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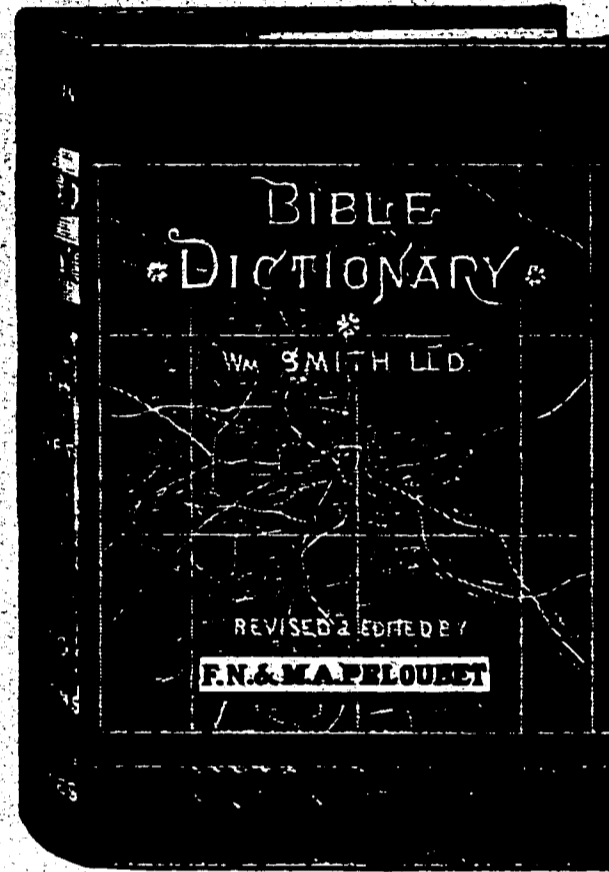
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THE SABBATH RECORDER

Plainfield, New Jersey

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The Sabbath Recorder

THE FATHER'S HOUSE

"Thine eyes shall see the King." Soon, soon the veil
That hides the glorious Throne shall be withdrawn,
No cloud shall hang athwart the radiant dawn
Of heaven's glad morning. Yet no eye shall fail for all
the brightness,

Perfect light will bring a perfect vision,
Heavenly rapture fall on hearts attuned to comprehend
it all.

The songs will not seem strange that angels sing;
New, but not strange. The joy will be most sweet,
Because most natural. To see him there,
To know and love him, and his image bear
Will make it homelike. Though the golden streets
Were more than golden, yet it still would be
The "Father's House" and nothing else to thee.

—Lucy A. Bennett

—CONTENTS—

Editorial.—Are You Coming to Conference?—A Pleasant Sabbath at Shiloh, N. J.—Pleased With the Plan.—Notes From a Meeting of the Tract Board.—"Still No Champion!"—Was One Needed?—War's Awakenings.—The Gain of Delay.—Measuring Ministers by Money.—Debt Statement	65-68	Tract Society—Meeting Board of Directors.—Treasurer's Report.....	78-82
Notes by the Way.....	68	Regrets	82
Sabbath Reform.—Sunday Resurrection	71	Young People's Work.—Work in Foreign Missions	83
The Principles of the Ephrata Sab- batarians	72	Rachel Landow, the Hebrew Orphan..	85
Declaration of the German Seventh Day Baptists	73	Discouraged?	87
Time of Christ's Resurrection.....	74	Children's Page.—What the Quail Says (poetry).—The Sermon for Children—The Girl Who Lost the Race	88
Woman's Work.—Twins.—Woman's Hour at Western Association.— Workers' Exchange	75-78	Conference Notes	88
		Home News	89
		Our Weekly Sermon.—He Slew the Lion in a Pit.....	90-93
		Annual Meeting at Snow Hill.....	93
		The Witness of a Cheerful Heart....	95
		Sabbath School Lesson for July 28, 1917	96

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The Sabbath Recorder

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

VOL. 83, NO. 3

PLAINFIELD, N. J., JULY 16, 1917

WHOLE NO. 3,776

Are You Coming To Conference?

If ever we needed a strong, representative Conference we need one this year. We also need, sorely need, a spiritual, soul-stirring convocation. It will be a mistake if our churches fail to be well represented at Plainfield, and we trust that they will have the cause of the Master so much at heart that they will send a large delegation.

The Plainfield Church is the home of the Tract Board, the Memorial Board, and the Seventh Day Baptist Publishing House; and the Eastern Association is the home of the Missionary Board, situated at Westerly, R. I. Conference will afford an excellent opportunity for people of the great West and North to come into closer touch with the men composing these boards. What could be more desirable, especially for representatives of churches in the mission sections of the denomination?

This Conference is to be especially devoted to the open discussion of vital questions pertaining to our denominational welfare, and we repeat, it will be a mistake if our churches fail to send a full delegation.

A Pleasant Sabbath At Shiloh, N. J.

The first Sabbath in July was "Old Folks' Day" in the Shiloh Church. The editor had been invited to come and "preach in the old pulpit," and the invitation found ready response in his heart. Thirty-eight years ago this coming autumn I found a home among the good people of Shiloh, and for eleven years pastor and people labored together in regular Christian work, and through four gracious revivals, for the upbuilding of God's kingdom on earth. Strong are the ties that bind human hearts together as the result of so many years of service, and my desire to go back on this occasion to the scene of earlier labors was not to be resisted.

A large audience greeted the former pastor, and the service will long be remembered as one of the sunny spots in life's day. Old and young alike helped to make the meeting an excellent one. Twenty-seven years have

made great changes in the personnel of the audience. A great many heads of families have been called away and I missed their faces in the congregation; but it was a joy to see so many loyal young people trying to uphold the church, and true to the faith of their fathers. The present pastor, Rev. Erlo E. Sutton, was one of the West Virginia boys whom I had in my class years ago in Salem College, and I need not tell you that it made me glad to see him now as the under-shepherd in the Shiloh fold. May the blessing of God rest upon pastor and people and lead them to do great things for the Master.

Pleased With The Plan

A friend, in sending her subscription money for the **SABBATH RECORDER** and a gift for the Tract Society's debt, says regarding the *Pulpit* and the weekly sermon: "The publishers of the *Pulpit* are welcome to the unpaid sum on my subscription. I am pleased with the plan of having a sermon in the **RECORDER**."

We hope others will like the plan; and not only that, but we want our friends to furnish the sermons—one every week—for the **RECORDER**. Don't make them too long and let them be full of the warm-hearted gospel.

Notes From a Meeting of The Tract Board

The meeting of the Tract Board on July 8 was one of unusual interest. It lasted from two o'clock to five-thirty and was characterized by a spirit of unanimity and zeal for the welfare of our people that was truly encouraging. While the minutes of the meeting will give the facts as to the matter approved by the board, there are still certain phases of such a meeting that minutes can not present. If the entire denomination could be an unseen witness of the spirit and discussions in some of the meetings of their boards, I am sure there would be greater interest taken in the work and much of the cause of discouragement would disappear.

No doubt some of our readers have regretted that so much was being said in the RECORDER in its special effort to secure the payment of the debts. But the remarks of Treasurer Hubbard in connection with his report at the board meeting revealed the fact that while our people have been giving, in their regular contributions, the same amounts as usual, about \$1,000 has come for the debt as a result of this special effort. The same is probably true of the amounts paid in to the Missionary Board. Thus we are about \$2,000 better off today—so much less debt—than we would be if no special effort had been made. This affords us much satisfaction. It has been quite a cross to the RECORDER to be obliged to make the constant plea for money, and we fear that it has not been entirely pleasing to some of our readers; but when we find that something like \$2,000 has been taken from our debts we can but rejoice, and we trust all will feel that the effort has been worth while.

Right here we would express our appreciation of the spirit of loyalty to our boards and the willingness of so many "to do their bit." This is cheering indeed. We have great faith in our people and feel that when they fully realize their obligations to support the Lord's work the remaining indebtedness will be completely canceled.

It should gladden every heart to learn that at the Tract Board meeting we were able to turn over \$500 of the publishing house earnings, that had been growing in the sinking fund, to pay on the debt.

It was learned at the board meeting that while several churches have overrun their assessments and paid more than was assigned them, "some of the larger churches have come woefully short" of meeting their obligations.

The hearts of the men in the board were greatly encouraged when it was announced that during this hard year the people's regular gifts for Tract Society work have been as large as usual.

The last hour of the board meeting was given to the consideration of plans for a new publishing house, to be reported to Conference in accordance with the direction of that body last year. It is hoped that

definite data as to what is needed for a denominational headquarters and publishing house will be ready for presentation to Conference in August. It is the general opinion of the board that our denominational interests would be greatly advanced by a good building for headquarters, in which we could make a home for the Memorial and Tract boards, where we could concentrate our publishing interests, have editorial offices and everything that would naturally belong to such a building, and be able to arrange for safety vaults for our denominational files. Plans and exhibits for such a building are now being prepared, in order that the people may see more clearly what is needed. We hope some of these can appear in the SABBATH RECORDER before Conference time.

If our people could get such a vision of the future as would move them to plan for it and, in real unity of purpose, to build for the generations to come, there would be no doubt as to the outcome. They would begin now to prepare for a denominational headquarters which would greatly facilitate the work in this generation and leave to our children something in which they could take commendable pride. If we are to be a permanent people we must have a permanent home. For such a thing as this we have been all too slow in planning, and it is time we began to think about it in earnest.

"Still No Champion"! Was One Needed? The following letter from Pastor Thomas W. Richardson of the Mill Yard Seventh Day Baptist Church, London, England, explains itself. It accompanied the article on another page entitled, "Sunday Resurrection."

DEAR DR. GARDINER:

The enclosed article has been written for the SABBATH RECORDER for the following reasons.

A Sabbath-keeping friend saw the remark in the RECORDER of February 12. He wrote me to see if I had seen it. I had not, for the number in question had failed to reach me. I wrote for the missing numbers and at last they arrived safely. I then looked up the paragraph.

I wondered at not seeing any reply to it. More than one wanted to know if I were going to let such a thing pass unchallenged.

I felt that it would be a gross neglect of duty for a pastor of Mill Yard Church to do so.

Nearly three months had passed before I saw the paragraph, though I knew of its existence, and still no champion appeared for our side.

I do not write against a thing till I have seen it myself and am thus sure of its exact wording. Hence the delay.

I am glad to say I have convinced several of the fact that the Savior was "three days and three nights" in the grave, and that he did not rise on a Sunday.

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

Yours fraternally,
THOS. W. RICHARDSON.

We have only this to say regarding the writer's "wonder at seeing no reply." It is not the policy of the SABBATH RECORDER to strike back every time a contributor says something with which it does not entirely agree. This is especially true in regard to matters that seem unimportant as related to the vital questions we hold dear, and on points that do not affect the essential teachings of the Bible. We have long felt that our cause is weakened by admitting that the time of the resurrection has anything whatever to do with the Sabbath question. To even admit that it has, brings us onto ground that weakens our cause. The more "champions" we have arguing from false or irrelevant premises the worse it is for us.

We prefer to emphasize the strongest and best things in an article rather than to ignore them and magnify what appear to be relatively unimportant matters. To us the important statements in the article referred to in the RECORDER of February 12 were the emphatic protests against admitting that the resurrection has any bearing upon the matter of a change of the Sabbath.

As to our own opinion upon the time of Christ's resurrection, we have long favored the views of Dr. Lewis, Rev. James Bailey, Rev. William M. Jones, Rev. Nathan Wardner, Rev. James W. Morton, and others, as being most consistent with Bible teaching. But we do not feel it necessary to criticize every one who may chance to drop a word on the other side in an otherwise excellent article.

If any one cares to re-study the matter further he will find an another page Dr. Lewis' opinion, given in an editorial in the RECORDER some years ago, when the resurrection was the subject of the Sabbath-school lesson.

War's Awakenings One far-reaching result of the war is the awakening of the nations to moral and religious questions vital to the welfare of mankind. The rum power had come to be almost supreme in European and some Asiatic countries; and while America was making a slow, hard fight against it, with some gains, England and France and Russia were being overcome by strong drink. Nothing has ever opened the eyes of the world to the deadly curse of rum as has this war, and one of the greatest benefits to come from the conflict promises to be the prohibition of the liquor traffic.

Some one has said: "Russia has declared for temperance; France is beginning to pray; England is rising against drink. Who can read the signs of the times and give the full meaning of these important facts?" To these words might well have been added: America is awakening to the crime of her sinful waste of food, to her extravagance and selfishness, and is getting her eyes open as never before to the great principles of human brotherhood. This nation is growing more and more conscious of the facts that it is jeopardizing the best interests of its citizens by legalized sins; that intemperance in every form, and lack of godliness, which alone exalts a nation, will lead to decadence and ruin.

Many a war has awakened nations and brought them to a recognition of God and to proper reverence for his laws. Other nations have had the good sense to profit by the lessons thus taught, and it is to be hoped that America may be wise enough to profit by Europe's punishment, clean up her cesspools of vice, and forsake her filthy habits, thus saving herself the necessity of being cleansed by fires of war at home.

The Gain of Delay Many have expressed regret that the nation was not well prepared for war when the crisis came which brought it into the world-wide conflict. Great indeed is the need now of prompt and effective action, and every one regrets our inability to send the much needed aid to our Allies. Nevertheless, it may appear ultimately that something has been gained by the delay. Sometimes it is wise to go slow. Too great haste may easily result in harm. Who can say that the government's patient waiting may not,

before the problems of the war are fully solved, prove to have been of untold value? The moral advantage gained by our having proved to the world, beyond a doubt, that we were exceedingly loath to take up arms in order to settle national wrongs, and that we were willing to suffer long rather than plunge hastily into war, can hardly be over-estimated. Such an example must gain for us excellent results when the peacemaking parley comes.

