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American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield - - - - **New Jersey**

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Rev. Daniel March, D. D.

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The Sabbath Recorder

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VOL. 82, NO. 9

PLAINFIELD, N. J., FEBRUARY 26, 1917

WHOLE NO. 3,756

Has Principle Been Compromised?

About thirty years ago, as shown by a study of RECORDER files, there was much discussion about our belonging to the Woman's Christian Temperance Union for aggressive work against the saloon. A few people asserted strongly that we would compromise the Sabbath truth by co-operating with Christians who advocated Sunday legislation. It did look for a time as though the union might throw its influence against the Sabbath by securing Sunday laws; but time and again when the Sabbath question was raised in any W. C. T. U. convention where our women were present, true to the faith of their fathers they stood up and openly protested against any infringement of religious liberty in regard to their day of worship. In this way unfavorable action was averted, and, so far as we remember, it has been many years since that body has given our people any cause to fear. Whether this be so or not, we can not see how any principle was compromised by co-operation with Christians of other faiths in a combined fight against the liquor traffic, so long as we openly and faithfully showed our colors whenever the Sabbath question was under discussion. We could co-operate with them in all matters upon which we were agreed, and then firmly stand true to our light the moment we were pressed to co-operate in matters upon which we differed with them. How can this be compromising?

In recent years our denomination has had a representative on the International Sunday School Lesson Committee, attending the committee's meetings in Washington, D. C., and in Chicago, Ill. Our delegate has been welcomed to these gatherings of men of other faith and given a position upon one of the sub-committees, in which he has co-operated with others in graded lesson work. As a people we co-operate with the United Society of Christian Endeavor by appointing one of our pastors to represent us on its board of trustees. We also send delegates to co-operate with several denominations in the World Faith and Order movement. All

these men are appointed by General Conference, and so far as we know there has been no protest made. Why should not our being represented in the Federal Council be regarded in the same light?

Why Need We Discuss Further

The question as to our being represented in the Federal Council has been quite freely discussed, pro and con, for several years. The SABBATH RECORDER has tried to be fair with writers on both sides, insisting however that unkind personalities and bitter denunciations be left out of the discussion.

After a hasty survey of RECORDER files for the years beginning with 1913, we are led to ask: "Has any good come from the discussion?" and "Why do we need to continue it, since nothing new is being said and the same old questions are being asked and answered?" More than fifty articles, long and short, are cited here, to which our readers can refer when any question arises as to what the Council is doing that is worth while, or when they wish to review what has been written in discussion. Many of these articles are only reports of meetings and doings of the Council, with two or three brief notes regarding finances.

We give under each writer's name the dates, and pages where his articles may be found. Possibly some may have been overlooked, but there are enough to keep one busy quite a while, and we believe that no one will review them without feeling that enough has been said.

Dean Arthur E. Main. 1913: January 6, p. 26; April 21, p. 487. 1914: March 16, p. 326; April 27, p. 525. 1915: April 5, p. 422; July 5, p. 28; July 26, p. 99; August 16, p. 216; November 29, p. 675. 1916: March 27, p. 414; May 1, p. 550. 1917: January 15, p. 78.

Editorials. 1913: April 14, p. 449. 1914: February 23, p. 226; May 11, p. 587; July 20, p. 68; September 28, p. 389; November 23, p. 675; December 21, p. 773. 1915: April 19, p. 482; August 2, p. 130; August 9, pp. 161-164. 1917: January 22, p. 98.

Rev. A. J. C. Bond. 1915: April 19, p. 502; August 16, p. 219. 1916: April 24, p. 516; September 11, p. 351 (report of delegates). 1917: January 1, p. 3.

Reports of conventions by various persons connected with the Council. 1913: June 9, p. 717; December 22, p. 776. 1914: February 2, pp. 147-151; February 16, p. 196; February 23, p. 251; November 23, p. 660; November 30, p. 676. 1916: September 11, p. 337; November 20, p. 649. 1917: January 8, p. 36.

President Boothe C. Davis. One article, 1913, August 18, p. 208.

Rev. Samuel R. Wheeler. One article, 1914, April 13, p. 456.

E. W. Black. 1914, April 13, p. 473.

Rev. William C. Whitford. Two items about finances: April 20, 1914, p. 499; April 26, 1915, p. 520.

Rev. Edwin Shaw. 1914: May 18, p. 631. 1915: January 25, p. 105. 1917: January 8, p. 38.

Rev. John T. Davis. 1916: January 31, p. 145; May 15, p. 624.

N. O. Moore. One article, December 18, 1916, p. 795.

Rev. George M. Cottrell. February 5, 1917, p. 167.

Rev. Charles S. Sayre. 1914: February 23, p. 233, a brief note signed "Pastor." 1915: August 9, p. 177; December 6, pp. 711-717. 1917: January 22, p. 122; January 12, pp. 206-208; February 19, present number of RECORDER.

Harmony Among Churches

Probably no one question presses to the front in these years more persistently than that of church unity. We can not feel as confident of a united church as some do, but we are glad to note the progress in church harmony. While we think with Dr. Gladden that "there can be no use for thirteen different kinds of Baptists, seventeen sects of Methodists, eleven kinds of Presbyterians and twenty-three varieties of Lutherans," we still believe that several denominations are better than only one. Churches with some great fundamental truth for their distinctive tenet, such for instance as the Sabbath truth, must necessarily have a separate organization. But in all points of Christian faith wherein they agree with other peoples, there should be harmony of effort and a spirit of co-operative friendliness. The multiplicity of Protestant sects separated by non-essentials and filled with a spirit of recrimination and intolerance is the scandal of Christianity. This stands as the greatest hindrance to the conversion of unbelievers.

Harmonious co-operation of the various denominations is essential if the much needed reforms in social service are to become successful. For instance, if the liquor problem is to be settled right, if we are ever to have a saloonless nation, the churches must work together. No one de-

nomination can bring it about alone. All of them working separately can not do it. But all working together in harmonious co-operation can succeed. Temperance reform is only one of many great movements in which the churches of America—indeed, of the whole world—must unite in harmonious, co-operative action.

Progress Being Made The great evangelical and missionary movements of these days, in which several denominations unite in great revival work, show rapid growth in the spirit of harmony among churches. Union efforts have become approved and efficient methods for Christianizing communities.

When we look at the names in our hymn books, of those who wrote the hymns we all love, we are reminded that many denominations have contributed to our worship. "In the Cross of Christ I glory," was written by a Unitarian; "Lead, kindly Light," by a Catholic; "There is a Fountain filled with Blood"—was given us by an Episcopalian; "Jesus, thou Joy of loving hearts," by a Congregationalist, while a Presbyterian was the author of "Jesus, and shall it ever be, a mortal man ashamed of Thee?" How can one whose soul is stirred by these precious songs look upon their authors as rivals who regard one another as heretics! This spirit alone would rob Christianity of its power over a lost world.

Combining for Effective Service

We note that the old National Temperance Society that has had among its leaders such men as William E. Dodge, Dr. Mark Hopkins, Dr. Theodore L. Cuyler and others of equal note, has now united with the Temperance Commission of the Federal Council in an extended campaign of education on the temperance question. If the prohibition movement is to secure a permanent victory, there is great need of careful training, of thorough education upon the evils of intoxicants outside the saloon. Public sentiment will be much needed to abolish liquor itself as well as the saloon. This is shown by the fact that many people in dry territory after saloons are abolished keep on sending for liquor by mail and express. If the mandates of the Supreme Court against shipping into prohibition States are to be fully carried out, there must be in these States a public sentiment so strong that hundreds of homes will

cease to connive with law-breakers to send them the drink they crave. Liquor men are thoroughly organized to make the most of this desire for drink which they hope will make prohibition unpopular. Nothing but education can correct this evil in the coming generation.

Three Points Against Rum

The emphasis being placed upon the decision of the Supreme Court shows that the people regard that decision as the deadliest blow ever given the liquor traffic. Three points in that decision are brought out, in some of the great dailies, that should not be lost sight of. (1) People of a given community have the inherent right to better their condition without outside interference; therefore liquor can not be shipped into a State where the inhabitants have voted it out. (2) The health and morals of a people are essential to the life and welfare of government; hence alcohol, with its baneful influences, must be regarded as an enemy to the government. (3) There are no constitutional guarantees which apply to the liquor traffic. The liquor business has no right to exist at all except by special privileges which can be withdrawn by the people at any time.

Rabbi Stephen S. Wise Pleads Prohibition

There were many interesting incidents in the recent "concerted discussion" participated in by three thousand pastors in the churches of New York State. It was a great thing for three thousand churches from Buffalo and Rochester to Manhattan, to set apart one day of worship, in which to consider the prohibition movement. The petition calling for a prohibition day was signed by three hundred clergymen of New York City, among whom were many Catholics, Jews, and Episcopalians. Forty nationalities and ten languages were represented by the signers.

Probably no meeting was more remarkable or impressive than that of the Jews at Carnegie Hall, New York City. Speaking to a great audience Rabbi Wise declared that the drink question can not be regarded as being peculiar to the Jews, as it is an American problem; but he appealed to his people to rally and help settle it as true Americans should. He further said:

Rum is a race poison. It poisons generations; it poisons the child before it is born. Industrial efficiency, domestic happiness, national security

—all are incompatible with that demon alcohol. The Jew has been temperate, but he has been cold to prohibition. The tender and precious memories connected with the use of wine in the religious life in his home and synagogue account for this passive attitude. But no fundamental rights of life and liberty are endangered by prohibition, and the Jewish attitude must become one of active opposition to alcohol. Always a moral pioneer, the Jew must not in this case be a moral laggard. Not to prohibit the use of liquor is to sanction it.

Can Congress Ignore the Call?

We do not see how Congress can ignore the urgent petitions for submitting the prohibition amendment to the vote of the people. Neither party can afford to take the immoral side on a great and nation-wide moral question. The members can not help seeing that the liquor powers now besieging Congress do not come with clean hands, while the representatives of prohibition are appealing for the thousands of homes those unclean hands have deliberately ruined. The people of the nation should be given a chance to settle the question for themselves. In view of the fact that 85 per cent of the territory of the United States is already under some form of prohibition, and that over 60 per cent of the people dwell in that territory, and since over half of the States have gone dry, we do not see how Congress can refuse to submit the amendment.

Rev. C. J. Sindall At Rest

A brief note from Miss Anna Sindall, of Borning, Ore., announces the death at that place, on January 20, of Rev. C. J. Sindall. The only data for a life sketch given in the note is; "He was 79 years old and had kept the Sabbath for many years. He leaves a wife and six children."

It was never my privilege to meet Brother Sindall, but I remember that some thirty years ago the name of Rev. C. J. Sindall appeared frequently in the SABBATH RECORDER and Year Book, in reports from the mission among Scandinavians in Wisconsin, Minnesota, and Dakota.

In 1881, he was appointed to this work by the Missionary Board, and for eight years he made interesting reports from the field. RECORDER files show that he organized several small churches, including one at Daneville, S. D., one at Alden, Minn., one in Isanti County, Minn., and one in

Burnett County, Wis. In 1882, he reported fourteen preaching stations among the Scandinavians and six converts to the Sabbath. Two years later his report showed that he had traveled 1,400 miles in his preaching work; and in 1885, he wrote of thirty-nine preaching places in four States, including four churches with fifty-one Sabbath-keeping Scandinavian families.

He was a faithful and convincing preacher of the Sabbath truth, laboring among a people who understood but little English. He sometimes expressed regret that we had so few men able to help in that work, always insisting that the Swedes, Danes, and Norwegians of the great Northwest were men who, when converted, made good Christians and excellent citizens.

It seems that, in 1888, the Missionary Board felt obliged to discontinue its appropriations for that work. Whether the difficulties in securing sufficient help from men acquainted with the Scandinavian dialects and able to inculcate American ideas and methods was the main cause or not for giving up the work, we do not know. But we do know that this consecrated man determined to go on with it on his own responsibility as God should give him strength.

In the SABBATH RECORDER of January 19, 1888, he had an article expressing his thanks to the Missionary Board for carrying on the work so long, and also his opinion that the Scandinavian field had shown quite as many good results as had some other missions we were interested in. He regretted that his labors had not brought forth more fruit, and felt that he had been handicapped in his work by the utter lack of Scandinavian literature to reinforce his preaching efforts. He said that wherever he went among Scandinavians he was asked for a denominational paper in their language, and he had none to give them. On the other hand, the Adventists had plenty of Scandinavian literature and wherever he started an interest they would hasten to forestall him with reading matter in the language of the people. All this made uphill work for Brother Sindall. Nevertheless he wrote that he was not discouraged. He said: "I know God has called me to the work and he will bless me so I can keep on."

Ill health and feebleness of age caused him to slacken his work. He speaks of

holding meetings in his own home, and we know he did what he could for the Master he loved. His last letter to the editor, three or four years ago, showed that to the end he loved the Sabbath cause. A faithful lone Sabbath-keeper has gone to his reward.

The Debts

A woman who had never heard of Seventh Day Baptists, but had embraced the Sabbath alone, discovered us through the International Sunday School Lesson Committee, of which Rev. William C. Whitford is a member. Seeing his name among others and the name of our denomination, she was led to search us out. She writes Secretary Shaw a good letter and sends \$2 for the debts, of which she had read in a RECORDER received from him.

A farmer in one of our smallest churches sends \$40 for the two boards, and writes: "I give the tenth out of all I sell, and when there is a call I have a little to give. The tithe box is empty this morning. Sometimes we forget that the Lord loveth a cheerful giver."

