."

I am glad I was there to get these written personal testimonies to the value of our associational gatherings.

When Jesus Christ says that he has overcome the world, he means that his conquest is the pledge of ours. If he had failed, we could not have succeeded. It is because he has succeeded that we can not fail. These are Christian promises; these are Christian delights; these are the joys of the sanctuary.—Joseph Parker.

SABBATH REFORM

THE QUIET MILL

Fresh glides the brook, and blows the gale,
Yet yonder halts the quiet mill.
The whirring wheel, the rushing sail
How motionless and still.

Six days of toil, poor child of Cain,
Thy strength the slave of want may be.
The seventh, thy limbs escape the chain—
Thy God hath made thee free.

Ah, tender was the law that gave
This holy respite to the breast,
To breathe the gale, to watch the wave
And know—the wheel may rest.

Six days may rank deride the poor,
O Dives, from thy banquet hall;
The seventh, the Father ope's the door
And holds the feast for all!

—Sir Edward Bulwer Lytton.

THE SABBATH OF SCRIPTURE OR THE SUNDAY OF UNCERTAINTY—WHICH?

GEORGE A. MAIN, M. E.

From the very morning of human existence there have been devotional seasons and religious days. No question has been more vital to religion for thousands of years than that of the Sabbath. Non-Christian influences (the now famous edict of Constantine, for example) have, at times, become injected into it. But down through all these ages consecrated, thinking men have never ceased to write and speak and sing of the Sabbath and its profound significance. Many phases of the question have been preached from Sabbath pulpits. In our widely scattered Sabbath schools golden Sabbath thoughts are brought to light, often only to fade away and be forgotten. Scattered through our literature in separate places are remarkable and related statements of Sabbath truth.

In view of the extent and thoroughness with which the Sabbath question has already been handled, it seems well to point out the incentive for presenting the following study. It has long been the writer's wish that there might be a presentation of the Sabbath truth embodying a complete and progressive revelation of the whole matter, classifying all the available data under clearly defined heads logically and progressively related to one another. Such a pre-

sentation would exhibit a complete, unassailable statement concerning the Sabbath, commencing at "the beginning," and not missing a single link in the chain of thought which might be expected to lead eventually to universal Sabbath-keeping.

The following makes no pretense at being the desired review. It reveals, rather, non-Sabbath inconsistencies. It offers no discussion of the Sabbath-keeper's tremendous and grave responsibilities toward the non-Sabbath world. Nor does this study even touch upon the momentous question of the Sabbath-keeper's obligations to himself and to his Sabbath-keeping Savior; for just *how* the Sabbath should be observed is truly a problem, a problem upon which sincere, thinking men differ. Yet it is a practical, spiritual, and withal, a big problem. This study will, however, suggest what the writer has in mind as a needed addition to our literature, and what he hopes abler pens will bring forth.

The appearance of this review of the Sabbath question is a direct result of reading in a religious publication an article denouncing the Sabbath of Jehovah; an article making the pretense of being a complete argument against the observance of the Bible Sabbath by believers, but which, on the contrary, was a medley of obvious and glaring inconsistencies. This study is to some extent an examination of these inconsistencies. But in a greater degree it aims to correlate the overwhelming and indisputable truisms which demolish these inconsistencies, into a plain, rational, and continuous, but brief outline of the Sabbath question.

Novel and peculiarly perplexing problems are to confront the approaching generation, many of whom, in spite of the disastrous but too common belief that reason is not applicable to religion, will earnestly and prayerfully seek the truth. The Sabbath will be a prominent feature in this evolving complexity. Do Sabbath-keepers realize to what extent the appalling errors of our imperfect civilization are directly or indirectly due to the violation of the Sabbath of Jehovah? Can they form any adequate conception of what the possible loss of the Sabbath of Jehovah would mean to Christianity? And will Sabbath-keepers strive to fulfil the mission underlying their very existence, that of uniting the world on the only weekly rest day which has the positive

backing of Scripture, and history, and reason, and holy sentiment?

The student of geometry, before entering upon the study itself, is expected to study very carefully a number of so-called axioms. These axioms are truths so obvious that the more one contemplates their meaning the more thoroughly is one satisfied that they are truly *self-evident*. For the study of the Sabbath we may lay down as self-evident the following truisms:

Axiom: The Bible should be the final court to which appeals may be made.

Axiom: The fundamental intention from the first announcement of the Sabbath was that man should rest *one day each week*.

Axiom: The intention clearly was that the day should be *uniform* throughout the world.

Axiom: The Sabbath was considered *permanently* established by the people chosen to preserve the record of the Creator's will.

Axiom: Although the Sabbath, like the Son of Man himself, came to the world by way of Jewish history, neither the Sabbath idea, nor the day of the Sabbath, nor our Savior, is national and Jewish. *There is no "Jewish Sabbath."*

The sovereign wisdom of this primeval and permanent provision for a Sabbath for mankind is apparent. Yet, plain though the teaching and great the reward of obedience, the Church has long been drifting toward no-Sabbathism, till she has forced upon practical, thinking men three serious and distinct questions:

Is the world to have a Sabbath?

If so, is there any choice between the days?

And, if it does make a difference, which of the seven days should it and is it to be?

Upon the answers to these three questions which are progressively demanding consideration, will very largely depend the future success or failure of the Church. Many are found within and without Christian churches who have consistently answered these questions. There are established religious bodies specifically observing the last day of the week. Hosts of members of Sunday-observing churches are Sabbath-keepers at heart, frankly expressing their preference for the Seventh-day Sabbath of Scriptures, honestly acknowledging regret that so large a part of the Christian world has left the true Sabbath. There are numerous scattered individuals

who, though unallied with churches, are obediently observing the Bible Sabbath. Nominal but unwilling Sunday-observers are innocent victims of a sin-cursed world. And so, too, has a sin-cursed world during an age of militarism driven millions who feel from the depths of their hearts that they "should not kill" into a stupendous and bloody carnage. We should make liberal allowance for unnatural conditions into which the unwilling are oftentimes drawn. The writer offers sympathy but not controversy with this host of Christians who are right at heart, whether or not they are faithfully observing the Sabbath of Scriptures; for there are always conditions not known to the outsider.

The remaining Sabbath-breaking Christians, startlingly inconsistent and contradictory in their attempted defense of Sunday-keeping, are hopelessly divided,—so much so as to suggest the possible ultimate doom of the Sunday in fulfilment of the Master's words, "A house divided against itself shall not stand."

There are three evident divisions of Sunday-keepers. Each one of these divisions, which we will designate as A, B, and C respectively, flatly contradicts the others.

DIVISION A

Possibly the least inconsistent of these three opposing fallacious positions of Sunday-keepers is

There is no Sabbath

The one outwardly conspicuous evidence of man's adherence to religion is the periodical day of rest and worship. Through the week the masses seemingly forget the Church; yet few pass over the weekly rest day without at least a fleeting thought as to its significance. The question of a Sabbath is therefore not a question of little import, comparable with the petty differences which have produced different denominations; but rather it forms the very backbone of religious institutions.

Appeals to the apostle Paul are frequent from this division of the Sunday-keepers, who affirm that there is no Sabbath. "Did not Paul," they tell us, "command, 'Let each man be fully assured in his own mind' regarding the esteeming of 'every day alike'?" Other sayings of the great apostle have been similarly misconstrued in futile efforts to support this indefensible no-Sabbath notion. For Paul was not a no-Sab-

bath teacher but a firm and consistent keeper of the Seventh-day Sabbath.

Roman Catholics, less unreasonable than many Protestants, do not pretend that Sunday is a Sabbath. They are rather no-Sabbath-keepers, who keep no Sabbath but keep Sunday as a church holy day. The Christian world is indebted solely to the Jews for the Holy Bible. And Christ himself was a Jew. What, then, can the Christian find acceptable in the decree of the Emperor Constantine, the genuineness of whose Christianity is to be seriously questioned, which decree provided that "in order that nothing be held in common with the despised Jew, Sunday be set apart . . ." doing away with the Sabbath in contempt of the Hebrew, but most absurdly accepting the Jewish and universal weekly Sabbath idea! The Roman Catholic Church glories in the thought that the widespread observance of Sunday is a recognition of Catholic supremacy. But we need not tarry to argue that the Protestant world is not under the rule of the Catholic Church. For Sunday-keeping Protestants raise their hands in horror at the intimation that their basis for Sunday observance is a Catholic edict.

Then there are those who say, "There is no Law." "No Law, no Sabbath."

No Sabbath! Then there was no Creation! For in our record of Creation the Sabbath is the last and inseparable link firmly welded in the chain of Creation; placing God's eternal seal of approval upon the sublimity of time as upon the grandeur of nature. "In the beginning" it was thus; and on till the birth of Hebrew History; and on till the Christian Era began; and on till the destruction of Jerusalem (for Christ entreated, "Pray that your flight be not on a Sabbath"); and on till the end of time. This we must conclude until authority is shown for the contrary.

Truly, there is a Sabbath. And supporters of this no-Sabbath error have against them, not only the Bible and reason, but also an array of Sunday-keepers ready and anxious with their Bibles and with Sabbath-keepers to refute this no-Sabbath fallacy.

DIVISION B

Decidedly disagreeing with Sunday-keepers of Division A, and if possible with even less ground for their contentions, are those Sunday-keepers who consider that

There is a Sabbath; but it makes no difference which day it is

This "It does not make any difference" excuse is the common consolation of a guilty conscience. Several trails have been followed up in search of defense for this Sabbath-suicidal "It makes no difference which day" contention. Some venture the guess that the "day has been lost." But scores of modern languages in which the word for Saturday means Sabbath, or last day, bear mute but unanswerable proof of the uninterrupted calendar; Italian "Sabato," for example.

Others suggest that the "day line problem" makes a definite day for the Sabbath nearly if not quite impossible. The implication in their contention is that the Creator was ignorant of the fact that he had made the world *round*, thereby paving the way for future spherical difficulties. But neither this implication of Jehovah's limitations, nor the equally incredulous implication that Jehovah asked the impossible, stands the test of reason. For, if the day line problem makes the observance of any definite day of the week an impossibility, then Jehovah asked the impossible. For he commanded that we keep *the* Sabbath Day holy. Has any translator dared interpret that command, "Keep one day out of every seven?" The command was clearly for a definite day. Jehovah has never asked us to do the impossible. The fact that the command was from him proves that obedience is possible; unconditionally disproves the day line fallacy; and shows that Jehovah intended that mankind perpetually worship on a definite day. This so-called day line problem is clearly an individual question to be considered when actually encountered.

