

PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY

PERIODICALS

The Sabbath Recorder—Weekly, Religious Magazine	\$2.00
The Pulpit—Monthly, a sermon for each Sabbath .....	.50
The Sabbath Visitor—Weekly, for the children .....	.60
The Helping Hand—Quarterly, S. S. lesson helps .....	.25
The Junior Quarterly—S. S. helps for Juniors .....	.15

BOOKS

Bible Studies on the Sabbath Question, By Rev. Arthur E. Main, D. D. ....	.50
Rev. A. H. Lewis—A Biographical Sketch, By Rev. Theo. L. Gardiner, D. D. ....	.50
Sabbath Commentary, By Rev. James Bailey .....	.60
Spiritual Sabbatism	1.50
Paganism Surviving in Christianity	1.75
History of the Sabbath	1.00
History of Sunday Legislation	1.00
Swift Decadence of Sunday. What Next? .....	.50
Biblical Teachings Concerning the Sabbath .....	.60
The foregoing six books are all by Rev. Abram H. Lewis, D. D., LL. D.	
Seventh Day Baptists in Europe and America—Historical Papers in two large volumes	3.00
Seventh Day Baptist Hand Book .....	.25

TRACTS—Samples free on request

- The Sabbath as the Family's Day
- The Sabbath and Seventh Day Baptists
- Baptism
- Pro and Con of the Sabbath and Sunday Question
- The First Day of the Week in the New Testament
- Why I am a Seventh Day Baptist
- Bible Reading on the Sabbath and Sunday
- Christ and the Sabbath
- The Question of Sunday Laws
- How Did Sunday Come into the Christian Church?
- Lovest Thou Me?
- A Sacred Day: How can we have it?
- Not Under Law, but Under Grace
- The Day of the Sabbath
- And many others

Also a series of four-page gospel tracts, ten in number.

American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder

THE WORLD'S GREAT NEED

We need more of the evangelistic spirit—more of the spirit which reaches out and lays hold of men for Christ. . . . Some men would have us believe that a new gospel is needed, as though we could have a new Christ. Some seem to consider the methods of the apostolic age obsolete. To counteract such ideas and to overcome such a spirit we need not so much articles, discussions, and conference resolutions as new evidences of the reality of the great facts and forces which hold your life and mine; new demonstrations in each community that the gospel of Jesus Christ is the power of God unto the salvation of every man that believeth, no matter how hardened his condition may be; new demonstrations of the power of the Holy Spirit, showing that he is just as able to shake mightily whole communities today as in the days of Peter and John; new demonstrations that the Word of God is the Word of God, that it has dynamic power, that its truth sets men free; new demonstration that prayer is still able to remove mountains and that faith is the victory that literally overcomes the world.—John R. Mott.

—CONTENTS—

EDITORIAL.—“One Thing Thou Lackest.”—Deepening Interest in Evangelism.—The Awakening Church.—The Church and Money.—Thirty-six Years of Christian Endeavor.—Prosperity Relieves Charity Organizations.—Good Results From Prohibition.—Ministers’ Pensions—Forward Movements.—Why Not Start an Annuity Fund?—Yes, We Do Need a Publishing House 161-165	Their Desired Haven. Psalm 107: 30 (poetry).—Harriet Saunders Clarke
Our Tercentennial	178
Thank You!	166
SABBATH REFORM.—I Am a Seventh Day Baptist. Why?—Tract Society Notes ..	168
President Davis in Havana, Cuba	169
MISSIONS.—Mission Notes	171
Rachel Landow, the Hebrew Orphan	173
WOMAN'S WORK.—So He Bringeth Them Unto	
	187-189
	189
	190
	191
	191

ALFRED UNIVERSITY

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

BOOTHE COLWELL DAVIS, President
ALFRED, N. Y.

Milton College

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

The Fouke School

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

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

COME TO SALEM!

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

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

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

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

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

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

AMERICAN SABBATH TRACT SOCIETY

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

THE SABBATH VISITOR.

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

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

HELPING HAND IN BIBLE SCHOOL WORK

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

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

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

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

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

The Sabbath Recorder

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

VOL. 82, NO. 6

PLAINFIELD, N. J., FEBRUARY 5, 1917

WHOLE NO. 3,753

"One Thing Thou Lackest" So far as the world could see, the young man who came to Jesus, asking what he could do to secure eternal life, was honest in his desire to be in favor with the Master. He thought himself almost good enough, as the world counts goodness, and probably the people looked upon him as an exemplary young man. The Master loved him, and tried to show him that, while his outward life measured up fairly well to the standard of the world, he was nevertheless lacking in the essential spirit of consecration that alone could give conscious assurance of life in God.

The young man desired a high standard of righteousness, but was not willing to pay the price. One may long for eternal life without hungering and thirsting after the righteousness upon which it is conditioned. One may outwardly keep the commandments and still be restless and dissatisfied with his spiritual state. If a man's heart is so set upon any idol that he can not give it up for Christ, he, too, must go away "sorrowful." If that idol be riches, and the man is not willing to consecrate his money to his Master's work, then Christ still says to him, "One thing thou lackest," and that one thing lacking will rob him of his blessing.

When Christians are allowing the cause of Christ to suffer for the money they could easily provide, and that, too, without burdening themselves, something must be lacking. If every one would listen to the Master's words, "One thing thou lackest," until moved by the Holy Spirit to dedicate freely all the Lord's money to his service, joy would take the place of sorrow, peace would drive away trouble, and the work of the kingdom would go forward. Why is it so hard to secure reasonable offerings for the Lord when every one sees the cause suffering from want of funds? To rob God still brings leanness of soul. The "curse" instead of the blessing must still rest upon him who withholds his tithes and offerings. The windows of heaven will still open to bless those who heed God's command (Mal. 3: 8-10).

Deepening Interest In Evangelism

Among the encouraging signs in Christian work today is a growing interest in evangelism. In every great convention, whether denominational or inter-denominational, no subject is made more prominent, and the religious papers are full of questions pertaining to evangelization. Appeals are being made for greater activity in seeking to save men from sin, and not a few are pleading for pastors and people to unite in conducting revival work in the churches. These appeals are placing the emphasis where it belongs, that is, upon the old-fashioned gospel of salvation through repentance and faith in Christ.

What the church needs is the old power of the apostles—the "power from on high," the infilling by the Holy Ghost—until the spirits of men are quickened with holy zeal, and pastors and people really long to see sinners brought to Jesus and are willing to work for it. Men whose lives are not quickened by the Spirit can not use the sword of the Spirit, which is the Bible, with effectiveness either as preachers or lay workers.

Practical work in evangelism has been too much neglected in the religious schools of America. Nothing is so conducive to the indwelling of the Holy Spirit, giving power with God and man, and we are glad to note that the Boston University School of Theology has established such a department. Leading evangelists and evangelistic pastors are to be called to aid in the instruction, and students are to test their theories by actual evangelical work.

This is a move in the right direction. Too many young men have been sent out to become pastors with no experience of this kind. Too many ministers are men of theories only, who know nothing except what they have culled from books and lectures. The very best thing that can happen to a student in theology is to be obliged to go out and do practical missionary work. If such work does not warm his heart and fill him with enthusiasm for the

gospel ministry; if it does not tend to give him a burden of soul for lost men; if the Spirit's quickening power does not come to him in greater measure, then he may as well give up studying theories in theology and go into some other work. The spirit of evangelism is the one all-important requirement for those who would succeed in bringing men to Christ. The growing demand of our time is for more practical evangelistic work in the Master's vineyard.

The Awakening Church Efforts to discover the real work of the modern church are bringing out many articles in denominational papers. The trend of thought regarding the work by laymen, regarding the need of a spirit of evangelism and of church and social reforms, is toward more effective service in bridging the chasm between the church and the multitudes fast drifting away from all religious life. In all these efforts the church is awakening to the truth that the fundamental things of the gospel are still the power of God unto salvation; and while giving due regard to the value of social service, it realizes that there must be a re-emphasis of the gospel of regeneration and of vicarious sacrifice that is being offered to men by the Son of God. In the last analysis this gospel is the only hope for human beings sunk in the depths of sin. Jesus had little to say about "social service," though he was the world's greatest reformer; but he did emphasize the drawing power of an uplifted and crucified Christ. "Christ and him crucified" was the keynote in all the work of the apostles, and wherever saving power has been effective since their day, it has come through the faithful sounding of this keynote by the servants of God.

A certain writer says that one of the nation's great thinkers, a member of Congress and a keen observer of the tendency of things, recently expressed his convictions in these words: "In spite of the unctuous and oleaginous utterances of the superficial optimists about the glorious future of this republic it is my profound conviction that in view of the problems which confront us and the perils which we face the only thing that can avert national disaster is a revival of old-fashioned and genuine religion."

The Church And Money

One writer upon the question, "What is the matter with the churches?" ventures to make seven criticisms. Most of these are in harmony with our views upon the needs of an awakening church; but his last criticism, "The church must study to make money considerations of less importance and should not stand before the world in a begging attitude," suggests a misconception all too common in regard to church finance. The church in common with all other institutions must have money to meet expenses. No work of missions can be carried on without money. And no one should regard the church as a beggar when it requests its members to pay their share in its support.

Every other society, every club, is more exacting in its demands for dues from its members than is the church. Most societies—even where the benefits are small compared with the benefits offered by the church—drop the names of those members who refuse to pay their dues; but the church never does. And those belonging to other societies never think of regarding these societies as beggars when dues for running expenses are called for. Church people should be as ready and willing to pay their share for the work of their church and its mission boards as they are to pay club dues. No institution has brought such benefits to the world as the church has brought, and it is unjust that this of all other organizations should be regarded by any one as a beggar.

Again, in view of the history of the church and God's requirements for the support of his work, how can one feel that the money consideration should be made less important than it is when there is scarcely a church or mission board in all the land that is not handicapped and left to suffer for want of money? Was Paul making too much of money when he wrote and sent messengers to the churches urging people to give—even to make up their bounty beforehand—for the work of the church at Jerusalem and for the poor whom the church was helping? Was he having too much to say about money when he taught the grace of liberality and urged the people to abound in that grace?

Was Jehovah making too much of the money question when he told Moses to urge the people to bring offerings with which to build the tabernacle, and when he enjoined

upon them the duty of giving liberally for its dedication and for its worship? Certainly the people must have thought the money question for church work was right, for they "willingly brought the Lord's offering to the work of the tabernacle" and dedicated their jewels also to the Lord, until there was more than enough (Exod. 35: 20-24).

Again, when the temple was to be built, Moses appealed to the people for funds, gold, silver, and precious stones, urging every one to fill his hands with gifts for the Lord. When Zerubbabel rebuilt the house of God, the same method was resorted to in order to secure funds to build and to support the worship. When Hezekiah called for tithes of all first fruits, and when the prophet Nehemiah brought Israel to a point of consecration at which the people taxed themselves for yearly dues and brought tithes of every fruit, even of the dough and oil and wine, so far as we know none of them complained that too much was being made of money for the Lord's work. In more than one of these cases, "the people rejoiced because with perfect heart they offered willingly."

Where in all the history of the kingdom of God on earth was any work of missions or of founding and supporting churches undertaken without making money an important consideration? God's servants have had to plead for it until it was furnished, before the work could either be begun or carried on. The church is not a financial institution, but if it were bereft of all that money represents it would be robbed of much of its power. The only means we know of for enlarging and conserving this power is by cultivating the Christian grace of liberality, or in other words, by large-hearted benevolence.

If people would study the Bible more carefully on the question of money for the support of church and mission work, there would be less talk about making too much of the money question, and a greater desire among Christians to pay their just dues to the church.

Thirty-six Years of Christian Endeavor

The annual report of the United Society of Christian Endeavor shows that this has been the banner year for increasing the membership, for efficiency, and for extension of the work into new fields. The effort to secure one mil-

lion new members before July promises great things, and Endeavorers are hopeful that the goal will be reached. Several States have already secured from three to five hundred new societies each, and the work is being pushed with vigor. The Southern States have rallied this year as never before, and over eleven hundred new societies have been organized in them.

The work along the Mexican border, for sailors in port and on the sea, and for men and women in prisons has been well sustained. China claims over a thousand new societies, and India nearly two thousand. Effective work has been done even in the war zone and in Australia. Finland, Norway, South Africa, and Egypt all report steady progress in Endeavor work.

No man can estimate the blessed results sure to come to future generations through the eighty thousand societies, with four millions of members, now at work to Christianize the world and train workers for the Master's service. It is estimated that at the present time fully fifteen millions of Christian workers owe much of their religious training and their religious influence to the Christian Endeavor movement. Those of us who can look back fifty years can see a marvelous change in the activities of the churches, not only among young people, but with the older church workers as well. This is largely due to the movement started by Dr. Francis E. Clark thirty-six years ago the second day of this month.

Prosperity Relieves Charity Organizations

The annual report of the Children's Aid Society of New York City shows that, during the year, 501 runaway children have been returned to parents, 206 placed in homes, 3,991 given shelter, 10,602 taught in industrial schools, and 1,073 treated in dental clinics.

The reports show a great falling off in the number of boys who have run away from homes in the country. During the last nine months less than two-third as many such boys have been cared for by the society as were cared for during the same period last year. This is attributed to the prosperity of farmers and of manufacturing plants in small towns. Boys are more willing to remain on the farm to sell farm products at record prices, or to "pocket the fat pay envelopes" now offered by the factories. Thus it is claimed that prosperity

tends to keep boys on farms and in their home towns.

If country boys could only see the distress into which thousands who seek city life are sure to come, the lure of the city would lose its hold, and they would be contented in the country.

Good Results From Prohibition

One of the best evidences that prohibition is bringing blessings to cities and towns where it is given a chance is to be seen in the fact that missions established to aid the down-and-outs find but little work to do after saloons are driven out. For five years the Brotherhood League Club of Seattle had been doing good work for the victims of the liquor traffic; but since that town went dry the call for such help has grown less and less, until last month only two applications were made for help of any kind, and the club has actually closed its doors for want of work.

The liquor traffic is largely responsible for the conditions that make rescue missions and leagues for saving the abandoned and poverty-stricken a necessity. Drive out every saloon, and thousands on the brink of ruin will have some chance to recover lost manhood. Keep the saloon, and you thereby seal their doom.

Ministers' Pensions Forward Movements

A question that is attracting much attention just now among church people is whether it is just or wise for churches to accept the services of a man at a salary fixed so small that he can barely support his family without being able to save anything for his old age, and then, when he is old or ill and unable to work, to cast him off to fall back on charity.