The good work is just getting under way, and we believe our readers are going to take a deep interest in it. Would it not be splendid if all would take hold together and in two or three weeks make these debt notices in the RECORDER no longer necessary? It could be done as well as not. Will you help?

DEBT STATEMENT

Missionary Board's debt, balance due	
February 14	\$2,419.50
Received since last report	90.00
Still due February 21	\$2,329.50
Tract Board's debt, balance due Febru-	
ary 14	\$2,959.50
Received since last report	125.25
Still due February 23	\$2,838.25

"Purity, temperance and strength, are to be attained not simply by trying to keep sin out of the heart; let Christ enter and rule the heart, and these other guests will follow."

"Refraining from adversely criticising other persons is often a mark of 'temperance' (self-control) that means genuine moral strength."

Seventh Day Baptists

CORLISS F. RANDOLPH, LL. D.*

(Continued)

A few years after the organization of the church at Newport, R. I. in 1671, a group of its members settled at Westerly, in the southwestern part of the colony. Very soon, almost immediately in fact, arrangements were made for a general meeting of all the Seventh Day Baptists in the colony once a year. This meeting, sometimes called the General Meeting and sometimes the Yearly Meeting, was established as early as May 15, 1691. A few years afterward when other churches were organized in Rhode Island, New Jersey, and Pennsylvania, these, too, began to be represented at the Yearly Meeting, even the German-speaking Seventh Day Baptists at Ephrata, Pa., on at least one occasion, visiting Rhode Island for that purpose. In 1802, the Yearly Meeting culminated in the General Conference, a voluntary organization which has consistently maintained its identity and activities down to the present time. The General Conference is a migratory body, meeting one year, say, in Rhode Island, and the next year in Colorado, and the next, perhaps in West Virginia. At various times in its history, the question of more effective organization has been discussed by the body itself. In 1875, the General Conference voted to incorporate, and instructed its executive committee to effect such action; but legal complications arose, and the effort failed. At the annual meeting in 1890, the question of more efficient organization was discussed, and at various times subsequently, until at the annual session in 1910 the subject was again introduced, and a committee appointed by the General Conference to consider the question, and report to that body. This committee has continued down to the present time, reporting at each annual session of the General Conference. At the session of the General Conference held at Alfred, N. Y., in August, 1914, this committee, which we represent, presented a report covering its entire history from the date of its original appointment up to August, 1914, and sub-

*Abstract of statement made by the author before the Judiciary Committee of the U. S. House of Representatives, on the occasion of a hearing, held February 18, 1916, at Washington, D. C., on H. R. Bill, No. 53 (to incorporate the Seventh Day Baptist General Conference), with corrections and additions.

mitted a draft of a proposed charter. This draft is essentially the bill which is before you at the present time for consideration. Our report, including the draft of the proposed charter, was presented to the General Conference at a regular open, public session; read in its entirety, opportunity given for full, free discussion; and adopted unanimously,—draft of charter, report, and all.

We are not Seventh Day Adventists. The Seventh Day Adventists sprang from the so-called Millerite movement, which flourished in the third decade and the early part of the fourth decade of the 19th century.

Seventh Day Baptists are Sabbath-keeping Baptists, with an organic history of three hundred years, dating from the foundation of the Mill Yard Church in London, England, in 1617; and the only essential difference between them and the great body of Baptists is that the former observe the Seventh Day of the week, or Saturday, as the Sabbath, while the latter observe the First Day, or Sunday. The theology and interpretation of the Bible of both are identical except with reference to the Fourth Commandment. Baptist histories often include Seventh Day Baptists; this is especially true of their larger works,—Benedict (1813) and Armitage (1887), for example. The Seventh Day Adventists, on the other hand, according to the *New International Encyclopedia*, a well-known work of reference, arose from the preaching of William Miller, who taught, from 1831 on, as the results of his study of the prophetic books of the Bible, that the end of the world would come in 1843, and be followed by the coming of Christ and the installation of the millennium. When 1843 had passed, the date was changed to 1844. In that year, a body of Adventists at Washington, N. H., adopted the obligation of the Seventh Day of the week as the Sabbath. (On this point, see, also, *History of The Sabbath and First Day of the Week*, a Seventh Day Adventist publication, by Andrews and Conradi, 4th ed., Washington, D. C., 1912). The Seventh Day Adventists believe that Christ's closing work as priest—the cleansing of the sanctuary and the investigative judgment—are events marked in the prophecies as beginning in 1844. They hold that the dead sleep until Christ's second coming; that the righteous dead are raised to life and with the living righteous are made immortal; that the

wicked are destroyed by the glory of Christ's presence, and that the second resurrection, that of the wicked, takes place at the end of a thousand years. During this millennium the righteous are in heaven, the earth desolate, and empty of its inhabitants. They believe that Christ's coming is near, but set no time for that event, maintaining that it is hidden from all mortals. They believe in the restoration in the Church of all the gifts of the spirit, bestowed by Christ, including the gift of prophecy, believing the writings of Mrs. E. G. White to be special illuminations of the spirit, though adding nothing to the doctrine of the Holy Scriptures, which are held to be the sole and sufficient standard of faith and doctrine. They believe that the whole Bible is inspired and look to Christ alone for salvation and righteousness.

At its annual meeting held at Brookfield, N. Y., in August, 1914, the Seventh Day Baptist General Conference, when questioned by the Secretary of the Executive Committee of the Federal Council of the Churches of Christ in America (a body of which the Seventh Day Baptist General Conference is a member), as to the difference between Seventh Day Baptists and Seventh Day Adventists, made unanimous reply, briefly, as follows:

"The Seventh Day Baptist Denomination was organized in England nearly 300 years ago, and has been established in America more than 200 years; thus antedating by more than 200 years the Seventh Day Adventist Denomination from whom we differ radically in Scriptural interpretation. Seventh Day Baptists differ from the well-known great Baptist Denomination, essentially, only in the observance of the Seventh Day of the week instead of the First, as the Sabbath."

(To be concluded)

"What Fellowship Hath Righteousness With Unrighteousness"

REV. CHARLES S. SAYRE

[The editor wishes it understood that he has no sympathy with the spirit of this article.]

Text: Be not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness?—2 Corinthians 6: 14.

In the RECORDER of February 5, 1917,

page 167, we noticed these words: "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." Lest there might possibly be a few who would be inclined to take that superficial view of our relation to these Sunday men in the Federation, let us notice just a few points in the case in the light of this divine authority.

The text is very easily understood; for when Paul says, "Be not unequally yoked," somehow you can imagine an ass and a bony old cow yoked up to do work, and at once you are struck not only with the unevenness, the unequalness, and the grotesqueness of it, but also with the difficulty of ever getting anywhere, or getting anything done. He just lets us see that, by putting that word "unequally" into the command, "Be ye not yoked with unbelievers." And he at once furnishes a reason why we should not be "yoked" with "unbelievers" by asking the question, "For what fellowship hath righteousness with unrighteousness?" And everything goes to show that he expects us to answer, "No fellowship whatsoever."

SABBATH-BREAKERS UNRIGHTEOUS

Every true Seventh Day Baptists will agree that as members of this Federal Council we are joined to, or yoked up with, a body of people who, for twenty-four hours at a time and for fifty-two times every year, break God's holy Sabbath law. You will readily agree also that it matters not how conscientious they may be in breaking that law, they are, nevertheless, wrongdoers and we know it. Some of them may not know it. But their ignorance in the matter can never make *wrong-doing*, *right-doing*, can never make *Sabbath-breaking* *Sabbath-keeping*. No matter how ignorant a man may be about it, no matter how sincere, his Sabbath-breaking can never be anything but "unrighteousness."

We allow that if he is utterly ignorant of his wrong-doing, and has no chance to be enlightened, and would receive the light if he had a chance, his sin will not be imputed unto him, but that fact can never make *righteousness* out of *unrighteousness*. His Sabbath-breaking will be just as contrary to God's law as ever, and it matters not how conscientious or how sincere that "unrighteous" man may be, it is neverthe-

less just his class we are warned not to "fellowship."

We may be wrong in other things, but we have no doubt about our position on the Sabbath question; we *know* we are *right* here. Therefore in this Federal Council your have *Sabbath-keepers* "fellowshipping" wholesale *Sabbath-breakers*, deliberate, persistent, continuous *Sabbath-breakers*. And in this "yoking" up with Sunday people you have a deliberate, studied effort at "fellowship" between "righteousness" and "unrighteousness," which is flatly against the teaching and example of Jesus, and palpably against this Scripture under consideration.

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You will find that the majority of these men in the Federation, if pressed to express themselves, would say, "I don't believe it makes any difference what day you keep," when God has told *them* just as plainly as he has *us*, and in exactly the same words, what day to keep. But nevertheless, in the face of this fact, they have the nerve to say, "I don't believe." We ought to take them at their word, that they "don't believe," that they are "*unbelievers*"; yet to please the brother who said it, we will allow that "that body is made up entirely of believers in the Lord Jesus Christ." But James deals point blank with this very case, and shows us that being *that* kind of a "*believer*" is of small credit to any man. He says: "Thou believest that there is one God; thou doest well: the devils also believe and tremble" (2: 19). It is a parallel case; for the devils "believe" all right, but do as they please. And we notice that just a few verses before this in the same chapter James had already said, "Whosoever shall keep the whole law, yet offend in one point, he is guilty of all" (2: 10), showing that just "*one point*" where obedience is lacking, spoils the whole arrangement. And then for fear some one would try to slip through on the ground that they "*believe*," he just shows us in this graphic, shocking way that "*belief*" is of no account if "*one point*" of obedience is wanting. Therefore we claim without hesitation that this part of our text, "Be not unequally yoked with unbelievers," *does* "apply" *exactly* to the Seventh Day Baptist situation in the Federal Council, and furthermore shows us to be in error by this course.

OUTBREAKING SINNERS

We have been well instructed in the RECORDER by the Federationists that that body, the Federal Council of the Churches of Christ in America, when they voted and carried by a majority that there is *no Scripture for Sunday*, acknowledged that they are *not ignorant of the claims of the Sabbath*. While it is clearly understood that sin committed in ignorance is not imputed, in this act of the Federal Council you have open, brazen, high-handed sin on the part of every man who knew what he was doing when he voted for that measure, if he keeps on breaking God's Sabbath, and that's what they are all doing. In the light of this, it is simply astonishing that we have men among us who boast of this as a great achievement, and urge that we remain in "*fellowship*" with them on the ground that they are "*believers* in the Lord Jesus Christ." May the great God help us! That is just the talk that is influencing our young people to leave the Sabbath; for it is clear to them that if those Sunday-keepers, those Sabbath-breakers, are *not* "unbelievers," if they are *not* "unrighteous," then they must of necessity be acceptable to God; and if they are acceptable to him, then we can do as they do and be acceptable to him also; for "God is no respecter of persons."

We need not blame our young people if they have heard such doctrine as that and left the Sabbath because they believed it. If they believe such talk as that, they would be foolish to bother about the Sabbath.

But the doctrine is false, it is ruinous, and we will not let it pass without a protest. Those who advocate such doctrines do so, I feel sure, out of the goodness of their hearts, their interest in their good Sunday friends. They think it is "charitable" to talk as if the Sunday Christian is all o. k. But in the judgment the Sunday man will not thank you for your "charity"; for that is not "charity" that covers or condones sin. And it matters not how sure one may be that it will be all right in the end with the conscientious, sincere Sunday man who has acknowledged the "*unscripturalness of Sunday*," God's law must stand, and there will be no allowances made because one man or set of men did not keep it on account of larger salary, or greater honor. And if we give them the notion that God will excuse them for any reason while they are "unbelievers" and "unright-

eous," we simply contribute to the certainty of their eternal ruin. May the blessed Lord deliver us from this folly, and help us to get out of this unholy relation with the Federal Council.

Albion, Wis.,
Feb. 12, 1917.

With Whom Have We Fellowship?

A. C. G.

I have read the article above, and I am ready to be converted. The logic is unanswerable—if the premises are right—but it puts me in a strait betwixt two courses. Either I must go against my conscience, or I must betake me to some lodge in the wilderness where I may escape contamination, by fellowshiping strictly with myself. But my conscience, I am to believe, is infallible—that is, if I can, by any juggling of Scripture, bolster it up on Scriptural texts; and this notwithstanding the fact that the Jew's conscience, guided as he supposed by Bible texts, led him to call the early Christians "atheists," and that in all times the bigot and the persecutor have found their incentives in texts of the Old Testament and the New, ignoring the toleration of the great Teacher who reproved the intemperate zeal of his disciples when they complained of certain who followed not after them (Mark 9: 38-40).

I must, then, follow my conscience and the particular text that affords me ground for such a course. I find I can not go to church, for there is unrighteousness there. Mrs. A thinks too much of dress. Of course she is a good woman in other ways and does much more for her church and community than I; but I think—indeed, I know (or believe I do) that she, not only once, but "continuously," breaks a Bible command. You must admit she is not right (see 1 Tim. 2: 9),—hence unright—hence unrighteous. I can not fellowship with Mrs. A.

Mrs. B admits she is envious. She told me privately that she can not enjoy visiting where people have things much finer than she has. It makes her covetous. She is a lovable woman, good to the poor and the sick. I do not do half the good she does. But she breaks a commandment (Exod. 20: 17), and if she breaks one she breaks all. Surely I can not fellowship with Mrs. B.

Mr. C is a most conscientious man. He

would, I believe, die for a principle if he once made it his own. He is ready with tongue and pen, and gifted in prayer. But he himself assured me that the only interest he has in the men who work under him is, in his own words, "how much he can get out of them." You must concede he is not right and that he breaks constantly one of the two great commandments (Matt. 22: 40). I can not fellowship with Mr. C.