We have also proved, by the surprising rapidity with which this nation, after its long delay, has sprung to its feet and sent armies and funds to the front, the efficiency of a democratic form of government, as over against the supposed superiority of autocracy. What could better serve as an object-lesson to convince the nations of the desirability of a government for the people, by the people?

Measuring Ministers By Money An item is going the rounds of some papers comparing the salaries of ministers with those of other people and asking the question, "What is your minister worth?" The average salary of Baptist ministers in the Northern States has been shown by carefully compiled statistics to be \$683 a year. One writer shows from figures given by the United States Bureau of Labor that bakers average \$804 a year; engravers \$1,087; soap makers \$1,107; machinists \$1,257; billiard-table makers \$1,511; rug makers, \$1,825; pencil makers \$1,869; moving picture men \$1,913; and leaves the reader to draw his own inference by asking the question, "What is your minister worth?"

While admitting the injustice shown by the smallness of the minister's salary as compared with the earnings of other men, we do not like the implication, made by such figures, that the financial question is the deciding one in considering the work of the gospel ministry. Figures do not tell the whole story as to the compensations of a minister. If money were the main thing to consider, then the minister of the gospel would be, of skilled workmen, the most poorly paid. But there are rewards that come to him more valuable than gold, and in view of these, many a minister living on a small salary would not exchange places with the best paid man in the business world.

Who can measure the blessed compensations that come to the heart and life of a consecrated man who has devoted his all to the services of God? The ministry stands for the greatest work given to man, that of calling wanderers back to the Father. The business of the minister is to exert a saving influence over modern life, to exalt the spiritual above the carnal, to give of himself unstintedly in service for the amelioration of human woes and for the comforting of all who mourn. No man so surely as the minister can get near to those who suffer from crushing heart-burdens, in order to offer them the comforts of God. In the blessed work of helping men to remember God in their dealings with their fellows, the true servant of Christ makes himself less than others may become more. Denying himself for the good of the sorrowing and tempted he must, in the consciousness of his exalted purpose, receive heart compensations that no amount of money could buy. These compensations would move many a minister to serve without any salary if he had means of his own to support himself and family.

DEBT STATEMENT

Missionary Board's debt, balance due	
June 27	\$1,379 57
Received since last report	No report.
Tract Board's debt, balance due July 5.	\$1,655 41
Received since last report:	
Gifts from the people	\$ 8 50
Publishing house sinking fund. 500 00	
	508 50
Still due, July 12	\$1,146 91

NOTES BY THE WAY

SECRETARY EDWIN SHAW

Cartwright

There are about thirty families more or less directly connected with the Cartwright Seventh Day Baptist Church at New Auburn, Wis. Most of these homes are in the country, two to three to six to ten miles out from the village where the church is located. It was a beautiful day. The air was clear and bracing with just a little of the twang of the northern wood, although most of the land has now been cleared for pleasant-looking productive farms, with barns and silos and houses and all that goes with a prosperous agricultural region.

Pastor John T. Babcock gave an entire

day, and together we traveled over a score of miles and made fourteen visits, or calls, reaching the church in the evening barely in time for the appointment which had been made. At one place where a garden had recently been dug out of the brush and stumps near a newly built house we saw and admired a large bed of beautiful pansies of many varieties, and at the evening session we were given a box of these same flowers to send home to Plainfield. Here's wishing that they arrived with even a small degree of their beauty still surviving. That night, after the service at the church, was spent in a house the beginning of which was made many years ago in the pioneer days by an uncle of mine, the same house where my brother Dighton lived when he taught school here in 1893. This was my first visit to New Auburn. May God's blessing be upon our work in this place, keeping the people faithful and hopeful, enlarging their borders, true to right and truth, doing helpful Christian service for God and humanity.

Grand Marsh, Wis.

Leaving New Auburn, Wis., my seat-mate on the train was a woman whose husband is an engineer on one of our warships stationed in the Gulf of Mexico guarding the interests of the oil fields in Mexico. She was feeling happy that the boat was stationed in American waters, but of course was well aware that at any time it might be sent far away over the seas. Her baby son was at her mother's home in New Auburn, and she was to be gone as far as Eau Claire for the day only.

Arriving at Grand Marsh in the middle of the afternoon I found Pastor W. D. Tickner waiting for me at the depot platform. By means of the telephone he had called a meeting of our people for the evening at the church. The country was water-soaked; but the rain clouds seemed disposed to continue to empty themselves upon the earth. And yet a goodly number of our people braved the elements, and came together for a service at the church. Pastor Tickner lives on a farm of forty acres about seven or eight miles from Grand Marsh, and it was midnight when we reached his home. The rains continued, and through mud and water he took me to the station at Adams, three miles from where he lives,

the next afternoon, and so that night at a late hour I came to father's home in Milton. The people of Grand Marsh are a faithful group, holding up the standard of the gospel with a Sabbath in it. They have many struggles to encounter, for the land is not of the best for agricultural purposes. They have a comfortable little church building situated on the outskirts of the village. They have a devoted and faithful pastor. They have been visited often by student workers in quartets and one by one. Last year a campaign was conducted there with a tent. May we see the fruits of our toil and sacrifice which have been expended on this field grow and increase and developed, that the church may be strong in Christian character, larger in membership, working together in love and fellowship for the well-being of the Master's kingdom.

Southern Wisconsin

Memories of many years, some with frolicking measure, and others with strains of sadness, came trooping in upon me as I attended the Sabbath eve prayer meeting service at Milton, where I was to meet the people for the first time in this new relationship of joint secretary. I missed so many faces well known and loved in former years. Others from childhood had grown and developed into maturity defying recognition. I had to be introduced to Pastor Randolph's daughter, youngest child of my college chum.

Sabbath afternoon was spent in an appointment with the church at Milton Junction. Here I am almost as much at home as at Milton. It was Pastor Jordan's last day with the church, and in the morning the service of the Lord's Supper had been celebrated in connection with the church covenant meeting and the pastor's farewell to his people. I wanted to attend this service, but could not divide myself. And so with father at Milton I heard our Sabbath evangelist give a splendid sermon in the patriotic service which was held there that Sabbath Day. But often all that day my mind took me down to the abandoned church at Rock River, and I had a longing once more to speak again the gospel message from the pulpit where I began as pastor. A sort of sentiment, of course, for what's the use of preaching when no one

is near to hear? And yet, what would life be without sentiment? And the reflex action upon the speaker might be of value anyway.

Monday afternoon and evening were spent at Walworth. Pastor Loofbourrow took us in hand, and, counting in a stop made on the way to the train the next morning, the book shows twenty-seven calls in Walworth, and one Christian Endeavor sociable attended at the church, and a chalk talk. It was an "alphabet" sociable, where we were each taxed as many cents as there were letters in our names, where we played several interesting alphabet games, and ate refreshments selected by letters of the alphabet. There have been many changes in Walworth since my last visit at the time of the convocation eight years ago. I should have stayed longer among these churches of southern Wisconsin and attended the coming quarterly meeting, but the reports for the Conference year of the two societies must be prepared for approval by the boards and for the printers in the near future. And so with a one-day stop at Battle Creek before me for consultation with Evangelist Coon about the tent work soon to begin at Augusta, Mich, I am, as I write, somewhere on the Grand Trunk Railway in Indiana hastening towards the office in Plainfield. One evening till a late hour was passed in Milton at a meeting of the Missionary Committee considering plans for the tent work in Michigan. Here also was the opportunity for consultation with Sabbath Evangelist Burdick, who goes with Evangelist Coon for the summer campaign in Michigan. Three other men with Burdick make up a quartet, Jesse Lippincott, Julius Nelson and Professor D. N. Inglis. Let us remember this work with our sympathy and prayers, and give of our means to support it to a successful issue.

Battle Creek

The people of the Battle Creek Seventh Day Baptist Church had a picnic dinner July 4th at Goguac Lake at the end of one of the trolley lines about three miles out from the main part of the city. Goguac Lake is the site of a modern pleasure resort. But the sanitarium owns quite a tract of land, and here has been erected a building once used as a sort of camping place for nurses, now used mostly for picnic parties.

One of our families is living there for the summer for general supervision. Our people had the use of the "villa", as it is called, for the day. Here was a chance for boating and bathing. There was a large screened-in porch with tables for the dinner, accommodating the whole party, about one hundred and fifty people, although as many as fifty more came for the afternoon. There was a stand for ice cream and lemonade, the profits of which went into the church building fund. (Not many years hence our people will have a church building of their own.) Then near the villa is quite an open spot where the men and boys played baseball. There are swings and chairs and shady trees with a fine outlook over the lake. It seemed an ideal place for a summer picnic. I had stopped for the special purpose of consulting with our missionary evangelist, Rev. D. Burdett Coon, whose home is in Battle Creek, and since I had but twenty-four hours to stay, it seemed very fortunate for me to have the privilege of meeting so many of our people as I did meet at the picnic. Battle Creek is a city where Sabbath-keepers can find employment and enter into business with very little if any disadvantage because of their observance to the Sabbath truth. Our church is steadily growing, numbering now about one hundred and seventy-five members and is destined in my opinion, to become one of the largest in our denomination. It is to entertain the Northwestern Association the first week in September.

THE WHITE NIGHTS

June is the month of the "white nights" in the far North. In Finland one can read a newspaper in the open air at midnight, and the sky is bright with a tender, gentle radiance. There is no break between the sunset and dawn, and the same rosy flush serves for both. Strictly speaking, summer in Finland is just one long day. The moment the first star glimmers in the south it is a sign that autumn is at hand. The long period of light exercises a marvelous effect upon vegetation, and the leaves of trees grow to an enormous size. The development of plant life is crowded into a few weeks, but it is none the less perfect for that, as the growth is very rapid.—*Home and School.*

SABBATH REFORM

SUNDAY RESURRECTION?

LT.-COL. T. W. RICHARDSON

Thinking Christians have been greatly dissatisfied with the confusion into which the Scriptures are thrown by the resurrection of Christ occurring (as they suppose) on the First-day morning. Many, after investigation, have dropped the subject in despair. Why?

Why, indeed? Just because they start with the "Sunday resurrection" as a fixed fact, and then endeavor to force all the associate texts into harmony with that idea.

A comic recitation quotes an uneducated preacher as saying, "This text is not to be taken as it says; it don't mean—." That is just the way this subject has been treated.

Let us examine some of the texts.

Mark 16: 9 is presumed to say Jesus rose on the First-day. What it does say is that on the First-day he "was risen," but when is not stated. The comma has been placed after "week" instead of "risen" to force a Sunday resurrection. This passage really supports John 20: 1 and 14. On the First-day his first appearance was to Mary Magdalene alone, but this does not preclude an appearance before the First-day, which actually did occur.

Luke 24: 1-3. They "found not" the body of Jesus on the First-day morning. Sunday resurrection has to be forced into this (!) though there is not even a hint at such a thing in the passage.

Mark 16: 2. "The first day . . . at the rising of the sun." This is quoted to fix the resurrection at that time! Does it? Certainly not. "When they looked, they saw that the stone was rolled away." When? No clue whatever is here given.

John 20: 1. This has to be twisted to make "when it was yet dark" mean in the light of sunrise! And poor Mary must be split up into, "they . . . and certain others with them." Quite necessary to maintain a Sunday morning resurrection!

Matthew 28: 1-6. What a pity Matthew did not leave this out, it is so troublesome. But Sunday has to be maintained. Thus, "In the end of the Sabbath" must be read "after the Sabbath was over." Why need

he add, "toward the first day"? This also has to be forced; it has to mean, "and when twelve hours of the first day had passed." Some one whispers, "the Greek is 'evening time.'" A pity; but it can't be helped; that has to mean "sunrise"! Oh, joy! It says "dawn," so twelve hours of the First day *must* have passed. But the Greek word here is not "dawn" but "the lighting up."

Matthew 28: 9-10. Keep well in view verse one, as to time. Jesus met the two Marys and they worshipped him. Dear, dear! Several texts have already been twisted, so one more won't make much difference. The two Marys, like the one Mary of John 20, must also be split up into "they . . . and certain others with them." Sunday must be maintained. Also, though Mark says that on the First-day he appeared first to Mary Magdalene, and John confirms this, both passages must be made to read, "Mary and certain others with them"!

Thus: "In the end of the Sabbath," "toward the first day," and "the first day . . . when it was yet dark," must all mean, "Sunday sunrise"; also, "Mary Magdalene and the other Mary," "Mary Magdalene, . . . Woman, why weepest thou?" and "they . . . and certain others with them," must all mean the same thing; also, the two Marys coming "to see the sepulcher," one Mary coming in the dark—object not stated, though evident, and they and others coming with "spices" to anoint the body of Jesus, must be jumbled into one idea! Then, when all this has been done, it may be said, "The question is a difficult one; but that by far the larger part of the evidence as found in the Gospels favors the theory of a crucifixion on Friday afternoon and a resurrection early on Sunday morning." (See the SABBATH RECORDER, Feb. 12, 1917, p. 200.)

The points the Gospels do give are briefly:

1. The day of the Savior's death was Nisan 14, the day before the Passover Sabbath—day of the week not fixed.
2. He was in the grave "three days and three nights"—two Sabbaths and a work day between them.
3. In the end of the Sabbath, that preceded the First-day, "He is risen."
4. In the end of that Sabbath the angel rolled back the stone with an earthquake.
5. In the end of that Sabbath Jesus appeared to the two Marys.

6. On the First-day his first appearance was to Mary Magdalene alone.

7. On that First-day at sunrise a number of women found the grave open and the body of Jesus gone.

Any difficulty here? None whatever; all in perfect harmony. Also the day the Savior died and was buried is proved to be a Wednesday, not a Friday.