Several denominations are answering this question by establishing ministerial pension funds upon a sound basis, from which ministers and their wives may receive a regular pension when old age overtakes them.

The Northern Baptists have succeeded well in this matter, and now there is a movement among the Southern Baptists toward securing such a fund. The convention is asked to set aside \$100,000 as a nucleus for this, and plans are under way for a special canvass. The Methodist and Presbyterian denominations are making great headway in securing a substantial relief fund. But we have noticed no such phenomenal record as that made by the

Protestant Episcopal Denomination. Prompt and generous have been the responses, and \$4,000,000 of the proposed \$5,000,000 asked for has already been secured. The other \$1,000,000 will soon be at hand, and the pension system for aged clergymen will begin to be operative in a few weeks.

Seventh Day Baptists should not forget that the Memorial Board has in hand a small fund, the income only to be used, for the relief of worthy aged and infirm ministers whose lives have been spent in the Master's services. This fund should be enlarged. Its call is a call for justice, and Seventh Day Baptists can ill afford to turn a deaf ear to such a plea.

Why Not Start an Annuity Fund?

Not long ago the editor received a letter telling of a friend who desired to invest some money in such a way that, when she was through needing the income from it here, it could go to the missionary interests of the denomination. Inquiry was made as to whether we have a system of annuities on the lives of any desiring to secure the advantages of that method.

The system now in use by some denominations allows an interest of from four to nine per cent, according to the age of the donor, as long as he may live. At his death the fund becomes the property of the institution or society holding it.

This is a simple and satisfactory way of making bequests and saves all risks from defective wills, especially where funds thus invested are in cash or its equivalent. We should have some such system, and one of the boards is taking steps looking toward such a fund. The Memorial Board will gladly receive gifts on this plan and pay the donor just what the money can earn when invested.

Yes, We Do Need A Publishing House

Please do not fail to read Secretary Shaw's Tract Society Notes on another page of this RECORDER. He makes a clear presentation of our need, in which you can not fail to be interested, and we wish to emphasize every point made.

The next day after the Sabbath morning sermon at Conference, a West Virginia friend called the editor aside, and expressing his surprise that our publishing interests had been so handicapped—a matter he had not realized before—made a gift of \$500

Our Tercentennial

CORLISS F. RANDOLPH, LL. D.

There seems good reason to think that Seventh Day Baptists have existed in the British Isles since a very early day. It is held by some that the apostle Paul, himself, or converts whom he made during his imprisonment at Rome, introduced Christianity into Britain very soon after the middle of the first century A. D., and that there has been a continuous line of Sabbath observance in that country from that time until the present day.

Be that as it may, the modern organization of English-speaking Sabbath-keepers clearly dates from the beginning of the Mill Yard Church in London. The early records of this church were destroyed by fire in 1790; but a long-continued study of the question has led its investigators generally to agree with Dr. William M. Jones, a former pastor of that church, that its origin is due to the labors of John Trask, a schoolmaster, who, with his wife, came to London from Salisbury in 1617, and engaged in revival work.

Just now the Sabbath question was engrossing the attention of the church generally, both the Established Church and the dissenters, throughout the kingdom. Sunday was largely given over to sports and amusements which were recognized by the Crown as legitimate and appropriate for the enjoyment of Sunday by everybody from the lowest peasant to the Monarch of the Realm, and the State Church could hardly be said to recognize even Sunday in a sabbatic sense. To change these conditions, the Puritans, whose movement was already assuming menacing proportions, solemnly dedicated themselves, and began to insist upon a reverential religious observance of Sunday as the Sabbath. Their profoundly religious nature and careful study of the Bible naturally soon raised the issue of the day of the Sabbath. In the midst of this discussion, Nicholas Bownde (or Bownd, or Bound) published, as early as 1595, his celebrated work on the Sabbath, in which he took the ground that the Fourth Commandment was still binding in all its original force, but that the *day* of the Sabbath had been changed from the seventh to the first day of the week. A third and greatly enlarged edition appeared in 1606, in spite of the fact that attempts had been made to call in and suppress the book, in 1599 by

as a "nest egg" for a fund to build a suitable publishing house. He expressed the hope that we would build for the future and not simply for the present. He wanted a house of which our people in years to come should not be ashamed. This money is being kept in a fund by itself for that purpose.

Some of us know of two other gifts of at least \$500 each for this purpose when needed. We are sure there are many who would be glad to see suitable headquarters for our denominational publishing interests and who will be ready to help whenever the proper plans have been made and approved. Instead of a place under such conditions as Secretary Shaw describes, we should have a modern building on some thoroughfare where every passerby on trains or otherwise could see, night or day, our sign, "Seventh Day Baptist Publishing House." And it would not be a bad plan to have in a conspicuous place near the sign the words, "The Seventh Day is the Sabbath of Jehovah." Such a house in such a place would be a constant reminder of God's holy Sabbath and of the people who are true to it. The money put in it would probably bring surer returns than thousands of dollars invested in tracts. It could not be thrown into the wastebasket and forgotten, but would constantly hold up the Sabbath light where men would have to see it.

It would also be worth while to have Seventh Day Baptist headquarters that could be visited by our own young people as they come to town—one to which they could point with pride as a sort of denominational home, the tendency of which would be to hold them loyal to their own people. The contrast between our present plant and those of other peoples is not calculated to make our young folks very enthusiastic for our cause.

He is not really living, however full he may be of warmth of feeling and of energy in action, who does not, in some degree, know what it is to crave ideas and knowledge, to seek for truth, and to delight in finding it.—*Phillips Brooks.*

"Piety that keeps the Sabbath with zeal and devotion, yet does not keep the man honest on week days can not bring true peace with God."

Bishop Whitgift and in 1600 by Chief-Justice Popham, acting for the Established Church, who regarded it as an attack upon that body for its loose observance of Sunday.

From this it may be readily inferred that John Trask's revival work in London would naturally raise among his followers the question that was already burning on every hand; namely, the day of the Sabbath. One of his followers, Hamlet Jackson, held that the seventh day of the week was the Sabbath, and Trask and his wife agreed with him; soon, many, if not all of Trask's congregation, followed him, and there was established in that year, 1617, the church which has long been known as the Mill Yard Seventh Day Baptist Church of London, the first English-speaking church of that faith of which history has any record. It was born to a troublous destiny. Trask and his wife were both persecuted; the former was cited to the Star Chamber, sentenced to stand in the pillory, to be tied to the cart's tail, and whipped from Westminster to the Fleet Prison; his wife was thrown into prison and kept confined some fifteen or sixteen years, until her death. These facts, with numerous details, are all set forth in Pagitt's *Heresiography*. John James, another pastor, suffered martyrdom; he was put to death, and drawn and quartered. His head was placed on a pole erected near the church, and the quarters put up over the four gates of the city. The Rev. Thomas Armitage, D. D., the celebrated Baptist historian, for many years pastor of the Fifth Avenue Baptist Church of New York City, once said in the hearing of the present writer, that the blood of John James the martyr was of itself, alone, sufficient to perpetuate the Seventh Day Baptist Church for a thousand years.

This church became the mother of upwards of thirty churches in the British Isles (of which all but two, including the mother church, are now extinct), of one hundred and fifty, or more, churches in the United States, of Seventh Day Baptist churches in Holland, Germany, China, and Africa, of the Seventh Day Baptist General Conference, of the Seventh Day Baptist Missionary Society, of the American Sabbath Tract Society, of the Seventh Day Baptist Education Society, of the Seventh Day Baptist Memorial Fund, of Alfred University, of Milton College, of Salem College, of the Sabbath School Board, of the Seventh Day

Baptist Historical Society, and of all the numerous other activities—schools and societies—many of which now belong to history alone, that have been organized and established by English-speaking Seventh Day Baptists, directly and indirectly, during the past three hundred years.

It is the three hundredth anniversary of this church that is to be celebrated by the General Conference at its next annual session in Plainfield, N. J., next August, and, we hope, by Seventh Day Baptist churches, generally, not merely because it is the tercentennial of the Mill Yard Church, but because it is the tercentennial of the event that marks the beginning of all the things enumerated and referred to above. It is an event of which every loyal Seventh Day Baptist ought to be proud with a righteous pride, an event which he should spare no pains or reasonable effort to celebrate in a manner befitting the Cause for which it stands,—the Cause so near all our hearts.

Thank You!

REV. GEORGE M. COTTRELL

Secretary Lone Sabbath Keepers

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

I desire to give a hearty "Thank you" to my L. S. K's for what they have already done for the RECORDER. A list from the RECORDER office indicates that our subscriptions and money furnished for the RECORDER fund have reached the goodly number of 55, 13 of these being paid for and to be sent out with the special RECORDER fund. That still leaves 75 subscriptions for us yet to secure. But this showing is so much better than I really anticipated, that I think we may well stop our "weeping" (and scolding?) long enough to do a little "rejoicing" according to our text above.

I find names among these new subscribers that are not in our L. S. K. directory at all. I should be delighted to have a letter from each one of this new RECORDER family, and learn if your name is to go onto our Lone Sabbath Keepers' list; and if you are not a Sabbath-keeper, all the more should I like to hear from you.

Now for the finish of our RECORDER canvass. I am going to ask the state sec-

retaries to stand sponsor for the number due from your respective States, and we ought to be able to wind up this work within thirty days, but will allow sixty to cover emergencies.

I have adjusted the number of subscriptions as equitably as possible and will ask the secretaries to secure the following number of subscribers from their respective States: secretary for Alabama and North Carolina 2, Arkansas 2, California 3, Colorado, New Mexico and Wyoming (Rev. Mr. Wing) 5, Canada 1, Connecticut 2, Florida 4, Idaho 2, Illinois 2, Indiana and Ohio 2, Iowa 3, Kansas 2, Kentucky and Tennessee 2, New England 2, Minnesota 3, Missouri 2, Nebraska 3, New Jersey 2 (better make it 3), New York 6 (Mrs. Gibbs 3, Mrs. Whitford 2, Mrs. Osgood 1), North Dakota 1, Oklahoma 3, Oregon 2, Pennsylvania 3, Rhode Island 2, South Dakota 1, Texas 2, Utah 1, Washington 2, West Virginia 4, Wisconsin 5. This makes 77 in all, and if you must make any change in your number, make it larger instead of smaller. I trust the churches will also swing into line and be through by the time we are. How good and pleasant it is for brethren to *work* together in unity! Honest, friends, haven't you been blessed in the work you have already done in this cause?

Dr. L. C. Randolph gave his lecture here last Sunday to an audience of from 300 to 500. Prayer was offered by Dr. Culp, of the First M. E. church (perhaps the largest in Kansas) and he was introduced by Mr. Copeland, secretary-treasurer of the A. T. & S. F. Ry., himself a church man who gives a thousand a year for the support of his church. Free admittance at the theater door and "The American Boy" topic doubtless were responsible for the large attendance of the "kids" and "kiddies," whose natural restlessness makes it harder for a speaker, but whose hearty response to his witticism may have proved them an asset to both speaker and audience. The lecture was equally enjoyed by all, and as the *State Journal* put it, "Randolph made a hit."

But I am still feeling the immense burden Randolph is carrying in his work of raising \$105,000 for Milton College. Shall we not pray for him, and the people to whom he goes, that some John the Baptist as it were may go before, or that the Spirit may go before, preparing the people? Do

you realize what an immense undertaking this is? Dollars and tens of dollars don't reach it, but it means hundreds, and thousands, and tens of thousands. If we had two persons to give \$20,000 each, and four to give \$10,000 each, and two or three \$5,000 each, and several to give \$1,000 each, we would have no difficulty; but it is the shortage on the big figures that makes the work so difficult and tedious. Why shouldn't the rich in this way build their own monuments before they die, and so live to see some of the good their money might do?

In closing may I write a word about our connection with the Federal Council, as I believe I have never done so in this connection before. I have no great objection to our membership in the Council, nor any great sympathy with it either, and still less with the strong opposition that has been raised against it. It does sometimes appear that we are giving too much time, thought and attention to it, as though it were almost exclusively our own affair. I have never seen any evidence that the largest churches in this city—the M. E. and Presbyterian—were one half as interested in it or knew one half as much about it as does our little Seventh Day Baptist Denomination.

On the other hand, I think the RECORDER argument this week on "Our Achievements in the Federation" fails. Our representatives *did* accomplish something if they got that great body (1) to show respect for Seventh Day Baptists and their Sabbath doctrine, and (2) to back down on their teaching of the Scripturalness of Sunday. It matters not if Dr. Moore did intend to go home and vote for Sunday laws or what not. We can not control the action of denominations; but it seems our delegates did have some influence on the action of the Federal Council of Churches, which is the greatest Christian body in America, if not in the world. The Scripture, "Be not unequally yoked with unbelievers," can not apply to the Federal Council as that body is made up entirely of believers in the Lord Jesus Christ.

"The saloon will go when we cease to sacrifice our children for revenue, when Christian men become fully aroused to this evil, when men vote as they pray!"

SABBATH REFORM

I Am a Seventh Day Baptist. Why?

Because God blessed and made-holy the seventh day of the week, making it sacred time, and commanded that it be observed as a memorial of him forever.

Because Christ kept it all his life, gave no hint of any change, and the apostles wrote of it years after Christ as the day before "the first day of the week."

The Bible is the Christian's rule of life, and it nowhere teaches that the Sabbath of Christ and his Father was ever to be changed.

Tract Society Notes

The General Conference at Salem, W. Va., in August, 1916, by resolution asked the Tract Society to investigate the matter of buying or building a permanent home for the publishing interests of our denomination, and to make a report at the next session of the Conference.

The Board of Directors has appointed a committee to make such an investigation in order that the Tract Society may be able to bring to the Conference sufficient data concerning plans for a building and sites for the same, with estimated costs, so that discussion of the subject may be definite and intelligent.

Our people may not know, or may not realize, that the publishing house at Plainfield has always been located in rented quarters, on the ground floor, of what is called the "Annex," or back part of the Babcock Building. These quarters open on a side street, and while they are large enough in general, they are ill adapted to the needs and convenience of the work. The two little office rooms in front are altogether too small; there is no place for an editor's room, no suitable place for a tract and file depository, no proper arrangements for lavatory and toilet conveniences, no adequate heating facilities for cold weather.

There is no fireproof vault, or safe, where files of our literature may be kept

with assurance of safety, no place for a treasurer's or secretary's office, no room for committee meetings, or meetings of the board. The monthly meetings of the board are held in the Seventh Day Baptist church.