Uniformity, says Division B, is an argument against Sabbath observance, since Sunday has come to be so widely observed, and since, as they say, it makes no difference. But here again is an implication of unwarranted limitation of Jehovah! Was he not equally aware of the advantage of all men keeping the same day? And may not that be the very reason why he asked us all to keep a definite and the same day? It is difficult to understand how any one can truly believe in the Sabbath, and at the same time feel that it is right to shift the Sabbath Day as convenience or associates may suggest.

This "It makes no difference which day" argument is a Sabbath-destroying argument,—for which reason it has not only Sabbath-keepers, but an array of Sunday-keepers as well, ready to refute it with proof that it does make a difference which day is kept.

DIVISION C

Flatly disputing their colleagues, the two other divisions of the disagreeing Sunday-keepers, the climax of inconsistency is attained by those of Division C when they accept as final the reality of a Sabbath, acknowledge that the "one day in seven" idea is groundless, and that a particular day is commanded, and then announces that

Sunday, the First Day, is the Sabbath

What a stupendous task, the proof of this! That the Seventh Day was the original Sabbath, all agree. The Sunday supporter must needs therefore demonstrate, first, that the day was changed; then show to which particular day of the week the Seventh-day Sabbath was shifted; and then show *how*, and *when*, and *where* these great changes were accomplished.

Historical Claims

Sunday celebration has been traced back to an origin among pagans, long before the time of Christ. Of pagan origin, and owing its perpetuation to pagans, Sunday religion paralleled for centuries the Christian Sabbath of the disciples. This two day condition partially *explains* the early corruption of the Church by Sunday-keeping, but is wholly lacking in the simplest elements of *defense* of Sunday. Still less could the observance of Sunday by some devout followers in the early centuries show any tendency of substituting Sunday for the Sabbath, and as a Sabbath. It would rather show that they were noteworthy for *different* reasons; the same individual would hardly keep two Sabbaths. The utter lacking of the Sabbath idea in Sunday, except during the brief Puritan period, shows that it is not a question between Saturday and Sunday, but between retaining or losing the Sabbath idea. The opposition of the First-day churches to the Seventh-day Sabbath is largely responsible for present-day no-Sabbathism.

Saturday, Jewish

A universal Sabbath must apply to all, including the Hebrew. The Sabbath was

evolving for many centuries before the birth of the first Hebrews, but reached its high level in Hebraism.

Sunday, the Lord's Day

The term Lord's Day is applied in ten Scriptural passages to the day of judgment, not once to any day of the week. The question of which day to apply it to, if it might be applied to a day, is a simple one. There is but one Lord's Day (from this viewpoint). "The seventh day is the sabbath of the Lord thy God." Neither the Sunday, nor the Jew, is taken into the account in this Bible definition of the Lord's Day. The Book of Revelation is a book of symbolism; and a momentous period, rather than a week day would most likely be referred to in this connection.

Resurrection Day

"Christ rose on Sunday," we are sometimes told. But, did he? And if so, what of it? "Late on the *sabbath day*" Christ was gone from the tomb, says one of the Gospels. Another reports his absence Sunday morning. Of course he was not there Sunday morning if, as Matthew states, he was not there late on Sabbath afternoon. But the Scriptures are lacking in the minutest hint of a relation between the Sabbath and the Resurrection. The whole narrative of the Resurrection is non-Sabbatic.

Sundry Sunday Delusions

The disciples broke bread together on one Sunday, according to the Book of Acts. Paul preached to them until midnight. But a Sunday midnight would be what we now call Saturday night (Sabbath night), for Sunday began at sunset *Saturday* evening. So it was what we would call now a Saturday night meal that they partook together of and a Saturday evening sermon that they enjoyed before Paul left on his anticipated journey Sunday morning. It requires no small stretch of the imagination to see here justification for Sabbath-breaking.

The churches of Corinth and Galatia were admonished to "lay by" something on Sunday, for the worthy poor, perhaps. The laying by was the essential thing. No emphasis was placed on the suggestion that it be attended to on the first day. The one most natural inference would be that it be attended to at the first available day, and that it might not be proper Sabbath-day procedure.

That Pentecost was a Sunday is very uncertain. But if it was on Sunday, a Sabbath which has satisfactorily endured for thousands of years could hardly be said to be destroyed by that circumstance.

We have not the slightest evidence that Paul, or any one else, observed the Sunday during Scriptural times.

The whole argument of faction C for Sunday Sabbathism pales into insignificance before the combined testimony of the Scriptures of Sabbath-keepers, of the other two disagreeing divisions of the divided Sunday-keepers, and of sound reason.

Surveying the field, we find not only the Sabbath-breaking, Sunday-keeping world fatally apart, but also that

NOT ONE OF THEIR DIVISIONS CAN STAND INSPECTION

A review of the field of opposition to the Sabbath of Scripture reminds one of the famous syrup-kettle lawsuit. A farmer was sued for breaking a borrowed syrup kettle. His defense (like the Sabbath-breaking Protestant defense of the pagan Sunday) was in three divisions:

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

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

"In the third place," he concluded, "the kettle was sound when I returned it."

With similar and truly remarkable inconsistency we find the Sunday-keeper debating that *there is no Sabbath*; and again debating that *there is a Sabbath*, but that it makes no particular difference which day we choose; and then asserting that we have not the right to choose the day—that we have not the right to keep the long ago established Sabbath of Jehovah—that *Sunday is the Sabbath!*

On account of the unmistakable instability of their various contradictory assumptions, not one of which can rest easily on a single passage of Scripture, if for no other reasons, we are forced from the Sunday doctrine back to the Bible for guidance and to Christ as our Pattern, and to the recognition of these inevitable conclusions:

There is a Sabbath.

It is not an indefinite day.

The Seventh Day is

The Sabbath of the Lord;

The Sabbath evolving during pre-Jewish centuries;

The Sabbath of the Hebrews—including the Christ;

The Sabbath of the apostles—including the great apostle, Paul;

The Sabbath of an unending and unbroken line of Christ's followers up to and including the present.

This Seventh-day Sabbath is the eternal Sabbath.

It is not conviction that the world needs in order to permanently and rightly settle this momentous question. It is a realization of its importance, and the courage to defend the right regardless of associations. The Sunday, a house divided against itself, shall not stand. The uncrushed Sabbath truth must spread to the ends of the earth and meet a need increasingly important as life's complexities multiply—the one monumental reminder of the Creator's wisdom and Creation's grandeur.

Daytona, Fla.

CONFERENCE NOTES

Plainfield, N. J., Aug. 21, 1917

The committees appointed to entertain Conference in Plainfield are hard at work and arranging everything for your comfort. Are you coming? We shall be much disappointed if you are not here in large numbers.

The Plainfield High School has been engaged for the Conference sessions, where your comfort and convenience will be considered in every way. You can do everything but sleep in the building and you will not have to leave it from the time you arrive in the morning till the close of the evening session, unless you want to enjoy the air of the city park just across the street or spend an hour in the public library near by. Lodging and breakfast you will find in our homes, all else at the high school building.

A committee composed of efficient young women will care for and entertain your children during the sessions if you want them to. In every way we are planning to make you happy while you are with us and it only remains for you to do your part by accepting our hospitality.

PRESS COMMITTEE.

"The man who can explain a miracle is seldom good for much else."

MISSIONS

A SPECIAL MESSAGE TO SEVENTH DAY BAPTISTS

To be read in the churches two or three different Sabbath days

THE Board of Managers of the Seventh Day Baptist Missionary Society, realizing that in a way it stands as the exponent and representative of the evangelistic spirit,—the Gospel of Grace and Righteousness,—for Seventh Day Baptists in their united organized capacity, wishes to send out the following special message to all these churches and the people connected with them:

In view of the world war, which has now included our own nation, we feel that we, as a people, are in the presence of changing conditions which open up before us on every hand new and appealing opportunities, and at the same time great and imperative responsibilities.

And first of all as a people we have A CALL to prayer, fervent, sincere, and continued.

IT IS A CALL to a renewed interest in the study of the sacred Scriptures.

IT IS A CALL to a larger view, a wider vision, of the world's needs, and the power of the gospel to meet those needs.

IT IS A CALL to a new enthusiasm to do great things for God and for humanity, to do our part in full to turn toward heaven the tides of thought and feeling now so disturbed and troubled by the woes of war.

IT IS A CALL to give,—a giving of ourselves and what we have, a giving till it hurts, a loving giving to the uttermost,—that the world may be better and happier and saved through grace.

IT IS A CALL to a more hallowed exaltation of the Sabbath, that it may not be a reproach among the institutions of heaven and earth, but may in very truth be a sign between God and man.

IT IS A CALL for action, to support and prosecute our existing denominational interests without fear or faltering, without retrenchment or abatement,—evangelistic, missionary, educational, and publishing; a call for forward movements, for going forth to larger work, for better service.

IT IS A CALL to be true to our country with heart and mind free from malice and hatred, but intensely patriotic and genuinely loyal.

IT IS A CALL to our people everywhere, with discretion and wisdom, to enter into efforts to safeguard the moral, physical, and spiritual welfare of our army and navy, to assist in providing relief for the world's needy and suffering, to strive for the abolition of the liquor traffic, the suppression of social vice, the elimination of political and business corruption, and the establishment of justice in all the relations of human society.

IT IS A CALL to all our people, in the churches and as lone Sabbath-keepers, to hold fast to the spirit of the Master, for it is a call to battle, where Christian courage and heroism, and patience and endurance, will be sorely tested in the struggle to secure the blessings of righteous and permanent world-wide peace.

IT IS A CALL to us as a people to a closer unity, a more perfect harmony; a unity of spirit which is the sympathy of fellowship, a unity of interests founded upon knowledge, a unity of purpose for successful accomplishment, and a unity of expression in more efficient administration,—all built upon the unity which is in Christ Jesus.

In a word, IT IS A CALL to Seventh Day Baptists to remember who they are, whose they are, and for what they stand, and in these trying times to ring true to the heritage of our ancestors, and to keep in its integrity the faith of our fathers.

On behalf and in the name of the
SEVENTH DAY BAPTIST
MISSIONARY SOCIETY,
EDWIN SHAW,
Corresponding Secretary.

Westerly, R. I.,

June 3, 1917.