Finally, the sign that Jesus gave as evidence of his Messiahship (Matt. 12: 40) is proved true. "Praise the Lord; for his mercy endureth for ever."

THE PRINCIPLES OF THE EPHRATA SABBATARIANS

JULIUS F. SACHSE, LITT. D.

In the early forties of the present century, when the plan was started to obtain state aid towards erecting a monument on Zion Hill at Ephrata, in honor of the patriot soldiers who were buried there, it became a question as to just who and what the German Sabbatarians were that had settled there a century ago and established the peculiar community on the Cocalico.

To offset the many stories and reports that were being circulated throughout the State, the following *Declaration* was published:

"The Principles of the Seventh Day Baptist Society of Ephrata, but little understood, generally, and much misrepresented abroad, may be summed up in a few words; viz.,

"1. They receive the Bible as the only rule of faith, covenant, and code of laws for church government. They do not admit the least license with the letter and spirit of the Scriptures, and especially the New Testament, do not allow one jot or tittle to be added or rejected in the administration of the ordinances, but practice them precisely as they are instituted and made an example by Jesus Christ in his word.

"2. They believe in the divinity of our Lord Jesus Christ, and the trinity of the Godhead; having unfurled this distinctive banner on the first page of a hymn book which they had printed for the society as early as 1739, viz.:— "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and those three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one."

"3. They believe that salvation is of grace, and not of works, and they rely solely on the merits and atonement of Christ. They believe, also, that atonement is sufficient for every creature, that Christ died for all who

will call upon his name and offer fruits meet for repentance, and that all who come unto Christ are drawn of the Father.

"4. They contend for the observance of the original Sabbath, believing that it requires an authority equal to the Great Inceptor to change any of his decrees. They maintain that, as he blessed and sanctified that day forever, which has never been abrogated in his word, nor any Scripture been found to warrant that construction, it is still as binding as it was when it was reiterated amid the thunders of Mount Sinai. To alter so positive and so hallowed a commandment of the Almighty, they consider would require an explicit edict from the great Jehovah. It was not foretold by any of the prophets that, with the new dispensation, there would be any change in the Sabbath, or any of the commandments. Christ, who declared himself Lord of the Sabbath, observed the Seventh Day, and made it the day of his especial ministrations, nor did he authorize any change. The apostles have not assumed to do away the original Sabbath or give any command to substitute the First for the Seventh Day. The circumstance of the disciples meeting together to break bread on the First-day, which is sometimes used as a pretext for observing that day, is simply what the Seventh Day people do at this day. The sacrament was not administered by Christ nor by the apostles on the Sabbath, but on the First-day, counting, as the people of Ephrata still do, the evening and the morning to make the day.

"5. They hold to the apostolic baptism as the believers' baptism and administer true immersion, with the laying on of hands and prayer, while the recipient yet remains kneeling in the water.

"6. They celebrate the Lord's Supper at night, in imitation of our Savior; washing at the same time each other's feet, agreeably to his command and example, as is expressly stated in the 13th chapter of the Evangelist John, 14th and 15th verses. This is attended to on the evening after the close of the Sabbath, the Sabbath terminating at sunset of the Seventh Day; thus making the supper an imitation of that instituted by Christ, and resembling also the meeting of the apostles on the First-day to break bread, which has produced much confusion in some minds in regard to the proper day to be observed.

"7. Celibacy they consider a virtue, but never require it, nor do they take any vows in reference to it. They never prohibited marriage and lawful intercourse between the sexes, as is stated by some writers, but when two concluded to be joined in wedlock, they were aided by the society. It (celibacy) was urged as being more conducive to a holy life.

"8. They do not approve of paying their ministers a salary. They think the gospel was sent without money and without price, and that every one called to preach the Word, should do it from the love of the cause, and in this matter to follow the advice and ex-

ample of Paul. However, they never had any scruples in affording their ministers such supplies of life as they possess themselves, and they gave them the same support the other brethren enjoyed. Individual members may give, as presents, what to them seemeth fit, in money, goods, etc.; and whenever the minister travels for religious purposes, if needy, he is supplied with money out of the treasury to bear his expenses."

DECLARATION OF THE GERMAN SEVENTH DAY BAPTISTS

[Like the Quakers, the German Seventh Day Baptists have always been opposed to war and have refused actively to engage in it for reasons of conscience. But for all that, they have always been no less patriotic. In the War for Independence, they gave active support to the Colonial Government in various ways. Rev. Peter Miller (Brother Jabez) served the Continental Congress by translating the Declaration of Independence into the various principal European languages, and by conducting the Continental European correspondence for the Congress; in this capacity, he may fairly be called the first Secretary of State of this government. The little cabin at Ephrata in which he accomplished this work was standing until a few years ago. At Ephrata also were produced the first printed copies of the Declaration of Independence, and on this famous Ephrata press was also printed much of the Continental currency of the Revolution. The Ephrata Community gave much from its bountiful stores to the Continental Army, both of food and other supplies. It is well known that the "wadding" for the guns of the soldiers at the Battle of Brandywine was made of hymn books from Ephrata; and it was to Ephrata that a large number of the sick and wounded from the battlefield of the Brandywine were taken to be cared for in that Community, necessitating the use of their community buildings as hospitals. In more recent years, the State of Pennsylvania has erected a monument on "Zion Hill" at Ephrata in commemoration of this service and of the soldiers who died and were buried there at that time. In order that their position in the present war might not be misunderstood, the German Seventh Day Baptists of today, holding to the faith of their beloved forefathers, and evincing the same spirit of patriotism as that of '76, at the recent session of their General Conference, adopted the following preamble and resolutions. CORLISS F. RANDOLPH.]

THE GERMAN SEVENTH DAY BAPTISTS OF PENNSYLVANIA, in Conference assembled, adopted the following preamble and resolutions:—

Whereas, Our country is at war and public peril exists, calling upon all good citizens for devotion to our government, we

recognize our duty and privilege of loyalty to our government, our country, and its flag; and

Whereas, Our Church in the dark days of the American Revolution showed marked loyalty by allowing paper to the Colonial troops; by interpreting the Declaration of Independence into seven different languages through Rev. Peter Miller; and by caring for five hundred American soldiers, absolutely free of charge, after the Battle of Brandywine, at Ephrata by the Sisterhood; and

Whereas, It becomes us all to contribute our moral and financial support, and do our utmost to alleviate the sufferings consequent to war; to aid in restoring normal conditions; and therefore exercise all possible diligence to increase the food products and food supply of our country; and

Whereas, German Seventh Day Baptists during all their existence took the stand that war is inconsistent with the teachings of Christ, our church always considered, practiced, and believed as fundamental in sound doctrine the principle of peace and non-resistance.

WE HEREBY REAFFIRM our decided conviction that the bearing of arms and the participation in war are in violation of the command "Thou shalt not kill", as well as contrary to the teachings of our Lord and Savior Jesus Christ, as our Church has always *taught and practiced*; and

Whereas, Our members were urged to promptly register on June 3, 1917, as required by law,—

BE IT RESOLVED:

That we pledge our loyalty to the United States.

That we remain true to our *fundamental principles of peace* and non-resistance.

That we humbly request the full exercise of religious liberty and exemption from military service in the army and navy; and

That we, as a people, do our best to relieve distress, giving food, shelter, clothing, and medical attention to our wounded soldiers; and more than ever, produce greater amounts of food, and recommend all who are able, to invest in government bonds.

RESOLVED, *also*, That we have this action recorded in our minutes, and a copy trans-

mitted to the PRESIDENT OF THE UNITED STATES by the committee.

(Signed) S. G. ZERFASS, *Chairman.*
H. W. FETTER.
U. A. PENTZ.
Special Committee.

Adopted by the German Seventh Day Baptist Conference, at its annual meeting held with the Church at Snow Hill, at Nunnery, near Waynesboro, Pennsylvania, on the First-day of the week, June 10, 1917.

(Signed) EMMA C. MONN, *Clerk.*

TIME OF CHRIST'S RESURRECTION

ABRAM HERBERT LEWIS, D. D.

Editorial in an old Sabbath Recorder

The Sabbath-school lesson for December 15 has called out a number of inquiries from various correspondents, both before and after the time when the lesson was studied. The substance of the various inquiries is stated by one correspondent in these words: "Do you still hold to the teaching that Matthew mentions a visit in the evening which the other evangelists do not mention? I accepted that theory when I first got it from your writings. A good many of our ministers and laymen believe as you taught, that Jesus was crucified on Wednesday and rose on the evening of the Sabbath, as told by Matthew. My study has confirmed this belief. The Greek *opse*, which always means evening when used in the New Testament, confirms my belief that Matthew mentions a meeting not mentioned by the others." The views referred to by our correspondent was first published by the writer previous to 1870. Continued investigation has confirmed rather than weakened his opinion that it is the correct interpretation. Those of our readers who are familiar with the history of the various discussions which have taken place concerning the meaning of Matthew 28: 1 will recall that the late Dr. William M. Jones, of London, Elder James Bailey in his "Sabbath Commentary", the late Dr. Nathan Wardner, the late Dr. Carl Potter and the late Elder J. W. Morton, who were among the most prominent specialists upon the Sabbath question of the last century, all wrote, some of them copiously, in support of the idea that Christ rose late on the Sabbath. An important German work by Matthias Schneckenburger, published at Stuttgart in

1832—"Chronology of the Passion Week"—was translated for the *Outlook* by President Daland and published in the *Outlook*, October, 1891. Mr. Schneckenburger decides in favor of the crucifixion on Wednesday. One of the permanent publications of the Tract Society, "The Time of Christ's Resurrection," treats of this question. That tract has been so much called for that the last edition is exhausted and we are waiting an opportunity to produce a new edition. Meanwhile, those who desire to read up on the question will do well to consult Bailey's "Sabbath Commentary," "Biblical Teachings Concerning Sabbath and Sunday," back numbers of the "Sabbath Memorial," by Dr. Jones, etc. The revised translation of Matthew 28: 1 gives the strongest possible support to the fact that Christ rose before the Sabbath was ended. We do not see how any one could ask higher authority concerning the meaning of the text than the Revised Version presents. Such a group of scholars as those translators were ought to be accepted as competent witnesses. To aid our correspondents who may not have a standard lexicon of New Testament Greek at hand, we reproduce the following from a "Greek-English Lexicon of the New Testament, Grimm's Wilke's *Clavis Novi Testamenti*. Translated, revised and enlarged, by Joseph Henry Thayer, D. D., Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University," in which the construction of Matthew 28: 1 is fully discussed. After giving the references which have been adduced in support of the translation "after the Sabbath" Professor Thayer says: "But an examination of the instances just cited (and others) will show that they fail to sustain the rendering *after* (although it is recognized by Passow, Papal Schenkel, and other lexicographers): *opse* followed by a genitive seems always to be *partitive*, denoting *late in the period specified by the genitive* (and consequently still belonging to it), cf. B., sec. 132, 7 Rem. Kuehner, sec. 414, 5. c. Hence in Matthew [l. c.] *late* on the Sabbath. Keim, iii, p. 552, seq. [Eng. trans. vi, 303, seq.] endeavors to relieve the passage differently (by adopting the Vulg., *vesper Sabbati*: on the evening of the Sabbath), but without success. Compare Keil, Com. ueber Matt. *Ad loc.*"

WOMAN'S WORK

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

TWINS

"Well, Elizabeth, what's come o'er the spirit of your dreams? You look disgusted."

The tall girl in blue who had just entered the room, slowly removed her hat and stabbed it with its silver pins as she surveyed the waiting group.

"I am disgusted, Edith. You know I was the one to call on Blanche Andrews."

"Yes; has she changed her mind?" Edith inquired, while Sharlie Blake chanted,

"Our bodies change in seven years, they say,
But we may change our minds ten times a day."

Barbara Bell turned quickly from her writing to say, in a tone of surprise, "Why, I explained the plan to Blanche just after our convention. I told her that our birthday missionary meant two dollars extra on our birthdays and that I had pledged twelve dollars on faith, and wanted her to be the sixth girl. Wasn't that plain?"

"Plain as prose, my dear," but she was laughing in her sleeve while she promised. "Her birthday is on February twenty-nine, if you please; and, as she sweetly explained, it was past before you asked her. She will pay in nineteen hundred sixteen."

There was an instant of silent amazement, and then a chorus of laughter.

"Really?" "Was she in earnest?" "Didn't she blush for shame?" cried one and another.

"She was as calm as a May morning, and as cool as the historic iceberg."

"I don't suppose she realized how it would look to us," said Alma Dart, who sat beside the window bending over a bit of embroidery. Alma was always doing fancy work "for missions" in the meetings, hence she was known as the Industrial Department.

"I did my best to show the meanness of it," Elizabeth responded, "and then I told her we were to have that splendid Katherine Grant from Hilltop for our birthday missionary, and how those Hilltop girls had kept up their society for five or six years,

and how Katherine went to China last fall, but—" A snap of the fingers closed her sentence.

"Tell us what she said."

"She said 'H'm!' and 'Yes'."

"Blanche has no idea of the sweetness of the work. It is like looking at those roses from a distance." Edith waved her hand toward a vase of crimson beauties. "You see that they're large and lovely, but you must come nearer to get the fragrance."

"Well said, Sister Philosopher," laughed Sharlie. "My mother says that many people have to be converted to foreign missions—a real change of heart, you know. She says we're Jews by nature, and every Jew has some sort of a 'Gentile' he can't abide; either a person, a custom or a cause."

Edith rapped. "Really, girls, we must finish the business. You have heard Elizabeth's report; what will you do with it?"