For eight years the pastor of the church being also the corresponding secretary of the Tract Society has used the pastor's study of the church for an office, and has gathered there material of books and maps and tracts and records for use in the board meetings. Committee meetings are held at the church or the offices of obliging members of the board, but far from data and material concerning the publishing house that are often needed by the committees.

The treasurer keeps the books and records and property belonging to him as treasurer in his private office in another part of the city.

And the editor of the SABBATH RECORDER must needs have his office in his own home, and go back and forth with copy many times a day because there is no place for him at the publishing house.

Would it be wise for our people to make an investment of several thousands of dollars in a permanent publishing house at Plainfield or some other place? The publishing plant of a people, as a rule, becomes the geographical home of that people. Would it be worth our while to establish such a geographical home, or headquarters?

The history and experience of other people would lead us to conclude that it is not only wise and wholly worth while, but also almost essential to growth and progress that permanent publishing houses be established, owned, and managed by themselves. The reasons may not be easy to demonstrate by mathematical formulæ and financial computations. But here is an illustration. In the last issue of the SABBATH RECORDER was an article setting forth the needs of a church home for our people in the city of Syracuse, N. Y. I most heartily endorse the article. I visited Syracuse last Sabbath and spoke to the people assembled in a most comfortable room in the Y. M. C. A. building, easy of access, for everybody can find the Y. M. C. A. building, and the financial expense is only one

dollar a service. Now from a purely financial point of view a rented room is more economical. I presume that most of our churches could rent and hire halls for church services, could meet for prayer meetings and sociables at private homes, and thus reduce very largely the initial cost of church buildings and the annual care and up-keep expenses. But what church would want to do it? What church under those conditions grows and prospers?

The same truth and principle underlie the project of building a permanent home for our publishing house. We ought to do it, and we can if we will. It will mean real sacrifice on the part of many, large gifts from a good many people, generous gifts from many, many more, and smaller offerings from the multitudes. But let us wait till we hear at the next Conference the report of the Tract Society. In the meantime let us get into the habit of giving to other things. The man who saves his money now to give to some good cause next year seldom gives it when the time comes. He who gives freely now, day by day, he too gives some future-day.

SECRETARY SHAW.

President Davis in Havana, Cuba

Readers of the *Sun*, amid the snowy hills of Allegany, will have to draw on their imagination for an adequate picture of the contrast between home and Havana on a January day.

Your tourists have many friends to whom they would be glad to write a letter or a postcard, and attempt the description. Perhaps the *Sun* will "pass on" the word which will kindle the imagination for just a little glimpse of this "Island Pearl of the Sea."

Clad in fur coats and riding in sleighs we left Alfred, December 26, for Cuba, via Washington, and Florida. The cold relinquished its hold on the country gradually as we set our faces toward the South.

Washington was mild but chilly. There were some remnants of past snows. By the time we reached Jacksonville, Fla., there were only faint traces of recent frosts, but vegetation was, for the most part, uninjured.

St. Augustine, Daytona and St. Petersburg each had an added charm of its own to enhance the first fascinations of sunny

Florida, to which Jacksonville is but the introduction. But Havana! How shall one do it justice?

The trip from St. Petersburg, Fla., is about twenty-four hours by steamer, with two hours and a breakfast at Key West. The steamer is small and the voyage was not smooth. Eating on board was not possible for many, and not particularly attractive to any. We arrived at Havana about 5 p. m., January 11, and after enduring the "red tape" of the customs house for an hour, reached our hotel quite glad for land, even if it was "Is-land."

In Havana the "high cost of living" is greatly increased if you are an "Americano."

We had requested our mail to be sent to the hotel Telegrafo. But a double room at this hotel was priced to us on arrival at \$12 per day, with meals in proportion, so we looked further with some reduction in price, and also in quality of service. But we are reasonably comfortable and greatly enjoying the novelty of this quaint old town.

Spanish architecture, with its massive columns, predominates. In Algiers, or in any city in Spain, Havana would certainly feel at home. The population of Havana is said to be 350,000. About one-third are negroes. Most of the remaining two-thirds are of a dark Spanish type with a sprinkling of Americans. The races are greatly mixed. In manners they are courteous, cheerful, idle and pleasure-loving. Eating and drinking in the open air restaurants and cafes seems to occupy much of the time and thought.

Our opportunities in Havana have been much extended through the courtesy of Mr. George A. Curry, an American business man here, whom we met through a mutual friend. Mr. Curry gave us letters of introduction to the American Club of which he is a member. Here we lunched with him and enjoyed many courtesies. This club owns a fine building and renders excellent service to Americans residing or visiting in Havana. There are many very fine clubs here, most of them Spanish. They include excellent hospital equipment, and night-school facilities aside from recreational and social features. Havana is indebted to America for most of her beautiful parks and drives, and particularly for the excellent system of sanitation which

makes Cuba today the healthiest country in the world. The death rate is only about 12 per thousand as compared with 14 per thousand in New York State.

One of the finest military camps in the world is Camp Columbia, the permanent camp of the Cuban standing army. This camp was built and occupied by the Americans at the time of American intervention in Cuba. Since the establishment of Cuban independence, Cuba has taken great pride in its army and in the up-keep of this excellent military camp. It also serves, in part, as a military training school, and is, with Moro Castle, the West Point of Cuba. It is situated about five miles outside the city of Havana, which is the capital of the island. The total population of Cuba is something over 3,000,000, and in area it is about like the State of Pennsylvania.

There are many fine banks, stores and industries in Havana. The financial prosperity has been very great in recent years. Many vast fortunes are being accumulated by both Cubans and Americans. The contrasts between wealth and poverty are very marked and are in unusually close contact. The houses of the poor and of the rich stand side by side, their only separation being the walls of the houses. Stables have like proximity to houses. In the streets, parks and cafes people mingle in an indiscriminate throng.

There are modern street cars, many automobiles, and "Fords" everywhere. There are over 2,000 Fords for hire. The legal fare charged by a Ford, from any point in the city to any other, is twenty cents. That is the only inexpensive luxury we have found aside from the balmy air and sunshine.

It was the wonderful climate of Cuba that this story set out to relate. From wandering far afield it must return to that topic and close.

The average temperature of Havana is 72 degrees. It never goes below 60, and never above 96.

There is a rainy season in the spring and fall, including much of the summer. But from November to March the days are uniformly bright and sunny, with very little rain. Cool nights and balmy days prevail. Palm Beach suits and Panama hats are the rule, and the only evidences one sees that it is winter are the furs the ladies wear with laces, net and evening dresses. On Sunday evening 5,000 people sat in the

park and listened to the military band play national airs until 10 o'clock at night.

Something of the rural life of the Cubans must be reserved for a later story.—*President B. C. Davis, in Alfred Sun.*

Save Your Old Papers

Secretary Redfield of the Department of Commerce at Washington has just sent out this appeal to the people of the country: "There is a serious shortage of raw material for the manufacture of paper. The collecting and saving of rags and old papers would greatly better existing conditions for American manufacturers. A large proportion of the paper and paper-board manufactured in the United States after it has served its purpose could be used over again in some class of paper. A large part of it, however, is either burned or otherwise wasted." This is a new phase of the general effort toward the conservation of national wealth through economy. Our national sin has been that of waste of those resources—timber, oil, coal, soil—which God has so lavished upon us. The older and smaller nations have long since learned to get along with far less; indeed, a family in Southern Europe or India or China could easily subsist on what an average American family throws away. There is no waste in God's world. He has enough and to spare, but throws nothing away. No ounce of energy, no grain of star-dust, no drop of dew is ever lost in all his vast universe of worlds. He saves everything for some good purpose, and finds even in the scrap-heap of human society, among those who are self-wasted or cast off by men, the materials for reconstructed lives of unselfish service. Jesus told us this so plainly in his stories of the Lost Coin and the Prodigal Son, and he taught practical economy by his example when he fed the five thousand. He told his disciples: "Gather up the fragments that remain, that nothing be lost" (John 6: 12).—*Christian Herald.*

Helen, aged seven, was feeding the cat at the dinner table. Her father told her that the cat must wait, whereupon the small girl answered, "I think it is a shame, just because she is a poor dumb animal, to treat her just like a hired girl."—*The Christian Herald.*

MISSIONS

Mission Notes

On reaching home Sunday morning, January 21, after attending the board meeting at Westerly, and visiting people in Rockville, Hopkinton, Ashaway, Noank, Waterford, and New London, I found a message waiting asking me to go to Leonardsville.

At Leonardsville on Tuesday forenoon a conference was held at the home of the pastor of the church. The Missionary Committee of the Central Association, consisting of Rev. John T. Davis, Rev. A. C. Ehret, and Rev. Royal R. Thorngate, met with Evangelists D. Burdett Coon and Jesse E. Hutchins, and the secretary. A yet larger conference was held in the afternoon at the same place attended by representatives of the Christian churches of Unadilla Forks, Brookfield, Leonardsville, and West Edmeston.

In the evening we went to West Edmeston where our evangelists are conducting special meetings. The largest attendance since the work began was present. Brother Hutchins led the singing and preached, while Brother Coon took charge of the testimony meeting. There is a growing interest in these services, and people are expressing their decision and purpose to walk with Jesus Christ as their Master. Further discussion of plans occupied the time till Thursday morning.

It is hoped that the three churches at West Edmeston, Leonardsville, and Brookfield will unite in a concerted organized effort for evangelistic service, inviting all the Christian forces of these communities to combine in a campaign for righteousness as it is in the kingdom of God, striving together for the salvation of the souls of men, and thus to the saving of the life of the community, to a salvation that has a Sabbath in it, loved, honored, and observed, used for the good of men and the glory of God. (My! what a long sentence! Read it over again, and cut it up into suitable portions for convenient and easy assimilation.)

At Utica a brief pleasant call was made on Dr. S. C. Maxson, whose picture and sermon are in the February *Pulpit*. His loving greeting was accompanied by a section of flexible green-tinted paper (the love of which is called "the root of all evil") for the cause of truth as represented by our people. For more than seven years he has been the teacher of a large Baraca class, said to be the first class organized outside the city of Syracuse where the movement originated.

A little north of Syracuse is the village of Parish. That same Thursday afternoon an hour's call, between trains, was made at the home of Rev. R. G. Davis and wife. Brother Davis has been pastor of our church at Syracuse for several years, but resigned January 1, 1917. He is temporarily located in a neat comfortable home, but hopes soon to dispose of it and settle among Sabbath-keepers of his own denomination.

I hope you have read the article in the last issue of the SABBATH RECORDER by the pastor of the Seventh Day Baptist church at Syracuse. I spent Thursday evening, Friday evening, and Sabbath afternoon with him at the homes of O. H. Perry, and Geno Rogers, and I am firmly convinced of his integrity, and loyalty to the Sabbath. He sees large opportunities for Sabbath-keepers in Syracuse. May his hope and courage not falter from any lack of sympathy and support on the part of the people to whom he has recently given his church allegiance. If you have no funds to assist him in his endeavor to gain a permanent home for the Syracuse Church, at least you might write him a letter to show your interest. What is the name and address? Look it up in last week's SABBATH RECORDER, and then you will read his article, and will understand the situation better.

DeRuyter is on the way home from Syracuse, almost, and so a stop was made there on Sunday. A group of interested people came to the church for an informal conference in the afternoon. Various questions were asked about our work as a denomination. This is a splendid way to treat topics, and problems of which people have little knowledge, and especially those matters in regard to which there are honest differences of opinions. When in the spirit of Christian love we can talk over matters

face to face, we come to understand each other better, and respect and honor those whose convictions lead them to views of denominational life not the same as ours; and we can yet work together and love one another in the spirit of Christian brotherhood.

My mother was born and passed her early years near DeRuyter, and it was a privilege for me to visit this church for the first time. At the home where I stayed that Sunday night I found in a photograph album an old picture of my grandfather, Rev. Russell G. Burdick, and his wife, Adeline Campbell. The picture was quickly and graciously given to me, and I shall prize it highly.

Thus four churches, Hopkinton, Waterford, Syracuse, and DeRuyter, have been added during the month of January to the places where I have spoken to the people in a public way, and where I have renewed old friendships and formed new ones. "Blest be the tie that binds our hearts in Christian love."

Just at hand is the *Gospel Herald* for Jan.-Feb., 1917, the little magazine published by our missionary, Rev. T. L. M. Spencer, at Georgetown, British Guiana. The contents for this number are as follows:

- Law and Faith
By A. T. Jones, in *Gathering Call*
- Baptismal Regeneration
From the writings of A. H. Lewis
- Not Against Us, but Against God
By E. G. Blackmon
- Bible Reading—The Lord's Supper
By the Editor
- Temperance Poem—Beware of the First Years
Selected
- Facts About the Law of God
By the Editor
- The Overcoming Life
By A. L. Davis, in *Helping Hand*
- Field Notes
By the Editor
- Sermon—A Passion for Righteousness
By Edwin Shaw, in the *SABBATH RECORDER*
- Peace on Earth
By Mrs. P. A. Harrison, in *Herald of Life*
- Notice to Subscribers
By the Editor

I am indebted to Mercy E. Garthwaite, of the Milton Junction Y. P. S. C. E., for the following extracts from a personal letter from Dr. Grace Crandall dated November 28, 1916.

"This has been a somewhat eventful year

as you may know. The hospital building kept us busy up to July. Then we ourselves painted the new benches which we had made for the enlarged preaching room. Then we also bought wooden Chinese beds for the hospital, and those too we painted ourselves.

"While Dr. Palmborg was away on her vacation, I had eleven Chinese girls and young women here with me. I was painting beds, beside clinics, some outwork, etc., so I was pretty busy.

"After Dr. Palmborg came back she insisted that I go away. I went to Mokansan, taking with me our older helper and her sister, who is our day school teacher here.

"Then I spent a week in Shanghai buying things. After a busy week here I was taken sick and from that time until this week, have done nothing worth mentioning; was in bed entirely for three weeks and it took another three weeks to get where I am now. Came back to Lieu-oo last Sunday. Anna West came with me. The trip tired me a good deal but yesterday and today I am feeling quite sprightly.

"Dr. Palmborg being so very poorly all the time and my being entirely useless, our hospital work has been almost at a standstill. Dr. Palmborg has had our men fixing up the yard and walks, so they look quite finished. The girls have been busy working on the bedding.

"The Shanghai Church people have shown lots of interest in our hospital work; are raising quite a fund toward furnishings and are anxious to come out when we have our opening and help us celebrate."