Mr. D is a strict church-man, but in the summer he goes gunning simply for the sport and shoots many a bird and animal that he makes no use of afterward for food or otherwise. I have a right to my honest interpretation of the command, "Thou shalt not kill." Mr. D breaks this command. He is a good neighbor, hospitable, generous, but I will fellowship with no law-breaker.

Mr. E, also a member of my church, has a little habit that I have heard ministers preach against ever since I was a child and, as I remember, with good Bible texts to base their remarks upon. Mr. E is clean, honest, four-square; but so long as he persists in this habit I can not fellowship with him. He who has one bad habit—even just one—has them all, so to speak.

Mr. F is active in church work, an expert in quoting Scripture. He can argue from the Bible equally well on any side of a question, right or wrong. He is one of those who want to settle every issue at once and mainly by appealing to our fears. He rides roughshod over our religious beliefs, if we do not agree with him, and calls us hard names. Now Paul "deals point-blank" with this very case (2 Tim. 1: 7; 2: 14, 23-25). Indeed, the number of Bible passages by which this man stands condemned are almost innumerable. He is a splendid fellow in some ways—at least, so his closest friends say—but the Bible proves to me he is unright. What fellowship can I have with Mr. F?

And so I go over them all. There is none that doeth good, no, not one. There is none righteous.

I have joined the Temperance Union; but there are so many unrighteous unbelievers in this organization, I shall have to leave it. Hardly one among them is going the strait and narrow way where I go. Very few of them can ever reach heaven. To be sure, I don't think so many of them are worrying about heaven, being more interested in bringing a little more heaven to us here. Personally I am sorry, for I have

such dear, congenial friends among them—I *should* like to go where they go—but no, here or there, I shall not fellowship with them.

But now, in the matter of

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I find I am an unbeliever—yes, and squarely against what I have been told is Bible teaching. When young I went to school with a good little Irish Catholic, and I was fond of arguing in those days—a fact due to my youth and inexperience. Argument, I thought, could settle any question beyond dispute. I *gloried* in argument, and when occasionally I read in the daily paper of a murder case, I mentally and whole-heartedly lauded the accused or hung him, according as I had last read the summing up of the lawyer for the defence or that of his opponent.

This little Catholic believed the priest could forgive sins. I said, "No man can forgive sins." She sent me to John 20: 23. Now, despite the fact that a great church has found in this Scripture the basis of its belief in the Confessional and has clung to that belief through the centuries, I have not faith enough (from the Roman Catholic standpoint) to interpret the passage thus. What shall I do? Can I, consistently, fellowship with even myself?

All of this shows me what I have to meet with when I take, or some one else takes for me, a passage of Scripture to build on it an argument to suit a human bias. (See RECORDER cover, Feb. 12, 1917, ll. 1-5.)

LEAVING THE SABBATH

Just a word about this tendency. Men and women, boys and girls have left, are leaving, the Sabbath. I have known many of these—talked with some. Most of the men and women left for business reasons, on account of location, marriage, loss of all religious interest. As for the boys and girls, the young people, in almost every case where the prospect of marriage did not influence them, those were the first to leave in whose homes the lines were most strictly drawn and the spirit of intolerance was most marked. You can not make a boy or a girl a good Sabbath-keeper by telling him or her that all Sunday-keeping people are under eternal divine condemnation. In the beginning a sound, healthy boy or girl won't believe you (at least, not so long as in the same breath you extol the Sabbath-breaking heroes of the Reformation and our great

Sunday-keeping evangelists. And because these young persons don't believe you, because they do believe that you are appealing more to their fears than to the real man, the real woman, in them, you will antagonize them and be likely to drive them away. Call it original sin if you like, but you have to reckon with it. The sweet charity, the humble piety of a devout Sabbath-keeper's home make the strongest appeal to its youth.

But, finally, if our boys and girls can be made stronger Sabbath-keepers only by the denunciation of all their Sunday-keeping friends, by calling these friends unbelievers and, by implication, almost everything else that is bad; if we can make them loyal to our cause only by forbidding them to fellowship, in school, in society, in any or all good work, with Sunday-keepers; if we can so mold the minds of our youth that they shall set themselves to judge their fellow Christians (1 John 4: 2) by the law unlawfully (1 Tim. 1: 5-8), then the next generation of our light-bearers will be none other than a generation of prigs and weaklings, themselves blind through self-conceit and wholly without Scriptural reason for existing (1 Cor. 13: 1ff.). There are those among us who have applied the word Pharisees to the great body of Christian workers. Would not these Christian men and women have, in such case, infinitely more reason to call us Pharisees, claiming that we, as did the Pharisees, keep the Sabbath and the letter of the law while persecuting the spirit of the Christ? Could they not justly accuse us, under such conditions, of crucifying the Savior anew? of hiding his love and pity by the garment of our hate? of transfixing those hands and feet,—ever ready to do service for and *with* those about him,—by the stern logic of a cast-iron creed? of raising him again on his cross and—most impiously this—representing him to the world, not as a living, loving, compassionate Brother, but as the dead, soulless form of one who could never have said of himself (John 12: 32), "And I, if I be lifted up . . . will draw all men unto me"? Oh, no, there are better ways of appealing to our young people if we wish to keep them strong, and true, and sane.

"Errands of love are easy to run;
Saying sweet words is the dearest fun.
Let's see, you and I, just for today,
How many kind things we can do and say!"

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

SECRETARY EDWIN SHAW

The secretary attended the annual meeting of the Lord's Day Alliance of New Jersey at Trenton on February 8, 1917. He did this not because he had any part in the meeting or any relation to it, but because he feels that it is a part of his work to keep himself informed of what is going on in the world in such matters. When spoken to by the people who were present, he simply had to say that he was a Seventh Day Baptist, and of course could not cooperate at all in the work of the alliance, and asked for the privilege of being a silent visitor. It was therefore not a pleasant or agreeable experience.

At the opening of the meeting thirteen people were present besides the visiting secretary. Others came in, so that before the session closed twenty-four were present. Twenty-two was the highest attendance at the afternoon session. There was no evening meeting. Of these people four were the officers of the alliance, and six were the speakers of the day, leaving a possible fourteen people who came purely from an interest in the work of the alliance from the whole great State of New Jersey. Remember, it was not simply a meeting of some executive committee or a set of officers, it was a popular meeting of the State of New Jersey.

That this is so, I give the following from the first page of the program which had

been sent broadcast throughout the State. "Pastors are requested to give full notice of this meeting at the services on February 4th" (the preceding Sunday). "Each newspaper is asked to print the program." "Delegates are sought from each Church, Christian and Moral Organization in New Jersey." And yet only twenty-four people in attendance. I better say twenty-six, to count in myself, and one person who came in the afternoon who was not present in the morning when the twenty-four were counted. What does this condition of things mean? I have my opinion of what it means, but I simply raise the question for the reader to ponder and meditate, and draw personal conclusions.

The secretary spent the Sabbath of February 17 in New York City and New Era, N. J., in company with Rev. Antonio Savarese, the Italian clergyman who is employed by the Missionary and Tract societies to work with his countrymen in Christian mission effort. Mr. Raymond C. Burdick, a member of the Tract Society committee, was also at New York with us. Part of the people we met in the city in the Sabbath morning service were what is called "pentecostal" people. At New Era in the afternoon sixteen children under twelve were present. Brother Savarese talked in the Italian language at 2.30, and Jesse G. Burdick and Miss Edna Burdick, of New Market, had charge of the service in the English language at 3.30. The secretary also spent one day last week in visiting at New Era, and in inspecting the chapel building which is in need of repairs, especially in the roof. It is the property of our Missionary Society.

The *Boodschapper* for January, 1917, is just at hand. It has on the first page a short New Year poem. The leading article is by the editor, Rev. G. Velthuysen, "Des Heilands oude Klacht," The Savior's constant Lamentation, based on "Jerusalem, Jerusalem, thou that stonest the prophets," etc. There is a letter from a far-away friend, "Brieven van Tebalja aan een verren Vriend," who signs his name, "Tebalja" (William Vroegop). Then there is a letter from Marie Jansz translated from the SABBATH RECORDER of October 30, called "The Love of Christ in Practice," "Liefde van Christus in de praktijk." Sarah L. Velthuysen has an article which contains

nearly three pages of translation from the sermons of Billy Sunday, under the title, "Verschillende Molens," Different Mills, a temperance article. The editor has another article on prohibition and the use of tobacco. B. F. Beijen, who for many years was an engineer in Java, contributes "Een logische Opmerking," A Logical Remark, on 1 Cor. 16: 2. There is a story for children by Oom Willem, Uncle William, and several short selected articles. For one who can read the language it appears to be an interesting number of the magazine which our people help to support in Holland. It is a magazine of thirty-two pages, about the size of the SABBATH RECORDER, published monthly.

Kansas

REV. GEORGE M. COTTRELL

ON SEEING THE STATE HOUSE DOME

There daily gladdens my awakening sight
A stately dome against the eastern sky,
Almost a phantom in the morning light,
Blue-veiled with mist, above low roofs and
nigh.

It is the heart of Kansas, mighty State,
Through which its ever surging life doth
course,

Where councilors its pulses regulate,
That it retain its righteousness and force.
And yet my eye no surer vision gains
Of that great heart majestic, reared in stone,
Than thou, far-seeing prophet of the plains,
Before a dugout standing, drear and lone,
On far horizon of a future year,
Didst see it and didst know it to be there.

—Annabel A. Garvey.

A beautiful sonnet by the worthy daughter of my next-door office neighbor.

A ladies' club in a Kansas town recently discussed the following live topics in connection with church work: "The Budget System of Finances," "The Every Member Canvass," "Practical Business Men and Women on the Church Board," "Better Advertising," "A Job for Every Member," "The Social Business of the Church." The meeting revealed several original ideas.

The first M. E. Sunday School has enrolled eighty new members in the past three weeks under the inspiration of a unique attendance campaign, which continues till April first, and ends with a celebration to which will be invited all those who have brought in at least three new scholars. Another condition is, that the attendance of the school must reach 900 twice, exclusive of visitors. The Young People's Bible Class

and the Triangle co-operate in the campaign, being divided into squads, each with a captain, and allowing a certain scale of points for new members brought, and their regularity in attendance.

Below we give the last page of Rev. Charles M. Sheldon's church bulletin for January 21, which suggests twelve statements for your own epitaph. Examine them. Would they all be true of you and me? Is there any one you would not like to have true? Let's make them so.

YOUR OWN EPITAPH

If you had to write your own epitaph, and the tombstone were big enough, could you truthfully put all this on it?

(1) Here lies the body of one whose daily life was a sermon, and whose conversation left no bitterness.

(2) This was a soul that had many faults, but he was always trying to correct them.

(3) His friends outnumbered his enemies, and all his enemies were caused by his honest convictions.

(4) Little children came to him without asking, and old people asked him to come again.

(5) He lost money, but never lost his faith; and having once found the pearl of great price, he never sold it for something more showy.

(6) He shared generously of everything except his troubles, and smiled just before he turned a corner.

(7) The men who worked for him cried when he died, and those he worked for, closed up the office and walked the team back from the grave.

(8) He was kind without being condescending, and poor people never thought of his income.

(9) He knew how to pray, and loved religion, and was not afraid nor ashamed to talk about God to the boy in the office elevator.

(10) People loved to see him coming along the street, and when he was absent from church they knew he was sick, or out of town.

(11) Those in need were not afraid to borrow money of him, and the rich often sent him money to give to others.

(12) He enjoyed life so much, and lived it so well, that no one thinks of him as dead, and he lives in very many other people who imitate his virtues and follow his example.

After all, why not write your own epitaph?
You make it anyway.

To Non-Resident Members:

This bulletin, together with 1917 year book, is being sent to our absent members. Many of you have been among the most loyal members we have. We hope that all of you will find some near-by church to which you may transfer your membership. But while your membership remains here, we expect to keep in touch with you. Write to the pastor or the clerk, or better yet, to the financial secretary, enclosing some contribution for the work of the church during the new year.

MISSIONS

Mission Notes

SECRETARY EDWIN SHAW

Field worker, Rev. T. J. Van Horn, has been at Fouke, Ark., for a series of meetings for a fortnight. In a letter just at hand he says, "The people here feel that much good has been done during the two weeks. Mr. Siedhoff has done excellent work in the school and in the church." "There is a fine spirit of co-operation." "From here I go to Antlers, Okla., and from there home."

In speaking, or rather in writing, of conditions on his field Rev. B. E. Fisk says, "In our parish there are about fifty-five other people. These are all friendly and show as much interest in keeping up the church as the members do. In fact it is hard to tell the difference until it comes to the Sabbath." His field is the Hebron Center Church and community. Many of our pastors are thus having the privilege and opportunity of shepherding others than those of their own field, and the seed thus sown is falling into places that seem at least to be "good ground."

Mrs. Angeline Abbey, who has been laboring with the church at New Auburn, Minn., for some time, writes, "I wish to go to North Loup in March to be gone a month for rest and to attend to some business. Then I hope to return, and can stay until August or September unless there is some other field more needy than this. I conducted a union service in the First Day Baptist church on Sunday nights until January. I closed these services with the New Year watch meeting. All who attended seemed to think that it was an excellent meeting. When the weather is good about twenty-two to twenty-five people attend our Sabbath Day services."

Good word comes from our evangelists Coon and Hutchins who are now at Brookfield, N. Y. Rev. Royal R. Thorngate, our field worker for the Central Association with headquarters at Scott, has gone to Brookfield to be the acting pastor during the series of meetings. The first half of February the wintry weather hindered large

attendance not only at Brookfield but in many other places. Now the weather is more favorable and Hutchins writes, "The attendance was up to nearly a hundred last night and a choir of nearly twenty has been organized and things begin to look more encouraging."