"I move it be accepted, spread upon the records, and a copy sent to Blanche's parents," said Sharlie.

"Girls!" Alma's voice was a protest. "You're unjust. How long is it since we put on missionary spectacles?"

"But I told Blanche everything—enough to convert any sensible girl," cried Elizabeth.

"And besides, she had promised," Sharlie added. "I think it's downright dishonesty in Blanche, and she'll see that I, for one, can't overlook it. She's a little fraud."

Barbara had been in deep thought, but now said, "I was responsible for assuming the twelve dollars at the convention, and I'm going to be twins this year and pay for both of us."

"Twins?"

"Yes. I came across this idea the other day. Every one of us has a twin—some girl, say in China, who was born the same hour of the same day and week and year as we—for whom we are, perhaps, in a sense responsible. So I'll pay my twin's share in our birthday missionary and let Blanche go."

"She went without your permission, dear," said Elizabeth.

"Speaking of twins," interrupted the Industrial Department, "do you know that I am almost Blanche's twin? Providence decreed that my birthday should be February twenty-eight, but I am near enough to my twin to feel very sorry to have her cast out of the synagogue. Per-adventure we should

work and pray, not only for our missionary and our heathen twins, but also for those at home who, having eyes, see not."

"I move that Alma be appointed to fit Blanche's eyes with missionary spectacles," said Elizabeth, half scornfully.

Edith tapped the table.

"When Barby offered to pay for her twin that settled it. Don't let's discuss."

"But Barby must write the 'auto' for both, then, and without looking up facts," said Sharlie.

"It would really be a good exercise for each of us to write a Chinese autobiography without consulting our books," Edith agreed.

"Don't mention it," murmured Elizabeth.

"I don't quite understand. What are we to do?" Alma asked.

"Why, we're to meet at Edith's in December, because she's a Christmas baby, and each give an autobiographical sketch of her own childhood. We're not allowed to consult our ancestral tablets, either, but just draw on our memory and imagination. We'll have our lesson first, and this will be our fun," Sharlie said.

It was after the meeting that Edith said to Elizabeth, "We really ought not to let Barby pay for a twin. Four dollars is a large sum for her, but when Barby speaks—"

"Yes, it's a matter of conscience. She'll do it and be happy."

"And how about Alma's twin?"

Elizabeth shrugged her shoulders. "I haven't faith enough to pray for her."

* * * * *

The rosebushes were hung with snow wreaths when the girls met in December, bringing their gifts for the birthday missionary. They were readers of best books and thinkers of best thoughts, and in study and gifts reached up to royal standards; but the scraps of infantile history gathered regardless of "ancestral tablets" were simply mirth-provoking nonsense.

"Now, Barby Bell," said Edith, after Sharlie had read the last merry verse in her "recollections," "we are ready for the Chinese twin."

"Please don't expect this to be funny, girls," pleaded Barbara, "it is tragedy."

Then she unfolded a paper and began.

"My Chinese twin was born June sixteen, 1892, in a little mud house in Peking, owned by Mr. Ding Dong."

"What a musical name," murmured Elizabeth.

"It's her own name—Chinese for Bell, you know," added Sharlie.

"I never thought of that," said Barbara, laughing in spite of her serious eyes. "It was the only real Chinese name I could recall. Edith, please fine them if they interrupt again."

Barbara's voice carried conviction, and the girls subsided while she resumed:

"She was number eight, as I am; and when the sad fact was made known, there was a wail of sorrow that boded no good to the unfortunate child. There were whispered consultations, while the poor mother hid her face in an agony of shame. The father and the mother-in-law were furious, as they cried, 'Eight girls! Will the gods send us only curses?' But they trembled with fear lest some more dreadful calamity might overtake them, if they destroyed this girl as they had those who preceded her. So my twin was spared." Barbara's voice faltered and stopped.

"Girls," she began, as her paper slipped to her lap and then to the floor, "I've written the whole story—all about the torture of the bound feet and the go-between and the buying of Little Sister, and the wedding garments and the red chair, but it sounds so commonplace! But because she was my twin, it isn't commonplace to me. I know how she suffered and resisted, and had to give up because there wasn't any love nor any law to save her. It's so different—taking just one out of the millions, you know—and I just love that poor, crushed twin over in China, and I know now why the missionaries go, and how they endure it, and," again Barby's voice faltered, but she added bravely, "why we should pray for them."

"That's the point, Barby." Alma's serene voice broke the silence that followed. "Doing that for our birthday missionary has made her perfectly real to me. As for twins, I think I have several."

A sudden memory came to Edith, and she interrupted. "Why, Alma, didn't you—" she began, but was herself interrupted, for at that moment the outer door was softly opened, a swift footstep crossed the hall, the portiere was parted, there was a glimpse of a bright face under nodding plumes, and a little green wad was thrown on the carpet.

"It's money," cried Sharlie, "and that was Blanche!"

Out into the hall she ran and down the snowy path, pulling back into the warm parlor her laughing, protesting victim.

"We're all friends." "Did you repent?" "Tell us about it!" chorused the girls.

"Why couldn't you let me be?" she panted. "No, I didn't repent. It was that girl over there who kept sending me things to read. Yes, you did, Alma Dart! You sort of dealt them out like medicine, leaflets and magazines and birthday missionary things, till I crumbled and fell all to pieces and said that I would."

"Alma!" Elizabeth leaned toward her and spoke in a low tone. "I was a Scribe and a Pharisee. You and Barby got hold of the same idea, only at opposite ends, and it's the right one. There, now! What are you crying on your embroidery for? Lucky for you those are fast colors. But what is Sharlie saying?"

Sharlie was making a motion. "I move that we write a composite letter to our birthday missionary. She will answer it, I know. Then we shall have her letter to read, and get acquainted with our work."

"We might also send our autobiographies," Edith laughingly suggested.

"Let's! I accept the amendment. Where's your hand, Barby? Vote for it."

"But Sharlie, remember what mine is. I will, though; I'll send her the whole thing, and ask her to look up my twin. Alma, will you tell her about yours?"

"Twins?" echoed Blanche. "I didn't know there were any in the village."

"They're everywhere," said Sharlie, oracularly. "The great thing is to find 'em."
—Mrs. O. W. Scott, in *Missionary Helper*.

WOMAN'S HOUR AT WESTERN ASSOCIATION

The Western Association has just been in session at Nile, at which we had splendid and helpful meetings, and among them was our "Woman's Hour" on Sunday afternoon. It had seemed the spirit and theme must be missionary because of the presence of Mr. and Mrs. Crofoot and children. On account of throat trouble Mrs. Crofoot could not address the large audience but wrote an excellent paper of much interest to us, which was read by Mrs. Mary Whitford.

Mr. Crofoot then gave us a talk on "The Social Life of China for Women," which was not only enjoyable but instructive. We wish more of our people might hear him. Miss Ruth Phillips took charge of the music, and during the offering, which amounted to \$9.50, a song was given by Misses Elizabeth Davis and Hazel Stillman. Two other songs with prayer and Scripture reading gave us an hour some of us will remember with pleasure.

LUCY D. WELLS.

*Friendship, N. Y.,
June 28, 1917.*

WORKERS' EXCHANGE CIRCLE NO. 3, MILTON, WIS.

Reports for the Year Ending July 1, 1917
Secretary's Report

Number of members July 1, 1916, 52; decrease during the year, 4; increase during the year, 5; net gain in membership, 1; number of meetings held 24; average attendance, 15.

The work of the circle has been carried on faithfully during the year. It has consisted of the making of aprons and fancy articles for the annual sale, and piecing tops for comforters. Five comforters have been tied for individuals, and one of the circle comforters was tied and sent to the Fouke School. Some other sewing has been done for people during the year.

At the beginning of the year the circle was divided into groups, each group to plan some special way of earning money during the month assigned to that group. Money was raised in various ways by these groups and quite a sum added to the treasury in this way.

The annual sale of aprons and fancy work was held in connection with a cafeteria supper on the afternoon and evening of November 16, 1916. The proceeds of the sale and supper were about \$74.

In November the circle voted to give \$1,000 to the Endowment Fund of Milton College and an Endowment Scholarship note was signed by the officers of the circle for the circle. Already one fourth of this note has been paid, \$225 of the sum having been paid during the year which this report covers. Respectfully submitted,

MRS. NETTIE BURDICK,
Secretary.

Treasurer's Report

Dr.	
Balance received from former treasurer..	\$ 29.46
Dues	53.80
Work	16.18
Dish and tray rent	6.24
Suppers and banquets	138.28
Gift	5.70
Groups	90.99
Total receipts	\$340.65
Cr.	
Tract and Missionary work	\$ 30.00
Endowment Fund, Milton College	225.00
Flower Committee	5.00
Work Committee	17.23
Miscellaneous	27.61
Balance on hand	\$319.26
	<u>21.39</u>
	\$340.65
Mrs. Eleanor Dunn, Treasurer.	

Report of Flower Committee

Dr.	
Received from former committee	\$2.15
Received from treasurer	5.00
	<u>\$7.15</u>
Cr.	
Flowers and plants	\$4.55
One gift	1.10
	<u>\$5.65</u>
Balance on hand	1.50
	<u>\$7.15</u>

Flowers or plants were sent from gardens when available. Flowers were provided for two funerals.

Alice Burdick,
Ruth Stringer,
Mary Whitford,
Committee.

Report of Work Committee

Dr.	
Report of Work Committee for six months ending June 27, 1917.	
January 10, cash on hand	\$2.09
May 2, received from Circle to use for materials	5.00
	<u>\$7.09</u>
Cr.	
Paid for materials for nine aprons	\$6.07
Balance on hand	1.02
	<u>\$7.09</u>
Dr.	
Received from individuals for work done	\$3.15
Received for articles sold	1.75
	<u>\$4.90</u>
Cr.	
Paid to treasurer of Circle	\$4.90
Respectfully submitted by the Work Committee.	
Mrs. Florence Sayre, Chairman.	

He liveth long who liveth well;
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.
—Bonar.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, July 8, 1917, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Theodore G. Davis, Jesse G. Burdick, Franklin S. Wells, Herbert L. Polan, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, Alexander W. Vars, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Prayer was offered by Rev. Edwin Shaw.

Minutes of last meeting were read: The Committee on Italian Mission reported for May and June 25 sermons and addresses by Mr. Savarese, with an average attendance each week at New York of 6 and at New Era of 21, and 250 Italian papers distributed each month.

The Committee on Program for Tract Society hour at Conference presented the following report:

Program—Thursday, 10-11.30 a. m. Reports: Corresponding Secretary, Edwin Shaw. Treasurer, F. J. Hubbard. Business Manager of Publishing House, Lucius P. Burch. Sabbath Evangelist, W. D. Burdick. 2.30-4 p. m.: Discussion of Reports, under leadership of Corresponding Secretary, Edwin Shaw.

Report adopted. The Committee on Denominational Publishing House reported progress, and the Board approved the action of the committee thus far taken, and by vote the committee was requested to prepare a report with recommendations and plans of what they deem most suitable for a building for denominational purposes, with estimates of costs, the report to be embodied in the annual statement to Conference.

The Treasurer presented his reports for the last quarter and the annual report, both duly audited, and adopted by the Board.

Voted that the Treasurer be authorized to transfer from the sinking fund, \$500.00 to the general fund, the same to be applied to reducing the debt.

The Committee on Distribution of Literature presented the following report:

RECORDER	
No. new subscriptions	2
No. subscriptions discontinued	7
	<u>—</u>
Net loss	5

REASONS FOR DISCONTINUING	
1—Unclaimed.	
4—Gifts, discontinued at expiration.	
1—Dead.	
1—Has use of another paper.	

BOOKS SOLD	
1—Complete Sabbath Commentary (Bailey).	
1—Biblical Teachings Concerning Sabbath and Sunday (Lewis).	
1—Swift Decadence of Sunday (Lewis).	

TRACTS	
Pages of tracts sent out	5,722

Secretary Shaw reported on his attendance at the Central and Western Associations and the Commencement at Milton, Wis., and visits to several of our churches in Wisconsin.

Correspondence was received from Rev. George Seeley, G. Velthuysen and Ebenezer Ammoko. The latter was referred to Business Manager Burch with power.

Voted that the Treasurer be authorized to pay to the Memorial Board, the payments due G. Velthuysen, until our share of \$1600.00 due the Memorial Board on a mortgage placed in Holland shall be paid. This mortgage has been paid, and the above arrangement will obviate transmitting money either way for a time. Voted that \$100.00 be added to the Budget as adopted at the June meeting on salary W. D. Burdick, and \$600.00 for salary of Secretary Shaw, and such an amount for his house rent and traveling expenses as may be agreed upon by the Secretary and Treasurer.

Voted that Business Manager Burch and the Supervisory Committee be authorized to expend about \$100.00 for such necessary supplies for the Publishing House as they deem advisable to install.

President Randolph reported on his recent visit to Ephrata and Snow Hill, Pa., and noted some gratifying conditions among the German Seventh Day Baptists and said that he took pleasure in extending an invitation to them to attend our General Conference, and brought from them their

expressions of good will and brotherly regard.

Much time was given to an informal expression of opinion by the members as to the advisability of advocating the building of a denominational home, and after much serious consideration it was the unanimous view of the Board, expressed by a rising vote, that it is our duty to our people to advocate such a home, to serve not only this generation, but the generations yet to follow us.

Minutes read and approved.
Board adjourned.
ARTHUR L. TITSWORTH,
Recording Secretary.