"Mr. Davis is getting the church members to feel some responsibility about things themselves. He is trying to impress upon them that the foreigner is not the only one responsible for active work but that each church member has his share to do. They are rallying very well indeed. He expects to be out here the Sabbath before Christmas if he can."

SECRETARY SHAW.

"Even the weakest Christian receives a reward from his Christianity, but the reward of the conquering Christian is incomparably greater."

A man he seems of cheerful yesterdays and confident tomorrows.—*Wordsworth*.

Rachel Landow, the Hebrew Orphan

REV. HERMAN D. CLARKE

CHAPTER V

(Continued)

"What a pleasant room this is," said Rachel, as Mrs. Menlo took her to the room she had neatly arranged for the girl. "What a pretty view from this window, and how beautiful these vines are, clinging on this side of the house. What are they? I never saw any like them."

"Those are the old-fashioned English ivy, very common here and climbing many houses as you see."

"What buildings are those in the distance?" she asked.

"The Soldiers' Home. Homeless and infirm soldiers of the late war are cared for there and it is a great resort for picnickers from all about the country. They come over from Montour and from Garwin and other little towns and bring their dinners with them. A man from Garwin came to our house one day, asking to buy some milk for a party, and he had a little girl with him he called Edna, whom he said he had taken from New York. She was a smart-looking girl and while waiting for the milk he told how she happened to be in this State and that a Mr. Claire had brought her to his wife. I then thought, How I wish I had a girl like her, and now you have come but you are not like her. He said his girl was removed from South Dakota and that there was another girl in his town that was Hebrew. I can't remember her name but it seems as though it was Minnie. Maybe we can drive up that way sometime and see them. Perhaps that Hebrew girl may have come from where you did."

"Why, auntie, it was the same agent that brought me west and to you. Mr. Claire has traveled all over the country. He says he has boys and girls located in twenty States that he has visited at some time. I'd like to see Minnie."

"Some of those people there keep the same day that you Hebrews do, and they have a little church. You shall go sometime, for I have a friend living there who takes a great interest in orphan children. Now I have promised that you can keep Saturday until you can see differently, as I hope you will. And if in your Testament you want anything explained, come to

me or Mr. Menlo and we will try to be honest with you and tell you what it means. Here, Rachel, you can hang your own mother's picture up there where you can see it when you awake in the morning. And here is a stand for your keepsakes and other things. Can you sing?" asked Mrs. Menlo.

"Yes, my mother was a good singer and we used to sing the old songs of Zion as she called them, and other songs that she loved. I wish I might learn to play the piano."

"You shall, dearie, if you do well here and obey where your conscience does not trouble you."

"I'll do that, auntie. I'm so glad you let me call you auntie. I'll do anything for you for I know mamma would want me to please whoever cares for me and does not compel me to disobey my God. I love you already." And the girl threw her arms about her new foster mother and cried.

That was tact. Mrs. Menlo had once been placed where she, too, had been coerced, and her religious life had been injured by it; but she was sure that in a short time love and kindness and good teaching would show Rachel that Jesus was the very Christ and that Sunday was the day to keep.

Mrs. Menlo had once been a Presbyterian but had married a Baptist. At first it had been difficult for her to make the change and accept immersion for baptism. But now she was very strong in her faith and often had little arguments with her sister who had married a Methodist and still believed in sprinkling. Her sister had married a merchant and was prospering, but Mrs. Menlo was still in rather humble circumstances, though having enough to eat and wear and a pretty little home.

Her pastor called in a few days, having heard that she had taken an orphan girl. Rachel was down-town on an errand and so he said, "Tell me all about this sudden affair."

She told him how she had longed for a child much younger than Rachel but had finally concluded that the girl would be of much help to her as well as a companion. Her sister had written that now that her daughter was married she was thinking of taking a girl, and that had made her begin to think about it more than ever and so it had come about that Rachel the

Jewess was there. She told him of Rachel's disposition and former training and how the family that first took her did not get along well with her, and that she had agreed to let the child keep her mother's Sabbath until they could convince her that the first day of the week was the day. First, however, they must gradually lead her to see that Jesus was the Christ. Then it would be easy for her to give up her Jewish Sabbath. The pastor agreed that that would be tactful and that kindness from them all and the avoidance of controversy would soon win her to the Christian faith.

Just then Rachel came in and was introduced to the pastor. He smiled kindly and told her he was so glad to see her and that he had a girl of sixteen years who would be pleased to know her and visit occasionally with her. "Sister Menlo, let Rachel come over to supper tomorrow and get acquainted with Elizabeth."

"Why, that is a Jewish name," said Rachel. "How did you name her that?" she asked.

"Bless you, girlie, that is a sweet name and she fits it well."

"You may go," said Mrs. Menlo, "and as often as they ask you; for Elizabeth is a girl I had rather you would be with than any other I know. She sings well and will help you greatly in your singing. By the way, Pastor, can't Elizabeth give music lessons? If so, I want Rachel to take of her."

"Why, sure, she has now three pupils and seems to do well with them. Commence any time, Rachel, and practice an hour a day on our piano until your auntie can get one for you or rent one."

This was getting interesting to Rachel and already she felt as though she were at home. She had the freedom of the house and was given to understand that she would be trusted implicitly until something hapened to make them distrust her.

Mr. Menlo came home at six in the evening from his work and was paid his wages at the end of each week.

"Rachel," he said, "what would you do if you had twenty-five cents a week regular to do with as you pleased?"

"Save it," answered Rachel.

"That is just like a Jew," he replied.

"I don't know," replied Rachel. "There was not much money saved among my mother's people. Her father, however, did once have lots of money but others took it

away from him in some way. I think I would have my mother's picture enlarged if I could save enough and then I'd start a bank account until I was married."

"Good for you, child. Let's see, you are in your thirteenth year, and twenty-five cents a week would be thirteen dollars a year. Put at interest at four or five per cent it would make you quite a sum by the time you are married, and that may not be until you are quite old," laughed Mrs. Menlo.

"I'm going to marry at eighteen years," said Rachel.

"Do not be so sure of that. However, Jews do marry early and mature early. I had forgotten that. But we want you to stay with us a long time yet and so we will let the marry question settle itself in due time. I am going to give you an allowance of twenty-five cents a week and you must not ask me for candy or peanuts or chewing gum."

"Why, uncle, I'll be rich in no time. I'll not chew a stick of gum nor buy candy, and I'll put the money in the savings bank every month." And she skipped about the room in glee.

The next afternoon Miss Elizabeth came over to be introduced and to take Rachel home to supper. They were quickly good friends, for Elizabeth and her mother had been told how to manage with the little Jewess and not to antagonize her or discuss her religion.

"Where did you get your pretty name, Rachel?" asked Elizabeth.

"My mother, of course, gave it to me, and when I was old enough she told me over and over again about how Jacob won Rachel and served seven years and again seven years for her. I thought that was the nicest love story I ever heard or read."

"What was your mother's name?" asked Elizabeth.

"Abigail," answered Rachel.

"That, too, is a Bible name. Abigail was a beautiful wife of a very foolish and unwise man," said Elizabeth. "But she became again a wife and of a very noted man. You are a Jewess, can you tell me anything that Abigail said?"

"Oh, yes, I know all about that. She confessed the folly of her husband and said at last: 'The Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days.' And

then David said: 'Blessed be the Lord God of Israel, which sent thee this day to meet me.' So David was kept from shedding blood that day."

"And what was your father's name?" inquired Elizabeth.

Rachel blushed and thought a moment. "I guess he was another Nabal, though I never knew much about him. But my mother never married another man like the Bible Abigail. She died in poverty."

She said no more but began to cry bitterly.

"Poor girl," said Elizabeth, "forgive me. I did not know that you had had trouble except the death of your mother. We'll talk about other things. Come with me to the parlor. Let's sing. Supper will be ready in a few moments." She led Rachel to her piano and sang several pieces, and then showed her some pictures that she had bought when visiting once in New York.

"Here is a picture of a building that I went into one day; just to see what people worshiped in such a place, and I found Hebrews."

"Oh, that is the Jewish Temple where my mother and I used to worship." And Rachel took the picture and kissed it.

"You may have it, if you wish," said Elizabeth.

"Oh, thank you, I am so glad. I'll put it up next to my mother's picture."

The supper was ready and they had a nice visit. Dr. and Mrs. Ogden told stories of travel, and Rachel was shown pictures of the Holy Land where the Doctor had been. He told her about Jerusalem as it was now, and of the valleys and mountains; of the river Jordan where John the Baptist baptized Jesus and others, and of Carmel where Nabal and Abigail lived and where David had fled from King Saul. Rachel was delighted and soon came to love the company of the pastor's family.

In this way she was won by the affection and tactful ways of these people. She read her Testament as she had agreed to do and was astonished that she had been so prejudiced against it, but still she felt that her mother was honest and had not read it to judge for herself.

In a few months she accepted Jesus as her Savior and united with the Baptist church by immersion, but the Sabbath she was unable to understand. She did not work on Sundays and went to church with her foster parents, but on Seventh Day she

did as little as possible. And they did not insist upon her working on that day.

She wrote to her friend, Mr. Claire, who had in the meantime made her one visit and was pleased with the course the family pursued. She said in her letter:

"DEAR MR. CLAIRE: I am happy. My folks are so good to me. I have my mother's picture in my room and lots of nice things, and I have found the Messiah which is called the Christ. I must thank you for the Testament you gave me; it is wonderful. I know my mother was honest and that she is saved, for she was true to our God but was not taught about the Jesus as she ought to have been. Oh, I want my people to know about this. I want them to find Christ, but the Gentiles have so hated them and treated them as Jesus would not have done that they think of Jesus as one of the imposters. I have been baptized and united with the church but I still keep my Sabbath, as this Testament you gave me does not tell anything about a new Sabbath. Jesus himself kept the Father's law and Sabbath and so did the disciples. I can't understand anything else as I have read it and do not see how uncle and auntie can see a Sunday Sabbath in their Bible. Come and see me again. You have been good to me and I'll never forget you. Love from one of your New York girls,

"RACHEL."

One Sunday after the regular service, Rachel sat reading her Testament with the use of a concordance that her pastor had taught her to use.

"Auntie," she said, "our pastor today in his prayer thanked the Lord for the Christian Sabbath. I have been looking through the New Testament and I can't find any such day. Is there any such verse in the Bible?"

"Well, no, Rachel, but we call Sunday such because the apostles kept it," replied Mrs. Menlo.

"But Jesus did not keep it," answered Rachel. "I read in John 15: 10 that Jesus said, 'I have kept my Father's commandments, and abide in his love,' and the Father's commandment is to keep the Seventh Day. Why, then, did Jesus' disciples keep another day? You call my Sabbath the 'Jewish' Sabbath. My Bible has no such name for the weekly Sabbath. That was given to men ages before our Jewish peo-

ple were in existence. Why do you not speak of the Ten Commandments as the 'Jewish' commandments? Our pastor says we ought to keep the Ten Commandments. Why doesn't he, then, keep the fourth? I'm just puzzled over this."

"Well, he can explain this all to you sometime," said Mrs. Menlo, for she was also puzzled herself in hearing so much from a Hebrew child who seemed to know the Old Testament by heart. Even Pastor Ogden came to realize that he must be very accurate when he quoted and explained the Bible before Rachel. He had never met one like her before.

"But if there is no such thing as a 'Jewish' Sabbath, but the Seventh Day is the Sabbath of God from the very beginning,—and we know that Jesus kept it, for he often went as his manner was into synagogues to teach,—I can't see why we ought not, as Christians, keep the day Jesus did," reasoned Rachel.

"But after Jesus was resurrected on Sunday morning, the disciples began to keep it in honor of that event."

"But, auntie, show it to me in our New Testament. Did not our pastor say two weeks ago in a sermon, speaking of our Baptist faith, that we must show a 'Thus saith the Lord' for all our faith and practice? Now that is what our Jewish people say. Our Bible everywhere makes God's sayings strong and true to us by 'Thus saith the Lord.' Now if the disciples kept the first day of the week, they ought to have that very 'Thus saith the Lord' for authority. We have that for the Seventh Day—where is it for the First Day? And if they kept Sunday, the New Testament ought to say that they kept it for such a purpose, but it does not. I read that they also went into the synagogue on the Sabbath as was *their* manner, and when the First Day is mentioned, it says nothing about its being a rest day or a Sabbath Day or that it should be kept as the day of the resurrection. Paul traveled all day after a Sabbath-night meeting, to get to his ship, and he would not have done that if it were the Sabbath. Say, auntie, can't even Christians be mistaken about it in some way?"

"Why, our great preachers and writers have always kept Sunday and how can they be mistaken when they study the Bible, so much?" remarked Mrs. Menlo.

"But they don't have the 'Thus saith the Lord.' Baptists want that, they say. But they don't give it in this case. I'm going to read the whole New Testament through just on this one question. And that is going to settle the matter for me."

Mrs. Menlo said nothing more but went to her work leaving Rachel to her studies. She was wondering what all this would lead to. Surely this was a remarkable child.

(To be continued)

How He Wanted to Repay His Wife

There is a story in the February *American Magazine* in which a man who has stolen money from a bank to give his wife comforts hears what one of the directors thinks of his deed. The director says to him:

"Let me tell you, Mayhew, a woman who has stood by a man through thick and thin deserves something better at his hands than to be deprived of what she values more than life. You are blind, crazy, if you don't see that you are stealing from your family just as surely as you are stealing from the bank. The only difference is that here the disaster will be heartbreaking. It can not break the bank but it will break your family. You are actually robbing them of something that is worth a lot more to them, to them, mind you, than the comforts you could give them with this money. Here you are forcing your wife to accept something you admit she would rather die than take. If it is your idea of a fair return for years of devoted sacrifice, it is not mine, and certainly it would not be hers."

A Japanese mother asked the head of one of our mission schools if only beautiful girls were admitted. "Oh, no," the missionary answered, "we take any who desire to come." "But," protested the mother, "all your girls are beautiful." The teacher answered: "We tell them of Christ, and seek to have them take him into their hearts, and this makes their faces lovely." Said the mother: "Well, I do not want my daughter to become a Christian, but I am glad to send her to your school to get that look on her face."—*Herald and Presbyterian*.

"Missions have almost entirely banished the opium traffic from China."

WOMAN'S WORK

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



MRS. S. J. CLARKE

So He Bringeth Them Unto Their Desired Haven. Psalm 107: 30

"He laid His hand upon her and He soothed her soul to rest,
As gently as a weary child upon a mother's breast.
The shades of night closed round her, but they brought no wild alarms
For she felt the tighter pressure of 'The Everlasting Arms.'
He laid His hand upon her, for her work on earth was done;
And He took her to the City bright, that knows no setting sun.
The shade of care shall never more be seen upon her brow,
For the former things are passed away—'tis endless glory now."