Monthly Statement

May 1, 1917, to June 1, 1917

| | |
|--|------------|
| S. H. DAVIS, | |
| In account with | |
| THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY | |
| Dr. | |
| Balance on hand May 1, 1917..... | \$1,118 37 |
| Alice A. Peckham | 5 00 |
| Ellen C. Brown, L. S. K..... | 10 00 |
| Mrs. E. L. Rogers, Debt Fund..... | 3 00 |
| Mrs. A. K. Crandall, Debt Fund.... | 2 00 |
| Phebe E. Phillips, Debt Fund..... | 1 00 |
| Mrs. D. C. Waldo, Debt Fund..... | 2 50 |
| Lucy M. Waldo, Debt Fund..... | 1 50 |
| James W. Crosby, Debt Fund..... | 5 00 |
| Christen Swendsen, Debt Fund..... | 10 00 |
| Mary L. Carpenter, Debt Fund..... | 1 00 |

| | |
|---|-------------------|
| Mr. and Mrs. G. W. Lanphere, Debt Fund | 3 00 |
| Miss Laura Satterlee, Debt Fund | 1 00 |
| Mrs. Nannie Bromlet, Debt Fund | 5 00 |
| Rev. Robert Lewis, Debt Fund | 5 00 |
| Mrs. Robert Lewis, Debt Fund | 25 |
| Sidney Stucker, Debt Fund | 50 |
| Earl Hancock, Debt Fund | 25 |
| Mrs. Albert Lewis, Debt Fund | 1 00 |
| Harvey Bracewell, Debt Fund | 50 |
| Howell Lewis, Debt Fund | 4 00 |
| Dr. Johnson, Debt Fund | 50 |
| "A Friend, Stone Fort," Debt Fund | 25 |
| Mr. and Mrs. C. W. Spicer, acct. Life Membership Harold W. Spicer | 10 00 |
| "A Friend, Painted Post, N. Y., cred. Nile Church | 2 50 |
| Mrs. H. E. Davis, cred. North Loup Church | 50 00 |
| Mrs. H. E. Davis, cred. North Loup Church, Lieu-oo Mission | 50 00 |
| Mr. and Mrs. G. W. Lanphere, Tract Society Debt | 3 00 |
| Sergeant and Mrs. Elmer Kemp, L. S. K., Foreign Missions | 30 00 |
| Sergeant and Mrs. Elmer Kemp, L. S. K., Home Missions | 13 00 |
| Churches: | |
| Little Genesee | 16 65 |
| North Loup | 42 41 |
| Welton | 16 16 |
| Plainfield | 18 52 |
| Mill Yard | 11 14 |
| Salem | 50 00 |
| Syracuse | 1 00 |
| Milton | 35 72 |
| Chicago | 25 00 |
| Salemville | 20 21 |
| De Ruyter | 27 00 |
| Grand Marsh | 2 92 |
| First Brookfield | 20 05 |
| Welton, Debt Fund | 27 12 |
| Syracuse, Debt Fund | 2 70 |
| Milton, Debt Fund | 5 00 |
| Second Westerly, Debt Fund | 30 00 |
| Waterford, Debt Fund | 12 50 |
| Plainfield, Debt Fund | 96 00 |
| Little Genesee, Debt Fund | 5 00 |
| Farina, Debt Fund | 10 00 |
| De Ruyter, Debt Fund | 8 50 |
| First Brookfield, Debt Fund | 1 25 |
| Mill Yard Church, Tract Society | 11 14 |
| Salemville S. S., Debt Fund | 11 60 |
| Dodge Center S. S. | 10 00 |
| Petrolia Mission S. S. | 5 00 |
| Salem Intermediate C. E., Debt Fund | 1 15 |
| Salem Intermediate C. E., Tract Society, Debt Fund | 1 15 |
| Battle Creek C. E., Debt Fund | 50 |
| Walworth Circle No. 2, Debt Fund | 5 00 |
| Young People's Board, Dr. Palm-borg's salary | 25 00 |
| Woman's Board, General Fund | 22 00 |
| Woman's Board, Debt Fund | 75 00 |
| Dodge Center, collections on field by J. W. Crofoot | 5 00 |
| Exeland, collections on field by J. W. Crofoot | 5 23 |
| Elsewhere, collections on field by J. W. Crofoot | 3 86 |
| New Auburn, collections on field by J. W. Crofoot | 3 17 |
| Interest on checking account for May and April | 2 35 |
| Marlboro S. S. | 25 22 |
| | <u>\$2,037 34</u> |

Cr.

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|--|--------|
| Jesse E. Hutchins, Apr. sal., trav. exp. | 91 66 |
| D. Burdett Coon, Apr. sal., trav. exp. | 103 58 |
| T. J. Van Horn, Apr. sal., trav. exp. | 71 67 |
| Jesse G. Burdick, Apr. sal., trav. exp. | 29 16 |
| J. J. Kovats, Apr. sal. | 20 00 |
| L. A. Wing, Apr. sal. | 37 50 |
| R. R. Thorngate, Apr. sal. | 29 16 |
| C. H. Siedhoff, Apr. and May sal. | 50 00 |
| George W. Hills, Apr. sal., trav. exp. | 61 34 |
| Edwin Shaw, Apr. sal., trav. exp. | 73 57 |
| J. W. Crofoot, Apr. sal., child allow. | 68 75 |
| T. L. M. Spencer, May sal. | 50 00 |
| A. G. Crofoot, sal. Jan. 1-Apr. 1 | 25 00 |

| | |
|---|---|
| E. S. Maxson, sal. Rev. W. Clayton, Apr. 1-July | 50 00 |
| T. H. Wise, freight on tent | 6 44 |
| Ira L. Cottrell, Miss. Com. of Eastern Association | 4 12 |
| American Sabbath Tract Society, from Mill Yard Church | 11 14 |
| American Sabbath Tract Society, from Salem Interm. C. E. | 1 15 |
| A. E. Marling, Treas., cont. to Foreign Missions Conf. of N. A. | 20 00 |
| Treasurer's expenses | 20 00 |
| | <u>\$ 824 24</u> |
| Balance on hand June 1, 1917 | 1,213 10 |
| | <u>\$2,037 34</u> |
| Bills payable in June, about | \$1,000 00 |
| Notes outstanding June 1, 1917 | \$2,500 00 |
| | <u>E. & O. E. S. H. DAVIS, Treasurer.</u> |

EPHRATA

CORLISS F. RANDOLPH, LL. D.

The Spring Meeting, or Love Feast, of the German Seventh Day Baptist Church at Ephrata, Pa., took place on Sabbath Day, May 26, in the Saal in the Cloister grounds at Ephrata.

Three sessions were held: on Sabbath morning, Bishop Pentz of Snow Hill preached an earnest and inspiring sermon; in the afternoon, the Sabbath-school lesson was taught by Corliss F. Randolph; in the evening occurred the service of humility, immediately preceding which Bishop Pentz delivered a short, but forceful discourse. Then followed the communion prefaced by remarks for a few minutes by the present writer. This service was marked by the use of the ancient wooden goblets which are said to have been presented to the old church by George Washington in recognition of the patriotic service rendered by the community in caring for the sick and wounded from the Battle of the Brandywine, and by Peter Miller in the translation of the Declaration of Independence into the various Continental European languages, and in conducting much of the foreign correspondence of the Continental Congress. One new face appeared at the communion service, that of Miss Helen Zerfass, the daughter of William Y. Zerfass.

The mid-day and evening meals were served in the Saal, according to long established custom. The attendance was small, but the annual meeting, to be held in the fall, is expected to be more generally attended.

The chairman of the committee on arrangements, "as it were," was the pastor

of the church, Rev. Samuel Zerfass, whose dominating presence and genial smile are the life of any gathering where he is present, and nowhere more than in his own congregation.

This little church has recently been thrown into a state of alarm, because of a threat to have its property seized by the State of Pennsylvania and converted into

a public work. Fortunately, however, Elder Zerfass is chaplain of the lower house of the state legislature for the present term, and, so far, has prevented the actual appearance in that body of a bill to initiate such proceedings. In the meantime, the church has taken action intended to perpetuate Seventh Day Baptist control of this historic property.

SABBATH EVE

Mary Alice Stillman

James Stillman



SABBATH EVE

Now our weekly toil is ended;
Shades of evening drawing nigh,
Falling like a benediction
From the altar of the sky,
Bring the Sabbath, blessed Sabbath,
Precious gift from God on high.

Let us lay aside each burden,
Put all thought of care away—
We may claim a Father's blessing
When His children meet to pray
On the Sabbath, blessed Sabbath,
Sacred and most holy day.

Father, grant us now Thy favor,
Keep us safe throughout the night;
May we feel Thy presence near us
When we waken with the light,
On the Sabbath, blessed Sabbath,
Day most precious in Thy sight.

WOMAN'S WORK

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

FROM ONE WOMAN TO—ME

She passed me on the street today;
Her dress was worn, her hair was gray;
The very shoes upon her feet
Were old and shabby. But her eyes
Were friendly as the springtime skies,
And, oh, her smile was kind and sweet!

She passed me on the street today,
And, as she passed, I felt a ray
Of sunlight touch my very heart.
I had been sad, and set apart
From other folk . . . I had been blue . . .
But when she passed with shabby grace,
I murmured, as I saw her face,
"If she can smile, why, I can, too!"

She passed me on the street today,
A stranger woman, worn and gray;
Ah, poverty had touched her life;
Want she had felt, and care, and strife;
The very shoes upon her feet
Were ragged. But her smile was sweet,
And filled with cheer, and undefiled!
And I, if we two ever meet
Beside the shining throne on high,
Will lift my eyes to God and say
With all the angels standing by—
"She passed me on the street, and smiled!"
—*Christian Herald.*

A NIGHT IN A JUNGLE VILLAGE

IT was my second night on a recent tour towards the center of the Garo Hills of Assam. I had taken the wrong path a short distance and my coolies had also lost the trail and were delayed. God wanted me that night in Dilmagiri, a nearer village than the one we had planned to reach. It was a typical heathen village in the jungle. No Christian work had ever been done there, except through the occasional stop of an evangelist or the very rare visit of a passing missionary. I did not know the place nor did I know that I had had dealings with any one there. So I was surprised to be greeted on arrival by a former patient, the head-man of the village, who was also a government officer known as a luskar—a man in charge of a group of villages.