THE AMERICAN SABBATH TRACT SOCIETY

TREASURER'S REPORT

For the Quarter ending June 30, 1917
F. J. Hubbard, Treasurer,
In account with
The American Sabbath Tract Society

Dr.	
To balance on hand April 1, 1917	\$ 412 98
To reserved for balance Abbott loan	3,000 00
To contributions received since as follows:	
General Fund:	
April	\$ 337 66
May	374 63
June	678 68
	<u>1,390 97</u>
For Life Membership, May	10 00
For Marie Jansz:	
May	\$ 10 00
June	12 00
	<u>22 10</u>
For T. L. M. Spencer, June	10 00
For Debt:	
April	\$ 158 50
May	298 65
June	310 85
	<u>768 00</u>
Willard D. Burdick, refund of salary:	
Acct. April salary	\$ 40 00
Acct. May salary	83 33
	<u>123 33</u>
Income from Invested Funds:	
April	\$ 449 13
May	61 86
June	70 00
	<u>580 99</u>
City National Bank Interest, Transferred from Sinking Fund Acct.	5 67
Loans	500 00
Loans	2,500 00
Publishing House Receipts:	
"Recorder"	\$ 435 75
"Visitor"	72 70
"Helping Hand"	77 65
"Pulpit"	20 65
"Junior Quarterly"	35 40
"Logna Selover"	2 00
Tracts	25
Recorder Stock sold	249 47
	<u>893 87</u>
	<u>\$10,217 91</u>

Cr.	
By cash paid out as follows:	
G. Velthuysen appropriation	\$ 151 50
George Seeley:	
Salary	\$75 00
Postage	30 00
	<u>105 00</u>

Financial statement for Jos J. Kovats, salary, T. W. Richardson, salary, Italian Mission, New Era, N. J., T. L. M. Spencer, appropriation, W. D. Burdick, Salary, Expense, Edwin Shaw, Salary, Expense, Marie Jansz, amount contributed previous quarters, Committee on Revision of Literature, Mildred Fitz Randolph, research work, Corliss F. Randolph, books, Baker & Taylor Co., books, Anna C. Townley, type-writing, Expenses of President to Alfred, N. Y., President's Expenses, Expenses to Ephrata, Pa., Expenses to Snow Hill, Pa., Anna C. Townley, type-writing, Stationery and envelopes, Treasurer's Expenses, Stationery and envelopes, M. E. McLaughlin, type-writing, Calista A. Sears, acct. of Income from Est. Electra A. Potter, Tract Society, acct., S. L. Conklin, tuition on indexing of Recorder, Miss St. John, Publishing House, 100 directories, Wm. H. Abbott, balance of loan, Mergenthaler Linotype Co. Model K linotype No. 21198, Publishing House Expenses, Recorder, Visitor, Helping Hand, Pulpit, Junior Quarterly, Tracts, Tract Society, Rally Day program, Cuts and electros, Proportion of Year, Book, Balance on hand June 30, 1917, Total outstanding obligations, Balance in Sinking Fund Account, Balance in Building Fund Account.

Receipts for April, 1917. Contributions, General Fund: Churches: Nortonville, Kan., Farina, Ill., Portville, N. Y., Pawcatuck (Westerly), R. I., Milton Junction, Wis., Hammond, La., Cartwright, Wis., Rockville, R. I., Plainfield, N. J., Farina, Ill. S. S., Second Alfred, N. Y., Riverside, Cal., Chicago, Ill., Independence, N. Y. Contributions on Debt: E. D. Richmond, Proberta, Cal., Mrs. B. E. Lamphere, Proberta, Cal., B. R. Crandall, Holtville, Cal., Mr. and Mrs. Robert Bell, Farrington, Ill., Dr. and Mrs. Thos. Rogers, New London, Conn., Mrs. J. N. Burno, Chicago, Ill., Mrs. Farina R. Shaw, Hornell, N. Y., Emma Rogers, A Friend, Brookfield, N. Y., Myrtella C. Parker, Savanna, Ill., F. A. Saunders, Milton, Wis., F. J. Ehret, Salem, W. Va., E. J. Davis, Greenbrier, M. E. Clement, Ord, Neb., Mrs. A. P. Hamilton, Alfred Station, N. Y., J. Walter Smith, East Brookfield, Mass., J. E. Williams, North Loup, Neb., Churches: First Brookfield, N. Y., Farnam, Neb., Chicago, Ill., Marlboro, N. J., Independence, N. Y. Income: Electra A. Potter, S. D. B. Memorial Fund, American Sabbath Tract Soc. Fund, Geo. H. Babcock Bequest, Eugenia L. Babcock Bequest, Orlando Holcomb Bequest, George Greenman Bequest, George Greenman Bequest, Joshua Clark, Russell W. Green, Miss S. E. Saunders, gift in memory Miss A. R. Saunders, Rhoda T. Green, Eliza James, Eliza Maxson, Mary B. York, Sarah Elizabeth Brand, S. Adeline Crumb Fund, Transferred from Sinking Fund Acct., Loans, City National Bank Interest, Publishing House Receipts: Recorder, Visitor, Helping Hand, Lorna Selover.

E. & O. E. Plainfield, N. J., July 3, 1917. F. J. HUBBARD, Treasurer. Examined, compared with books and vouchers and found correct. ASA F. RANDOLPH, THEO. G. DAVIS, Auditors. Plainfield, N. J., July 8, 1917.

Pulpit, Junior Quarterly, E. & O. E. Plainfield, N. J. June 29, 1917. F. J. HUBBARD, Treasurer.

Receipts for May, 1917. Contributions, General Fund: Churches: Shiloh, N. J., Little Genesee, N. Y., Welton, Iowa, North Loup, Neb., Plainfield, N. J., Battle Creek, Mich., Salem, W. Va., Milton, Wis., Chicago, Ill., Mill Yard, Eng., DeRuyter, N. Y., Mrs. H. D. Burdick, DeRuyter, N. Y., A Friend, Nile, N. Y., Ellen C. Brown, Bradford, Pa., Woman's Executive Board, On Debt: Woman's Executive Board, Lucius Sanborn, Davison, Mich., Christen Swendsen, Viborg S. D., F. B. Robbins, North Loup, Neb., Mrs. F. B. Robbins, North Loup, Neb., Mrs. D. C. Waldo, Cambridge Springs, Pa., Lucia M. Waldo, Cambridge Springs, Pa., James W. Crosby, Earlville, N. Y., Mrs. J. D. Washburn, Earlville, N. Y., J. J. Jeffrey, Elmdale, Kan., Mrs. Mary I. Carpenter, Ashville, N. Y., Mrs. Clara Wiard and family, Conneautville, Pa., Mrs. Carl Clement, Batavia, Ill., Miss Laura Satterlee, Erieville, N. Y., L. S. K., Wisconsin, A Friend, N. Y., Ellen W. S. Ramsey, Batavia N. Y., Churches: Welton, Iowa, Milton, Wis., First Brookfield, N. Y., Chicago, Ill., Waterford, Conn., Church and S. S., Plainfield, N. J., Farina, Ill., DeRuyter, N. Y., Salem, W. Va., Intermediate C. E. Society, Battle Creek, Mich., Intermediate C. E. Society.

Contributions for Marie Jansz: Christen Swendsen, Viborg, S. D., Willard D. Burdick, refund half of April salary, Income from Invested Funds: Electra A. Potter Bequest, Rhoda T. Greene Bequest, George Greenman Bequest, Eliza James Bequest, Eliza Maxson Bequest, Mary B. York Bequest, Sarah Elizabeth Brand Bequest, S. Adeline Crumb Fund, Contributions for Marie Jansz: Garwin, Iowa, Ladies' Aid Society, Mr. and Mrs. Theophilus A. Gill, Los Angeles, Cal., Contributions for T. L. M. Spencer: Mr. and Mrs. Theophilus A. Gill, Los Angeles, Cal., Contributions on Debt: Churches: First Brookfield, N. Y., Battle Creek, Mich., Welton, Iowa, Plainfield, N. J., Albion, Wis., North Loup, Neb., Hammond, La., First Brookfield (S. C. Maxson), Adams Center, N. Y., S. S., Chicago, Ill., Second Westerly, R. I., New York City, Welton, Iowa, A Friend, Illinois, Mrs. E. E. Waldron, Kennebunkport, Me.

Contribution Account of Life Membership: Mr. and Mrs. C. W. Spicer, acct. membership Harold W. Spicer, Publishing House Receipts: Recorder, Visitor, Helping Hand, Pulpit, Junior Quarterly, Lorna Selover, E. & O. E. Plainfield, N. J. June 29, 1917. F. J. HUBBARD, Treasurer.

Receipts for June, 1917. Contributions, General Fund: A Friend, Illinois, Mrs. L. E. Babcock, Battle Creek, Mich., Mrs. M. A. Ayars, Panama City, Fla., Mrs. Josie A. Hardy, Portsmouth, Va., Mr. and Mrs. Timon Swenson, Viborg, S. D., Woman's Executive Board, Woman's Executive Board, Churches: First Brookfield, N. Y., Battle Creek, Mich., Welton, Iowa, Gentry, Ark. (Mrs. P. R. Harbert), Gentry, Ark., Plainfield, N. J., Waterford, Conn., First Verona, N. Y., Albion, Wis., Albion, Wis., S. S., Alfred, N. Y., Battle Creek, Mich., Intermediate C. E. Society, Hammond, La., Los Angeles, Cal., Milton, Wis., J. H. Coon, Nortonville, Kan., Intermediate C. E. Society, New York City, Plainfield, N. J., S. S., General Fund, Boodschapper Fund, Ritchie, W. Va., First Brookfield, N. Y., Friendship (Nile), N. Y., Nortonville, Kan., Walworth, Wis., One-third Collection Central Association.

Contributions for Marie Jansz: Garwin, Iowa, Ladies' Aid Society, Mr. and Mrs. Theophilus A. Gill, Los Angeles, Cal., Contributions for T. L. M. Spencer: Mr. and Mrs. Theophilus A. Gill, Los Angeles, Cal., Contributions on Debt: Churches: First Brookfield, N. Y., Battle Creek, Mich., Welton, Iowa, Plainfield, N. J., Albion, Wis., North Loup, Neb., Hammond, La., First Brookfield (S. C. Maxson), Adams Center, N. Y., S. S., Chicago, Ill., Second Westerly, R. I., New York City, Welton, Iowa, A Friend, Illinois, Mrs. E. E. Waldron, Kennebunkport, Me.

Paul Palmiter, Albion, Wis.	10 00	
C. G. Burdick, Cuba, N. Y.	10 00	
Woman's Executive Board.	30 00	310 85
Rev. W. D. Burdick, refund of May salary		83 33
Income from Invested Funds:		
I. H. York Bequest.....\$	3 00	
George Bonham	3 00	
Greenmanville, Conn., Church Fund	4 50	
Mary P. Bentley Bequest..	4 50	
Relief A. Clark Bequest...	24 00	
E. Sophia Saunders Bequest	3 00	
Susan E. Burdick Bequest	3 00	
I. D. Titworth Bequest...	12 50	
Sarah E. V. Stillman Bequest	12 50	
Publishing House Receipts:		70 00
"Recorder"	\$ 119 23	
"Visitor"	26 30	
"Helping Hand"	24 95	
"Pulpit"	75	
"Junior Quarterly"	3 60	
Tracts	25	
Recorder Stock sold.....	249 47	
		424 55
	\$ 1,589 41	
E. & O. E. Plainfield, N. J. July 1, 1917.	F. J. HUBBARD, Treasurer.	

REGRETS

J. HOWARD TITSWORTH

Many regretted to read the announcement in the RECORDER recently, "The *Pulpit* will be temporarily suspended with the June number." While no one questions, perhaps, the cause for this decision by the Tract Board, it nevertheless brings its regrets that we are to be deprived of its regular monthly appearance with its choice reading and portraits, especially to the many "shut-ins" and far-away, isolated ones to whom it came as a Sabbath solace. I have always looked for its appearance from month to month with much delight. Being myself one of the infirm and aged ones, it supplied me a Sabbath sermon at home when I was unable to listen to the one at the church. Herein comes my regret, but regrets may disappear in the hope that the Tract Board may see the way clear for its renewal ere long.

And right here arises the problem, How can the Seventh Day Baptist Denomination as a whole be fully awakened to see its responsibility in helping to bear its financial burdens? Who will solve it? It would seem an easy thing to do if all church members and Sabbath-keepers could be reached by the RECORDER, and if they would then show enough interest in the denomination to subscribe, and then pay for it. The same plea for the *Pulpit*.

The fact is, there are so many church

members, heads of families too, who do not take the RECORDER, and so do not read the denominational news, much less its occasional financial appeals. They little realize that these appeals would not be needed did they only do their full duty and share in helping to pay the expenses that must necessarily accrue in sustaining a denominational paper and other work. A church member said to me, "I do not think the denomination need be in debt." True, and it would not be if each one did his part by paying for what our chosen representatives publish for us. Another, when asked if he took the RECORDER, replied, "No, I don't have time to read it." Still another, a prosperous farmer, did not take the paper because it was higher in price than other weekly newspapers he named. Anything suffices for an excuse for clinging to the two dollars. And what is two dollars, especially when there are children in the family whose religious education is involved?

Need we question why so many young people leave the Sabbath, when they are brought up in such an atmosphere of indifference or neglect? Loyalty to church and denominational interests is needed now, as well as loyalty to the nation. Slackers in either are to be avoided. It is a time when every one should put his shoulder to the wheel and do his full share in lifting this denominational debt.

I hope this appeal will catch the eye of the many who are remiss in their duty in this respect. What a joyful satisfaction to the Tract and Missionary boards would be felt could they go up to Conference with a "clean slate," debt all cancelled! The whole denomination would join in one glad hallelujah!