There are many people in many parts of our land to whom the going home of Mrs. Clarke will bring a feeling of personal bereavement. After a brief illness, she fell asleep to awaken in that happy land where sorrow never comes.

To others will fall the lot of writing her life's history, but the members of the

Woman's Board wish to bring their tribute of love to her memory. We shall miss her sadly. Her presence has been always an inspiration to the younger members. This afternoon as we sat, breathing the fragrance of the flowers and listening to the words of comfort and cheer, her sweet spirit seemed to hover over us, filling our hearts with the fragrance of her life.

With the example of her life before us we feel that we need broader vision and deeper faith to attempt greater things in the Master's service.

Harriet Saunders Clarke

Address given at the farewell service for Mrs. Clarke, in Milton, Wis., January 26, 1917

Last Sabbath, in attendance upon the quarterly meeting in this church and sitting on one of the front seats, I became dimly conscious of missing something. At last I realized what was lacking. Mr. and Mrs. Clarke were not in their accustomed places. At once I felt sure that there was illness in the home, for no trivial matter ever interfered with their attendance at church.

Looking back through the years since childhood in which I have been coming now and then to the Milton church, I find that quarterly meetings here are inevitably associated in my mind with Mrs. Clarke more than with any other one person. Her welcoming smile, her cordial handclasp, her kindly word and proffered hospitality were a part of the gathering, and no meeting thrown open for testimony ever waited long for her strong, helpful words. Mrs. Clarke was a busy woman with many home cares but she put first things first, and her life was so ordered that faithful attendance upon church was possible, not because she counted it her duty, but because she esteemed it a privilege she could ill afford to miss.

It was this loyalty and consecrated ability that, when after two years of existence at Alfred the Woman's Board of the Seventh Day Baptist General Conference was moved to Milton, led to her appointment as president. This was in the year 1886, thirty years ago last August.

I have often heard her speak of her hesitancy in accepting this responsibility, feeling that she was not sufficient for these things. It was the modesty of one who saw the great opportunity for service which

such a position offered, and who caught the vision of what might be accomplished under wise leadership.

That the choice of Mrs. Clarke for this position was a wise one the years have shown, for her connection with the board was never severed until the other day when she quietly slipped out beyond our reach.

From 1886 to 1891, she held the position of president. Then an effort was made to move the board to another association. This failed and in the reorganization Mrs. O. U. Whitford became president and Mrs. Clarke the secretary for the Northwestern Association. In 1893, two years later, she again became president, holding the office for one year. In 1894, she was made honorary president, which office she held until 1902, when she again became active president, continuing in this position until 1908. When at last the burden of years seemed too great for her to continue longer the activities of this position, she was released from its duties but retained on the board as first vice president, that we might still have the inspiration of her presence and the benefit of her counsel.

Both of these have been given without stint. So far as I know, no board meeting has ever been held, when it was prudent for Mrs. Clarke to attend, that she has not been present and as far as possible taken an active part in its deliberations.

It sometimes happens that, as old age comes on, people grow critical, suspicious of new leaders and forward movements. This was never true of Harriet Clarke, as the older members loved to call her. Every forward movement not only had her cordial support, but was a matter of rejoicing. To the younger members who undertook to carry on the work of the pioneers she gave the most hearty encouragement. It was as if the Woman's Board was a loved child she had helped to nourish in infancy and guide in youth. In its mature years she rejoiced in its work.

And now we have gathered to pay our tribute to our loved comrade and leader. We shall miss her beloved and gracious presence in our meetings, but we should not be sad. We should rather rejoice. She was called from her earthly activity to her heavenly activities. We can not think of her as idle. When among us she

laid up treasures in heaven. She has gone to enjoy them.

I do not need to tell the people among whom she has lived so long of her character, but I want to read to you a portion of one of the chapters she often used at the opening of our board meetings. It is familiar to you, but as I read it I want you to think of Mrs. Clarke. You will know then where she got the ideals that made her what she was. I do this not to exalt her—she would not wish that—but to help to pass on her ideals and to extend the message of her life, I will read the twelfth chapter of Romans.

MRS. A. B. WEST.

The Old White Mare

[Some time ago a friend in the Northwest sent us this article by Joseph E. Wing, taken from the *Minnesota Farmers' Institute Annual*, and wrote concerning it: "Believing that altogether too many old horses are being disposed of for a mere pittance, that ought to be given good care and decent burial, and thinking perhaps you might feel the same way, I am enclosing it for the RECORDER." Not having need of the story at the time, it was laid away and forgotten. Recently it was found with the sender's letter, and as we do "feel the same way," we give it to our readers.—ED.]

"Why do you keep that old white mare around? She will never be any good any more, and she eats nearly as much as a good horse."

So spoke a good "business man" to a friend one day. The friend replied in this way:

"Well, I don't know but that I can tell you my reasons. That mare is nearly twenty-eight years old. She can more than earn her keep now, if I ask her to do it. Let me see, it was in the Centennial year that I halter-broke her; had her so gentle and obedient, sir, that I could lead her into the house and up the stairway; did it, too, to show off to the girls. We broke her to drive single the next year, but did not work her until she was three past. I thought I would make a driver of her. I was young then and thought a lot of a good driver; had a pretty foxy buggy for a boy, and she was a gay stepper. How I remember the rides she gave us. I always

had company, part of the way, anyhow. What a lot of memories those drives bring up! There was Susie, with laughing black eyes and brown hair, and she was always a little sunburned; she laughed at me when I tried to make love to her, and I could neither get angry nor grieve so very much. Poor Susie, it's well she laughed while she was a girl, and I am glad old Nell helped to make it pleasant for her during her girlhood. Then there was gray-eyed Kate. She was the thoughtful kind; she would sit silent by my side and see the strangest things as we drove along the quiet lanes or on the river drive, and she would tell them to me, some of them, all the odd, sweet fancies. She it was who believed that old Nell could reason, and insisted that she should be treated with courtesy and respect! How I laughed at her odd, prim manner! That girl was a witch! And later I have come to take her own point of view, very much. And there was Mary. You know I married Mary after a while. That fact seemed the strangest thing of all about Mary. I can't go on to tell you about her, but I well remember the moonlight drives that she and I took behind that gentle, considerate colt, and the confidences that she gave to old Nell and me. You know I was rough and uncultured; I knew about as much as the horse and much the same things, and I used to confide in her as I led her down to the bars in the moonlight before turning her into pasture: 'Nellie, my beauty, she likes us both!' and it made me feel mighty solemn, and resolve to be good there under the stars, and Nell would rub me with her nose before trotting away to roll in the dewy grass.

"And then we were married sure enough, and I had just \$100 and the old worn farm and Nell and a work team and the old house and barn. Mary came out there, and made it the central rallying point of heaven! Then we jumped in, all five of us, to pay off the mortgage. I learned what stuff thoroughbreds are made of. Mary has a pedigree that runs away back to earls in England; old Nell there has one just as long, and the two of them proved to be the best workers on this farm. Why, that old mare has done everything that horse can do on this farm! I did not mean to make her plow, but she had to do it, and she did it willingly, if the other horse would keep up. There was the difficulty, most

generally. And so I was glad when she took to raising colts of her own, for she got more rest then, but she never let on if she was tired; on Sunday she was as willing as ever to pull us in the carriage in good style over to see Mary's folks or to church, and when I could I stopped her heavy farm work, for it is not the thing for thoroughbred blood—that slow, monotonous toil.

"Then Mary's babies came, and did not old Nell take them proudly about to see the world? Many's the long ride between flowering hedges in springtime, or gold and red tree banks in fall, with one baby holding the reins and another plying the whip and Mary with a hand on each and old Nell watching ahead and behind, picking her way carefully and proudly and knowing too much to shy or be offended at baby whippings. A little later when the children drove her alone and rode on her back, too, how often she brought them home safely when it was her sense, not theirs, that did it. Why, yes, the children are gone now, two to school and William is married; he was out here just last week, he and our new daughter Elizabeth, and he came out to see Nell and said to me, kind o' low like: 'Dad, the old mare taught us all to ride and drive; do you think she will last long enough to teach another baby?' And I notice he is mighty good and tender to Elizabeth just now. No, the fact is old man Skinner offered me \$10 for the mare last week, but she shall have a warm stall and a sunny place in the barnyard for some time yet; yes, and a Christian burial up on the hill some day, too."

A little East London boy was having his first country outing. He lay on the grass in the orchard, making a chain of daisies. Across the blue sky a line of swallows dipped. "Look up, Jimmy! See the pretty birds flying through the air," said his teacher. Jimmy looked up quickly. "Poor little fellows," he said, pityingly, "they haven't got no cages, have they?" Jimmy couldn't see things straight. East London had dwarfed his ideas. What a picture of many lives! They are so occupied with the muck-rake, or the pleasures of earth, that they can have nothing but pity, and sometimes scorn, for those who set their minds on things above and soar in the pure air of a divine being.—*The Expositor*.

YOUNG PEOPLE'S WORK

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

Using What We Have

REV. HERMAN D. CLARKE

*Christian Endeavor Topic for Sabbath Day,
February 17, 1917*

Daily Readings

Sunday—The neglected talent (Matt. 25: 24-30)
Monday—Using time (Eph. 5: 14-17)
Tuesday—Using money (Acts 2: 41-47)
Wednesday—Using prayer (Ex. 32: 30-36)
Thursday—Using service (Ex. 32: 30-36)
Friday—Using love (James 2: 1-9)
Sabbath Day—Using what we have (Acts 3: 1-10)

OUR TALENTS

It is very foolish for a person to brag about what he thinks he has. There are some who do. Others who assume humility overestimate their abilities. But these are very many less than that class of people who are all the time talking about their having but the one talent. Possibly there are some who really think they have only one talent given them from the Lord for use, but it is safe to assume that the great majority who talk thus do so as an excuse for the little they do or attempt to do.

The great majority have a reasonable degree of health. The great majority of people can sing. The great majority can earn wages. The vast majority are able to converse intelligently. Hence the vast majority of people are physically able and mentally able to tell what great things the Lord hath done for them. They are able to obtain money and give one tenth at least to send out the truth. The vast majority are able to intelligently come into the church of Jesus Christ, by conversion and baptism, and take their places there as efficient workers in a great variety of ways. They can talk, sing the gospel, invite men to Christ. They can do dozens of things a Christian is expected to do. Not one in a thousand but has several God-given talents.

No person has any business to be so occupied with his worldly affairs that he can not "take time to be holy" and take time to attend services for worship, and take time to pray and sing and talk and

give. If he has the heart of love, the appreciation of God's gifts and mercy, the health to go about, he has at least five talents that no napkin should hold. They are for use and increase.

If you do not feel called upon to pray in public, you can pray in secret. If you are a Christian you *will* pray in secret; and if you are a Christian you will want others to be, and hence you will pray for them.

"Love begets love." If one loves his fellow-men he will win their confidence. Love can not fail of some manifestation, and manifested love is a power for good. Do not, then, talk about your "one talent" but consider how bountifully God has dealt with you and with what gifts he has blessed you, and the using of talents will increase them. In "the quiet hour" thinking of God's rich bestowals, you will readily see several talents you can use to the glory of God and the good of the world.

HOW USE THESE TALENTS

You have, then, the talents, more or less, but usually more than are appreciated. First in our daily readings we find we have *time*. Time is best used by having an order of business or a system. You are up early in the morning. You must do several things just before breakfast. Then there are duties relating to the getting of a living, and a system of work along those lines will accomplish what is usually necessary. There are associates that demand some of your time. "No man liveth to himself alone." We must take time for pleasant and profitable associations. Make all this count for Jesus Christ by speech, song, invitations, and a thousand and one ways we need not indicate. Most people have some money, more or less. It is lawful to earn all we can honestly that we may have the more for doing the good we may with it. Tithing was required of the Hebrew and when he lived up to his privileges he was blessed in it temporarily and spiritually. The Christian is not under less obligation than was the Jew. If we have no money and can not earn it, we may be excused from giving a portion of it. "Pray for the peace of Jerusalem: they shall prosper that love thee." Jerusalem may represent to the Christian his place of worship and his people with whom he is in covenant relations. Pray for these.

It would be needless to detail the service one can render to others as he passes along

each day. How many souls can be made better and happier by the smiles, words, acts, that cost so little and that the most illiterate and the poorest can give.

USE—SERVICE—GROWTH

A truly religious life is expressed in the use of talents, and that is service and growth. This gospel, rousing you to a consciousness of your capabilities, calls you to make the most for time and eternity of these talents. In this use, one Christian habit or quality is added to another (2 Pet. 1: 5-8), and where these abound, they make you fruitful and more and more cultured in the things pertaining to the kingdom of heaven. A Christian Endeavorer is such that he may aspire to become such a disciple in whom the word of Christ "brings forth fruit to eternal life"; for fruitfulness is the end for which the means of grace are appointed, and for which grace is given. Using what you have tends to increase.

THE INTERMEDIATES

Some of the Intermediate societies of Christian Endeavor are using these topics in their meetings. It is hoped that they will read these words and that teachers and parents will call their attention to them. The home ought to supplement this effort of writing these topics, with careful and encouraging words and explanations. And will all Intermediates try to remember and realize what our editor of this department said recently, that they are now of an age when "most conversions are made and most characters are formed for good or evil"? This being the grandest time of your lives for lasting impressions, see to it that you are becoming most familiar with the truths that these topics seek to bring out. Especially in this present lesson on "using what you have," think of the great value of your time. "Each day is a little life." All other good things that are given you depend on time for value. You can not enjoy anything, home, friends, books, travel, religious privileges, unless you have or take time for them. Time is vastly more than money for *it is your life*. No Christian would ask you not to take time for healthful and innocent recreation, for that helps keep the body, which is the Spirit's "temple," healthy. But if you make the most of yourself in this life for the grand, beautiful life of eternity, you certainly *must* take time for the exercise of Christian virtues

and to serve your Lord and Master. Every moment lost in frivolous and foolish amusements and habits that injure your spiritual growth, is so much time losing character essential for your usefulness and your salvation. And yet how many young people are just squandering time every day. It is a sin to do it.

And now if you are choice of your time, you will be choice of your company, also choice of your actions. And think of the blessings that will come to you in the use of time for the good of other people. That is what keeps one young.

If your friend whom you love gave you a choice gift, as of a book or any article of value, you would never think of throwing it away. But your time is of far greater value than anything a friend can give you.