A letter from Rev. W. D. Tickner, pastor of the Grand Marsh (Wis.) Church, contains these words, "God's ways are always best. Look up, not down. Every child of God is called to some service. There is 'higher ground' for every Christian. It pays to climb. Some have 'caught the joyful sound, the song of faith on higher ground.' They have begun to climb and are making rapid progress. Others seem deaf to all entreaties. Pray that these and many more may join the ranks of those who climb to greater and still greater heights."

Rev. George W. Hills, field worker with headquarters at Los Angeles, Cal., in a recent letter says, "Our Sabbath services have come to be much like doing field work, because so many strangers come in, the most of whom wish to ask questions about our faith and church customs, etc. We have a case in hand now, a man apparently some thirty years of age and his mother, fine people in appearance. They have attended church with us three Sabbaths and are thinking very favorably of joining our church. He has kept the Sabbath three weeks. They talk very freely and frankly on these matters."

First Speaker—Yes, I have seen him, but I don't believe he amounts to very much. According to his looks anyway.

Second Speaker—Well, I have heard that he supports a brother of his who has been a sort of good-for-nothing fellow, drunkard and shiftless. So much in his favor. Pays his board somewhere up in the country.

First Speaker—He better take the money he pays for that purpose and give it to missions, and let the other man take care of himself.

Second Speaker—And if the money were to be given to missions what would be done with it?

First Speaker—Oh, I see. It would go to help some other man, possibly in the same condition, you mean.

The spirit of missions is both active and reactive. Distance lends enchantments even to the matter of missions. A colored man in Alabama may be in as much need of having the gospel preached to him as a colored man in Ethiopia, but it is usually easier to get men and money for missions at a distance than for a mission at our own door. The spirit of missions does not take account of geography. Jesus touched the people about him, close at hand. But he gave a commission to all the world. The spirit of missions is exceedingly practical, but finds its inspiration in high ideals.

Letter From Rev. D. Burdett Coon

DEAR RECORDER READERS:

For more than eight months Brother Julius Nelson and I worked most harmoniously together in evangelistic work. He was a good leader of congregational singing. In each of the seven campaigns we conducted together he was winning friends from start to finish. He was always straight and true. But he always felt he had prepared himself for teaching, and must go to that work. He has a good position in the high school at Monticello, Wis. Our people may well be proud of him. He stands for the commandments of God and the faith of Jesus.

For more than five years when a student in Milton I boarded with the mother of Willard D. Burdick. Brother Burdick and I were college mates. We were in the Seminary together afterward. During the summer of 1892 we were in student evangelistic work together. After the passing of the years it was indeed a pleasure to me to be with him in evangelistic work for more than three months in Kentucky and West Virginia last fall and early winter. We shared the burdens and responsibilities and perplexities of these months together. We walked and talked and preached together. If any of you who have good homes with material comforts, loved ones with whom you may mingle every day, and a regular place for sleeping and eating are inclined to think the evangelist must be having an easy time, please come and follow us a while. More than a thousand times of course I longed with great desire to see my wife and children and home, but could not. During those weeks in those

two States I delivered 92 sermons and addresses; made 332 visits and calls; walked more than 370 miles, and did several other things. But with all the weariness and perplexity and nervous strain attending the work it is a delightful service.

During this time in Kentucky and West Virginia we saw some fifty people publicly indicate their desire for the help of Christ in their lives. We saw homes reunited, sinners converted to God, backsliders reclaimed, churches revived, the commandments of God finding their rightful place in heart and life, and the cause of God moving forward.

Right here I feel like quoting from the last letter that Secretary Saunders ever wrote me. It was not long before he started for the General Conference which he never reached. His words came out of a lifelong experience and a heart burning with desire for the advancement of our loved cause. He never dreamed that it was the last he would write me. The words are the more dear to us for that reason. He said: "Our folks will find that the work among our own like what you have been doing is what we shall have to do to hold our own. Some are looking for big far-away things and glory, but they are doomed to disappointment. Hard knocks among our own and where we can care for what we get will have to be the line of success. It was of Huffman, and of C. M. Lewis, and of any success I have had. It will be yours. I think most of our people realize something of this fact." Then that last illustration he sent out to our people through his report to the Missionary Board ought to stick to us to the end of our days. He said: "Brethren, if we in our fewness of numbers make a contribution to our time which is worth while, it must be emphatically *spiritual*. William Borden, the millionaire college student who graduated with honors at Yale University, went as a missionary, and, at Cairo, Egypt, died a victim of the climate. A stranger who had just returned from seeing the wonders of America was asked, 'What one thing impressed you most?' He replied: 'The sight of William Borden on his knees in Yale Hope Mission with his arm around a bum.'" My dear brethren, I feel that Secretary Saunders was right. If we ever win it will be through toil and sacrifice. The victory

will never come through yearning for fat salaries and high positions and places of leadership. The battle must be fought right in the field of "hard knocks." If we are always thinking of the next field, and of some other place or position to which we must hurry, the Lord will never use us for his glory in the salvation of souls.

No man among us is too good for evangelistic work. This is not a cheap form of service. It is the highest to which the Lord is calling us today. The Lord does not want weak and cheap men for this line of work. To stand before an audience and lead the singing is not all there is for the singing evangelist to do. Real work in his line will try the metal of the stoutest heart. It demands the best there is among us to just place ourselves on the altar, give up home, loved ones, other loved work, and throw ourselves with a whole heart right into the work of leading men to Christ. The sacrifices for the work of God are not all to be made in China and Africa. For the evangelization of our own land we must pay the price in consecrated, self-denying service, or go down to everlasting shame and defeat.

The Methodist Episcopal Church, South, has recently appointed eighteen ministers as general evangelists for 1917. The Baptist Denomination is planning for 1,000,000 baptisms and additions to their churches within their Five Year Forward Movement. Connected with this work they are making much of evangelism by recommending that each church put the following suggestions into practice:

- a. Individual work for individuals.
- b. A weekly evangelistic service with an occasional special series of evangelistic meetings.
- c. An evangelistic band, such as have been formed in connection with the "Wichita Movement."
- d. The formation in the church of groups of eight for prayer and soul-winning.
- e. The development of the evangelistic spirit and method in the Sunday school and the Young People's society.

This may be suggestive of good things for our pastors and people.

Our churches must make more of our Five Year Forward Movement program upon which we have professed to enter or we will never reach our 500 additions per year. We are not really praying for lost souls with expectation that they will be saved, or we would be putting more

Christly business plan and method into our individual, home, and church lives. Very few individuals and very few churches among us are crying out to God with any earnestness at all for salvation to come to unsaved friends and neighbors. Some are very fearful of being called out of the well-beaten and useless track of church formalism and so-called respectability that they have been following, which leads to nowhere but final perdition. We must rouse ourselves to the consideration of the value of a life till the Lord gives us a real passion for souls or we had better burn down our churches and quit the field.

I read a while ago that our Seventh Day Adventist brethren had appropriated \$200,000 for evangelistic work in this country this year. Say what we will concerning their methods they are putting us all to shame along some lines. Who are we to mourn and lament because two or three of our pastors have gone into general evangelistic work? When our Lord saw the bigness of the field and the fewness of the laborers he sent thirty-five companies out two by two into the harvest. What reason have we for changing his orders? Instead of hugging ourselves we had better begin hugging the bums with the love of God in our hearts, and with a mighty passion for the salvation of their lost souls. Now, brethren, I do not mean to be harsh or unkind or unreasonable. But I am sure that we can be most tender and kind and reasonable only as we seek with all of the powers of individual, home, church, and school, sanctified of God, for the evangelization of the world. Instead of doing less let us do more.

It is being planned that next summer we shall use a tent for evangelistic campaign work. If our churches do not want this kind of work in their own immediate vicinities it will be our business to "turn to the Gentiles." There are splendid men and women planning, praying, sacrificing in order to encourage and support this kind of work. God bless them. May their number be increased. Brother Hutchins and I are weak and unworthy. We need your prayers. Give us your suggestions and counsel. Pray for the people and the work as well as for us.

124 Ann Avenue,
Battle Creek, Mich.

Letter From Java

SABBATH RECORDER:

Dear friends, who are so kindly interested in my work:

It is the last day of this month already. It has been such a very busy time, that I feel nearly exhausted. We have had very much sickness. Two little ones died this month from heavy malarial fever. The man I wrote you about in my last letter, that is, the one who deceived me so badly with the rice, got cholera. I was so glad I had an opportunity to show him my love, hoping it would melt his heart. I had a hard time nursing him, and sometimes I thought he would die. I asked him, "Shall I pray for you?" "Oh, yes, please!" he cried. "I am a great sinner, and oh, mistress, will you forgive me?" I have prayed very much that this sickness might drive him to the Lord. He is better now, but still weak. Oh, may the wonderful love of our Savior touch his heart and make him hate sin.

I am very thankful the Java Mission also had a representative at the memorial service in honor of Brother Saunders. I read about it in the SABBATH RECORDER. It must have been an impressive service indeed. Yes, I am so thankful our little mission here was not forgotten in that service, as dear Brother Saunders always showed such a great sympathy in my work. I shall miss his kind words of encouragement in the future; and I shall always keep his remembrance in loving gratitude. May our Lord comfort his loved ones; and may he give others to fill his place.

I do enjoy the reading of the SABBATH RECORDER. Often I find beautiful thoughts in it; also in the *Pulpit*. Often I translate pieces for my little monthly Dutch paper on Holiness. In Dutch there are not many papers on that subject; in fact, I don't know one. I don't as yet get much profit out of that paper; but perhaps, by and by, I can find more subscribers. And, what is the most important, there are several who write to me that they get a blessing in reading it.

I do all I can to get some profit for the expenses of my work among the poorest classes of the Javanese. But it is a very hard work, and the poor people I have to care for are all the time increasing. I have ninety-two now. This last month I got very little donations, only fl. 3g. 50; and to-

gether with all I could earn from selling milk, etc., I did not get half of what we want for the next month. Oh, I hope you will pray for me that the Lord may increase my faith. Has not he promised to fulfil all our needs? Does not he know what these poor, suffering creatures need? No, he will never fail us!

I read in the RECORDER about the book, "The Great Test, or the Struggle and Triumph of Lorna Selover," that it is printed now. Perhaps I could have two or three copies of it, to send to my friends who can read English?* I should like to pay for it. I think it is very good to show them the truth about Sabbath and baptism.

May our Lord bless you all abundantly.
Yours for the extension of His Kingdom,

M. JANSZ.

Pangoengsen, Tajoe p. o., Java,

November 30, 1916.

*These books are all sold.

Ordination of Deacon at Fouke, Ark

On Sabbath morning, February 10, 1917, after the opening exercises of the church, the society proceeded as an ordinating body. The pastor acted as moderator. Rev. and Mrs. T. J. Van Horn, of Gentry, were present. Mr. S. J. Davis was ordained deacon of the Fouke Seventh Day Baptist Church. The following program was carried out:

Hymn by the Congregation
Statement by the Candidate
Vote of the Ordinating Body
Hymn, "O Happy Day"
Ordination Sermon—Rev. T. J. Van Horn.
Text: "And they chose Stephen." (Acts 6: 5)
Charge to the Church—Rev. T. J. Van Horn
Charge to the Deacon, and Welcome—Pastor C. H. Siedhoff
Consecrating Prayer—Pastor C. H. Siedhoff
Hymn, "My Faith Looks Up to Thee"
Benediction—Rev. T. J. Van Horn

C. H. S.

Feb. 11, 1917.

"Mission's gave Christianity to all Europe and therefore to America, as America and Europe are now giving it back to Asia."

"We must always think that our opinions are right, but not that our opinions are right always."

WOMAN'S WORK

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

The Star Spangled Banner

O say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's
last gleaming—
Whose broad stripes and bright stars, through
the perilous fight,
O'er the ramparts we watched were so gal-
lantly streaming!
And the rocket's red glare, the bombs bursting
in air,
Gave proof through the night that our flag was
still there;
O say, does that star-spangled banner yet
wave.
O'er the land of the free and the home of
the brave?

On the shore, dimly seen through the mists of
the deep,
Where the foe's haughty host in dread silence
reposes,
What is that which the breeze, o'er the towering
steep,
As it fitfully blows, now conceals, now dis-
closes?
Now it catches the gleam of the morning's first
beam,
In full glory reflected now shines on the stream;
'Tis the star-spangled banner! O long may
it wave
O'er the land of the free and the home of
the brave!

And where is that band who so vauntingly swore
That the havoc of war and the battle's con-
fusion
A home and a country should leave us no more?
Their blood has washed out their foul foot-
steps' pollution.
No refuge could save the hireling and slave
From the terror of flight, or the gloom of
the grave;
And the star-spangled banner in triumph doth
wave
O'er the land of the free and the home of
the brave!

O! thus be it ever, when freemen shall stand
Between their loved homes and the war's deso-
lation!
Blest with victory and peace, may the heaven-
rescued land
Praise the power that hath made and perserv-
ed us a nation!
Then conquer we must, for our cause it is
just,
And this be our motto: "In God is our trust."
And the star-spangled banner in triumph shall
wave
O'er the land of the free and the home of
the brave!

—Francis Scott Key.

Just now, with the shadow of a war cloud hanging over us, the governors of some of our States are designating different weeks, as the time for singing America's patriotic songs in the public and private schools of those States. The press of the large cities has taken up the matter, and is urging every one who does not already know these airs to learn them at once. Many clubs of women, as well as of men, are finding places upon their programs for these songs.