It was nearing sunset as I arrived. The men of the village were erecting a house for the son of the luskar. Most of them

were half drunk. I saw that there was no chance for a regular meeting there that night. I then learned that in that section of the hills they continue building day and night as long as the liquor lasts or until the house is finished. If the liquor is finished first, the work must stop until more rice-beer is provided. The people pointed out to me in the next village a house that required three days and nights continuous building and drinking.

While awaiting the coming of my coolies I went into the house and joined the men in the work of building. Their incredulity soon changed to admiration and I heard behind me the remark, "Why, he does know how, doesn't he?" and again, "Why, he is just like one of us!" Christ took his place among common men as one of us and sends us to live like him. I was glad, however, when my coolies arrived, for my thumb was soon blistered tying the split bamboo.

After dinner the luskar and one of his assistants came to pay their respects. We chatted a while and then the assistant wanted to ask questions. He said he could not understand how a soul could be reborn over and over again, sometimes in a man, again in a woman, or an animal or a worm for ages eternal. I explained to them the biology and the theology of the human life. Deeply impressed, they bade me a hearty good night, and I again went to the building.

Three camp fires were blazing, while several scores of half-drunken men were working and chattering about the fires. At each fire in turn I sat and talked of the deep things of life until the drunken babble changed to thoughtful silence.

One of the leading men of the village was constructing the wall and doorway of the inner private room of the house. A circle of men now grown quiet sat round the fire with me. Suddenly we heard the squawking of a rooster in the distance. Some one shouted not to bring it yet, but the priest evidently did not hear. Passing to the side of the fire opposite me, the priest brought the fowl to the leading builder, who with his large knife cut off the rooster's head. The priest smeared the spurting blood upon the doorpost and on the cornerpost of the room, and then plucked a few feathers from the quivering body and stuck them on the blood. I asked the purpose of the ceremony

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. Maxson, June 4.

Members present: Mrs. A. B. West, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. N. M. West, Mrs. G. E. Crosley, Mrs. L. M. Babcock, Mrs. A. S. Maxson.

Visitors: Mrs. Van Horn, of Boulder, Colo.; Mrs. McLearn, Walworth, Wis.; Mrs. Maxwell, Milton Junction.

Mrs. West read from the sixth chapter of Matthew and Mrs. McLearn offered prayer.

The minutes of May 7 were read.

The Treasurer's report for May was read and adopted. Receipts, \$298.67. Disbursements, \$55.00.

The Corresponding Secretary reported having written to each of the Associational Secretaries and sending them the report blanks for distribution to the local societies. She reported correspondence with Miss Agnes Babcock, Corliss F. Randolph, and Mrs. N. O. Blough, of the Salemville, (Pa.) Church.

The committee appointed to work with the Historical Society in arranging an exhibit for Conference made a report of progress.

Mrs. McLearn and Mrs. Van Horn gave brief reports of the work of their auxiliary societies.

The minutes were read, corrected and approved and the Board adjourned to meet with Mrs. Crosley on July 9.

MRS. A. B. WEST,
President.

DOLLIE B. MAXSON,
Recording Secretary.

O toiling bands of mortals! O unwearyed feet, traveling ye know not whither! Soon, soon, it seems to you, you must come forth on some conspicuous hill-top, and but a little way further, against the setting sun, descry the spires of El Dorado. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labor.—*Robert Louis Stevenson.*

"If some people were compelled to bury their faults the undertakers would have plenty to do."

and they told me that it was to protect the people who were to live in that room from the power of evil spirits. At that midnight hour I saw before me the Garo memorial of the Passover in Egypt 3,500 years ago. During all these centuries they have waited for some one to explain to them the true meaning of their own customs.

At four in the morning I went again to the camp fires and once more was most cordially welcomed. I told them the story of Jesus, the all-sufficient sacrifice for sin and the preserver of life, the Man of Galilee whose beautiful life brought joy to men and whose death makes unnecessary the countless sacrifices of these friendly hill-men. For many centuries they have been offering human and animal sacrifice as vicarious atonement for the sins of their loved ones. Garos quickly believe that the sacrifice of God's only Son is sufficient and they delight in such love revealed.

After a hasty breakfast and dental operations for members of the luskar's family, I rode out of that valley as the golden glow of the morning sun made radiant the eastern sky. A prayer surged through my heart that the Sun of Righteousness might arise and shine into that dark valley.

Six months later the government started a school in that village; the teacher was one of our Christian young men. Again six months passed and the luskar and one of his men told me in my own home that they and all the men of the village had made up their minds to be Christians. I questioned the all. The man with the luskar answered, "Well, I do and there are a lot of others that do."

In a neighboring village seventeen were baptized before the end of the first year's work of a Christian school teacher; in another, twenty-six; in another, eighteen during the second year. The government started a school in what was supposed to be the hardest and most conservative of all heathen Garo villages and where, it was feared, any teacher beginning Christian work would be murdered. The teacher was one of our Christian young men. Before the close of the first year twelve were baptized. This indicates the splendid work being done in frontier heathen villages by some of our Garo young men but recently out of heathenism and on a salary of only \$4 a month, an excellent type of evangelistic educational work.—*G. G. Crozier, M. D., in Missionary Episodes, Tura, Garo Hills, Assam, India.*

RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

CHAPTER XIX

(Continued)

Harold and Rachel had rented rooms at Harvard for a year, but concluded that it would be better now to own their own home, and thus save so much rent money.

"Why can't I take my wedding present of \$3,000 and put it into a home?" asked Rachel.

"I hardly think you would better do that," answered her husband, "for you need the interest on it for the many little things you want and the benevolences you have been engaged in. Let's see; you have had six per cent, \$180 a year and no taxes on it. You have given half of it for the Lord's work instead of the tithe. If we put it in a home, that ends your own personal income unless I pay you the interest out of the usual rent money. Let it stay where it is and I will buy and make a good payment down and pay the rest in instalments. Of course father would loan or even give us the money for our home if I asked him or hinted, but I want to be self-reliant as he taught me years ago. There is a little place, but large enough for us, over on the street near the school, that I can get for \$4,000 and I can raise \$1,500 now. You know the place and once said you wished we had a home like that. We can have it. I want you to keep in your own name your father's gift and do as you please with the interest."

And thus it was arranged. The next Christmas all the family came to spend the holiday and a little more with Harold. Mr. and Mrs. Selover were much pleased with the appearance of things and with the independence of their son, who was gradually increasing his practice.

"How do your accounts stand, Harold?" asked his father.

"I have about \$1,000 now on my books not paid. But I consider \$300 the same as lost, or—no, given away; for \$200 is against two poor families in the city who have a hard struggle to live. The others owing me have moved away and no doubt have forgotten or do not intend to pay. That is the way people treat physicians. But this afternoon I am going to send a boy over to the two families with receipts for the \$200 as a Christmas gift.

"You can't afford to establish that precedent, Harold. It will cause others to impose upon you," said his father.

"The poor ye always have with you and whensoever ye will ye can do them good," said Harold. "Perhaps I have not quoted that verbatim, but I think it a good thing to do."

"You once spoke about a physician's having such chances to do good—almost equal to a minister's. Have you commenced that and how, if I may ask?" said his father.

"Well, the right hand must not know what the left hand doeth, and I may not speak of it to others, but I guess my father can know. Last Sabbath, I was treating a young man who had fallen and was injured as a result of drink. I gave him a temperance lecture and also put in the word that if he had been a Christian and keeping the Bible Sabbath he would not be suffering like this. He said he had been thinking that and if I would draw up a pledge he would sign it. He said, too, he wanted me to keep watch of him and stand by him that he might resist the temptation. Then I was called two weeks ago to see a dying woman in the next town. She had neglected treatment too long and there was no hope for her. After getting carefully at it, I frankly told her she could not live long. I knew that she had been very worldly, leading a fashionable life, and had disobeyed the laws of health. I asked her if she had thought of the result or had realized the sacredness of God's laws and that the body was a temple for the Holy Spirit, and she cried in confession of her guilt. I then told her that she need not despair for Christ was waiting even then to save her and give her evidences of his love. I prayed with her and visited her again in a day or two, when I found her at peace and in all readiness for the great summons. She said that she had not been visited by a minister in twenty years nor invited by one to give her heart to God. I tried to explain how ministers were often kept from speaking to such and often had reasonable excuses, though I really thought I might be stretching the truth. But I did not want her to cherish hard feelings toward the messengers of Christ. These are two illustrations of what a physician can do."

"How do you manage on your Sabbath?" asked his father.

"My Sabbath? Is it not yours also?" "The Sabbath was made for man," Jesus said. Well, I have not announced it to others, but I do not make charges for services rendered Sabbath days, nor do I make visits to patients on the Sabbath when not a necessity. If I am called, then I go, but my patients who expect me to attend them right along until convalescent do not get a visit unless they are worse. Acts of necessity and mercy, I think, are lawful and belong to good Sabbath-keeping. I believe that they are beginning to find this out and do not send for me unless actually in need; and I heard that one said that a physician who was conscientious like that and who always took his cases to God in prayer was the one most likely to render best help. Don't you think so, father?"

"I certainly do, my son, and I wish more physicians were like you in this," answered Mr. Selover.

That evening when all the family were gathered together, they enjoyed the reunion immensely. They talked over many things that were of special interest to all, and Mrs. Menlo, who was also present with the Selovers, was overjoyed to be once more with Rachel. Rachel made her a present of a nice new dress and many little things she needed and they went the next day to have their photographs taken together. With a smile and a kiss Rachel gave her some Sabbath tracts and said, "Dear auntie, for my sake I want you when you have time to read these carefully and prayerfully and let me know your conclusions. You know I am letting my 'light shine.' But, auntie, have you seen the Garwin girls since I was there?"

"Yes, once, and they inquired about you. Both of them, I heard my friend at Garwin say, are now married. Minnie went to New York City to look up some of her people, and found that they were Jews and of a name different from the one she had when placed in a home. She returned to Garwin."

At this point Mr. Ellington interrupted this conversation, and said to Harold, "I am one of the Executive Committee of the next General Conference, which will be held in this State next fall, and we have been corresponding to some extent making up a program. I have suggested that you be asked to present a paper or address on Medical Missions in the Orient and have

assured the committee that you will do it. I assumed, perhaps, too much authority but you will I am sure."

"Now you have taken me by surprise. I never gave a public address in my life of any such nature, having only spoken in the lyceum and occasionally at club meets," replied Harold.

"It is time you did, then," said Montrose. "And I am sure you will be master of the subject. But you will now have eight months for preparation."