Think carefully of all this and have a few words to say about it in your next meeting.

P. A. C. E. Notes

About a thousand Christian Endeavorers "hit the trail" in one of Billy Sunday's Boston meetings—young people's night.

Florida has two societies that have passed the 300 mark in the Increase and Efficiency Campaign, and two others that have passed the 200 mark.

North Carolina Endeavorers are placing Bibles, songbooks, and a Christian Endeavor workers' library on the United States battle-cruiser North Carolina.

Ontario's recent Christian Endeavor convention was the best in her history, in spite of the war. At least fifty Christian Endeavor Recruits enrolled at one service.

In one month recently Philadelphia Endeavorers visited 140 ships in the harbor and held 79 meetings, distributing 951 papers and magazines and 625 tracts.

The oldest Christian Endeavor local union, that of New Haven, Conn., has published a booklet of suggestions for committees and for current prayer meetings.

A Christian Endeavor girl took a vacation up in New Hampshire. Result, a new society in a Baptist church in a town which before that was without Christian Endeavor.

FOR SAILORS AND SOLDIERS

Since the outbreak of the war the British Endeavorers have done a noble work for sailors and soldiers. They have written by hand more than 107,860 letters and have sent 87,492 printed letters; they have sent 22,414 copies of the *Christian Endeavor Times* and 85,436 needle-cases; 5,716 letters have been written to workers and to relatives of soldiers. Thousands of pillow text-cards have been distributed in hospitals, an immense number of tracts and periodicals have been sent to the ships, and 100,000 Gospel portions and Testaments have been given to the soldiers. The large cost of this and other similar work has been borne by the Endeavorers.

A Word From the Christian Endeavor Society at Little Genesee

DEAR ENDEAVORERS:

At the beginning of the year the Christian Endeavor society of Little Genesee voted to have its corresponding secretary write letters to the Endeavorers of the SABBATH RECORDER. It has been some time, I believe, since you have heard from our society. We are alive and try to make our society a "live wire" for the church and community.

During the past year we added seven active and two associate members to our society. We had a Christian Endeavor Expert class, but there are no graduates as yet. Our Floral, Relief and Calling Committee was active and saw that plants were sent to the sick and shut-ins at Easter and Thanksgiving times. Our Social Committee did its share of work. We had good attendance at our social gatherings and they proved beneficial. The Lookout Committee was especially active during the past year. Good reports were brought in for our business meetings and an account was kept at each meeting of those taking part. The Missionary Committee, with our pastor as chairman, has been very active doing outpost work. Our society has helped to organize a society at Main, where our pastor supplies the pulpit, and one at Kossuth. Several from the society have helped with the work at Main. Some have been to help them on Friday nights, and at one time the Bethel Sabbath-school class, an organized class of young people with our pastor as teacher, united with the people at

Main for a review of the Sabbath-school lessons. We sent a delegate to Salem last fall, the first time a delegate has been sent from the Christian Endeavor to our church Conference. When the Starving Children's Fund asked for help at Christmas time our society aided them. A bath-room has been placed in the parsonage and our society helped with the expenses.

This is just one of the many branches of the Seventh Day Baptist church at Little Genesee which is of vital importance both to the church and community.

HORTENSE FAIRBANK,
Corresponding Secretary.

Seeing the Good in Others

Phil. 2: 1-11

Others. When the head of the Salvation Army wanted to send a greeting to a great convention in Australia, he tried to pack the most meaning possible into one word to save the expense of cablegram. The word he chose was "others." Does that not express the most central feature of Christianity? Esteeming others better (Phil. 2: 3); In honor preferring others (Rom. 12: 10); Even as ye did it unto others, ye did it unto me (Matt. 25: 40); Do unto others as ye would that they do unto you (Matt. 7: 12). See also Gal. 6: 10, Col. 3: 13, Heb. 13: 16, John 13: 35, Matt. 19: 19, and 1 Peter 1: 22.

Seeing the good. What kind of spectacles do you wear? Some people wear only blue glass, through which everything looks blue. The world is what we look for. A butterfly looks for the beautiful blossoms, the buzzard looks for rotting flesh. When you are looking for a special friend in a crowd, you scarcely see any one else. When you are looking for flaws in the lives and work of those around you, you will scarcely see the good points. When you are reading an interesting letter from a friend, you will skip over any misspelled words or mistakes in grammar in order to get the news. Can you be critical and get the full enjoyment out of anything? Is there danger of getting to be too charitable with others, so that our friends do not feel the necessity of trying to be and do their best in our presence? Is it easier to be critical with yourself or with others? Is there any danger of being too critical with oneself? Ought we to be more critical of

our own language, appearance and actions than we are of others'?

Undiscovered good. Do we need the help of others in order to be our best? Does it help more to have praise for our successes or censure for our failures? Do we need some of both? Does it make any difference who is giving the praise or the censure? Can others show us our faults and our strong points sometimes when we ourselves do not appreciate them? Many a success has been explained by the words "He had a friend." What did the friend do to make the success? Does it help to feel that one we love believes in us? Ought we to work for praise? How is *that* different from "playing to the galleries" or fishing for compliments? Ought we encourage others' love for praise?

"A man who shows himself too satisfied with himself is seldom pleased with others, and they, in turn, are little disposed to like him."

Due praise is the spur of doing well.—*Spenser.*

Our praises are our wages.—*Shakespeare.*

It is much easier to be critical than to be correct.—*Disraeli.*

"There is so much good in the worst of us,
And so much bad in the best of us,
That it does not behoove any of us
To talk about the rest of us."

He that does good to another man does also good to himself.—*Seneca.*

A good man is kinder to his enemies than bad men are to their friends.—*Bishop Hall.*
There is no dearth of kindness in this world of ours;
Only in our blindness we gather thorns for flowers.—*Massey.*

Strengthen me by sympathizing with my strength, not my weaknesses.—*Alcott.*
—*P. G. Van Zandt, in the Standard.*

The Jewish Tragedy

Israel and her problems are unique and without parallel. Apart from the divine revelation the Jew is an enigma—a problem beyond the attempts of man to solve. But with the light that comes from the divine Word, Israel becomes the key unlocking the mysteries of the future, and a door of entrance to many of God's revealed purposes concerning the human race in ages yet to come.

We shall be helped in our study if we

look at this problem in a threefold light: The past history of the Hebrew race, which in itself is great and thrilling; the condition of Israel in the present, which is sad and heart-rending; the future prospects of the chosen people, brilliant beyond description.

I. THE PAST HISTORY OF THE HEBREW NATION

The history of the Hebrew nation begins with the call of Abraham. The first indication of the divine intention of the promise made to Abraham is in Genesis 12: 2, "I will make of thee a great nation." This promise was three times renewed to Abraham (Gen. 13: 16; 15: 5; 17: 6). It was renewed to Isaac (Gen. 26: 4) and to Jacob (Gen. 35: 11) and again to Israel on his way to Egypt (Gen. 46: 3).

We naturally ask the question, "Have these predictions and promises been fulfilled?" Our reply must be that partially they have, for in Egypt the children of Israel increased with amazing rapidity, so that in a comparatively short time their numbers could be likened to the sands of the seashore, or to the stars of heaven for multitude. Israel at the present moment is to be numbered by millions, but this great increase is as nothing compared to the vastness of the Hebrew nation in the days that are to come.

A second promise given to Abraham was concerning the land (Gen. 12: 7; 13: 14-15; 11: 18). In the first instance a country was promised, but its boundaries were not marked. Later, however, the boundaries of the land are clearly defined: "From the river of Egypt, unto the great river, the river Euphrates." These are general terms, but sufficient to indicate the vast extent of territory promised to Abraham and his descendants. This promise was conditioned upon the obedience of the people. Failure on their part in the matter of faithfulness and obedience led to their realizing only a partial fulfilment of the promise, and therefore the whole land never became theirs (see Josh. 23: 13-16; Judges 2: 20-23).

The promise of land made to Abraham was also renewed in Isaac (Gen. 26: 2-4) and confirmed to Jacob (Gen. 28: 4-13, 15) and was further made known to Moses (Exod. 6: 8). Within the specified boundaries the whole land comprehended territory about two and one-half times as large as Great Britain and Ireland, or an area

of 300,000 square miles. Here again it has to be confessed that this extensive territory has not been more than partially held by Israel at any time. The promise waits for complete fulfilment, which will assuredly take place in the near future.

The third promise was that of blessing through Abraham and his seed to all nations. This promise was first made to Abraham (Gen. 12: 3) and was repeated in Genesis 18: 18, and under the most solemn circumstances renewed in Genesis 22: 18. Its important features are: its culmination in Christ; its universality as embracing all the nations of the earth; its immutability, being confirmed by a peculiarly solemn oath (Gen. 22: 15-16).

The Covenant, thus established by an oath which was never repeated to the patriarchs, has had, as yet, but a comparatively partial fulfilment. And here also we look for the day when the national reclamation of Israel will be new life to the world.

Years roll on and the people pass through a remarkable series of eventful changes. Israel goes into Egypt, where in all probability the constitution of the nation was in progress and consummated at Sinai. After years of bitter bondage the people go out from beneath Egyptian tyranny, and their movements from now to their first captivity are through a bewildering maze of experiences, on through the period of the Theocracy, when for nearly five and a half centuries the people were under the rule of God, to the time of the Monarchy, or the rule of the kings, which may be taken roughly to be for 500 years. The kingdom was divided under Rehoboam, the northern kingdom having its center in Samaria, the southern kingdom having its center at Jerusalem. Finally, through wars, the ten tribes composing the northern kingdom were carried away by Shalmaneser into captivity, never as a body to return (2 Kings 17: 6, 23). The kingdom of Judah shortly after met a similar fate, being carried by Nebuchadnezzar into Babylon (2 Chron. 36: 14-20). Many of these returned under Zerubbabel and Ezra to their land. Through mixed marriages with the nations, however, the morals of the people had greatly degenerated, and Ezra called for a genuine repentance, which was followed by a thorough reformation.

The wars of the Maccabees and the persecutions under Antiochus Epiphanes bring

us to the time of the Roman supremacy, when the Roman Empire had so enlarged and extended its borders as to contain the civilized world and a population of more than 80,000,000. Rome herself was given up to the grossest idolatry and superstition, and at this time, according to the divine counsel, Christ was born at Bethlehem, in the thirty-third year of Herod the Great. After a comparatively brief history he was led out to Calvary, stripped of his raiment and crucified, and thus is reached the darkest hour of the world's history. Thirty-seven years after the crucifixion Titus laid siege to Jerusalem. The city fell. The streets flowed with blood. The Jews were slaughtered by hundreds of thousands. The temple was wrapped in flames, and according to the divine prediction, "not one stone was left upon another." Finally the whole city was reduced to ashes. The inhabitants were put to the sword, or reserved for slavery. Thus are the dispersion and degradation of the Jewish nation complete and its polity broken up.

2. THE PRESENT CONDITION OF THE JEWS

This, as we have indicated, is sad and heart-rending. The Jews are at this moment denationalized and dispossessed, and they are "wanderers throughout the earth." I note:

(1) This dispersion was predicted nearly 1,000 years before it became actual. The children of Israel were warned what would follow disobedience (Lev. 26: 32-33; Deut. 28: 37, 64). The Jews at the present day, with their continuous history of misery and degradation, lamentation and woe, form a solemn and marked testimony to the truth of God's Word.

(2) Nothing is more remarkable than that the Jews, though scattered among the nations, are separate from them. "My people shall dwell alone." They still preserve their national individuality and their distinctive and characteristic features. You may Americanize a Frenchman or a German or a Briton or a Turk, but you can not Americanize a Jew. The Jewish people still possess all the habits and aspirations in a greater or less degree of the descendants of Abraham.

(3) No nation in history has been the object of such unremitting and relentless persecution as the Jewish. The Jew is wanted nowhere. There appeared in a leading Jewish paper some time ago a

sketch of a venerable Jew holding in his hands a globe of the universe, searching to find a place where he is wanted, but unable to find a spot. He begins to go over them by name: "Russia—I am not wanted there; Germany—I am not wanted there; France—not there; England, Canada, United States, Palestine—I am not wanted there." Then he exclaims, "This is a large, beautiful world, but no place for me." The Jew may be tolerated, but he is not wanted.

This feeling enters into the fraternal societies, the members of which make all sorts of excuses to keep out Jews. In our great colleges and universities, while no discrimination is made by the authorities, among the students it is different. They stand aloof from their Jewish comrades. The Jew finds he can not get into the fraternities or into the athletic teams. Many of the leading private schools refuse outright to receive any Jewish pupils. It is said that the great hotels of New York, while they do not exclude Jews, show little love for them. From many of the summer hotels they are excluded altogether. The same prejudice is met within clubs and society. Mark Twain, in one of his literary essays entitled, "Concerning the Jews," gives as the reasons for the Gentiles' dislike of them their shrewdness, cleverness and enterprise, and he contends that nine tenths of the hostility of the Jew comes from the average Christian's inability to compete successfully with the average Jew in business.

In spite of all this persecution the Jews continue to be preserved as by a miracle. Brought to the brink of extinction at least four or five times in the course of their history, they probably exist today in larger numbers than at any period in their history. Europe alone has more than 9,500,000 Jews; America, 3,000,000; Africa, 400,000; Asia, 400,000; Australia, 20,000.

When one remembers that about 200 years ago there were only 3,000,000 Jews in the world, we may look upon this preservation and increase as something marvelous. Various authorities place the present Jewish population of the United States at 3,000,000, of which number 1,500,000 are in Greater New York.

It is also true that while the Jew is despised and unwelcome, he is still sought for. No nation wants him and yet every

nation is after him. It is interesting to note the role he is playing in the life and death struggle of the nations. Politicians, financiers and military experts are all looking to him, while in times of peace the Jew has a remarkable facility for climbing to the top. It has been said that the money of the world is rapidly accumulating in the hands of the Jews. Our banking houses, our newspapers, railway systems, our great drygoods stores and clothing firms are largely in the hands of the Jews. It has been reported that two thirds of the wealth of New York is in Jewish hands, while in intellectual leadership the Jew is said to be the sovereign dictator of the world.

(4) Religiously the Jews may be divided into two classes—the orthodox and the reformed Jew. The orthodox Jews still cling to a system of religion, which is Rabbinism or Talmudism. They have an extensive knowledge of traditional literature and hold tenaciously to it, while their knowledge of the Old Testament Scriptures is considerable. Many of the orthodox Jews in America are fast losing their faith, and their children are, for the most part, brought up infidel and irreligious.