We are also urged to display the national flag, and in many places people are requested to wear this symbol, thus showing to those they meet their love and loyalty to our country.

This week I had occasion to sit for a few minutes in a convention hall in Chicago. I did not hear any expression of patriotism—that was not the business of this convention, but in whatever direction I turned, my eyes rested upon a large flag and to me this sight was an inspiration.

Our flag stands for so much that is good and honorable and right. I can not think of one thing that our flag stands for that is not uplifting. Can you? Then let us stand by our flag.

Suggestions to Local Superintendents of Mothers' Meetings

MRS. L. C. RANDOLPH

Written for the W. C. T. U. Institute at Milton Junction, Wis., February 7, 1917

While meetings especially for mothers are among the most valuable of those held by the W. C. T. U., we must remember that almost all the work undertaken by the organization is for the benefit of mothers and the family; it is *all* "for God and Home and Native Land." How important then that all mothers take an interest in our work!

Antoinette Lamoureaux in her book, "The Unfolding Life," says: "The greatest thing in the world is a human life. The greatest work in the world is the helpful touch upon that life. Here and there an artist in soul culture is found at the task, but the many are unskilled and the product of the labor is far from a perfect manhood or womanhood."

Unskilled laborers! That is what most of us are, with varying degrees of unskilfulness. And yet the profession of moth-

erhood is the one most important, the foundation, the noblest, the one whose influence is most far-reaching of all professions in the world. And we are privileged to be coworkers with God! How different the world would be if all girls could have the right ideal of motherhood!

Those of you who were in Chicago twenty-five years ago doubtless remember the meetings that were held for three days annually for mothers and kindergarten teachers in Handel Hall. They were attended by perhaps five hundred people at each session who were interested in getting out of the class of unskilled laborers with children. Elizabeth Harrison, Mrs. Mary B. Page, the Misses Hofer and other kindergarten leaders did a great deal to impress upon mothers the value of special preparation for their work with children. Besides these big meetings, classes at the kindergarten training schools admitted mothers, and the trained teachers were encouraged to hold frequent meetings with the mothers of the children in their kindergartens throughout the city. Holding these meetings makes extra work for the kindergarten, but if she can use the time and strength in this way, the acquaintance with the mothers is mutually helpful.

If the W. C. T. U. local unions could arrange an hour of meeting which is convenient for the kindergarten teachers in their towns, there would probably be no better leader for mothers' meetings than these teachers. They are trained to deal with young children and to apply the principles of development best fitted to give little children a good start in life. The Montessori method will possibly in time supersede kindergarten methods. It is worthy the study of any mother of young children. The book, "A Montessori Mother," by Dorothy Canfield Fisher, is interesting and valuable.

Bible-school workers have waked up in regard to the value of training for their work, and some of the books written for them are of special value for mothers. The local superintendent of mothers' meetings would do well to look up some of these and recommend them to mothers and see that they are accessible in some local library.

If a mother has intelligently followed the best methods with her young child, she will be likely to be aware of the necessity of a

change in method as the child changes and of special care and patience through the adolescent period. Mistakes during these years often bring a sad harvest that might have been avoided if mother had given the subject of adolescence the proper study. There are several good books available on this subject; ask your teachers who are just out of normal schools about these. When we remember that this period lasts for twelve years, more or less, we can realize the value of careful and sympathetic guidance.

It is difficult for young mothers to leave their children to attend afternoon meetings but in many cases the change and rest are helpful to both mother and child. Sometimes it can be arranged for one mother to keep several children while their mothers attend the meeting if they feel that the benefit is worth the effort. Sometimes a young girl or two can be at the meeting place to care for the babies that are brought there. It may happen that we older mothers are too dogmatic and not sufficiently modest in presenting our opinions. If we have too much of that spirit, the young mother may be repelled, for she is quite apt to believe in a system of her own. She should be encouraged to express her own ideas freely.

A reading-circle may be established, to circulate articles on child training; the field is limitless; both books and magazines and clippings may be passed on each week or two as may be best.

A plan we have used at Milton is to adopt as a textbook, "Studies in Character Building," by Mrs. Kellogg of the Battle Creek Sanitarium. Some thirty copies, more or less, have been purchased by individuals and one is in the library. The leader makes out written questions which are distributed at the beginning of the meeting. As each question is read, the paragraph in the book which contains or suggests the author's answer is read and accompanied by remarks and discussion by those present. These often tend to arouse so much interest that the leader is obliged to interrupt and pass on to the next subject. The kind and sympathetic and appreciative co-operation of the members of the union makes this plan successful, and we like to think that the books are doing good in the homes independently of the meetings. Mrs. Kellogg, the

author, is widely known as a W. C. T. U. worker; and her work as foster mother to a large number of children who have grown up in her home makes her especially helpful to young mothers.

In a meeting on the subject of good reading, your local teacher of English should be an excellent guide, especially for the children of her grade. Impress upon mothers of young children the value of reading aloud a few literary gems repeatedly until the children unconsciously recite them without having made any effort to memorize them. These should include some of the most precious gems in the Bible, for they will leave their imprint for life.

While the development of character should be the highest aim, there are many questions about the physical care of the child that are worthy of discussion in mothers' meetings. The government bulletins may be obtained and distributed; your local physicians and dentists may be willing to help if approached when they are not too worn out with professional duties. In localities that have a neighborhood nurse or any trained nurse, she may be a great help to young mothers and may attract them to the meetings if she is to lead or speak. "The many ways of spreading disease germs," would be a valuable topic for a meeting. Helps may be obtained from the Extension Department of our State University. Use may be made of moving picture films and stereopticon lectures.

If the local unions can celebrate baby week in such a way as to bring to each young mother a sense of her own value, a fresh ideal to strive toward, that will be doing a great deal. Above all things, mothers need high ideals of character and personality for themselves and for their loved ones. In the life of a married man, the wife is very often the "power behind the throne," his inspiration to make or to mar; therefore let her value herself highly.

Read and lend Mrs. Margaret E. Sangster's "Good Manners for All Occasions." Note especially her ideal for girls. She says, in speaking of chaperonage, "Our girls are extremely precious and worth caring for. Hence in modern life we try to save them from mistakes and misconceptions." One meeting might well be devoted to manners, using this book as a starting point for discussion. One can not help regretting the manners of our girls; when

we hear them shouting "Gee!" and other slang words on all occasions, we think, "What is the use of trying to make an educated person out of a girl who is bound to appear coarse and unladylike?" Chesterfield says, "Manners must adorn knowledge and smooth its way through the world. Like a great rough diamond, it may do very well in a closet by way of curiosity, and also for its intrinsic value; but it will never be worn, nor shine, if it is not polished."

Emerson says, "Good manners are made up of petty sacrifices." These sacrifices enter into the making of character. Finally, in the words of Paul in Second Timothy 2: 15,—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Workers' Exchange

Nile, N. Y.

The following report was given at the annual church meeting of the Friendship Seventh Day Baptist Church.

During the year 1916, the Ladies' Aid Society has held twelve regular and four special meetings. Two of the special meetings were business meetings; of the other two, one was to make a comfortable for a family who had lost a part of their household goods in a fire, and the other was to quilt. The meeting in February was held at the home of Mr. and Mrs. L. H. Kenyon, at which time the Ladies' Society from Richburg met with us. The March meeting was held at the home of Mrs. Mary Coon. All the other meetings have been held in the church parlors. At four of the meetings programs consisting of readings and music were given.

The work done during the year has been piecing, quilting, tying comfortables and sewing for members of the society. Flowers have been purchased for our members who have been called upon to part with loved ones, and also for some who were ill. The society has helped with the painting of the church and parsonage.

We have 28 resident and 2 non-resident members. One new member has been added during the year. One has moved away and one has been removed by death. Although Mrs. Babcock had not been able to meet with us for some time, yet we knew that she often thought of the society at

Nile and the work that it was trying to do.

The average attendance at the meetings has been 13 $\frac{2}{3}$ per cent. The largest attendance of members was 16. Only one of our members, Mrs. Delos Crandall, has been to every meeting. Three of our members and our president have missed only one meeting.

Dinners have been served by divisions for ten months. Suppers were served in July and August. During the year 365 meals have been served.

Two socials have been held to increase the amount of money in our treasury. One of these was held Halløwe'en at the home of Milton Jordan. The second one was held at the church Thanksgiving night. A program was given consisting of music and readings.

Mrs. Mary Eaton, of Chicago, sent a gift of money to our society in memory of her mother's birthday. It will be remembered that her mother, Mrs. Calvin Wheeler, was one of the charter members of our society.

Mrs. Charles Voorhees and Mrs. Floyd Carpenter, non-resident members of our church, have each sent contributions to the society.

MABEL JORDAN,
Secretary.

"I feel that it is the greatest reflection on any church if, as the population begins to become dense, the churches moves out. The church is not an end in itself, it is merely a means to an end—a means to help the people; and the church is not worth anything if it doesn't help the people. We have a right to expect the church to stand as a leader in the fight to the betterment of the physical and spiritual condition of the people. We must have unselfish leadership and we must have wise leadership. If a man doesn't recognize that there are new conditions to be met; if he's the type of man who does not sympathize with work that aims at social uplift; if he thinks that the preachers ought to preach only dogmas; if he doesn't believe that life means change and that changes must be made in human arrangements to meet the changes in conditions—he isn't worthy to be trusted with leadership."—Theodore Roosevelt.

"If God were not great he could not forgive the many petty acts of selfishness he sees in our lives."

Rachel Landow, the Hebrew Orphan

REV. HERMAN D. CLARKE

CHAPTER VII

(Continued)

Harold was again in his room at Milton. The college gymnasium had great attractions for him and he was quite an athlete. As soon as he could get the time he wrote home.

"Milton, September 30th.

"DEAREST FATHER AND MOTHER: I am feeling dandy. Take a cool bath each morning, go through some fantastics and am ready for breakfast. You ought to sit down at our club. If you think the cost of living is great at home come here and eat a good meal, hear the flow of wit for digestion and figure up at the end of the week two dollars for the foodstuffs you have consumed. We hire a woman to cook and furnish the dishes and we have a steward to buy in quantities. We pay our cook well for her work and then our board is not as much as we expected. Of course we do not have bride's cake every meal nor plum pudding but the food is substantial. Say, send me my gymnasium suit; I left it at home. Our new coach is from Brown University and is some leader. I'm going to do some tumbling for my health this fall. Don't worry, I shall not join Ringlands. Had basketball last evening and I got a big thump but am all mended up now. That's a part of the program. Oh, don't think that I am all athletics, and study takes a back seat. I had good markings last week and I am going to try to win the first place in Sophomore. No hazing here but a friendly rivalry at the opening of each semester. Our side got the flag on top of the Memorial Hall all right and held it there twenty-four hours, the time needed for the victory. Wonder if the Whitfords, in whose honor this nice building was put up, would have approved of our taking that for our trench? The Allies were the Juniors and Seniors. We used heavy guns. Long range! Routed the enemy thoroughly.

"Lyceum work is fine. Had a literary program with the Idunas the other evening. These girls are some debaters, and the singing! Milton beats the State. Chapel exercises are so different from those at Kingsbury. A great variety. One of

the girls had an oration at chapel recently on 'Opportunities for Lyceum Work' and later another on 'The Eternal Clash.'

"I went down to the near-by city with our Prexy lately and heard him lecture at the hospital training school. The college quartet sang. I am to have a part next commencement in Hamlet. Arrangements have already begun for that great annual play. Milton is getting a name for playing Shakespeare. The Northwestern will be here next week. King will be in the box. Maybe I can get in and knock a grounder and give our team some outs! I had a trial game the other day and the game went fast until the third inning when Dixie got a hit, a grounder by myself, and took second and reached third on put out at first. I hear that Meadville will challenge us soon. By the way, I had a letter from brother-in-law and he wanted to know if I was to be at home during the holidays. I am, am I not? Want to see sister sure. They are talking of accepting a pastorate at Mt. Fanina. Where is that? I am glad I am not to be a preacher and go to the ends of the earth every third or seventh year. But Seventh Day Baptists are not as bad as your Methodists about length of pastorate. You'll lose Dr. Dudley soon. I must now ring off. Class in twenty minutes, but I have my lesson. Tell Rachel I'll write soon.

"Here's a kiss (x), mother, send me two in your next.

"Your bad boy,
"HAROLD."

"P. S.—Will you loan me a nice painting for my room this year? I'd like that sheep picture. I'll take good care of it."

One day Dr. Dudley came over. He had not really met Rachel to talk with her. In fact he had not been to Mr. Selover's in some time, for he was conscious that the family felt he had failed in his arguments with their daughter Lorna and he was half conscious of it himself. It troubled him somewhat.

He talked with Rachel about her history and asked where she had been and who her father and mother were. Rachel answered all his questions except the one about her father and she simply said of him that he had left before she ever saw him.

"Did your mother teach you the Bible very much?" he asked.

"She taught me from the Old Testament and all about the prophets and about our people," answered the girl.

"Did your mother ever tell you of the coming Messiah?"

"Yes, and she was expecting him all the time."

"Did she say anything to you about Jesus?" he inquired.

"She said that your Jesus was not the Messiah because he did not set up his kingdom at Jerusalem and subdue the Gentile nations, and especially because Christians claimed of Jesus that he did things that the prophets disproved. They said that Jesus and his apostles changed the law and substituted your Sunday for the Sabbath when the prophets said the law was forever and that the Messiah should magnify it and make it honorable. The Sabbath is in the law of the Ten Commandments and David said he loved them, and Isaiah said that the Gentiles should come to the Sabbath or that God would bless them in it. Of course the Jews judge Jesus now by your claims that they know can not be applied to the true Messiah."