Nortonville, Kan.,
July 1, 1917.

"Won't you be very, very happy when your sentence is over?" cheerfully asked a woman of a convict in prison. "I dunno, ma'am, I dunno," gloomily responded the man. "I'm in for life."—*New Orleans Picayune*.

Simple, everyday honesty with ourselves, and with the world, in thought, speech and conduct, is one of the greatest forces that make for noble character. Be honest and you will be honored.—*Our Young Folks*.

YOUNG PEOPLE'S WORK

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

WORK IN FOREIGN MISSIONS

N. O. M.

Christian Endeavor Topic for Sabbath Day,
July 29, 1917

DAILY READINGS

Sunday—Evangelistic work (Matt. 28: 16-20)

Monday—Educational work (Prov. 8: 1-8)

Tuesday—Medical work (Mark 16: 14-20)

Wednesday—Industrial work (1 Thess. 4: 9-12)

Thursday—Work we can do (Matt. 9: 35-38)

Friday—The healing message (Ezek. 47: 1-9)

Sabbath Day—Topic, Evangelistic, educational, medical and industrial work in foreign missions (Isa. 61: 1-3)

Whose point of view do you take in looking at mission work—man's or God's? Man says "home missions" and "foreign missions". Maybe that is all right, because we must have some means of distinguishing the work near home from that farther away. But it is man's viewpoint not God's. God doesn't look at one country or nation as "home" and all the rest "foreign". His view is "all the world". No distinction in his eye. Patagonia is as much home missions to him as the United States. We are all equal in his sight and maybe some "Christian" nations need mission work as much—or more—than some "heathen" people. Time spent discussing comparative importance of home and foreign work is worse than wasted. Why not get God's point of view?

The command is to "go . . . and make disciples of all nations". That is evangelistic. Jesus didn't say, "Establish schools, build hospitals, organize industries". He said, "Go . . . and preach the gospel". But experience shows us that the surest, quickest, most efficient way of preaching the gospel is with the aid of schools; doctors, nurses and hospitals; and real, downright, hard manual labor. The Angoni warrior can't read God's word till he has been taught. Who will teach him? The hunter? He wants ivory. The trader? He wants to sell calico to him and get rubber in return. The planter? He wants his labor at \$1.50 a

month to raise cotton and tobacco at great profit. The brewer? He is looking for boozers, not brothers. The missionary? He listens to every native word, asks its meaning, writes it down, gets the grammatical construction; writes it all out, prints it in a book and teaches it to the native he got it from. Then he translates John 3: 16 into Chingoni and for the first time since A. D. 33 the message Jesus brought the world is given to that tribe that has waited almost 2,000 years for it. Can't separate evangelistic and educational work.

Medical work? Pulling teeth, curing stomach aches, washing dirty sores, lancing abscesses, nursing smallpox? Why that is often the entering wedge that splits off the hardened shell of obstinacy, ignorance, prejudice and pride, and gets the missionary a chance to preach the gospel. Even "savages" have pride—why should a "foreign devil" come-butting into their homes with foreign gods and ideas? But when the foreign devil beats the home (witch) doctor at his own game, and cures instead of killing, then he gets a chance to explain why he came. Read "Among the Wild 'Ngoni" by W. A. Elmslie. Libraries or F. H. Revell Co.

Industrial work? That's a question. Think it over. I heard a Seventh Day Baptist missionary say, "No. Let the worldly man teach them to work. The missionary should give his attention solely to preaching the gospel". Is he right? Let's see. The missionary arrives—China, South Sea, South America, Africa—doesn't matter much where. Needs a house; hunts up soil suitable for bricks (they use ant hills in Africa), starts a brickyard, turns architect and carpenter. By the time his house is done his native helpers have acquired some industrial education. They learn that work, not warfare, gets them the benefits of civilization. Life in all countries is getting more complex—greater needs, greater desires for clothing, education, books, luxuries, etc. Work supplies the needs. Will the trader, the brewer's salesman, the hunter, the casual traveler, teach the dignity and worth of honest, cheerful, willing labor? Does the sportsman out for big game spend any time teaching better agricultural methods to ward off famine? The missionary has a

big field here, and no competition. Why not agricultural missionaries as well as medical?

"And Jesus went about . . . teaching, . . . preaching, . . . and healing". Not a "specialty" man. Mind, soul and body—he cared for all.

What can we do? Go. Give. Pray. Practice. Take any one of them and follow it faithfully. Better still, do them all. The foreign field is at our doors, in our homes, walking our streets, working in our fields. The Greek bootblack who shines your shoes will understand you when you read John 3: 16 to him from your Greek Testament. Your college graduates, try it on them. It will "break the ice". Cities full of Chinese, Japs, Hindus, Hungarians, Poles, Slavs, Mexicans, Africans, Malays, Filipinos and other—"foreigners"? No,—God's children. Do you recognize them as brothers when you meet them on the street, or do you give them a wide berth because they are so suspicious looking, dark, threatening, sullen, treacherous? How do you look to them? Ever think of that? Do you look any better to God than they do? In an eastern city, within a mile of a prosperous Seventh Day Baptist church, is a struggling, humble company of Sabbath-keeping negroes. Opportunity there? They held a conference and visiting delegates walked the streets at night because no one would take them in. What would you have done? In a western city a state C. E. convention was held. Four thousand delegates. Hundreds of young and other kind of people on committees of preparation. Months spent getting ready. Inspiring meetings, earnest addresses. At home of course—not in a foreign field. But Mexicans, Chinese, Japs, Hindus, Armenians, negroes, and Indians are numerous in that city. Didn't have to run the risk of U-boats to reach them. Were they on committees, in the chorus? Did the convention adjourn one afternoon and make a special drive into this foreign field? Not enough so that you could notice it. They adjourned for recreation, however. Opportunity there? Think it over. Read Nicholas Nickleby and find out Mr. Squeers' method of correlating theory and practice. Not so bad if rightly applied.

SUGGESTIVE THOUGHTS

"Sin and ignorance are the greatest powers that bind humanity, and ignorance comes from sin. Christ cures both."

"Charles A. Dana's rule for journalists was 'See both sides and get the facts.' The only way in missions is to read the literature."

"Churches that have interested themselves in foreign missions have found that they can do more and better work at home. Love, expended everywhere, creates more love. And so does service."

"Mission work needs the power of the Spirit. Van Hasselt, of Dutch New Guinea, tells of a drunkard, murderer, and robber who came and asked baptism, because tired of his sin. After a time he was received and lived an exemplary life. His testimony, given on short trips, was a powerful one."

"The example of medical missions reflects on character. In Africa the natives abandon their old folks to die. After missions come, an African Christian will nurse a smallpox patient back to health."

"Heathenism wastes life. Christianity saves it. Medical missions illustrate the value of a man and his soul."

"Only a few years ago missionaries in China were liable to be stoned. Now, especially where their work through the hospitals is known, they are honored and trusted."

"Mission schools in China have given the Chinese a thirst for western learning. The best equipped schools are the mission schools. Girls have been sent from them to American colleges and supported on the Boxer Indemnity Fund."

"The foreign mission program often grows in this way: first, a little street preaching. Then a small day school which grows and divides; others are started in the city and surrounding country. Then a high school. Then a college, a university. Often a hospital has to be established. The need is there. The weakness lies in the indifference of the people at home."

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—*Blaise Pascal*.

"The dullest pupil is always able to learn in the school of adversity."

RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

CHAPTER XXI

(Continued)

"Harold, I feel as though it was such a great decision and lays so great a responsibility upon us that we would better ask the board to let us visit both fields, perhaps Java en route to India, and investigate matters there before deciding. We could go to the little Javanese mission at Pangogensen, where Sister Jansz is, and stay a few weeks and then from there up into some part of India. I know the added expense is quite a little but your father or Mr. Wexler (it is so hard for me to say Father Wexler when my name was not that) will pay the extra cost or all of it, as you know. Suppose we tell the board that and await their decision," said Rachel.

"All right, I think that the wisest thing to do. It is the greatest comfort and inspiration to me to have such a wise and willing-hearted wife. I could not endure this but for you and your advice," said Harold as he kissed the dear woman, so brave and consecrated to the Master's service.

Harold wrote to his father of the situation and of their hesitancy to make so quick a decision and what they had in mind to write to the board. Rachel wrote in like manner to her father, at the same time telling him that Harold could not see it his duty to go among the Hebrews.

Answers to these letters were received, each pledging to pay the expenses of the missionaries to Java and to India and be responsible for the establishment of a home for them when they had made a decision about the location. These generous offers were communicated to the board and the plan approved. Consecration services were to be held for the departing missionaries at the church where the majority of the members of the board lived. Rev. Mr. Ellington was to be present and deliver a missionary address with two others chosen. John Selover and his wife were also to be present.

At Harvard, the many friends of these active and beloved people gathered to give them a farewell reception, and the clergymen and physicians were present also. These adopted resolutions of respect and the Harvard papers gave a fine account of the af-

fair, wishing the Doctor and his wife great success in the noble efforts.

Dr. and Mrs. Selover spent two or three weeks at the old home at Plattville and then all started for the final consecration services in the East. Representatives from quite a number of the churches were present and the result was the carrying back to their home churches of a great and new zeal for missions. This new interest became quite general and resulted in a revival all over the denomination, in which hundreds were converted and many reclaimed. Increased gifts were added to the Missionary treasury, and missions on the home field also became more successful.

It will not be needful to detail this service, as such services have been pictured in the denominational paper and the addresses published.

With sad hearts but resigned, Mr. and Mrs. Selover and Rev. Mr. and Mrs. Ellington returned to their homes and work, and Dr. and Mrs. Selover started on their long and eventful voyage.

In mid-ocean a ship was passed and mails exchanged. The mail for America carried a letter from the Doctor and Rachel to the "dear ones at home." In this letter it was remarked, "How different is this voyage from the one that William Carey took in June, 1793, when in a Danish vessel he started for the land of his adoption, fifteen thousand miles away. Refused passage by the British East India Company because of its opposition to missions, (and why was that? did missions interfere with their graft and unholy merchandise?) they found friends among the Danes, who owned a vessel that would take them across the waters. Five long weary months Carey sailed to reach Calcutta; and then seven months were spent moving about to different places to obtain a living, not receiving a salary and having only meagre supplies from home. We have the utmost confidence in the dear people at home who are 'holding the ropes.' You remember that Andrew Fuller said there was a gold mine in India but it seemed almost as deep as the center of the earth. To the question, who would 'venture to explore it', Carey answered, 'I will venture down but remember that you must hold the ropes.' But we are not like him on his voyage, familiarizing ourselves with the language. If we can say as he did after two or more years of labor, 'The Lord

smiles upon us' and 'We have baptized three natives,' his mission having then thirty-nine members, we shall indeed be grateful. Living in anticipation of a vacation and home-coming in ten years, we ought not to complain when Carey was forty years and more at work without once coming back to his native land.

"Of course we do not know where we will permanently locate and some unforeseen providence may yet change the whole course of this undertaking. I observe from reports in the *Jubilee Papers*, that when the society decided to establish a mission in a foreign land, Abyssinia was selected as the field, and Elder and Mrs. Carpenter, and Elder and Mrs. Wardner were selected to go. They would be obliged to live on the island of Zanzibar until a treaty should open up that country for the residence of Europeans. The Zanzibar climate was very sickly, and so China, opened up by the war with England, was at last selected.

"Rachel and I are well and have not been seasick yet. We passed through one severe storm but without danger. We have made many friends on board steamer and the captain is very kind, knowing the object of our passage. I spoke in the steamer's parlor one evening on Medical Missions, the substance of my address at Conference, and found that there were three other physicians en route, two being women doctors. They are going to Burma under the auspices of the Congregational Mission. This acquaintance was most pleasant and also opened up the Sabbath question somewhat and I gave them some of our publications. They had heard of our people but had never met one before. Will write again on arrival at sea port. Lovingly, Harold and Rachel."

Arriving at Pangoengsen, Dr. Selover received a cablegram from the board saying, "Wait in Java until letter from board is received." There was much wonder as to the occasion for this, as they expected to stay there at least a month or two investigating the field.

These two new missionaries found Sister Jansz working amid great difficulties, trying to supply sufficient food for so many dependent natives and they found that many would, as in other missions, seem to embrace the faith for mercenary purposes. Some were very deceitful; but all these discouragements did not dampen the zeal of the faithful sister who had labored there

so long. A short trip was made to Tajoë, another point of interest, and it was seen that if the mission was reinforced, two stations at least would demand attention. A man especially was necessary for the permanency of the mission in view of peculiar laws or customs of the government.

In a few days the Doctor received the following from the board:

"DEAR DR. AND MRS. SELOVER: Since you set sail, important information has been received from Africa and substantial gifts made to sustain a mission there. We know of no one at present on the home field that can go, as we want a man and wife in Africa if we establish a new mission there. Possibly you may not consider favorably a proposition to change your plans. But if you can do so without going contrary to the leadings of the Holy Spirit in your hearts, we may want you to proceed thither soon and will send you full directions. Concerning India, we have a consecrated sister by the name of Sinclair, who is ready at any time to go there, and we are not without some encouragement that ample funds will soon be contributed to send her. But Africa has appealed to us for years and her pleading has been urgent, and the only reason we have not again occupied the field has been the serious complications and internal disturbances. Now we seem to have an opening and a grand chance to do a great work for that people, who are more receptive than most people in heathen darkness. They are easily led by a capable white man and woman and place great confidence in the one who proves his love for them and devotion to their needs. Of course you would find many even there who for the loaves and fishes embrace religion, and the Sabbath in particular. Please stay in Java and do what you can there until this matter is settled and let us know what you would be willing to do if we can send you to Africa. Great are the opportunities and so many are the open doors or 'doors off the hinges', as our beloved secretary has said, that it is difficult to decide where first to send help.