The Reformed Jews belong to a movement that originated in Germany as far back as the eighteenth century. It has had its fullest development in the United States through Rabbi Stephen S. Wise and others. The Reformed Jews have no new creed. They adopt Christian methods in worship and church work, and their religious services, in some cases, are held on the first day of the week.

(a) The world is not tainted with sin, and there is no devil.

(b) There is no original sin, no fall of man, and therefore no need of a vicarious atonement.

(c) That the Scriptures of the Old Testament contain the highest revelation of God possessed by mankind, and that the actual writing and editing took place in the usual human fashion.

(d) The soul is immortal and survives the dissolution of the body; but just what occurs after death, Judaism never attempted to define. The reformed Jews are sure that the soul of man is not put out altogether, and that the life with its struggles and sufferings and failures will be rightly dealt with by the Lord of righteousness.

(e) Reformed Jews entertain no hope of a personal Messiah. They expect the coming of the Messianic age when humanity will enjoy the reign of righteousness, and all shall unite in the worship of the one God.

Generally speaking, it may be said that the Jews the world over are religiously dis-

integrating, and that the rising generation is drifting away from the religion of their fathers.

A Christian worker among Jews told a group of young men in the city of New York that nine tenths of the Jewish young men had turned their backs on their religion. "Yes," said one, "ninety-nine out of every hundred."

In Greater New York there are something like 500 synagogues. Most of them are small and most are very poorly attended. I have been told that many synagogues hire ten men to be present, as that number is necessary to carry on a service. A survey in Harlem a few years ago showed that about eighty per cent of the Jews there had no connection whatever with the synagogue. A German writer has well said, "In unbelief as in belief, the Jews are the leaders of mankind."

(5) Of all the tragedies of modern days, or any day, there is nothing to compare with the Jewish tragedy as witnessed in the war zone. Unspeakable horrors have been committed against them in Eastern Europe, and hundreds of thousands have lost everything and are now wandering homeless and aimless in the different provinces of Russia. The terrible sufferings of the Jews are similar to those of the Belgians, but only to a far greater extent. There are 10,000,000 Jews affected by the war. Thousands of them have already fallen on the battlefields. The horror of the situation is only deepened as we remember that here we have Jews fighting against Jews, and that practically every country now constituting the belligerent armies has Jews fighting. In the Russian army there are 360,000; in Germany, 40,000; in Austria, 70,000; in the British Empire, 20,000; in France, 14,000; in Turkey, 7,000; in Belgium, 3,000; in Servia, 3,000; in Italy, 2,500.

The Jewish population in mobilized Europe and the British Empire amounts to something like 8,700,000. This would mean that one in seventeen of all Jews of all ages are serving with the various belligerents. For the Jew the cataclysm of the European war-sorrow is overwhelming and heart-breaking to the last degree. The horrors of the siege of Jerusalem can not be compared with the condition of the Jews, while Belgium herself has suffered no more.

3. THEIR FUTURE RESTORATION

The gorgeous language of Eastern metaphor is well-nigh exhausted in setting forth the blessedness and glory of the period when Israel shall be the first of the nations of the earth, "for the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously." The world itself waits for the day of Israel's restoration, and there is bound up in that the welfare of the nations, and therein we find the key to the Eastern question, as well as many other perplexing problems.

Israel restored will bring universal peace and concord. The people shall all be righteous. War and want will be no more. Creation will share in the blessing, and man's years of life will be prolonged. The blindness of Israel shall be removed and they shall turn and seek the Lord and be religiously and nationally regenerated. They shall recognize and receive Christ as their Messiah, and he shall dwell with them and reign over them in their own land forever.

One word in closing. What is our duty to the Jews? We are under obligation to remember them and special blessings attach to all who importunately pray for them. What is to be done for Israel must be done at once. Let the church obey the command to preach the gospel to the Jew first. The Jewish heart is like that of the Gentile. The Jew has sinned as has the Gentile. There is but one remedy for both—the gospel of our Lord Jesus Christ, preached not for the sake of argument or controversy, but preached with the object of winning the soul to Christ, is the appointed means by God for the evangelization of the Jew as well as the Gentile. Let us be quick to seize the opportunity, for speedily He will come and take to himself his own throne and reign, then the last opportunity will have vanished.

Arouse, my soul, to Israel's state
Betake thee now to prayer and zeal:
Arouse thee! for the hour is late;
And souls are dying: do not wait;
Their fetters are their mute appeal.

The day is ours; and Christ shall yet
In Jewish hearts be loved, adored;
Pray, labor; labor, pray; the debt
Of love discharge; all else forget,
But to obey thy Master's word.

—Rev. Joseph W. Kemp, in *Watchman-Examiner*.

CHILDREN'S PAGE

Spring O' The Year

ALICE ANNETTE LARKIN

Say, if I was a bird, I'd tell what's true,
I wouldn't go stretching things out, would you?
No, I know that you wouldn't, for you wouldn't
dare,

But down in the meadow there's a fellow don't
care

If the things that he says are as far from the
right

As yesterday morning's from Thanksgiving
night;

Just listen a minute, it may be you'll hear
Him telling that tale of his—"Spring o' the
Year!"

"Spring o' the Year!" Perhaps it's a joke
To be starting such stories when winter ain't
broke;

Only look at the ground—now ain't that some
hard!

Not a sign of green grass to be found in the
yard;

And over the fence, right on Bobby Spry's walk,
There's a pile of old snow that's still whiter
than chalk;

But down in the meadow that call you can hear—
There, listen again! Catch it? "Spring o' the
Year!"

"Spring o' the Year!" Now what do you know!
That fellow can pretty near make things seem so,
For only this morning when Bobby and I

Were building an aeroplane certain to fly,
He hollered so loud that we almost were scared
To think that we'd both been so foolish and
dared

To waste half an hour in making a toy,
When any respectable, workable boy

Had ought to be getting things ready for spring;
The lawn mower needs fixing, the rake's tied
with string.

"Spring o' the Year!" There's a garden to
plant—

It won't do no good to say that we can't,
For both of our fathers are sure that we can,
And what is a boy when opposed to a man?
That call makes me think of a great pile of
wood

That looms up much bigger than such a pile
should,

While Bobby remembers a fence he must mend;
Say, really, the jobs that come up have no end.
And down in the meadow, that bird, without
fear,

Is making white black with his "Spring o' the
Year!"

"Spring o' the Year!" Say, he's only a lark,
Just listen a minute, you'll hear him. Now
hark!

There, ain't it the limit to think that that fellow
Can make white seem black or even black
yellow?

But Bobby's been thinking, and so, too, have I
What a sad thing 'twould be if he some day
should cry;

Instead of his cheery old "Spring o' the year!"
"Tis Winter and Snowstorms and Wild Winds
are here!"

Say, would we shiver and turn up our collars,
And Father would whine because coal eats his
dollars;

And Mother would say that the plants are all
froze,

And Bobby would rub that chilled spot on his
nose.

Whew, wouldn't it be just the saddest thing yet!
Would we rather have "Spring o' the Year"?

Sure, you can bet!

So go to it, old fellow, when the winter winds
blow,

You can say what you please—we will know
that it's so.

"Spring o' the Year!" Call it loud, call it long,
It really is just the best kind of a song;

Though the snow may be deep and the ground
frozen hard,

And only dead grass can be found in the yard,
Still warm days are coming and fishing and fun
Are waiting the fellows who have their work
done;

So Bobby and I have a hearty good cheer
For the jolly old lark and his "Spring o' the
Year!"

Ashaway, R. I.

Ashaway, R. I.

The Boy Who Said "No" to Himself

He was a little fellow, not three years
old. He was very fond of a beautiful
plant which stood on the table in his
mother's room, but his mother had taught
him to let it alone. One day, when she was
not at home, Laddie went into the room and
stood by the table, looking at the plant. I
happened to be in the next room, where I
could see him; but he did not know it.

As I watched him I knew he was think-
ing, for his face was a little battlefield. The
plant was so pretty! It would be so nice
just to put his fingers on the soft, tender
leaves, to touch the lovely flowers! And
he could do it so easily, for no one was
there to hinder. But he remembered what
his mother said, and so the battle was on.
How I wondered which side would win!

After awhile I heard him say: "No, no,
Hubert! No, no!" And he turned away.
You see, he fought it out all by himself un-
til God helped him. And I am sure that
God did. God loves to help a child.

Times are sure to come when nobody is
near to say "No" to you. You must fight
the battle with only God to help you. Have
you learned to say "No" to yourself?—
Exchange.

"Here I'm Are"

To Kenneth

I'm Muddie's little "Here I'm are,"
Came to life wrapped in a star,
Brought pearls of love from out afar—
God's message from his golden jar.

And when I play not far away
She often calls me through the day.
I would not go so very far—
I'm Muddie's little, "Here I'm are."

And in the morning when I hear
My Muddie calling, "Kenneth dear!"
I answer through the door ajar,
With "Yes, dear Muddie,—here I'm are!"
J. FRED KESSLER.

Plainfield, N. J.,
Dec. 20, 1916.

The Honor of the Boosters

ALICE ANNETTE LARKIN

Boost a little, help a little,
Cheer a bit today;
Lift a little, laugh a little,
All along the way.

"Humph!" said Bobby Brown, as he leaned on his hoe and watched the small boy at work in the adjoining cornfield. "I don't see what makes me think of that Booster song every time I look at Billy Jones. It just pops right into my head, and I can't seem to get it out. I'm not a Booster now; I've moved away from Slocum. And nobody here belongs to the Boosters."

"But you do, Bobby Brown," suggested a wee little voice inside of Bobby. "Once a Booster, always a Booster, you know."

Bobby did know, but he almost wished that he didn't. Maybe he could forget about Billy Jones if he worked faster. So he savagely attacked the last row of corn to be hoed that morning. For a time he felt better—in fact, until he looked over the fence and saw that Billy was still on his second row. He had three more long ones to do before he could stop.

"Humph!" said Bobby, as he worked his small hoe vigorously. "He won't get through in time to go. It must be nine o'clock now, and we start at ten. He's a dreadfully poky boy, and straw rides don't wait for slow pokes. Of course he's little, but so'm I. If he hadn't smashed my cart last week, I might have helped him; but we don't speak any more. If I went over there now, he'd think I was just

toadying up to him, and I'm not a toadier. Nobody'll know it if I don't go."

"You will," suggested the wee little voice inside of Bobby Brown. "And you're honor bound to help folks. Who's going to look out for the honor of the Boosters here if you don't? It's awful to lose your honor."

By this time Bobby had finished the last foot of his last row. "My, but I'm glad that's done," he said as he started for the house. "I guess mother must have that lunch put up before now."

But Bobby Brown made a very short stay in the house. And when he came out, he carried no lunch box, for something had made him look out of first one kitchen window and then the other. And both times he had spied Billy Jones over in the cornfield, leaning on his hoe.

"Whew, but he looks tired!" thought Bobby Brown. "Maybe I'd better help him; we might get through in time if we hurried. Anyway, a straw ride without Billy would be worse than no straw ride at all."

Billy Jones looked up in astonishment when Bobby appeared to him, his hoe in one hand, in the other a shiny red apple. "Why, Bobby Brown," he demanded when he had recovered from his surprise and had taken two generous bites from the big red apple, "What made you come? You'll get left as sure as anything. I heard the horns tooting not two minutes ago, and the wagon'll be stopping at your house in no time. You oughtn't to be here. I couldn't go anyway. If I hadn't been sick day before yesterday, I wouldn't be so far behind with my work."

Bobby was hoeing very fast in the third row of the Jones cornfield. The weeds that he attacked fairly jumped to one side, where they soon lay in wilted little heaps. "When you go for a straw ride, I'll go too," he announced, without looking up from his work. "Humph! These are awful tough weeds."

Far away in the distance could be heard the tooting of many horns, but Bobby gave little heed. If the boys stopped at the house, mother would explain to them. The weeds needed all of his attention.

It was very still in the cornfield. The leaves rustled slightly, and occasionally a blackbird lighted on a fence post near by. But Bobby and Billy were too busy to talk much.

"There, it's done!" announced Billy at last. "But it's too late to do you any good. You're a brick, Bobby Brown!"

"It's never too late," protested a big, jolly voice that seemed to come from somewhere near the line fence. And Bobby and Billy looked up into the laughing face of Bobby's Uncle Jack. "Do you know of any one who would like an auto ride over to the Bellville grove?" he asked. "We might get there just before lunch. The car starts in twenty minutes, so whoever goes will have to get a hump on himself."

"Oo-oo!" said Billy Jones, as he started to run. "I'll go."

"And I," said Bobby Brown, as he made a dash for the fence. "Whew, but I'm glad I didn't forget to be a Booster," he thought as he ran to the barn to put away his hoe. "Supposing I had. I'll ask Billy to be one too. It's fun!" And a happy little thrill went clear down to the toes of the feet that were hurrying so fast.—*The Visitor*.

A Parable

Once on a time there was a Business Man in a certain town who believed that the only way to handle the Liquor Traffic was to regulate it and license it. He said it was too great and powerful to kill entirely, and it was best to get some revenue from a necessary evil.

One evening just as he was getting ready to leave his office and go home, he had an unexpected visitor.

"You will excuse me for coming at this time," said the visitor, "but I shall not trouble you long and I may never come again."

"Who are you?" asked the Business Man in astonishment; for he had never in all his life seen a person so beautiful and at the same time so sad.

"I am one of the angels from heaven," said the visitor. "I have been sent here by my Lord to see how the children of God live in their cities and to ask them a few questions. Will you answer some of them?"

"If I am able," faltered the Business Man as he gazed in awe at his heavenly visitor.

"Tell me, then, the exact truth. I do not want you to tell me what you have been brought up to believe, but the real facts.

First of all, you have a thing in this city called a saloon. What is a saloon?"

"A place where intoxicating liquor is sold."

"What is intoxicating liquor?"

"A beverage made from alcohol."

"What is alcohol?"

"A chemical made from various grains and plants."

"Is it good for the human body?"

"Oh, no. It is a poisonous drug."

"What effect does it have on the human being?"

"It makes him drunk."

"What is that?"

"When a man is drunk he loses his reason."

"What does he do in that condition?"

"Sometimes he commits murder. He has even been known to kill his own wife and babies while drunk."

"What other things does alcohol do?"

"It makes thousands of people insane and causes thousands more to be born defectives. It creates pauperism, crime, and lust. It beggars families, destroys health, robs men and women of natural affection, fills the ranks of those who have to be cared for at public expense, and breaks the hearts of fathers and mothers. It creates licentious passions and leads thousands of innocent girls into lives of shame. It is mankind's most terrible enemy destroying mind, body, and soul."