"Well, you are quite a girl to dispute with the doctors."

"Jesus did that, did he not?" said Rachel.

"Yes," said the Doctor, laughing. "But I see you are a Christian now. Do you think that Jesus told his disciples to keep the Jewish Sabbath?"

"No, I do not think he did, for there is no 'Jewish Sabbath.' But he said, 'If ye love me, keep my commandments.' And he said that he and the Father were one; also that he kept his Father's commandments. Therefore he kept the Sabbath, and what is more, John says that 'all things were made by him, and without him was not anything made that was made.' God gave the commandments, and Jesus, the divine Son, was with him or in him and gave the law to men. He also said that 'not one jot or tittle should pass until all was fulfilled.' Heaven and earth should pass away but his words should not. He was the Word and the Word was God. So your Sunday is nowhere in the Bible nor has any authority from Jesus. I have not found it yet and I have already read through the New Testament that Auntie Menlo gave me."

"Where did you pick up all that argu-

ment, I'd like to know? Did you commit it to heart from some Sabbatarian?"

"I picked it up from the Bible. Where did you pick up your Sunday Sabbath?" asked Rachel.

"From the Bible. Paul preached on Sunday and John called it the Lord's day."

"God gave his law and the Sabbath; Paul did not. Paul said, 'Do we then make void the law through faith? God forbid, we establish the law.' Does a man by preaching on a day make it a Sabbath? If so, then every day is a Sabbath. Paul preached in the night part of the First Day, from Saturday night until morning, and then walked miles and miles to his ship. Was that the kind of a Sabbath he established? You put in there what the Bible does not claim or teach. John said he was in the spirit on the Lord's day, but there is nothing in all the New Testament to tell what day that was. I once heard a Baptist minister say that it was the judgment day."

"You seem to have been well taught by the Sabbatarians," said the Doctor.

"If you mean the people who keep the Sabbath, I never saw one except just one day in a town called Garwin and they did not talk to me about this. I got it from my Bible which I read every day," replied Rachel.

"Well, your Jewish people crucified your Lord and that was enough to destroy their Sabbath," said the Doctor.

Mrs. Selover had kept still all this time but was getting nervous. What could her pastor be thinking of to bring that into the argument, and why did he not use tact and say something to the point.

"I thought, Pastor, that you said one Sunday in your sermon that it was the sins of the whole world that sent Jesus to the cross. If so, then your sin and mine had as much to do with Jesus' crucifixion as the Jews," said Mrs. Selover.

"And," said Rachel, "our Jewish people killed God's prophets but that did not have anything to do with any change in his law. Presbyterians, I have heard, have persecuted Seventh Day Baptists in Pennsylvania and arrested them for working in their gardens on Sunday. Was not that enough to condemn the Sunday according to such arguments? But no one tries to disprove the Sabbath or Sunday by the sins of men. God settles that in his Book."

"Guess we better change the subject now, Pastor," said Mrs. Selover. "This kind

of talk never helped my own daughter to keep Sunday after she had begun to study the matter and I fear that a girl that has had the instruction that Rachel has from her mother, and so thoroughly, will not be convinced by anything that has been said here today. To tell the truth I myself am getting all at sea, I have heard so much pro and con. I don't want to get unsettled now, I'm too old for that."

"Why, how old must a person be, auntie, to receive the truth or reject it when it comes? The thief on the cross accepted Jesus at what preachers call the eleventh hour. I saw a man baptized when he was seventy years old. Did he not have excuse for letting the matter go at his age? If I ever get to be seventy or more years old and I see that I am mistaken I want to have heart to turn to the truth at once," said Rachel.

"Oh, dear child, you do not know what it means to change your religious observances when you are past middle life as I am. The cost is great. I have found that so in my own family. Doctor, I must ask you to let this subject alone in my home after this. I do not want to be stirred up on it. I love my pastors and my church and have all respect for you, but you have utterly failed to meet the question with my son and daughter and you have failed with this girl today, that is too plainly to be seen. And we have suffered so much on account of it. My husband says that also."

"Well, Sister Selover, if you are in a way to be upset by this heresy, what next? It seems that some people can not see the Scriptures in the true light, and all the great divines who have studied these questions for ages have no weight with them."

"I have heard that argument until I am weary," said Mrs. Selover. "All the great divines disagree too plainly to have much weight these days. Three of you divines met together to settle the question with my daughter and none of you agreed. And when she returned to our own Methodist college she heard still other views by divines. And when she went to a great convention called to talk these matters over she again heard more disagreements. And when you brought or sent commentaries over for her to consult, they, written also by great divines, disputed each other. This 'great divine' argument proves anything and nothing. I have heard quoted the early Fathers' writings and then I read from a

great divine that the early Fathers 'blow hot and cold.' I was raised a Presbyterian and changed to be a Methodist. Great divines in both churches disagree, and who now shall settle a matter?"

"Why, auntie, that is easy to tell: 'To the law and to the testimony; if they speak not according to this word, there is no light in them.' God has spoken and he changes not. We are to prove all things by the Word. And God has promised that he will show his teaching to such as have a heart to obey. I do not think God has given us puzzles and enigmas and conundrums. I don't yet see anything we can not understand about the Sabbath. That seems plain to me thus far. There is not a verse in the Bible about keeping the first day of the week or about God making any change in his Sabbath law. Why *don't* preachers show it in the Bible. They can't." And Rachel spoke with emphasis.

"Very well, Sister Selover; if you do not want any more talk about this I may be excused. By the way, you will be at the parsonage next Thursday evening at the Ladies' Aid?"

"I will try to be there. Oh, Mr. Selover said he wanted to talk with you about the new parish house we think of building. If convenient for you, call at the store tomorrow."

When Mr. Selover came home at night, he found his wife all excitement and crying. She told him of the Doctor's visit and the usual foolish talk, as she expressed it, which only confirmed Rachel, as it had Lorna, in her new views. "I wish," she said, "that we had a new pastor who had some tact and a better understanding of these questions than Doctor Dudley has."

"Well, we are soon to have a new pastor, I understand—as soon as the conference convenes; but as to a better understanding of these questions, I begin to think that none of them have any understanding at all. It looks that way. When a child can put them in a corner it seems that they lack something of understanding. I am almost persuaded that there is something yet to be found that they do not know. I hear that a Dr. Gamble has a new theory and all explained by charts. I want to see them. Did Pastor say he would meet me tomorrow?"

"Yes, I told him and he said he would try to call at the store."

"Any letter from Harold or Lorna today?" asked Mr. Selover.

"Not any, but I am sure we shall hear from both this week, we have not failed yet. Did you bring from the store the new dress for Rachel? Oh, yes; I did not notice the bundle when you came in."

"Here, Rachel, here is your new embroidered voile."

"Oh, thank you, uncle, it is charming. See, auntie, the dainty yoke trimmed with pin-tucks and val insertion. When may I wear it?" And Rachel was happy again with theology out of her mind.

(To be continued)

A certain English foreman in one of the Kensington textile factories is in the habit of having an apprentice heat his luncheon for him. The other day he called a new apprentice.

"Go downstairs and 'eat up my lunch for me," ordered the foreman.

The boy—a typical young American, with no knowledge of cockney English—obeyed with alacrity. He was hungry.

Ten minutes later the foreman came down. He also was hungry.

"Where's my lunch?" he demanded.

The boy gazed at him in amazement.

"You told me to eat it up—and I ate it," he stated.

"I didn't tell you to heat it up!" roared the irate foreman. "I told you to 'eat it up."

"Well, I didn't heat it up," maintained the youngster stoutly. "I eat it cold."—*Exchange.*

A man of polite imagination is let into a great many pleasures that the vulgar are not capable of receiving. He can converse with a picture and find an agreeable companion. He meets with refreshment in a description, and often feels a greater satisfaction in the prospect of fields and meadows than another does in the possession. It gives him, indeed, a kind of property in everything he sees, and makes the most rude, uncultivated parts of nature administer to his pleasure, so that he looks upon the world, as it were, in another light, and discovers in it a multitude of charms that conceal themselves from the generality of mankind.—*Addison.*

YOUNG PEOPLE'S WORK

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

Spreading the Good News

REV. HERMAN D. CLARKE

Christian Endeavor Topic for Sabbath Day,
March 10, 1917

Daily Readings

Sunday—The broad field (Luke 24: 44-53)
Monday—Pentecostal power (Acts 2: 1-13)
Tuesday—Passion for souls (1 Cor. 9: 16-27)
Wednesday—Passion for new fields (2 Cor. 10: 13-18)
Thursday—Bringing our friends (Mark 2: 1-5)
Friday—Spirit of soul-winning (Jude 20-25)
Sabbath Day—Topic, Spreading the good news (Acts 8: 14-17; John 1: 35-47) (Personal evangelism)

No one but an earnest Christian can realize, or feel anxious for, the broad fields of labor that call for the gospel. How his heart burns with desire that some one go and occupy them, and how he so often wishes he had the money to send forth the laborers. Among our own people there are some who are burdened over Java, India, China, Africa and other foreign and home fields that are so in need of workers. With Missionary Society debts, and calls turned away, what shall we do? These fields must all of them some time be occupied by Sabbath-keeping heralds, for there can never be Christian and church unity, and hence no complete gospel message, until the Sabbath and other great truths are accepted. No use talking, this world is not brought fully to Christ until his law is revered and his Sabbath is observed. *When*, then, shall we or some people occupy the fields? When will the open doors be entered?

And then must there not be a revival of "Pentecostal" power in the churches, so that when the gospel is proclaimed multitudes will be converted truly? See the tremendous energy expended now in any so-called revival effort and see with what feeble results. See how men try all sorts of sensational and extraordinary methods to reach the masses, and the plain message fails seemingly of results.

And, as yet, Christians do not seem to be on fire with desire for the conversion of men. How unconcerned the average professor of religion appears, though he does

give his money and attends some church. And we are so afraid to launch out into new and untried fields, for our faith is small.

And we walk with and visit with our dearest and nearest friends and never say a word to them of Christ and their salvation. Why is all this indifference?

To be kept "in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," means consistent and constant nearness to him and effort for others that they, too, may abound in this grace. Saving "with fear," pulling men out of their lost condition represented as "fire," having "compassion," and all that, is the spirit of soul-winning.

SPREAD THE NEWS

"Behold the Lamb of God." Friends, neighbors, men at home and abroad, listen to the message we bring you. The world lies in sin; there is just one remedy. "The blood of Jesus Christ cleanseth from all sin." Your philosophy will not do it. Your idols can not do it. Your works of penance can not save you. Your works of charity, good as they are, will not wash away your sins. Your morality can not avail. Do not be indifferent to all this. Here is the salvation we tell you about. Accept it. "We have found the Messiah . . . the Christ." "Come and see." Test it for yourselves, this truth. Christian Endeavorers, spread the news. There is opportunity for personal evangelism right about you, a broad field, plenty of people needing it right in your own town and some in your own homes. "He first findeth his *own* brother . . . and he brought him to Jesus." Where is that unconverted brother of yours? that sister? possibly that father? "Is it nothing to you" that such are living with no hope in God and no saving faith in Christ? Afraid to speak to them of the saving gospel? Why? Is it your own life that is in the way? Did you think that all depended upon some great eloquent sermon, some effort outside of your feeble words and your weak life? Ten words from you in sincerity and anxiety can do more for that brother than all the sermons in America, no doubt. Try it. Spread the news, the "good news." There are millions living who have never heard it. When they hear they will begin to think. Many will accept it. In India are some waiting for it and, with it, impor-

tant truths we hold. When the war is over, Africa will again stretch out her hands for it and say to Seventh Day Baptists, "Come over into Africa and help us." South Americans now want it from us. They want it pure and undefiled. Java needs more of it and waits the coming of help. China is still open and vast fields are ready for the harvest. The United States still needs more of it and from us. Holidayism is running riot; Sabbathlessness is increasing and with it godlessness. Lone Sabbath-keepers want our help. They have neighbors they want us to help win. There are discouraged, struggling groups of our people who want help. Oh, what an open door for us! Will we not enter? "Others save with fear, pulling them out of the fire" (Jude 23). Men are idling in their houses of self-complacency, self-righteousness, indifference, and the building is burning down ready to cover them with the burning timbers. "Pull them out of the fire." One is *your* brother, one is *your* sister, one is *your* lover, all are *your* needy friends. Tell them the "good news."

GOD WILL BLESS IT

Notwithstanding the weakness of our efforts as we view them, and though we may not at once see what Peter saw at Pentecost, yet God has promised to be with his Word and always bless its proclamation. The divine operation may be surely expected to attend it. "Lo, I am with you," says Jesus. "My word shall not return unto me void." When God says "shall not," the "gates of hell shall not prevail against it." In a thousand ways we may not know or see, there is always power in the Word or gospel, spoken and written.

THE NECESSITY OF IT

The greatness of the work the gospel is to accomplish is reason of its need. See the mighty empire of Satan that is to be brought down and the wonderful kingdom of Christ to be erected; see how the sinner's heart must be turned, gainsayers convicted and men drawn from the stream of carnality, interest, and worldly pleasures that ensnare. The kingdom of Satan is mighty, but the kingdom of Christ is *almighty*.

HOLY SPIRIT WITH IT

Your words and mine would be so weak of themselves. Even the gospel would be weak as we tell it, if that were all. But the Holy Spirit of God accompanies it al-

ways. All that Peter or Paul said or did would have been unavailing but for this Spirit, and they had it. Take away the promises of His presence and all the ordinances, all the churchgoing, would be of little use to us. No heart can be searched, no spiritual joy come without it; but we may have it as promised. When the Lord with his Spirit works along with what we say or do, it is then enlightening and life-giving.