"In the absence of our corresponding secretary, I am, in behalf of the board,

"RECORDING SECRETARY."

(To be continued)

"Be of good cheer, I have overcome the world!"—*The Master.*

DISCOURAGED?

REV. GEORGE M. COTTRELL

Field Secretary Lone Sabbath Keepers

"I mailed your circular letter to my L. S. K's, and also wrote in May in regard to the RECORDER. I am sending you the returns in full including my year's contribution of \$55 and another subscription (in the family) of \$50. In addition husband and I help support the Baptist church, which we attend, and the Sunday school, the Y. M. C. A., Y. W. C. A., Salvation Army, etc., which amounts to a sum far in excess of what we give to my denomination; but one has to support these home causes, or else they languish.

"As to my work as secretary it seems to have no results whatever, and if you think some one would have better success, I should be glad to resign. Every year I expend much time and money on this work, and apparently to no good.

"When I have heard from some acquaintance of Sabbath-keepers, I call on them. But the Mrs.— and Mrs.— on my list I found were not keeping Sabbath. Mrs.— is now dead, and this spring Mrs.— I saw joining the Baptist church.

"The ones who do reply in any way to my appeals do so in such an indefinite way, that there can be no real report. The people don't write to the subject in hand at all. One would think they never had read the letters you and I sent. Any grade school child would stick to the matter in hand to more purpose. Good-by."

I know how to sympathize with this state secretary, and I present her letter in hopes that many L. S. K's of this kind may read it, and get a view "as others see us."

Not so long ago I sent a letter to some rich friends suggesting that it would be awfully nice, and redound to their eternal glory, if they would slice off ten to twenty thousand from their possessions to give to Milton College. In due time I received a beautiful letter in reply, but failed to discover the slightest reference to my suggestion.

Let us always remember we are not working for glory, but for the good cause, and we shall have reward in the consciousness of the good we tried to do; also in the assurance that somewhere, some time, some of our sowings will end in reaping.

Our next letter is a hint of this kind, and should encourage us to continue to "cast thy bread upon the waters."

"AFTER MANY DAYS"

"MY DEAR BROTHER IN CHRIST: More than five years ago you mailed to me a printed invitation as general field secretary of the Lone Sabbath Keepers to join your movement. Kindly pardon such a late acknowledgment of your courtesy; but happening to retain in file your card, the thought entered my mind last evening that it would be of interest to me to learn more of your movement, as I have never attended any services in any Seventh Day Baptist church, and in fact, have no idea of the location of any such church.

Have you any companies in Brooklyn? I understand you have a church in New York City, and I should appreciate your kindness if you will forward the address and mention the house of worship. Some years ago I was one of an audience to whom a Seventh Day Baptist minister preached on a Sabbath morning in Hawthorne Hall, W. 116th St., N. Y. City. My wife and I thoroughly enjoyed the discourse! Many years ago my wife and I were members of the Seventh Day Adventist Church, but left their fellowship because of the erroneous teachings with reference to Mrs. White, the food question, etc. Am a minister of the blessed gospel, and would like to know more about the people you represent. It seems to me that those who feel the whole duty of man is to keep God's righteous commandments, through faith in Christ, should assemble together, and the more as we see the day approaching, and be one people. My father was an active Baptist preacher for twenty-five years, and informed me before his death of some nineteen thousand souls that claimed salvation during his labors.

Christ is coming, how soon, brother, God the Father and his Son alone knows; but it at least appears to be near, even the door, and I feel that people who hold such doctrines in common as we do should get acquainted and that we should have fellowship together, as opportunity affords.

Sincerely your brother,

RAYMOND CLARK,
Evangelist.

126 Crescent St.,
Brooklyn, N. Y.

CHILDREN'S PAGE

WHAT THE QUAIL SAYS

Whistles the quail from the covert,
Whistles with all his might,
High and shrill, day after day,
"Children, tell me what does he say?"
Ginx—(the little one, bold and bright,
Sure that he understands aright)—
"He says, 'Bob White! Bob White!'"

Calls the quail from the corn-field
Thick with its stubble set;
Misty rain-clouds floating by
Hide the blue of the August sky;
What does he call, now loud and plain?
Gold-locks—"That is the sign of rain!"
He calls, 'More wet! more wet!'"

Pipes the quail from the fence-top
Perched there, full in sight,
Quaint and trim, with quick, bright eye,
Almost too round and plump to fly,
Whistling, calling, piping clear—
"What do I think he says? My dear,
He says, 'Do right! do right!'"
—Clara Doty Bates.

THE SERMON FOR CHILDREN—THE GIRL WHO LOST THE RACE

In the days when Rome was young and gay and people had a great deal of time for pleasure there lived an athletic young girl named Atalanta, who was the fastest runner in the land. After outrunning every one with whom she raced she tired of victory, and offered to marry the man who could outrun her, thinking that would spur her contestants on to greater efforts. There was also a young man who fell in love with Atalanta when he saw her in a race, and he determined to try to beat her and so have her for his wife. He asked his goddess what he could do to win, and this is the advice she gave him. She told him that Atalanta loved gold, and if he could get three golden apples and throw one of them off a long distance every time Atalanta got ahead of him he would win the race. So the young man did as he was told. The day of the race arrived, and the athletic grounds were filled with thousands of people to see the race. The signal was given and they were off. Soon Atalanta was a few feet ahead and off went a golden apple to one side. When she saw the sun shine on it,

she turned aside and ran after the bright apple, and fell behind in the race. But soon she caught up and was ahead again, when out went another and she was off after that like a hunting dog after a bird, and she fell behind once more. But soon she got ahead again, and the third apple shone in the sun as it was thrown far away to the side, and while she was going after that apple, the young man crossed the line and she was beaten. The young man won the race and the girl he loved.

We are all more or less like this foolish girl, who was so anxious for the gold that she lost her honors as a runner. We have one main purpose in life, and that is to seek the kingdom of God, but we love the glittering things of the world so much that we leave the main thing and go after these golden apples, these pleasures that last but a little while, until we are in danger of losing the race of life and the goal and the prize, the kingdom of heaven. Jesus told his disciples that if they would stick to one thing and seek the kingdom of God first all these things would be added unto them. Are you going to run off after the apples and lose the race, or stick to the race and get the apples together with the prize?—*Rev. R. D. Dodge, in Christian Work.*

CONFERENCE NOTES

Conference will be held with the Plainfield Church, August 21 to 26 inclusive

The Plainfield High School has been engaged both for the meetings and the serving of the meals. As this is a very large new building there will be ample room for the comfort of all.

It is not too early to plan to take a part of your vacation by attending. Come to get inspiration. Come to give inspiration. Let us have a wonderful Conference, full of the right spirit.

Send your names by, or before, August first, to the chairman of the Hospitality Committee, Mr. W. C. Hubbard, III West Fifth St.

RAILROAD RATES TO CONFERENCE

In order to secure reduced rates to Conference, our people will have to use the "Summer Tourist Round Trip Tickets", issued by all roads to many points. Ask your local ticket agent and he will route you so as to reach any main line from Canada to Washington, D. C.

All lines from Chicago and East sell one-half fare tickets to the clergy, or rather, an *excursion* ticket for the regular *one way* fare. Thus the clerical rate from Chicago to New York and return is \$19.10; from St. Louis \$22.50; from Salem, W. Va., \$13.75; from Alfred, N. Y., \$7.85. Ministers! apply for a clerical permit over your nearest trunk line to New York and secure the one way fare, as above.

For laymen, the Summer Tourist Round Trip rate is \$31.70 from Chicago to New York, over all roads except the Pennsylvania and New York Central which is \$3.30 higher. Tickets good for thirty days, with liberal stop-over privileges. The above points are cited as typical. Rates can be secured from practically every point of our country to New York City.

Plainfield is 24 miles from New York City, on the Central Railroad of New Jersey. The Baltimore and Ohio Railroad and the Philadelphia and Reading also pass through the city, using the same depot. Over fifty trains in each direction run between Plainfield and New York daily, the fare for the round trip being \$1.05. Make your plans to attend Conference, and inquire of the undersigned for further information.

J. Murray Maxson, 1447 W. Monroe St., Chicago, Ill.

William C. Hubbard, III West 5th St., Plainfield, N. J.

M. Berkley Davis, Salem, W. Va.

HOME NEWS

DERUYTER, N. Y.—A warm welcome awaited Pastor Hurley and wife to the DeRuyter Church. They arrived in town Thursday evening, and Sabbath Day a goodly number of people listened to his message, which was both practical and spiritual, and delivered with earnestness. We praise God that Brother Hurley has come to us and we trust great good may result to this people and community because of it.

A recent speaker in our church said that God wanted of us surrender, obedience, and service. May this be our watchword for the coming year.

E. M. A.

July 9, 1917.

NORTH LOUP, NEB.—Mrs. G. L. Hutchins was very much surprised Sunday morning when her sister, Dr. Grace Crandall, a

medical missionary to China, walked into the house unannounced. Dr. Grace was expected home for a rest in about a month, but finding she could take passage on an earlier vessel than the one on which she had planned to sail she arrived unexpectedly Sunday morning. She will remain here a few weeks before going on to the East and while she is here will be kept pretty busy greeting old-time friends. She has with her lots of curios brought from the Orient, and it is hoped she will have them on public exhibition.—*The Loyalist.*

NORTONVILLE, KAN.—We are glad to report that by special effort, after church service on June 23, our full apportionment for denominational expenses and toward the liquidation of the debt of the Tract and Missionary boards was raised, or about \$150.

After the morning sermon by Pastor Skaggs, on the 30th, very interesting and appropriate patriotic services were held by the Sabbath school. "Old Glory" and bunting in bright colors were in evidence in all parts of the room. It surely was an inspiration to every one present to witness such scenes that instil patriotism into the hearts of the children. Old veterans were refreshed and gladdened at the display of the flag of our country, and almost brought to tears in listening to the various exercises and songs to its honor. Only five war veterans of the church are left.

We are sorry to soon lose our dear Pastor Skaggs, who has endeared himself to this people. We hope our loss may be Plainfield's gain.

J. H. T.

SPRING ARITHMETIC

It was the busy hour of four,
When from a city hardware-store
Emerged a gentleman who bore

1 hoe,
1 spade,
1 wheelbarrow.

From thence our hero promptly went
Into a seed establishment,
And for these things his money spent:

1 peck of bulbs,
1 job lot of shrubs,
1 quart of assorted seeds.

He has a garden under way,
And if he's fairly lucky, say,
He'll have about the last of May,
1 squash vine,
1 eggplant,
1 radish.

—*Washington Herald.*

OUR WEEKLY SERMON

HE SLEW THE LION IN A PIT

(From the "Pulpit Gleanings")

BY REV. GEORGE B. SHAW

"Also he went down and slew a lion in a pit in a snowy day."—I Chron. II: 22.

Anyone who undertakes to lead an upright Christian life is facing a lion. If he is in business, society, politics or any public place, in the opening years of the twentieth century, he has gone down into a pit. If he proposes to be loyal there to God's holy Sabbath, then it is a snowy day. "Also he went down and slew a lion in a pit in a snowy day." The text is a brief report of one of three valiant deeds done by one Benaiah, the son of Jehoiada, for which he was given a place of honor in the standing army of King David.

As soon as David was made king over all Israel, he began at once to organize the army and nation. He went up and took the citadel of Jebus, and there began the modern Jerusalem. He offered the place of honor and command to the one who should first climb the fortress and smite the enemy, and this gallant deed was done by Joab, who, from that hour to the end of David's life, was the commander-in-chief of the armies of Israel.

These were the days when individual strength and bravery counted for more than now. Gunpowder was not known, horses could not easily be secured and could not be used in the mountain country of Judea. Sometimes a mere handful of men on the top of a rock or in some narrow valley would defy a whole army, just as Horatius defended the bridge at Rome.

For these acts of strength and bravery men were promoted to the command of armies; by such daring deeds they became kings. In the chapter from which the text is taken there are about thirty-five names of the brave men who were the leaders of David's army. The first three are called "mighty men" and their deeds are told. Then there are three who are above the thirty "valiant men," but who are said not to have attained to the first three. One of this second three was Benaiah, the son of

Jehoiada, who was placed in command of the king's bodyguard of Cherethites and Pelethites, who afterward became counselor to David, and, on the removal of Joab, the commander-in-chief under Solomon.

It is recorded that the mighty deeds of individual prowess which won for Benaiah his exalted rank were three. He slew two lion-like men of Moab. He killed an Egyptian giant nine feet in height. Being unarmed, he sprang at the giant and taking from him his spear, he slew him with his own weapon.

It is also said that he slew a lion in a pit in a snowy day. The details of the story are all wanting. It may be that the lion, driven by hunger, had attacked a child at the village gate; and that Benaiah had swiftly tracked him through the snow to his den in a pit; and climbing down the slippery sides had killed him there.

The lion is the king of beasts, and the great terror to the shepherds. To kill a lion with a sword or spear or club was very difficult and required great strength and bravery. But to face one in a pit was unusual. Neither the lion, nor the man, could well run away. It was a case of "beard the lion in his den." Many men have been forced into the arena with the lion, but few have ever voluntarily gone down into the pit with one.

The writer of the text adds as an additional evidence of Benaiah's daring deed that it was a snowy day. Snow was quite uncommon in that country, and such weather usually drove the people of Judah to the shelter of their homes. The snow would also make one's footing very uncertain on the mountain and the cold would numb the muscles. The bottom and sides of the pit would be slippery, and the lion desperate from hunger.