"Why, then, is such a thing as a saloon allowed to exist in this city?"

"Because it is licensed."

"Who does that?"

"The people."

"Do business men license the saloon?"

"Yes."

"Do they license any other institution to commit crimes against humanity?"

"No."

"Is there any place on earth where making and selling alcohol is called a crime and forbidden?"

"Oh, yes. All Russia forbids it as a crime. Also nineteen States in this country."

"Is it called a crime by law?"

"Yes, the highest court we have has repeatedly so declared."

"Why do you license a saloon to commit these crimes?"

"To get the revenue."

"What is that?"

"The license fee."
 "How much is that?"
 "One thousand dollars a year."
 "How many saloons have you in this place?"
 "One hundred."
 "How much money is spent in them for alcohol?"
 "Two million dollars a year."
 "Does the license fee come out of that?"
 "Yes."
 "Does the saloon pay for the expense of taking care of the public charges caused by its drink?"
 "Oh, no."
 "Who does?"
 "We do."
 "What does it cost to take care of all the wrecks in this town made by alcohol?"
 "Two hundred and fifty thousand dollars a year."
 "Give an illustration."
 "Ohio, with all its revenue from saloons in Cincinnati, has one pauper to every three hundred and sixty-six people. Kansas, without one cent of revenue, has only one pauper to two thousand nine hundred people."
 "Do business men call that good business?"
 "Many of them do."
 "Do you?"
 "Yes."
 "Would you license a gang of burglars to break into so many banks in this town every year for a license fee in order to get a revenue from a crime?"
 "Of course not."
 "Does professional burglary do as much harm to society as the saloon?"
 "Not a hundredth part as much."
 "Why, then, do you license one and not the other?"
 "I don't know."
 "Is a saloon a good place for a man to go into?"
 "No."
 "Why not?"
 "Because in most of them there are pictures so vile if a citizen tried to send them through the United States mails this government would put him in the penitentiary."
 "Can you name any good thing about the saloon?"
 "No. Only the revenue we get out of it."

"What revenue do you get?"
 "One hundred thousand dollars a year."
 "But you said you paid two millions a year into the saloon."
 "Yes."
 "And you said it cost you two hundred and fifty thousand dollars a year to take care of the defectives caused by the alcohol sold by the saloon."
 "Yes."
 "And you also said the people also paid into the saloon the one hundred thousand dollars called revenue?"
 "Yes."

"Where, then, do you get any revenue?"
 The Business Man was silent, and the angel's face grew as sad as the face of God when a father walks into the door of a saloon and then stumbles into the door of his home to beat into pulp the most beautiful thing in the world.

And still the Business Man was silent. The angel's face looked wistful, but he did not speak.

The Business Man looked wistfully back. The heavenly visitor disappeared. And the Business Man thought that a tear from the angel's eye fell upon his hand.

But it was a tear from his own eye. And he rose and softly closed the door of his office, and then he kneeled at his desk and for the first time in his life he asked God's forgiveness and pledged his business life to make his city so beautiful that if the angel ever came back he would smile through his tears at a city clean and holy, made so by the Business Man who had caught a vision of the truth about the American saloon.—*Rev. Charles M. Sheldon, in Christian Herald.*

Resolutions of Sympathy

Whereas, after a long and painful illness, our sister, Mrs. Lula Ellis, has entered into rest, therefore we, the members of the Women's Benevolent Society of the Dodge Center Seventh Day Baptist Church, wish to express our appreciation of her faithfulness and to convey our deep sympathy to her bereaved mother and children and other near relatives.

MRS. U. S. LANGWORTHY,
 MRS. H. C. VAN HORN,
 Committee.

No matter what his rank or position may be, the lover of books is the richest and the happiest of the children of men.—*Langford.*

DEATHS

GILBERT.—John Sumner Gilbert, the youngest child born to Zina and Prudence Fuller Gilbert, after years of poor health and physical suffering entered into rest January 24, 1917. He had seven brothers and sisters—Lucina, Mrs. Clarinda G. Randolph, Elijah, Philo-Thomas, Eliza Fedora, Lucy Amarilla, and Phoebe. Lucina, the eldest, is the sole survivor of this large family.

Sumner was born May 23, 1845, in the township of Wirt, Allegany Co., N. Y. In September of 1848, the family migrated from New York to Wisconsin, stopping first at Milton, then about a year later locating at Utica. In 1881, Sumner with his family came to Milton Junction, which has since been his home. In February, 1876, he was married to Miss Emma Oviatt. Five children were born to them—Wilma, who died aged seven; Harry, who died in infancy; Ward and Zina, who live at Melrose, Wis.; and Bonnie, who lives at home. There are also five grandchildren.

In his youth Sumner was baptized by Elder Zuriel Campbell and united with the Seventh Day Baptist church at Utica, of which his father was an honored deacon. During the Civil War, Sumner enlisted as a member of the Fortieth Regiment of Wisconsin.

The funeral services were held at his late home Sabbath afternoon, January 27, conducted by Rev. Henry N. Jordan, who was assisted by Elder George W. Burdick, a boyhood chum of Sumner's while the families lived at Utica. Interment was in the cemetery of Milton Junction.

H. N. J.

MURRAY.—Margaret C. Murray was born November 7, 1835, in Berlin, N. Y., and died at Bridgewater, N. Y., January 15, 1917, at the home of her daughter, Mrs. I. E. Stevens.

Mrs. Murray was the daughter of Schuyler and Phoebe Greenman. In 1853, she married Hiram D. Hull in Berlin. He died in 1875. To them were born four children: Mrs. Addie A. Clarke; Mrs. Minnie P. Stevens, of Bridgewater; Daniel H. Hull, of Milton Junction, Wis.; and Edward W. Hull, of Cropseyville, N. Y., all of whom are now living except Mrs. Clarke.

Mrs. Murray was ever a true home-maker and a genial, helpful, Christian woman, whose cheery life endeared her to all. She joined the Berlin Seventh Day Baptist Church in December, 1852, and remained a loyal, consistent member until her death. Although absent from her home church, she was a member of the home class department of the Berlin Sabbath School and the superintendent of the department was always pleased with the good report which she always sent in. In 1888, when she married Mr. J. B. Murray, of West Winfield, she joined him in the work of the regular Baptist church, in which he was for many years a deacon. After his death, in 1906, she went to live with her daughter, Mrs. Stevens.

Brief services were held, both at Bridgewater

on January 17 and at Berlin on January 18. Interment was made in the Berlin Seventh Day Baptist Cemetery. Two sisters, Mrs. Mary S. Hull and Mrs. E. R. Greene, both of Berlin, three children, twelve grandchildren and ten great-grandchildren survive her. H. L. C.

DUNHAM.—Sarah Louisa Dunham, the daughter of Orrin and Hannah Brown, was born at Berlin, N. Y., July 3, 1848, and died at her home near Farina, Ill., December 14, 1916, aged 68 years, 5 months, and 11 days.

She came to Farina in April, 1865, and soon after became a member of the Seventh Day Baptist church. She was united in marriage with Jonathan R. Dunham on October 20, 1881, with whom she lived happily until he was taken from her, July 5, 1910.

She was a loyal and faithful wife and a loving mother. She was frugal and industrious, maintaining the home spirit and cheerfully bearing its cares. As a Christian she was conscientious and steadfast; as a neighbor and friend, true and helpful, ever responding to every need and opportunity for helpfulness.

Besides the only child, her daughter, with whom she lived, she leaves seven grandchildren, two sisters and a brother, all of Farina, to mourn her departure, along with many other relatives and friends.

Funeral services were conducted at the house, December 15, at two o'clock in the afternoon, by Rev. L. D. Seager and interment was made in the Farina Cemetery. L. D. S.

Sabbath School

Lesson VII.—February 17, 1917

JESUS HEALS A NOBLEMAN'S SON. John 4: 43-54

Golden Text.—As thou hast believed so be it done unto thee. Matt. 8: 13.

DAILY READINGS

Feb. 11—Jno. 4: 43-54. Jesus Heals a Nobleman's Son

Feb. 12—Mark 1: 29-39. Jesus the Healer

Feb. 13—Mark 2: 1-12. Healer of Body and Soul

Feb. 14—Matt. 15: 21-28. Faith and Healing

Feb. 15—Acts 19: 8-20. Healing Power

Feb. 16—Matt. 25: 31-40. Spirit of Helpfulness

Feb. 17—1 Jno. 1: 1-10. Perfect Cleansing

(For Lesson Notes, See *Helping Hand*)

One of the last things my dear old father ever said in the lecture-room was on the subject of dying. He rose, and, for lack of memory, stammered for words, and said, with great tenderness and reverence: "If God should ask me which I would rather do, die and go to heaven, or live my life over again, I'd list in a minute." He was an old war-horse, and after he was turned out to rest, he never heard the trumpet or the drum that he did not want the saddle and bridle on.—*Beecher.*

SPECIAL NOTICES

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

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

The First Seventh Day Baptist Church of Syracuse, N. Y., hold Sabbath morning services at 10.00 a. m., in the Yokefellows' Room, Y. M. C. A. building, 330 Montgomery street. Bible study classes meet at 11.00 a. m. A cordial invitation is extended to all. Sabbath keepers come worship with us; students come study with us. Reverend R. G. Davis, pastor, 112 Ashworth Place.

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

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

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

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

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

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

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

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

"Women and children of heathen lands are more highly esteemed now than they were a hundred years ago—because of missions."

The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager
Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per year\$2.00
Per copy05

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

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

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

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

Advertising rates furnished on request.

Every day that dawns brings something to do which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It was designed to be our life, our happiness. Instead of shirking it or hurrying over it, we should put our whole heart and soul into it.—James Reed.

WANTED
AT DODGE CENTER, MINNESOTA
SEVENTH DAY BAPTISTS
ESPECIALLY A DOCTOR AND DENTIST
Address, D. T. Rounseville

EARS
that are deaf are made to
HEAR

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

For further information and prices, write
REV. F. ST. JOHN FITCH
912 PARK AVENUE - PLAINFIELD, N. J.
P. S. Other makes taken in Exchange.

Mention "Sabbath Recorder" in answering.

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

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

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

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

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

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

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT
President—Mr. Ira B. Crandall, Westerly, R. I.
Recording Secretary—Mr. Frank Hill, Ashaway, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Advisory Committee—All members of the Missionary Committee in each of the Associations.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

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

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

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

New York City
HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW.
220 Broadway, St. Paul Building.
HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT,"
76 West 103d Street.
Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building, Phone Central 960

PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY

PERIODICALS

The Sabbath Recorder—Weekly, Religious Magazine	\$2.00
The Pulpit—Monthly, a sermon for each Sabbath .....	.50
The Sabbath Visitor—Weekly, for the children .....	.60
The Helping Hand—Quarterly, S. S. lesson helps .....	.25
The Junior Quarterly—S. S. helps for Juniors .....	.15

BOOKS

Bible Studies on the Sabbath Question, By Rev. Arthur E. Main, D. D. ....	.50
Rev. A. H. Lewis—A Biographical Sketch, By Rev. Theo. L. Gardiner, D. D. ....	.50
Sabbath Commentary, By Rev. James Bailey .....	.60
Spiritual Sabbathism	1.50
Paganism Surviving in Christianity	1.75
History of the Sabbath	1.00
History of Sunday Legislation	1.00
Swift Decadence of Sunday. What Next? .....	.50
Biblical Teachings Concerning the Sabbath .....	.60
The foregoing six books are all by Rev. Abram H. Lewis, D. D., LL. D.	
Seventh Day Baptists in Europe and America—Historical Papers in two large volumes	3.00
Seventh Day Baptist Hand Book .....	.25

TRACTS—Samples free on request

- The Sabbath as the Family's Day
- The Sabbath and Seventh Day Baptists
Baptism
- Pro and Con of the Sabbath and Sunday Question
- The First Day of the Week in the New Testament
- Why I am a Seventh Day Baptist
- Bible Reading on the Sabbath and Sunday
- Christ and the Sabbath
- The Question of Sunday Laws
- How Did Sunday Come into the Christian Church?
- Lovest Thou Me?
- A Sacred Day: How can we have it?
- Not Under Law, but Under Grace
- The Day of the Sabbath
- And many others

Also a series of four-page gospel tracts, ten in number.

American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder

THE SPIRIT never leads a preacher into that fanaticism which forces the letter of Scripture to contradict its spirit; or its spirit to invalidate its letter. He prompts him to preach its sense by use of great principles, impartially and fairly used. Close scrutiny will prevent random interpretations, and all orders of pious stretching to make the Bible mean what it never intended. It is a scandal and a pious fraud to distort Scripture in that way. No man would dare to ill-treat any author but the Holy Spirit, or any book but the Bible, by isolating the sense of passages from all their natural connections. Who spoke or wrote these words? To whom were they addressed? What called them forth? And what did they express to those who heard them at the time? These are the questions that an honest man will put in reaching the sense of the Sacred Books, and answers to these questions will settle their sense and use now.—Thomas Armitage, D. D.

—CONTENTS—

EDITORIAL.—Real Object of the Denominational Paper.—Comfort in Christian Songs.—A Father in Israel.—Evening.—Rev. S. G. Zerfass Honored.—We, Too, Praise God.—What America is Doing for War Relief.—“Not Even the Children are Left” in Poland.—Please Return the Cuts.—What Would Lincoln Do?—Can Another Copy of the Story Be Found?—The Debts .....193-196 Christian Theophilus Lucky 196 Seventh Day Baptist Church of Boulder, Colorado—Historic .. 198 SABBATH REFORM.—I Am a Seventh Day Baptist. Why?—Tract Society Notes.—Happy Converts to the Sabbath 200 President Daland in Daytona, Fla..... 202	Seventh Day Baptists 203 MISSIONS.—Mission Notes.—Monthly Statement 205 “What Has Been Gained”..... 206 An Abnormal Conscience 208 WOMAN'S WORK.—Letter From Miss West—Workers' Exchange 209 Rachel Landow, the Hebrew Orphan..... 210 Quarterly Meeting of the Southern Wisconsin and Chicago Churches 215 YOUNG PEOPLE'S WORK.—Home-Mission Boards—A Message From New Market Christian Endeavor Society .....216-218 Country Life in Cuba 218 SABBATH SCHOOL.—The Adolescent Heart.—Lesson for February 24, 1917 .....219-221 Home News 221
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------