"Oh, do, Harold," said Rachel, "and I want to hear it."

"Surely you'd hear it and you'd read it before being delivered and of course criticize it," replied Harold.

"I criticize a college graduate! I might if you were to write about stenography and bookkeeping," she laughed.

"As to that, I shall need you to take my dictation and put it in typewritten shape. Yes, Montrose, I'll make the venture."

This holiday pleasure was soon ended and all went to their homes, each settling down to business. Harold became more and more successful, winning the respect of the people and the confidence of his patients. He kept up his studies to be in the front rank of practitioners, and in the year following was elected president of the County Medical Association.

He soon commenced to outline his address for Conference, occasionally making a change. He gathered data from books in the public library on missions, and consulted the pastor where he and Rachel attended Sabbath services. He also borrowed a file of old Conference minutes containing reports, especially reports of missionaries, and in their reading he and Rachel became intensely interested in Seventh Day Baptist foreign missions.

"I have never had the privilege of attending a Conference, Harold," said Rachel. "May we not arrange to go this fall?"

"I have been planning that and if there is no serious case on hand at the time we will try to be there. I myself have never attended and wish to see our representative men, and hear what they say. Montrose has now attended two sessions of Conference and gives me some glowing accounts, though he once said that they were so crowded with papers and addresses and reports that little or no time was allowed for the consideration of several most im-

portant issues among us; and, as he thought, some measures were adopted without any mature deliberation."

"I have become much interested in the China Mission," said Harold, "but it seems to me that a mission ought to be established also in India or Turkey, where the needs are as great as in China. It seems that our people once tried a Jewish mission, and failed for some reason."

"It will take converted Jews to reach Jews with the gospel, for they know better the peculiarities of their people and how to overcome prejudices. They are better acquainted, too, with prophecy relating to the Messiah. But if I were to be a missionary I think I'd choose India if the choice were left to me. But of course it is God that calls and not man that chooses. A missionary board can not always decide well. But when a consecrated man or woman is filled with a passion and conviction that he or she ought to go to such a nation, and such is well qualified to go, it would seem that that is the divine call, and some means ought to be found to send. Harold, have you ever felt that you might be called to missionary work in another land?"

"Why do you ask that?" inquired Harold.

"You remember when you wrote me those lines from Lucy Carpenter? Well, it scared me almost. Somehow I felt then that God was preparing the way for just such a call to you. I do not know why, but somehow I rebelled against the thought," said Rachel.

"Oh, I suppose every Christian young man has a dream at one time in his life about doing wonders somewhere far from home, but have I not found my missionary work here?" asked Harold.

"Probably," she answered, "but it might be that the Lord is proving you at home before sending you to another field. Medical missionaries seem most successful, or at least are in greatest demand. Have not most such missionaries had some practice at home first? Did not Dr. Swinney leave a good practice when she started for China? And have not most other missionaries preached in the home land before receiving the call to go beyond the seas?"

"That seems to be true," said Harold, "but we will dismiss the subject now and finish the paper, and then at Conference we will see what interest there is in missions."

Harold spent a great deal of time and study on his address and was constantly in prayer for missions. One once said that it was dangerous for a person to pray much for missions, as he might have to answer his own prayers. Unconsciously Harold and Rachel were becoming awake to the needs of the India field as well as the China field, and were longing to see more workers sent into the vineyard.

During the spring, Rachel received a letter from her father, which, after telling of his business and prosperity, said: "I am greatly concerned for our suffering people in Russia and Turkey. I fear little can be done to save them from their persecutions until they have the light of the gospel that has done so much for you and me. I expect that if you lived near me or I with you, I'd be as selfish as the rest of the Christians and oppose your going across the waters as a missionary. But the needs are so great, and the workers few, and you and I are no better than others called. I have the business ability to make money but I have not the talent or education to go, but I can send. Have you and Harold any idea that God has a work for you among the Jews? This sounds strange from one like myself with such a past record. But I am not the man I was twenty years ago. And you are my inspiration and my hope. If you ever come to the conclusion that you could serve the interests of humanity better by going as missionaries, especially among the Hebrews, I will pay your expenses to the field of labor and annually as long as I live contribute to your maintenance."

This was such an unexpected thing! John Wexler, the deserter of his betrothed, and kidnapper of his daughter, now interceding for his needy people and for the extension of the Redeemer's kingdom! Could it possibly be! Wonderful is the work of grace.

"I hardly think I'd ever be a success among the Jews as a missionary," said Harold. "In a way I won one, but she was already my superior as a Christian!"

"I guess you have missionary work enough at home and have it well under way already," said Rachel.

"Leaving that subject for a time, I was about to tell you of a red-hot discussion I had today with a pastor of one of the city churches here. He had called me to his

home to see his daughter who had scarlet fever, though not a serious case. He twitted me with being a 'Saturday-keeper,' as he called it, and said that he did not see how I could make a living or be a man among men here with my peculiarities! I told him he need have no fears about the question of my living, as I had heard a man down-town say last week that I was now having more practice than any other doctor in town, and that he himself seemed to prefer my services or he would not have called me.

"But," said he, "you and your people don't half believe you have the truth, for if you did you'd be more awake in publishing it. Why, I once attended a union revival meeting in which the Seventh Day Baptist minister and the Methodist and United Brethren united, and your people all went into it heartily and never in all the meetings was a word said about your Sabbath. How is that?"

"I confess I was stunned and hardly knew what to say, for undoubtedly it was true. But, I said, that is no argument for or against the truth of God's word on the question. Our people and their minister may have been weak and feared being called 'Judaizers' but in my opinion most union meetings of that kind are a farce, and the converts, knowing the diversity of beliefs, are led to a conversion of compromise. You will, however, yet see a different state of affairs among Seventh Day Baptists. They must be and will be more aggressive. Christians who wage a defensive warfare only, like armies in war on the defensive, must either decline or soon retreat. We shall not long consent to remain silent anywhere on a truth so vital. It is no denominational peculiarity to be ignored, but a fundamental truth to be pressed home to the conscience of every man. I do not advocate a reckless radicalism, but am greatly opposed to the tame conservatism of the times on testing questions. We believe the Sabbath to be obligatory on us and therefore on all men. We can not declare a whole truth and leave men to look at the Sabbath of Jehovah as unnecessary. When we really begin to teach this as vital, men will begin to accept it. By silence and by indirection we put the Sabbath into the background. True evangelism embraces Sabbath Reform. Christianity can not be separated from the Lord's Sabbath. You know, I continued, that worldly and mater-

ialistic forces are terribly dominant here in all your churches, and everywhere; this is a result of the Sabbathless condition in which we find ourselves. Now your Sunday is fast going to decay and your hue and cry about proper legislation only hastens it. When the fearful reaction comes, and your error has ripened yet more into evil, if you have any observant men left they will begin to think as they never have yet, and the reform will begin. Our warning voices as a people have been unheeded and the reform always begins with a few. I admit that Seventh Day Baptists do not as yet fully appreciate their opportunities nor rise to the higher and more conscientious regard for the Bible Sabbath, and we are somewhat in the current of no-Sabbathism ourselves, evidenced by practice, but it is not unbelief or intended disloyalty to God, but because we have not been aggressive and stormed your castles.

"Then he asked why this, if true, had not come to light during the great reform by Martin Luther. I told him that never did all reforms come at once and together. Luther especially perceived the arrogant assumptions of the papal power and battled against them but not all of them. He uttered a truth that now is as plain to us as it was to him in his day. He said (Luther), 'How hard it is to unlearn the errors which the whole world confirms by its example, and which by long use have become to us a second nature.' It is hard for you, I told the reverend gentleman, to unlearn the error into which you have fallen and on which you have no Scriptural foundation.

"Well, we had it pro and con and discussed the various reasons given for Sunday observance until finally he fell back on the old nonsense, 'It will not make much difference anyway.' That is about the sincerity such have when they are hard pressed for Scriptural arguments. I think he showed that he had more confidence in me than ever, as he said that a man with a principle would be more likely to do right in treating the sick than a mere shilly-shally, boneless moralist who fears the loss of patronage if he boldly contends for a faith. He said he would rather see a man who believed and advocated a thing than one who believed in nothing. So we parted the best of friends."

(To be concluded)

YOUNG PEOPLE'S WORK

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

LITTLE THINGS THAT MAKE OR MAR

REV. ROLLA J. SEVERANCE

Christian Endeavor Topic for June 30, 1917

DAILY READINGS

- Sunday—Procrastination (Prov. 6: 1-11)
Monday—Missteps (Eccles. 10: 1-3)
Tuesday—Lack of judgment (Heb. 12: 15-17)
Wednesday—A little word (Prov. 15: 23-33)
Thursday—A little love (John 12: 1-8)
Friday—A chance meeting (John 4: 1-15)
Sabbath Day—Topic, Little things that make or mar (Song of Sol. 2: 15; Prov. 25: 11)

We are accustomed to judge between the little and the important events and experiences in our lives according to our limited human wisdom. Our judgments are usually based, not so much upon the effect on character and destiny, as upon the results of the present.

The leader might assign in advance the subject for the daily readings to members of the society, asking each for a two-minute talk. While the Scripture text given is not in every case very illuminating, yet the subjects themselves start a whole train of thought as to the result of these so-called "little things" upon the physical and intellectual and spiritual life.

PROCRASTINATION

While many times looked upon as a little thing, yet the effect of procrastination upon one is most disastrous. I remember one of the proverbs which was instilled into my mind when a boy in school was, "By the streets of by-and-by one arrives at the house of never."

a "more convenient season" for yielding his heart to Christ is eternally lost; the Christian Endeavorer who gets in the habit of putting off his Quiet Hour for some more convenient time is very likely to neglect it entirely in a short time.

MISSTEPS

Notice what the writer of Ecclesiastes says about a little folly—it outweighs wisdom and honor. And yet how many young people justify themselves in "just a little" indulgence in social pleasures and amusements and frivolities.

There are other missteps that often lead to disaster. It may seem like a little thing to step aside from the path of truth just once, but it is the beginning of a way that leads to ruin.

LACK OF JUDGMENT

Esau showed poor judgment in bartering his birthright for a mess of pottage. The number of those who are doing the same thing today is legion. The question of choices looms the largest of anything that comes into the Christian's life.

A LITTLE WORD

What power there is in a word! James assures us that the tongue is an unruly member and I suspect the most of us have found it to be so. The unkind words, the bitter sarcasms, the insinuating remarks do slip out so easily.