DO NOT ARGUE ABOUT THE MATTER

All we need to do is to "testify." Jesus makes us "witnesses," not lawyers or judges. If we have a religious experience, testimony goes a great ways; it carries conviction. When you attend a lawsuit of any kind, you observe that the weight of a witness' testimony largely depends upon his good character. The opposition can not impeach the witness, and the judge and jury know it. Conviction follows. When we live for Christ men know it and our words have power. This is the secret: Find Jesus and then go and find others and invite them. "Can any good thing come out of Nazareth?" Just say, "Come and see." "I have found it out and I want you to."

From the Marlboro (N. J.) Christian Endeavor

DEAR YOUNG PEOPLE:

It has been a long time since you have heard anything from us, but we are still here and at work.

We hold our meetings on Sunday evening at the home of some member. As a rule the meetings are well attended and the interest is always good. We have at present only thirteen active members, most of whom are just beginning work in the society. One member is away in school, and at our last meeting we had eleven members and three visitors present. The loss of our pastor has been keenly felt by the society, but with God's help we intend to press on with the work he has left for us to do. We have not taken up the Efficiency campaign yet but are working toward that end. We have paid half of our apportionment to the Young People's Board and expect to pay the rest before July 1.

On February 5, the Ladies' Aid served a supper in the basement of the church. The members of the Christian Endeavor were

asked to act as waiters. Each member present wore a badge of red and white ribbon. When it came time for us to "eat," our table was decorated with Christian Endeavor pennants and before we sat down we sang our Christian Endeavor song, as a surprise for the crowd.

The Missionary Committee is planning to give a missionary program one Sabbath each month, at the morning service. The work of the denomination has been divided and will be taken up by associations beginning with the Southwestern. The first program is planned for February 24. We would be glad at any time to have a message from the workers on any of our mission fields.

On account of bad weather and sickness we could not observe Christian Endeavor Day. March 18 is the twenty-fourth anniversary of the Marlboro society. We are planning to celebrate this with a suitable program. We want to have as many of the former members present as possible and those who can not be here we hope to have some message from. If any of you who read this were former members, we would like very much to have a message from you. It will do us good to get it and you good to write it. Tell us what Christian Endeavor has been to you in your life work. Letters may be sent to the president, Miss Lucy Campbell, the corresponding secretary, Miss Susie Bivins, or to me. Address all communications to Bridgeton, N. J., R. F. D. 1.

Yours in the Master's work,
LAVINIA A. MUNRO.

The Efficiency Campaign Continued

DEAR FELLOW ENDEAVORERS:

Nearly six months have passed since Conference closed at Salem. Many of us attended Conference and received the inspiration which comes from meeting Endeavorers from other societies, talking over the work of the past year and planning for new work for the year to come.

At this late hour I come to you with a message which should have appeared long ago.

As Efficiency superintendent one of the things which especially interested me at Conference was the reports from the different societies which took up the Efficiency campaign last year. A number of Ef-

iciency charts were brought and placed on exhibition at the Young People's headquarters. Two of these showed exceptionally high ratings, Milton Junction having a rating of 310 per cent while Fouke followed on closely with a rating of 300 per cent. Other charts showed excellent ratings. One pastor, in speaking of the campaign, said it had meant new life to the Christian Endeavor society in his church. Others spoke of increased interest and enthusiasm in their societies since the Efficiency work had been taken up.

So much for a glimpse into the past. Now, what about the present—and the future? We have not only entered a new Conference year, we have passed nearly one half of the way through it.

I trust that all who took up the Efficiency campaign last year are continuing the work and that the ratings are steadily increasing. With the Efficiency Standards before us, there is always something for us to do whether our present rating is 75 per cent or 300 per cent. Let me put that differently. With the great amount of work about us waiting for loyal, consecrated Endeavorers to do, there should be no chance for any of us to be idle, or lax in our duties, provided we see what these duties are. The Efficiency standards keep them constantly before us. The chart with its thermometer to register the increase in rating is only the instrument, if you please, by which we measure or determine the amount of work which has been done by any society. It is interesting to watch the Efficiency temperature rise and the rating increase from month to month. If your society doesn't know, try it and see. Yet to make our efforts really worth while there must be back of every duty done, not only the thought of a higher rating, but the sincere desire to do these duties because we see in them God-given privileges, and opportunities to work for him.

Let me urge that the matter of gaining Christian Endeavor Experts be made one of importance in your society. A speaker at a state Christian Endeavor convention last summer said, "If you would carry on the Efficiency campaign successfully you must study the Expert book." Why? Because the purpose of this little book is to acquaint us with the duties of the different committees found in every Christian Endeavor society, and the best methods for perform-

ing these duties. We should know these things in order to do to the greatest advantage the work outlined for us in the Efficiency standards. Then, too, there is the "goal" set for us by the Young People's Board for this year, part of which calls for 250 Christian Endeavor Experts. Will each society not put forth a special effort to do its part toward gaining this number?

Did you read the minutes of the Young People's Board meeting, printed in the RECORDER dated January 1, 1917? If so, you noticed that the board has voted to give two banners for Efficiency work at the next Conference—one to the society making the greatest gain in percentage, and the other to the society having the highest efficiency. These with the banner awarded for the highest percentage of Christian Endeavor Experts, now held by the Alfred society, make three banners for which to work.

One new society has begun the campaign this year. Are there not other societies which did not consider it best to take up the work last year, ready now to fall into line with the many societies who feel that the Efficiency work has meant so much added enthusiasm in their work? I shall be very glad to send literature which will give information regarding the campaign to any one, on receipt of a card asking for it.

CARRIE E. NELSON,
Efficiency Superintendent.

Fouke, Ark.

A Letter to Quiet Hour Comrades

DEAR CHRISTIAN ENDEAVORERS:

If the goal set for the Seventh Day Baptist young people at the Conference at Salem is to be reached, we must gain during the coming year more than four hundred new Comrades of the Quiet Hour. We are anxious that this result shall be accomplished, not simply that we may say we have reached our goal, but that many more in our Christian Endeavor societies and in our churches may be benefited by the adoption of this helpful practice.

Not only are we desirous of winning many new Comrades. We are just as anxious to help those who have already signed the pledge card to get from the Quiet Hour all the strength and comfort possible.

Without your help and co-operation your

superintendent can not hope to accomplish much; with it the goal set may be reached and passed. Will you as Christian Endeavorers give the plans outlined below your careful and prayerful consideration?

1. Every society should have a Quiet Hour superintendent—an earnest Christian who is himself a Comrade and who believes in the Quiet Hour so thoroughly that he can inspire in others a desire to follow his example. He should be persevering and should be willing to give some time and thought to the work. If you have no one who seems to measure up to this standard do not let this deter you from a choice. Some member of your Prayer Meeting Committee might make an excellent leader in this movement. If you have no superintendent, please choose one soon and send his or her name to me.

2. In no society should the Quiet Hour work be limited to the task of obtaining pledge signers. Comrades should be kept in touch with one another. It is so very easy for any one to lose interest in a thing, if he seems to be standing all alone. The Comrades should meet frequently—using a part of the prayer meeting time, if that seems desirable—praying together, talking over their problems, and suggesting to one another objects for prayer. Occasionally bring into your circle an outsider who may thus be interested in the prayer life and led to try the experiment of giving fifteen minutes every day to the definite cultivation of this prayer life.

The following plans for the Quiet Hour are suggested:

(a) A group of Comrades may agree to read the Bible through from Genesis to Revelation inclusive. Secretary Lehmann recommends this plan. At the close of every week they may meet to talk over together the lessons learned from the chapters studied during the week.

(b) A group may study some helpful devotional book like Fosdick's "Manhood of the Master," or "The Meaning of Prayer," by the same author (50 cents per copy from the Association Press, 124 E. 28th St., New York). These little books contain one or more short passages of Scripture for every day and then helpful and suggestive comment. A general discussion of the subject follows at the end of each week's study and the author suggests questions for consideration in a meeting of the group. I

know of no other books that come closer home to our daily problems and discouragements and help us more in the task of character building.

(c) A group may agree to follow the plans outlined for Quiet Hour Comrades in the *Christian Endeavor World*.

In a large society all of these groups may be organized. The groups are perhaps better small and it may be found that one plan will appeal to one while a different one will seem better to another. If practicable the same group may well choose some definite fifteen minutes for the Quiet Hour. Your Quiet Hour superintendent should discuss these plans with the pastor and Executive Committee and some plan of action be laid before your Quiet Hour Comrades.

Your superintendent is relying on your interest and co-operation.

Yours in Christ's service,
EMMA ROGERS.

103 N. Eighth St.,
Grand Rapids, Wis.

A Sabbath School Picnic

No, I have not made a mistake in my calendar or my subject, neither has our worthy editor kept this screed tucked away out of sight for six months and only pulled it out now to "fill in." He is straight and so am I.

Probably you have associated the word picnic with warm, sunny days, with soft breezes stirring the tree-tops or gentle waves lapping the seashore. Now, neither of these are necessary to the success of a picnic. It is not even necessary to go to the ruins of the old sugar mill near Dayton, delightful as that may be. That same old sugar mill, by the way, is a sort of a will-o'-the-wisp. Sometimes it is a sugar mill, sometimes a Spanish fort and sometimes an old monastery. It all depends on the company you keep.

Had you been in Plainfield about six o'clock on Sunday night, February 11, you would have rubbed your eyes to be sure you were seeing straight. By twos and threes, many figures were hastening through the twilight. Each bore carefully a box or a basket and they all seemed to be going towards the Seventh Day Baptist church. Truly, they did turn at the side entrance and entered the door. What could it

mean? Surely, baskets that had such a picnic look could have nothing in common with snow-covered streets and wintry winds. But they did. Once inside the door of the Sabbath-school room and the whole scene was changed, for there was light and warmth and smiling faces. Small tables and large ones covered with white paper for tablecloths were scattered about the room, and you realized that this was the picnic ground.

Each family had brought its own supper and the very thoughtful woman in charge had made coffee and cocoa. Soon the tables were filled with people and the baskets unpacked, and then even more tables must be brought in, for more than a hundred came to enjoy this winter picnic.

Rev. George Shaw was present and said the "Grace before Meat." He had opportunely called a meeting of the Conference Committee in Plainfield for that day, so it afforded a good chance for a visit between our former pastor and his one-time people.

After the picnic dinner, the next in order is the games and you may be sure these were not forgotten this time. While we could not indulge in baseball, there were other things just as good or a little better. It must have taxed the ingenuity of several people to think of so many things that old and young could enjoy together.

The Boy Scouts gave an exhibition of some of their work as well as their games. Three of the ladies convinced us in a pleasing little play that it was beneficial to attend Sabbath school. There was a comb chorus. Ever play in such a chorus when you were young? Then came a potato race and from the earnest manner in which some of our dignified (?) brothers and sisters struggled to transport the praties in a teaspoon (one man provided himself with a strainer) you would have been sure that they knew all about the high cost of potatoes, at least.

Then they passed clothespins down two long lines, while Doctors of various degrees followed along and gave timely advice that his side might win. The efforts of the singers of the assembly to whistle after they had been fed on dry crackers, was very amusing. But when the men and the maidens attempted to attire themselves in the contents of mysterious suit cases, and particularly when a man found a dress

instead of his customary apparel, the audience was moved to tears through their laughter. These and several other stunts filled the evening. Then all rose and sang one verse of "Blest be the tie that binds" and the good time was over, all but the memory.

Can you have just such a good time? Yes, only you may not be so fortunate as we were in having the busiest and the most untiring woman in the church to plan for us our Winter Picnic.

ONE WHO WAS THERE.

First Seventh Day Baptist Church of New York City

Facts From Annual Reports

PASTOR'S FOREWORD

Now that the annual church meeting has passed and reports have been received from the officers and committees of the church, a glance over these reports may help us to better appreciate what has been accomplished during the past year and encourage us in the work of the present.

When we recall the unique situation of the New York congregation, the widely scattered condition, the long distances to be traveled in going to and from church and attending the special appointments, we are all the more pleased with the showing made. Were it not for the willingness of our people to spend time, strength and money so unstintingly, the congregation would soon disintegrate; but the fact that they *are* so willing to spend these long hours of travel with the expense, and that they *do* give so generously in support of the church and denomination, proves there is a love and loyalty that is true. It is difficult to understand why so many of our people fail to identify themselves with a church of such sterling ability and consecration. Is it because it is lacking numbers? Well, if those who have come from Seventh Day Baptist homes and are on the pastor's calling list and within reach of our services would attend regularly we could have a congregation of two hundred or more, a good choir, and an organized force second to none in the denomination. Wouldn't that be fine? If the present congregation can make such a splendid showing, what might we not accomplish if all should come and take hold! You need the delightful fellowship which this church can and does

offer you. You need the blessing that comes from self-sacrificing effort, and the kingdom of truth and righteousness needs the support you can give it.

OUR FINANCIAL CONDITION

Notwithstanding the fact that the church has lost by death during the year some of its largest contributors it came to the end of the year with all outstanding obligations paid up and a slight balance in the treasury. The trustees have presented the following budget:

Pastor's salary	\$1,400.00
Rent on church	300.00
Pastor's expenses	100.00
Pianist	50.00
Sexton	20.00
Church directories	10.00
Association and Conference	15.00
Annuity	25.00
Sundries	140.00
	<hr/>
	\$2,060.00
Estimated income from endowment.....	\$1,100.40
To be raised by subscription.....	900.00
Other sources	60.00
	<hr/>
	\$2,100.00

To raise this sum, it will be necessary for every one to do not *less* than last year but a little more. Then, we hope we may add some new contributors before the year closes.