A LITTLE LOVE

Love finds expression along one of two lines, praise or service. The example of Mary giving expression of her love for the Savior by such unstinting service will stand as a memorial to the end of time.

A CHANCE MEETING

Do things happen by chance in a world ruled by an all-wise God? From a human standpoint, however, people do chance to meet and many times such a meeting marks the turning point in a life.

TO THINK ABOUT

What small habits hinder a person's usefulness?

How can we cultivate the art of small courtesies?

What can be done with fifteen minutes' study a day?

A CLUSTER OF QUOTATIONS

What we call little things are merely the causes of great things. One simple black speck may be the beginning of a gangrene, of a storm, of a revolution.

Each life that fails of its true intent Mars the perfect plan that the Master meant. —Susan Coolidge.

YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met with Mrs. W. D. Burdick at Milton, Sunday afternoon, May 20, 1917, at 2.30.

Meeting called to order by the President and opened with prayer by Mrs. W. D. Burdick. Those present were: Marion Ingham, Mrs. W. D. Burdick, Minnie Godfrey, H. N. Jordan, Clifford Burdick, Verna Foster, and one visitor, Rev. W. D. Burdick.

Report of the Corresponding Secretary.

Report of the Treasurer from April 15, 1917, to May 17, 1917

Table with financial entries: On hand February 15, Farina, Waterford, Plainfield, Marlboro, Boulder, Leonardsville.

Table with financial entries: Albion, Woman's Board, Salem, New Market, West Edmeston, Plainfield, Battle Creek.

\$184 59

CR.

Table with financial entries: Dr. Palmborg's salary, Minnie Godfrey (carfare), Beulah Greenman (postage), L. H. Stringer (postage), May 17, Balance.

\$184 59

Report of the Intermediate Superintendent.

Report of the Quiet Hour Superintendent.

Report of the Missionary Superintendent.

Report of the committee on securing subscriptions for the Sabbath Visitor is one of progress.

Voted that the committee on formulating new decision cards be accepted and that the committee be empowered to secure 1,000 of the cards.

Voted that the report of the committee for formulating the Conference program be accepted as read and that the committee be continued.

Voted that the Board accept, with regrets, the resignation of Miss Emma Rogers as Quiet Hour Superintendent, her resignation to take effect at the end of the Conference year.

Voted that the Treasurer be instructed to pay \$100.00 to the Fouke School and \$50.00 to the Principal of the school.

Voted that the amount of \$5.00 for postage be paid to Miss Ethel Carver, Superintendent of the L. S. K. C. E.

Minutes read and approved.

Adjourned to meet with Beulah Greenman at Milton Junction, Sunday afternoon, June 17, 1917, at 2.30.

BEULAH C. GREENMAN, Secretary.

There will be no true freedom without virtue, no true science without religion, no true industry without the fear of God and love to your fellow-citizens.—Charles Kingsley.

COLPORTAGE

REV. GEORGE M. COTTRELL

Times and customs change. Many of us can remember the time when the Colporteur was not an unknown character. The book agent for a Bible or tract society, or a denomination, was a valuable disseminator of religious knowledge in urban and rural districts. He was an important ally of the church and minister in spreading the gospel message. In eliminating this branch of religious dissemination, what have we to take its place? Nothing that I know of. And thereby we are neglecting one of the cheapest, most effective, and wide-reaching aids for the spread of truth.

There are two religious bodies that are still too wise to surrender this most natural and ready opportunity for disseminating their religious tenets: I refer to the Mormon Church and the Seventh Day Adventist.

The most of us are more familiar with the workings of the latter. We know how with their various published books, weekly and monthly church organs and special editions, and their illustrated pamphlets they supply their scores and *hundreds* of agents, and send them out all over the land, yes, all lands—to become heralds and propagandists of the faith. And as the work goes and grows, it becomes almost self-propelling, and automatic in its action. The sale of the publications furnishes the support of the publishing houses that print this literature, and these houses, in turn, by their published works make possible the small army of sales agents, and the two together, besides being self-supporting, supply funds for other interests and make converts for the churches.

So the question naturally arises, Why should not our people revive or introduce this valuable adjunct to the ministry for the spread of Scripture truth?

To be sure we may not have so varied and attractive a list to present as some, and yet what we could gather would make no mean array. Not long ago some agent said he could sell 500 copies of "The Great Test." Why not give him a chance, and a score of other salesmen at the same time? Let us make out a list for the colporteur.

Here are several works by Dr. A. H. Lewis.

Then Dr. Main's book.

Then Elder H. D. Clarke's late book. Our Historical Books and sketches. Tracts and books by our earlier writers. Our tract on Baptism.

Many of our snappy little tracts on the Sabbath.

Our Creed.

Perhaps some of our best evangelical sermons.

The SABBATH RECORDER.

The *Helping Hand* and *Sabbath Visitor*. And if there are others we should have and have not, write them.

Put this list in the hands of a hundred young men and young women for the summer and the year if they will. Sell each for price, if it is not more than a 3 cent or 5 cent tract. Let them go everywhere. Let every one of our church communities be canvassed, too.

Could even the L. S. K's do a better work than to organize all the States on this plan of action, the state secretary being general overseer, guardian and distributor of the printed matter? Think it over and tell me why it is not a wise and workable plan.

A man found a wild torrent in the mountain. It could work only waste and ruin as it rushed uncontrolled down the gorge. He built a flume for it, and carried its wild flood in quiet streams down into the valley, where they watered the fields and gardens, gave drink to the thirsty, and turned many a wheel of industry. That is what God wants to do with the cravings, the desires, the passions, the longings, and all the mighty energies of our nature. They are not to be destroyed. Yet they are not to be allowed to work waste and ruin. Rather, these great forces in our nature are to come under the yoke of Christ, and are to be led by him into all holy service for God and man.—*J. R. Miller, D. D.*

The happiness you bestow upon others is reflected back to your own bosom. Those who bring sunshine to the lives of others can not keep it from themselves.—*Barrie.*

FOR SALE.—House and lot, consisting of ½ acre, located in village of Shiloh, N. J., Seventh Day Baptist community. Pleasant location, high elevation, large chicken houses, lot of fruit trees, electric lighted street, good well of water in house. Correspondence solicited. J. L. Creamer, Shiloh, N. J.

CHILDREN'S PAGE

TILLY CALLISTER, SUBSTITUTE

ALICE ANNETTE LARKIN

(From Kind Words)

FOR weeks now the Callister family had taken a friendly interest in the occupants of the tiny lone cottage on Clark's Island. For weeks, morning after morning, Theodore Callister Jr. had rowed the short distance between the landing on the Callister farm and the tiny island in Burnham's Pond, carrying with him a generous supply of milk and eggs, also whatever groceries had been ordered from town. Sometimes twice a day, sometimes four times a week, Anna or Edna or Katherine Callister, or their cousin, Betty Reynolds, sometimes all of them, had rowed over for a friendly visit with Mr. and Mrs. Pickering and their small son Billy, for whose benefit the little brown cottage was being occupied. Tilly Callister, of all the Callister family, was the only one who had not visited the island this year. She had been ill, and it was taking her a discouragingly long time to regain her strength.

Tilly was thinking of this as she sat close by the window and watched her brother's rowboat as it tugged at its mooring only a few rods away. No one knew how she longed to run down to the little wharf, take the oars from the bottom of the boat where she was quite sure Ted had left them that morning, and just skim across to the island.

She was alone for the first time in weeks. The four older members of the family had accompanied Ted on a very necessary trip to town, and had not yet returned. Immediately after dinner Edna and Betty had discovered that it was an ideal day for berry picking, damp and foggy as it was, and had gone merrily off, swinging their shiny tin pails.

Tilly had not objected to their going. She didn't mind being left alone for an hour, or even two hours, but she did object to their going without first rowing over to the cottage to see if Mrs. Pickering needed anything. Not a person had she seen stirring on the island that day, and that

was something unusual, for Mr. Pickering generally went to the woodpile two or three times, if nowhere else. And Ted had not seen any one when he carried the milk very early that morning. Yes, she knew that Mrs. Pickering was to hang the red table cover in the window if she wanted anything, but even the reddest of red table covers would be hard to see if the fog kept growing denser.

"Now, don't you worry yourself sick, Tilly," Edna had said as she started away from the house. "Billy was better last night, and I'm sure he's all right today. If he isn't you can't help it, and you must just remember that nobody is depending on you to look out for him. I only half promised Mrs. Pickering that I'd come over this afternoon. Maybe it won't be too late when I get back. We mustn't lose those luscious berries, anyway."

"Well, I'd really like to know whom the Pickerings are depending on," thought Tilly, as she sat there by the window and looked first at the tiny brown cottage that was fast becoming more and more difficult to see clearly, then at the little white boat that would soon take her to it if she were only strong enough to row. "Of course I'm not responsible for Billy or his mother, for I haven't made any promises to look after them when Mr. Pickering is obliged to stay in town, and the other Callisters have; but I do wish somebody had rowed over there this morning. It's the foggiest day we've had in years. If there were dozens of red table covers flying from the cottage windows, I don't believe I could see them. And if I could, what would I do about them? If some one would only come home!"

But no one came. The fog grew denser and denser, and somewhere along the coast a horn tooted continually. The old-fashioned clock in the hall struck three. Tilly's nerves were on edge, she would simply have to do something. Taking Ted's old red sweater from the clothes press she hastily threw it around her shoulders.

"I'll just walk down to the old wharf," she said, as she went out and closed the screen door. "Perhaps from there I can see whether any one is stirring around the other side of the cottage or not. If Mr. Pickering is away his boat may possibly be there instead of at the new landing."

I'm terribly afraid something is wrong."

Worried though she was, Tilly was careful not to overtax her strength by undue haste. She realized that she might need every bit of energy she possessed on her return trip.

Yes, there were two boats at the old wharf. Tilly knew Mr. Pickering's the minute she spied it—there was the glossy green paint he had applied only last week, even in the fog she could see that. The other was father's old boat. But what was the big piece of paper lying there under Ted's hammer on the packing box he had used for a seat? Whatever it was, it surely was large enough to attract attention, and it had plainly been placed where Ted would be certain to discover it, for he had spent the greater part of his time for three days trying to repair the old wharf. In the boathouse near by, Mr. Pickering kept the bicycle he used in going to and from town. Yes, the bicycle was there; Tilly could see it through the open door. What did it all mean? Sitting down on the packing box, she hurriedly read the message on the piece of paper.