EXTRACTS FROM THE PASTOR'S REPORT

The pastor calls attention to the very unusual conditions under which the church has labored during the past year. The distressing epidemic of infantile paralysis during the summer, the industrial disturbances with street car strikes, the temporary removal from the city of many of our people, made it seem best to adjourn the services after the first Sabbath in July until the first Sabbath in October when we took up the work again. During this interim, the pastor took the opportunity to do some special studying, spent two weeks at Leonardsville, N. Y., supplied the pulpit there while the pastor took a much needed rest, conducted one funeral, attended Conference at Salem, W. Va., took part on its program, attended the Northwestern Association at Jackson Center, O., and the Southwestern Association at Attalla, Ala. On this extended tour he visited many lone Sabbath-keepers, held special meetings and spent a delightful week with the little church at Cumberland, N. C.

The pastor's work may be summarized as

follows: 68 sermons, 4 addresses, 4 communion services; baptized and received into the membership of the New York City Church 6 members as follows: Doris Maxson, Carlyle and Margaret Prentice, Virginia F. Randolph, Hamilton Whipple, and Maxson Osgood. He has also made 181 visits, conducted 10 prayer meetings, sent out from the office 1,400 communications, attended the association at Plainfield, the yearly meeting in New York, and the sessions of the American Sabbath Tract Society at Plainfield when time permitted.

SABBATH SCHOOL SUPERINTENDENT'S REPORT

Mrs. Herbert G. Whipple, who so efficiently conducted the work of the school, reported 37 class sessions during the year, with 2 sessions given to the special preparation for the Christmas program. There are 5 classes in the school, Primary, Juniors, two in the Intermediate grade, a boys' and girls' class, and the Bible class. The average attendance was thirty-one and a half and the aggregate 1,162.

The special Christmas service was creditably carried out. An illuminated cross, made by Carlyle Prentice, added much to the beauty and impressiveness of the service. The concluding part of the program was the bringing of white gifts by the members of the school to lay at the foot of the cross. These gifts were given to the Relief Committee of the Judson Memorial Church to be distributed as were those of last May.

The Home Department has 3 classes or divisions with a membership of 22 and reports 284 hours spent in Bible study and a contribution to the school of \$16.68.

The money raised by the school is as follows:

For Sabbath School Board	\$ 7.30
For church expenses	26.80
Birthday offerings	8.90
N. Y. S. S. Association	2.25
Special collection at yearly meeting for Sabbath School Board	8.09
Home Department	16.68
	<hr/>
	\$70.04

WOMAN'S AUXILIARY SOCIETY

This branch of our church is doing very commendable and practical work in helping certain poor of the city and denomination, and great credit is due the women for accomplishing so much in the face of the handicaps which they have to overcome. The treasurer reports:

Revenue:

Balance in treasury Dec. 3, 1915.....	\$ 7.40
Thank offering and dues	42.95
Table collections	5.84
	<hr/>
	\$56.19

Disbursements:

Susie Burdick's salary	\$20.00
Woman's Board expense	5.00
Woman's Board, unappropriated	26.49
Flowers to Mrs. Babcock's funeral.....	4.00
Balance in treasury Dec. 31, 1916.....	1.70
	<hr/>
	\$56.19

Value of barrel sent to the Home of the Friendless, \$41.40.

Salvation Army, \$2.00.

While I do not have the report of the Y. P. S. C. E. at hand, I think there are about 21 members in the society and they have maintained regularly meetings the first and third Sabbaths in each month. Through their system of "dues" they have a good sum on hand by which they plan to meet not only local expenses but their denominational apportionment through the Young People's Board. This is the youngest of our church organizations, but through it our young people are receiving training for responsible positions in the church by and by. We have in these young people splendid talent and dynamic power and the church will do well to harness and utilize these forces in carrying out its program.

The pastor sends out this message with the earnest prayer that your interest in the cause of Christ may be greatly stimulated. The world is passing through a terrible crisis. Political, social, and especially religious thought is in a chaotic condition. True religion and morality are being obscured by the mental rubbish placed before the public every day in the printed page and we need to keep our spiritual vision undimmed by this mental dust. The manhood and ideal of the Master should appeal to us today as never before. Our own thought and character will be tested as by fire. This is no time for idle ease. We must give ourselves to sober thought and prayer, not alone for our own safety, but for the redemption of the world sinking in the maelstrom of physical and spiritual suicide. May we hear and heed the call.

EDGAR D. VAN HORN,
Pastor.

36 Glen Road, Yonkers, N. Y.,
February 14, 1917.

CHILDREN'S PAGE

Grandpa's Helpers

ALICE ANNETTE LARKIN

Some folks are always telling
About their hired men
And how they'll sometimes stay a week,
And then go off again;
But I don't think they ever heard
Or read about perhaps,
The kind of men I chance to know,
Three sturdy little chaps.

If some one keeps awishing
The corn and peas were hoed;
And all the hay that's scattered 'round
Was raked up in a load,
A ready cry will soon be heard;
'Tis: "Grandpa, here are we,
Why, we can hoe or rake or plow,
Now, you just look and see."

If some one is complaining,
"It's such a sultry day;
I don't believe we'd better work,
I guess it wouldn't pay,"
A lusty chorus fills the air,
And then three rugged chaps
Will say they think the sun will hide
Behind a cloud perhaps.

Right now I hear them calling,
"We'll hoe out grandpa's weeds;
And don't you think this corn looks dry?
If water's what it needs,
We'll carry out a pail or two;
And then I guess, perhaps,
He'll think that he's a lucky man
To have such busy chaps."
—*The Practical Farmer.*

God's Tenth

Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"
"I don't know," he answered. "Father is to poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and can-

dle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

They both kneeled down upon the tow-path (the path along which the horses which drew the canal boat walked); the dear old man prayed earnestly for William, and then gave this advice: "Some one will soon be the leading soap maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man."

When the boy arrived in the city he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then, there, led to "seek first the kingdom of God and his righteousness," and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one tenth; so he said, "If the Lord will take one tenth I will give that." And so he did; ten cents of every dollar were sacred to the Lord.

Having regular employment he soon became a partner; and after a few years his partners died, and William became the sole owner of the business.

He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two tenths, and prospered more than ever; then he gave three tenths, then four tenths, then five tenths.

He educated his family, settled all his plans for life and gave all his income to the Lord. He prospered more than ever.

This is the story of William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die.—*A. J. Gordon, D. D., in Baptist Commonwealth.*

SABBATH SCHOOL

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

To Sabbath School Superintendents

Please mail the score cards you are using at once after the close of the month. An error in the note at the bottom of the card might lead you to hold it till June. Don't do it. Fill out all the blanks and mail it at once. If you can not fill all the blanks, do the best you can. Let us have a report from every school in the denomination.

E. M. HOLSTON,
Committee.

Lesson X.—March 10, 1917

JESUS THE BREAD OF LIFE.—John 6: 22-40

Golden Text.—Jesus said unto them, I am the bread of life. John 6: 35.

DAILY READINGS

Mar. 4—Jno. 6: 22-31. Desire for Signs
Mar. 5—Jno. 6: 32-40. Jesus the Bread of Life
Mar. 6—Jno. 6: 41-51. Jesus the Bread from Heaven
Mar. 7—Jno. 6: 52-59. The Giver of Life
Mar. 8—Jno. 6: 60-71. Words of Eternal Life
Mar. 9—Jno. 7: 1-13. Opinions Divided
Mar. 10—Jno. 7: 14-24. Righteous Judgment
(For Lesson Notes, See *Helping Hand*)

Home News

WELTON, IA.—Rev. James H. Hurley writes that he is still working five days in the week as a carpenter, and preaching Sabbath mornings and Sunday nights. It is one year since he began holding meetings Sunday nights. The interest and attendance is now better than at first. We hope Brother Hurley will be able to give our readers some interesting articles soon, relating some of his experiences in missionary work.

WEST EDMESTON, N. Y.—Evangelists Rev. D. Burdett Coon and Rev. J. E. Hutchins have been with us for four weeks. The gospel has been preached and sung with power. The community has been stirred, aroused and greatly blessed. Some have accepted the Lord Jesus as their Savior and many have been quickened in

their spiritual life. The attendance was not large, for there was much sickness in the place. A good many had the grip and were kept from attending all the meetings. Among these was the pastor and his wife. We were helped and encouraged by the loads which came from Leonardsville and Brookfield. The good seed has been sown. We hope and pray it will grow and bring forth fruit to the honor and glory of the Master.

A. G. C.

Feb. 14, 1917.

SALEM, W. VA.—Forty-eight men and boys sat down to a "Father and Son" banquet at the Seventh Day Baptist church Sunday evening at 7.30.

The affair was arranged by the Baraca and Men's organized classes, and the "eats" were provided by the Philathea class at 50 cents per plate.

Professor M. H. Van Horn acted as toastmaster and appropriate talks were made by A. S. Childers, L. D. Lowther, Ernest Sutton and Brady Randolph.

The banquet was the first of its kind here and was such a success that it will likely be held regularly in the future.—*Herald-Express.*

PLAINFIELD, N. J.—On Sunday evening, February 18, the Men's Club of the Plainfield Seventh Day Baptist Church held a most enjoyable meeting in the tea room of Truell Inn, of this city. About forty men were present. Mr. Walter L. Righter, of Troop D, recently returned from service on the Mexican border, gave a most interesting account of his experiences in the army, showing many pictures and souvenirs brought from the field.

After this address, President George M. Clarke requested everybody to find seats, and refreshments were brought in. Then followed an hour of social intercourse in which every one did his part well. These club meetings that bring all men of the congregation together for an evening of friendly visiting are helpful. They strengthen the ties that bind us together and bring good cheer to hearts that are often overloaded with cares.

SALEMVILLE, PA.—Monday eve, January 22, 1917, a number of the ladies of the Seventh Day Baptist Church of Salemville met at the home of Mrs. A. W. Walter and organized the Ladies' Benevolent Society.

Those present were: Mrs. A. W. Walter, Mrs. C. C. Wolfe, Mrs. A. F. Kagarise, Mrs. H. L. Eversole, Mrs. W. F. Kagarise, Mrs. N. O. Blough, and Miss Huldah Wolfe.

With Mrs. C. C. Wolfe as president pro tem and Mrs. N. O. Blough as secretary pro tem we elected the following officers: president, Mrs. A. W. Walter; vice president, Mrs. A. F. Kagarise; secretary, Mrs. N. O. Blough; treasurer, Miss Huldah Wolfe. The election of auditors was postponed until next meeting.

The constitution and by-laws were then adopted and each member paid an initiation fee of 5 cents. Mr. C. C. Wolfe also gave 5 cents, and Mrs. A. W. Walter, treasurer of a former society which is now extinct, paid in 25 cents, left in her hands from that society, making the receipts of the evening in all 65 cents.

The society adjourned to meet with Mrs. C. C. Wolfe, February 5, 1917.

VERNA BLOUGH,
Secretary.

Salem College Notes

The second semester of Salem College opened on Tuesday, January 30. The first semester was one of marked success in all respects and general satisfaction was very manifest.

The heavy debt resulting from the building of Huffman Hall has been a great burden to the Board of Directors and plans to remove it have long been in consideration. In their judgment it seemed wise to request Dr. Clark, the president of the college, to make such provision as he was able to make for his work as president and spend this semester soliciting funds.

The plan was made public a few weeks since but was not favorably met by the student body.

Accordingly a petition signed by ninety-five per cent of the students was presented to the board, protesting against the action and expressing their belief that the president could more efficiently serve the college when actually engaged in its work, than elsewhere in the interests of its finances.

The plans of the board, however, have been so fully effected that to change them seems quite impossible; hence they will be carried out.

Rev. A. J. C. Bond has been requested to

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

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assist in teaching the Doctor's classes; members of the faculty will also assist and the administration will be divided as best it can, considering the already full programs, among those of the faculty who feel that they can assume the responsibility.

Doctor Clark in company with Mr. L. D. Lowther will enter upon his work as solicitor as soon as the few remaining plans are perfected. They will work in and about Salem before going outside.

The Men's Glee Club is planning a week's trip for the Easter vacation in the nearby towns and villages.

Fensterscheibe, German word meaning windowpane, has been selected as a name for the senior year book. The staff recently had their picture taken and the business manager reports that everything—cuts of individuals, organizations, classes, teams, jokes, yells, copy, etc.—is coming through in good shape. In consideration of his efforts, and loyalty and hard work in the interest of Salem, her alumni and students, the senior class unanimously decided to dedicate the *Fensterscheibe* to President Clark.

A. F. G.

Among the most foolish people the world knows is the woman or man who says, "I'm going to conquer myself," without seeking help from a power greater than any man's. After many failures and many years he may see his mistake and accept the strength of Christ; but what a loss of energy and time and opportunity will have been his!—*The Continent*.

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The Sabbath Recorder

IT IS no small thing for a man to make his hands light by supplementing them with his head. Whatever your occupation may be it is worth your while to be a man of thought and intellectual resources. The advantage which intelligence gives a man is very great. It oftentimes increases one's mere physical ability fully one half. Active thought or quickness in the use of the mind, is very important in teaching us how to use our hands rightly in every possible relation and situation in life. The use of the head abridges the labor of the hands. There is no drudgery, there is no mechanical routine, there is no minuteness of function, that is not advantaged by education. If a man has nothing to do but to turn grindstone, he had better be educated. It makes no difference what you do, you will do it better if you are educated. An intelligent man knows how to bring knowledge to bear upon whatever he has to do; so it is worth your while to be educated thoroughly for any business.—Henry Ward Beecher.

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