"To the Callisters," it said, "Tuesday, four o'clock a. m., I have suddenly been called to the city this morning and am starting at once. It looks now as if I would have to be away all night, so if I don't get back by three o'clock you will know that I won't come until morning, so will some one go over and stay with Mrs. Pickering and Billy? Billy was fretful last night, so Mrs. Pickering may be asleep when Ted carries the milk. I hate to ask too much, but if one of the girls could look in on her at noon I should be very grateful.

"JAMES PICKERING."

"There, I was almost sure I heard an automobile early this morning, and this explains it," thought Tilly, as she looked across at the little brown house. "Mother said it must have been father getting out the surry, but she seems to have been mistaken. Somebody must have come after Mr. Pickering and taken father's old boat in which to row across the pond."

Look as hard as she might Tilly could see no stir on the island. And there was still no sign of the party returning from town or of the girls with their shiny tin pails. "And the Pickering's are depending

on some one to help them when there's no one here to do it," she sighed as she tried to peer through the thickening fog. "Unless—"

For five long minutes Tilly Callister waited and thought; then suddenly she started to her feet. "It looks as if I'd just have to put myself in as substitute for the others," she finally decided, "for there's surely no one else to go. Ted talks a good deal about substitutes in ball games and rowing matches, but I'm afraid he wouldn't approve of me in such a position. Rowing against fog is worse than rowing against folks. But I can only try, and there's no one here to see if I fail. I believe I'd rather make the attempt in Ted's boat than father's. It's surely safer and the island doesn't seem quite so far from the new wharf."

(Continued)

HOW A SUBMARINE NET WORKS

A submarine net is made of wire rope, about as thick as a lead pencil, and the meshes are of great size—about ten or fifteen feet square, says the *World's Work*. The net has floats on top that keep bobbing up and down like the float on a fishline and on the bottom are weights that keep the whole thing in a perpendicular position. The submarine can not submerge to very great depths on account of the pressure—200 feet being about the limiting depth. It sails innocently along, therefore, until it pushes its nose into these meshes. The net now trails along on both sides of the submarine—its progress revealing the fact that something below is supplying the motive power. Perhaps the net suddenly stops; that means that the hidden submarine has stopped, its navigators having made the horrible discovery that they are trapped—or perhaps the net has become twisted in the propeller. Under these conditions the wise submarine rises to the surface. It surrenders, becomes the property of the enemy, and its crew are made prisoners. If it does not take such action one or two things will happen. The enemy will wait upon the surface until the submarine comes up or, if it starts moving, the enemy will follow until the inevitable rising. But perhaps the surface commander gets impatient; he can let a bomb down, which will explode when it touches the submarine.—*The Continent*.

SABBATH SCHOOL

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

The Sabbath School Board voted to endorse the plan of observing Patriotic Sabbath and to ask the schools to make the most of the program that they can. An article was published in this department two weeks ago at the suggestion of the board. We give below a model program for Patriotic Day. Each school can adopt it to its own purpose.

SUGGESTED PROGRAM FOR PATRIOTIC SABBATH, JUNE 30, 1917

1. Doxology
2. Opening Prayer
3. Statement of Purpose of Patriotic Sabbath
4. Song, "God Bless Our Native Land." Tune, Italian Hymn
5. Responsive Reading—(Print Psalm 46 or Psalm 24, or Romans 13: 1-7)
6. Intercessory Prayer
7. "God Bless Our Men." Tune, America
8. Patriotic Messages—(Print from utterances of Wilson or Lincoln)
9. Song, "America"
10. The Story of the Flag
11. The Raising of the Flag while the "Star Spangled Banner" is played with Boy Scout Bugle Salute if possible
12. Song, "Star Spangled Banner"
13. Salute to the Christian Flag by all:
"I pledge allegiance to my Flag and to the Savior for whose Kingdom it stands; one brotherhood, uniting all mankind in service and love."
14. Salute to the American Flag by all:
"I pledge allegiance to my Flag and to the Republic for which it stands; one nation indivisible, with liberty and justice for all."
15. Recitation, "Old Glory," By James Whitcomb Riley
16. Song, "Your Flag and My Flag." By Wilbur D. Nesbit (copyright).
17. Statement of Work of Red Cross
18. President's Letter to Bible Schools
19. Pass out Red Cross Registration-Blanks
20. Offering for Red Cross Received
21. Recognition of the living soldiers present who have served the nation in previous wars
22. Recognition of those who are serving or have enlisted as soldiers or nurses in the present war. A list of their names should be kept in a prominent place in your Sabbath-school room. Suggest daily prayer for these and their families

23. A Statement of Patriotic Service for Period of War
24. Closing Hymn, "God Save Our Native Land." (Any church hymnal)

SUGGESTIVE MATERIAL TO BE USED

2. Opening Prayer:
"Merciful God, we come unto thee pleading for mercy. Bless us at this service. May its purpose resound to thy glory. Cause thy light to shine upon us that thy way may be our way and thy thoughts our thoughts, and that we may honor thee and serve thee through thy son, Jesus Christ, our Lord. Amen."
3. Statement of Purpose of Patriotic Sabbath by Superintendent or Pastor:
Today has been designated "Patriotic Day" because it is nearest Independence Day. The purpose of "Patriotic Day," as proposed by the International Sunday School Association, endorsed by President Wilson and many of the governors of the various States, and approved by Conference of Denominational Representatives at Philadelphia, May 30, is—
To pray for all belligerents and the advancement of Christ's Kingdom.
To express gratitude to God for our nation.
To arouse feelings of loyalty and devotion to the nation.
To enlist all Bible school members in some form of patriotic service.
To enrol as members of the Red Cross Society the officers, teachers, and as many others in the Bible school as wish to join.
To make an offering toward the Red Cross Society.
4. Song, "God Bless Our Native Land." Tune, Italian Hymn
"God bless our native land,
Firm may she ever stand,
Through storm and night:
When the wild tempests rave,
Ruler of wind and wave,
Do thou our country save
By thy great might.
"For her our prayer shall rise,
To God above the skies,
On him we wait.
Thou who art ever nigh,
Guarding with watchful eye,
To thee aloud we cry,
God save the State!"
6. Prayer:
Almighty and everlasting Father, by whose word the world assumed its form and from whom flows every good and perfect gift, we come to thee and praise thee that we are privileged to call thee Father.
We praise thee that thou art the Ruler of heaven and earth and that thou hast made of one blood all the nations of men for to dwell on all the face of the earth and hast determined the bounds of their habitation.
We praise thee that in the pursuit of human and religious liberty thou didst lead thy children to land upon the shores of

this continent and that in due time thou didst cause this nation to be established, dedicated to the ideas of righteousness and human liberty.

We thank thee for this nation. We thank thee for its intercessions and ministries during the past generations on behalf of the oppressed and afflicted peoples of the earth. We thank thee for its high ideals and unselfish purposes in this present world war. We pray thee that it may ever hold to the high ideals that will glorify thee.

We come to thee in humility, praying that thou wilt cleanse us from all sins both national and personal. We beseech thee that all our purposes may be unselfish and in accordance with thy will.

Bless, we beseech thee, all the warring countries. Hasten the day when the rulers of all the nations may see the folly of deciding international differences by means of the sword. Hasten the day when all forms of autocracy shall be dethroned and the world be made safe for democracy. Especially bless our present national enemies that they may know the Christ and his truth which maketh all men free.

Bless our own nation. Especially bless the President of these United States that he may not err in vision nor stumble in judgment. Surround him with counselors who shall not seek their own, but thy glory. Give unto them wisdom, that their acts may result in giving the peoples of the whole world liberty to serve thee according to the dictates of their consciences and the light of thy Word.

Bless, we beseech thee, our soldiers and sailors who must needs fight to maintain the ideals of this nation. In their life or death on land or sea, may they glorify thee. If sick or wounded grant to them the consciousness of thy presence and the physical, mental and spiritual ministries of thy representatives.

We thank thee for the Red Cross Society. May the angels of mercy belonging thereto be given special grace to comfort and heal the sick and wounded. May their resources of persons and supplies not fail. Help them, we pray.

Now, our Father, may we be true to thee and our country. May we all serve thee faithfully whether we serve at home or at the battle fronts. May we bear our cross without murmurings, through Jesus Christ our Lord. Amen.

7. "God Bless Our Men." Tune, America

"God bless our splendid men,
Bring them safe home again,
God bless our men.
Keep them victorious,
Patient and chivalrous,
They are so dear to us,
God save our men."

8. Patriotic Messages:

We must put excited feeling away. Our motive will not be revenge or the victorious assertion of the physical might of the na-

tion, but only the vindication of right, of human right, of which we are only a single champion.—*President Wilson.*

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

With a profound sense of the solemn and even tragical character of the step I am taking and of the grave responsibilities which it involves, but in unhesitating obedience to what I deem my constitutional duty, I advise that the Congress declare the recent course of the Imperial German Government to be in fact nothing less than war against the government and people of the United States; that it formally accept the status of belligerent which has been thrust upon it and that it take immediate steps not only to put the country in a more thorough state of defense, but also to exert all its power and employ all its resources to bring the government of the German Empire to terms and end the war.—*President Wilson.*

16. "Your Flag and My Flag" (copyrighted)

"Your flag and my flag!
And how it flies today
In your land and my land
And half a world away!
Rose-red and blood-red
The stripes forever gleam;
Snow-white and soul-white—
The good forefathers' dream;
Sky-blue and true-blue, with stars to gleam
aright—
The gloried guidon of the day; a shelter
through the night.

"Your flag and my flag!
And, oh, how much it holds—
Your land and my land—
Secure within its folds!
Your heart and my heart
Beat quicker at the sight;
Sun-kissed and wind-tossed—
Red and blue and white.
The one flag—the great flag—the flag for
me and you—
Glorified all else beside—the red and white
and blue!"

18. President Wilson's Message indorsing "Patriotic Day":

To the Officers, Teachers and Scholars of the Sunday Schools of the United States of America:
The present insistent call of our beloved country must be heard and answered by every citizen of the United State in proportion to his or her ability to maintain the national power and honor. Many citizens will render their aid by force of arms on the battlefield while others will make the nation strong by their patriotic gifts and support to the common cause. It is therefore highly fitting that the Sunday Schools of the nation should observe

a special patriotic day and on this occasion should make a special contribution to the American Red Cross for the alleviation of the suffering entailed by the prosecution of the present war. It is my earnest hope that your generosity may be unstinted in this, the hour of the nation's need, and that this special day may mean much to you in the understanding of the cause for which our beloved land now contends.—*Woodrow Wilson.*

23. A Statement of Patriotic Service for the Period of the War:

At a meeting in Philadelphia on Memorial Day of national denominational Bible-school leaders, it was decided to make "Patriotic Day" the beginning of a sustained Bible School Service Program for the period of the war. A committee of five, three from the denominations and two from the International Sunday School Association, was designated by the conference for the purpose of planning such a program for the Bible schools, whose purpose would be to co-operate with all war relief agencies and the United States Government.

The suggestion is made to the local Bible school that a representative permanent committee be appointed to be ready to carry out whatever program of activities the National Sunday School Patriotic Service Committee may decide upon.

Lesson I.—June 30, 1917

ISAIAH'S CALL TO HEROIC SERVICE. Isaiah 6
Golden Text.—And I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then I said, Here am I; send me. Isa. 6: 8.

DAILY READINGS

June 24—Isa. 6. Isaiah's Call to Heroic Service
June 25—Isa. 1: 2-9. A Courageous Preacher
June 26—Isa. 1: 10-20. True Religion
June 27—Isa. 5: 1-10. A Bold Reformer
June 28—Isa. 9: 8-10: 4. Sin and Punishment
June 29—Isa. 7: 1-14. A Clear-visioned Statesman

June 30—Isa. 11: 1-9. Triumph of Faith
(For Lesson Notes see *Helping Hand*)

REQUEST FROM THE BATTLE CREEK CHURCH

It has been found that very frequently people from other churches of our denomination come to Battle Creek to find employment, and are in the city for several weeks without getting in touch with us, and in some cases have even been known to sojourn here for a time and leave the city without more than one or two Seventh Day Baptists knowing that they were here.

In view of the fact that Battle Creek is a

large manufacturing town, over thirty thousand population, and the Sanitarium an institution the largest of its kind in the world, it is all too easy for people to be entirely lost to view to our people, if their work does not happen to bring them in touch with some member of our church. The Sanitarium alone employs between one thousand and two thousand workers, many of whom room and board at the institution.

We feel that Seventh Day Baptists, who come to Battle Creek, either temporarily or permanently, for employment or special education, expect and wish to have the privileges of association with people of like faith and practice. Therefore, in view of the fact that we can not know that such persons are in the city unless they make some definite effort to get in touch with us, we earnestly desire that the pastor or some other interested person of the church or community from which they come would notify Mrs. D. Burdett Coon, 124 Ann Avenue, Battle Creek, Mich., of their intention of coming and of when they expect to reach here. This will enable them to be met upon arrival and to receive a cordial welcome.

We would be glad to render assistance to others than Seventh Day Baptists if such assistance were desired.

E. H. CLARKE,
Church Clerk.

SEMI-ANNUAL MEETING

The semi-annual meeting of the Minnesota and northern Wisconsin Seventh Day Baptist churches will be held with the Windfall Lake Church at Exeland, Wis., June 22-24. The Windfall church building will be dedicated on June 24.

MRS. WALTER BOND,
Corresponding Secretary.

The I. W. W. church member is the I-won't-work individual—the one who usually makes more noise than a dozen good working members."

"The reason the average boy wants to leave the Bible school after he gets his long trousers, is because 'Dad' is never there."

WANTED.—By a Seventh Day young man, to buy, rent or take on shares, a farm located in a Seventh Day community for the year 1918. Can furnish references. Address C. B., Sabbath Recorder, Plainfield, N. J.

MARRIAGES

GESSLER-HULL—In Milton, Wis., June 6, 1917, by President William C. Daland, Mr. Clifford F. Gessler, of Madison, Wis., and Miss Margaret Hull, daughter of Mr. C. B. Hull, formerly of Chicago, now of Baggs, Wyo.

DEATHS

BABCOCK—Harvey A. Babcock was born August 24, 1844, and died in Brookfield, N. Y., April 21, 1917, in the seventy-third year of his age.

He was one of a family of five children born to Leander and Roxana Williams Babcock. On July 1, 1871, he was married to Eulalie C. Coon, and to them were born two daughters,—Angeletta, who died at the age of two years, and Nellie S. Brown, at whose home he died. In early life he was baptized and united with the Seventh Day Baptist Church of Watson, N. Y. Later he came to Brookfield to reside, and transferred his membership to the church in that place during the pastorate of Rev. Julius M. Todd.

Brother Babcock had been in usual health during the winter and spring, and had lived by himself on his farm, about one mile from Brookfield village. The day before his death, not feeling well, he went to visit his daughter, Mrs. Brown, at Elm Park, whence he was called home.

Besides his daughter and family, he is survived by three sisters,—L. Elnora Clarke, of Brookfield, M. Sabrina Williams, San Antonio, Tex., and Elva B. Curtis, New Market, N. J. Another sister, Celestia Clarke, died in 1908. The funeral was conducted at the home of Mr. and Mrs. Brown by Rev. J. E. Hutchins, assisted by Rev. F. H. Lewis, and the body was laid to rest in the village cemetery.

H.

STEWART—Winnifred Alice, the infant daughter of Mr. and Mrs. Howard Stewart, of Milton, Wis., was born on Monday, April 30, 1917, and died the following Monday.

Mr. and Mrs. Stewart have the sympathy of many friends in this sorrow that has come to them. Services were held at the home on Tuesday afternoon, and the burial was in the Milton Cemetery.

W. D. B.

SATTERLEE—Mark Darius Satterlee, son of Darius and Thankful Babcock Satterlee, was born January 5, 1860, and died at the Binghampton State Hospital on May 9, 1917.

He was of a family of six children, four girls and two boys. He was born in the town of Alfred, Allegany Co., N. Y., and lived in that vicinity until he was twenty-seven years old.

The Sabbath Recorder

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

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He was an honest, industrious Christian man and a member of the Seventh Day Baptist Church of Hornell. He leaves to mourn their loss two sisters,—Mrs. Julia A. Ormsby and Mrs. Amelia A. Burdick, both of Alfred Station.

He was buried in the Binghampton Cemetery.
I. S. G.

FOSTER—Edwin Foster, son of Hosea and Medula Foster, was born in Green, Chenango Co., N. Y., July 30, 1836, and died in Little Genesee, N. Y., May 30, 1917.

March 3, 1860, he married Miss Hulda Stetson. They had five children,—Lena, William, Sarah, and Edwin. One child, a little girl, died in infancy.

When a young man, Mr. Foster came to Little Genesee, where during a revival meeting he publicly confessed Christ, was baptized by Rev. Thomas B. Branon, and united with the Seventh Day Baptist Church, where his membership was held till the time of his death. He was a member of the G. A. R.

Besides his widow and four children, there survive him eight grandchildren, three great-grandchildren, a brother, and two sisters. He was loved by his own family and respected by those who knew him.

E. F. L.

A friend once asked Mr. Armour what good his money did him, says the Washington Star. Mr. Armour replied: "The only real pleasure I can get out of life that yonder clerk with his limited means can not get, is the giving, now and then, to some deserving fellow, without a soul knowing it, \$500 or \$1,000—giving him a fresh start upward without making the gift a hurt to him. And as to possessions, the only things I really own are my two boys and my good name.—Anon.

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PLAINFIELD, N. J., JUNE 25, 1917

WHOLE NO. 3773

EIGHTY-FIRST COMMENCEMENT

OF
ALFRED UNIVERSITY*

Compiled by Cortez R. Clawson, A. M., Librarian

The eighty-first commencement of Alfred University, held as it was amid the hustle of war preparations, with the registration day for national service under the conscription bill coming on class day, with four members of the graduating class receiving their degrees in absentia due to absence on military duty, and with all the speeches and addresses taking on the atmosphere and subject matter of war, the graduating exercises of 1917 will always stand out pre-eminent.

The audience, due to a number of obvious reasons, was exceptionally small, but not for many years has there been such a unity of feeling in similar assemblages; not for a long time has there been a topic of discussion big enough to find response in all those present.

ANNUAL SERMON

The exercises of commencement week opened Sabbath morning, June 2, with the annual sermon before the Christian Associations at the Seventh Day Baptist church. The sermon with the theme, "The One Thing," was delivered by Rev. Bernard Chancellor Clausen, A. M., of Mt. Vernon, N. Y. The seniors attended in a body but without academic costume.

The text of the earnest and forceful young speaker was from Mark 10: 21, from the story of the rich young ruler seeking eternal life. The young Jew had kept the commandments from his youth up, but this obedience to the letter of the law did not satisfy him and he came running to Jesus saying, "Good Master, how may I inherit eternal life?" and the Master replied, "The one thing—the important thing you have not done—you must give up your selfish

*Through the kindness of Mr. Edward Saunders, editor of the *Fiat Lux*, the material herewith presented was taken from that periodical.

life, and live a life of service." But the young man went away sorrowing, for he had great possessions. Away into oblivion he went and his name is forgotten. Paul, Luther, Brooks heard the same call, without the emphasis rendered by Christ's physical presence. They did not go away sorrowing, but turned to a life of service. Great are their names and manifold their works. They found "the one thing" in a life of service.

There may have been times when decisions about life work could be made carelessly, but not at this critical time; there may have been times when a wasted life would not have mattered to the world as a whole, but not at this time; there may have been classes that have decided carelessly and lived fruitless lives, but not this present class of 1917, and Mr. Clausen appealed to them to realize this to be the important step to eternal life—it was not "one more thing needed" but "one thing needed." Mr. Clausen is a living example of the one who has answered the call, and his personality and forcefulness emphasize mightily the joy and opportunity to be found in this life of service.

COLLEGE GLEE CLUB

The Glee Club pleased a good-sized audience on the evening after the Sabbath at Firemen's Hall, when that organization furnished the thirty-fifth annual concert program of the Music Department as part of commencement week. The Glee Club has been one of the hardest sufferers as a result of military and agricultural recruiting, five from their sixteen total having withdrawn from their personnel. This handicap, while hampering the club's work, did not sufficiently impair it to necessitate abandoning their annual concert, and their successful appearance on this evening made their work all the more commendable.

From the first number throughout the entire program, the club kept things moving and not a dull minute was permitted the audience. Their ensemble work gave the utmost satisfaction and was repeatedly scored. In place of the stringed instrument