The word lion is used about one hundred and fifty times in the Bible, and is most generally used to illustrate strength, fierceness, bravery or some like quality. Sometimes it is used in a good sense, as where the Messiah is called "the lion of the tribe of Judah;" sometimes in a bad sense, as where Zephaniah, complaining of the wickedness of the rulers, says "her princes within her are roaring lions." The form of the lion was prominent in ancient Jewish art and the lion also appears often in vision literature, where it represents certain qualities, "and the first beast was like a lion."

Courage is a fundamental virtue in man. It could hardly be called a high form of virtue, but it is certainly a fundamental one. There was never a greater need of courage than now, but the form of courage is different. Moral courage is just as real bravery as physical courage, and is a higher type of virtue. War is said by the ancients to be the mother of heroes, and so it is. It is right that we should admire physical bravery and strength as we do, and it is not altogether a survival of paganism that so many of the presidents of the United States have been generals, and yet moral courage is far above physical courage in its rank and importance.

You remember how Peter drew his sword and slashed at the head of one of those who came to arrest his master; but that when a few hours afterwards a young woman suggested that he was a follower of Christ, he denied with an oath that he had ever known him. What was true then is true now.

I. To be a Christian requires much moral courage. One of the trying things is, that public sentiment always commends physical bravery, and quite often, if not indeed generally, scoffs at moral courage. Let a fireman, in the course of his regular business duty, risk his life to save a life, and we all rightly join in his praise. Let some one have the courage to differ with the majority upon some moral question and see. A congressman may have as much need of courage as a general. This kind of bravery does not require that we have bone and muscle or that we belong to any age or sex or class; it does not require that we go to any place; for the opportunity to be brave will come to us. The man who deserted his young wife and joined the army that went to fight in the Philippine Islands had to go a long way for a chance to show his courage, while the wife who went out to work to keep his children out of an Illinois poorhouse had the opportunity to show courage brought to her door.

The Bible teaches us that we are in a sort of fight as Christians, but that we are wrestling, not against flesh and blood, but that our enemy is one who goes about like a roaring lion, seeking whom he may devour. That a spiritual conflict with this lion must be waged continually. To be a Christian is to learn to walk by faith and not by sight, and this requires bravery.

Susie Burdick, returning to her work in

China, is a splendid example of moral courage. Peter Velthuysen going into the fever coast of Africa was as brave as if it had been some battle of armies. But others are tried as well as missionaries. It may be a young man or woman in Plainfield who believes that it is wrong to join in some particular form of private or public amusement. Who believes that there is little courage required to stand for principle. It may be some boy or girl who would like to acknowledge the Savior, but who knows that the other boys and girls would make fun of them. It may be some man down in the shops who is a Christian and who ought to let it be known to the other men. It may be a student in some large school who is a member of a small denomination. It may be some traveling man to whom it is a cross to say, "I am a Christian and a Seventh Day Baptist." It may be some invalid who must bear pain—on and on and on. It may be some one who is misunderstood and abused and who must endure in silence.

To be a Christian means to be separate from the world, and it takes a brave person, in these days, to come out and be separate. But there are battles within as well as battles without the man. There is sin crowding into the heart. There are temptations to pride, to worldliness and to all sorts of things that are wrong. The natural tendency of man seems to be downward. But all the lions in the way cannot harm a trusting and fighting disciple of Jesus Christ. If we have on the whole armor of God we will be able to stand. With the girdle of truth, the breastplate of righteousness, the shield of faith, and the helmet of salvation, with the sandals of peace and taking withal the sword of the spirit which is the word of God, we cannot be overcome.

The struggle to be a Christian is worth more than it costs, but it is a struggle. The lions along the path we tread may be chained, but they are real lions. A danger that is almost as disastrous as cowardness is carelessness. Overconfidence is as bad as underconfidence. The Christian who toys with sin, having confidence in his own strength, is prodding a sleeping lion.

II. But Benaiah not only slew a lion, but to do it he went down into a pit. I sometimes wish that it was not necessary for Christians to mingle so much with the

world; or that the scheme of social order under which we live was more sane and Christian, so that it would not be necessary for us to elbow each other so. But I remember that Jesus distinctly said that he did not pray that his disciples should be taken out of the world but rather that they should be kept from the evil.

A Christian man goes out for a week of labor. If he is in business for himself it is especially a struggle in competition. The acting principle in all is the infidel principle of the survival of the fittest, or more strictly the survival of the toughest. Jesus thought of society as an enlarged family, with God as the father of all. In a rightly organized family there may be emulation, but there can not be competition. Competition implies the failure of some. That the weakest will perish. The ideal of Christ was that the strong should help the weak. That all should co-operate as brothers. Now how is a Christian man to do in his business life! Every year the number of employers is becoming less and the number of employees is becoming more; and between labor and capital the lines of battle are being closely drawn.

The same principles are everywhere at work, and the man or woman who would succeed in the world and follow the teachings of Jesus has gone down into the pit with the lion. It is also a fact that in our highly organized society, it is easy to lose the sense of individual responsibility, which makes it especially dangerous to our Christian integrity. A corporation too often has no conscience. Some months ago Dr. Parkhurst charged the denomination of which he is a member with a business act that no individual member would do. It is easy to pass on the responsibility to others and drift along with the struggling masses of men and women who are in the great industrial battle.

Do not understand me to suggest that a man can not be in business and at the same time be a Christian. Or that one can not be in politics and be a Christian, or that society women are not Christians. It can be done, it is being done, it must be our ideal; but go to the young men of this, or any other congregation, and ask them what effect the struggle for success in the world is having on their spiritual lives. If they are honest, they will generally say that they are down in the pit with the king of beasts.

III. But the hero of the text not only went down into the pit, but he did so under very trying circumstances on account of the cold, slippery day. So it is that there is for us Seventh Day Baptists a peculiar trial. The more complex society becomes the more we are obliged to depend on others and the less we can command our own time. The Christian world at large confess to a great and increasing difficulty in keeping any Sabbath. How much more so must it be for the few who, standing almost alone, are honoring God's Sabbath. The pressure is especially keen in the cities.

Rural Seventh Day Baptists, who are in a position to do as they please when Friday night comes, are usually quite out of sympathy with the Sabbath-keeping of those not so independently situated. This I do not say by way of justification of the conduct of any. Many of these criticisms are just, notwithstanding the fact that many of those who criticise would do the same things if put in the same place. The point is this, that Sabbath-keeping for many of us at least is a *snowy day*. The difficulty of keeping the Sabbath, and of keeping it properly, is greatly increased by the ever increasing disregard for Sunday. Most of our friends and associates have little regard for any particular *day*, and we know that they often think that we are way behind the times if not downright cranks for our old-fashioned notions about the Sabbath. If we can not be induced to give up the Sabbath, then they say that we need not be more particular about Sabbath than they about Sunday, which practically means that we do not observe Sabbath at all. Now the Sabbath can be kept and it ought to be kept. The future of Christianity looks very dark if it is to be Sabbathless, but God in love made the Sabbath for man. Man needs the Sabbath. What ought to be done can be done. All men ought to be Christians and Sabbath-keeping Christians. This means that every one of us should be all of that.

The Christian ideal of life is a life of unselfish, loving service. If we have not attained wholly to that, we should not become discouraged, for the ideal is very high indeed; but on the other hand we must not permit ourselves to rest contented with the little progress that we have made. It ought not to be a discouragement to us to know that our Christian lives are to be lives of struggle. All life is serious business; and

anything that is of value will be attained only by some struggle.

On the other hand, it is of value for us to stop to consider the fact that we will not wander into the kingdom of God, or drift into the kingdom of God, or be dragged into the kingdom of God. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "He that endureth unto the end shall be saved." "Resist the Devil and he will flee from you." "Fight the good fight of faith; lay hold on eternal life." "I can do all things through Christ who strengthens me." "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "The Lord of hosts is with us, the God of Jacob is our refuge."

It is common knowledge that physical strength, mental strength and moral and spiritual strength are developed by use. This does not deny the importance of principles of heredity and environment; it insists that men grow strong. When young men and young women are looking for an easy way through life they have gone out to invite failure. The fact that a thing is hard to do is not an argument that it can not be done. The fact that a thing is not generally believed, is not a sound argument that it is not so. When the boy David, to protect the sheep that had been intrusted to his care, killed a bear and a lion, he was developing the qualities that enabled the young man to kill the giant of Gath who was defying the God of the armies of Israel. When Benaiah killed a lion in a pit in a snowy day he was preparing himself to snatch a spear that was like a weaver's beam from the mailed hand of the giant Egyptian. "Yield not to temptation, for yielding is sin; each victory will help you some other to win; strive manfully onward, dark passions subdued, look ever to Jesus, he will carry you through."

Let us not doubt God nor be afraid; neither let us lie down in fancied security to be devoured. Let us recognize the great sad fact of sin. Let us recognize how wicked and subtle it is. Let us face it squarely in the strength of God. We may all have the joy of service and of victory. Our Father will stand by us in every trial. Every effort will make us stronger. Every victory will give us confidence in our leader, every faithful effort will be crowned

with true success, and will make us of use to our country and to our king.

"Also he went down and slew a lion in a pit in a snowy day." "Now the parable is this: the seed is the Word of God. Those by the wayside are those that hear; then cometh the Devil and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it and bring forth fruit with patience."

ANNUAL MEETING AT SNOW HILL

CORLISS F. RANDOLPH, LL. D.

The annual spring, or early summer, meeting of the German Seventh Day Baptist Church at Snow Hill, near Waynesboro, Pa., has been growing in interest and importance for several years. There have been several contributing causes to this end. The first of these is the growing vigor of the church itself and of the interest of its members in its mission. Another is the fact that this is the occasion of the annual meeting of the German Seventh Day Baptist General Conference, a body that has taken on new life and is arousing much interest among the membership of the churches composing it. Still another is the wide adoption by these good people of the automobile as a means of travel, and of the rapid improvement of the roads in their section of the State. It is but a very few years since that, in order to attend these meetings, the members of the Salemville Church, seventy miles away, took two full days to drive this distance, across two mountain ranges, to reach Snow Hill. Now their automobiles on the Lincoln Highway easily traverse this distance in five or six hours. This year there were eleven motor cars from Salemville and vicinity, and one from Somerset County, some forty miles further away, at the former home of Elder Emmanuel Specht, who passed to his heavenly home a few months ago. These cars brought about

seventy passengers, whose presence added to the interest and impressiveness of the meetings. There were also three in attendance from Ephrata, Rev. Samuel G. Zerfass, Mrs. Katie Waid, and Mr. Charles Stout. The meetings were held June 8-10, last.

The whole series of sessions throughout was a spiritual uplift and worthy of a much fuller report than present space will permit. Consequently, only certain features will be mentioned.

On Sabbath evening, occurred the children's service, under the leadership of Mr. U. A. Pentz, whose wife, assisted by different ones of the young ladies of the congregation, had patiently and carefully trained the children for this delightful and impressive service. Aside from a brief, but interesting, address by Mr. Frank L. King, of Salemville, and the opening prayer and the benediction, the children occupied the entire program.

On Sabbath morning, Rev. Samuel G. Zerfass preached a most inspiring sermon on the theme *God's Love*. The present writer has heard Brother Zerfass a number of times, but never when he appeared to so favorable advantage as on this occasion.

Bishop Pentz baptized two candidates on Sabbath afternoon; both were converts to the Sabbath. One was Mr. Charles Stout, of Ephrata, the brother of Mrs. William Y. Zerfass, of that church. The other, a man of pleasing personality, whose name the present writer failed to record, lives not many miles from Snow Hill, and, for many years, was an active worker in the United Brethren Church.

The communion service after the Sabbath was marked by the use of individual cups, instead of the historic wooden goblets that have always characterized this service heretofore.

On First-day morning came the first of the sessions of the General Conference, of which Mr. Frank L. King is the president, and Miss Emma C. Monn, of Snow Hill, the recording secretary. Inasmuch as much of the business to be transacted is of an executive character, the meetings of the General Conference are held behind closed doors. The present writer was invited to appear before the Conference, however, and address it. He improved the opportunity to convey to it the greetings of the Tract Society and of the General Conference, and

in the name of the Commission of the Executive Committee of the latter to extend a cordial invitation to our German friends to attend our own General Conference at Plainfield in August next; and he feels that he has reason to hope that they will be represented.

These good people have been planning for a year or two to have their General Conference incorporated, in order the better to protect their property interests. A recent move on the part of certain individuals to attempt to have the State of Pennsylvania take over the old Cloister at Ephrata, has stirred all their people profoundly, and their General Conference took formal action as follows:

"The German Seventh Day Baptists in General Conference assembled, at Snow Hill, Franklin Co., Pa., June 11, 1917, passed the following resolution:

RESOLVED, That this Conference deplors the fact that efforts are being made to secure a part of the Ephrata Cloister property by sale, condemnation, or special act; and

That we are unalterably opposed to any such proceeding.

A motion that a copy of the resolution, duly signed, be sent to the Governor of Pennsylvania, was carried.

EMMA C. MONN,
Recording Secretary.

Steps were also taken to hasten the actual incorporation of the General Conference, and this will doubtless be an accomplished fact within a few months.

The historic belief of this people to the effect that, for Scriptural reasons, they ought not to participate in war, a belief reaffirmed at this session of their General Conference, was discussed in at least two sermons, one by Rev. Samuel G. Zerfass, in his brief sermon at the communion service, and the other by Rev. William K. Bechtel, on First-day morning. A son of the latter volunteered some time ago for service in the U. S. Navy, and at the time of the meeting was supposed to be in France.

When the devil robs a boy, the last thing he takes from him is the early impressions made by his father or mother.—George R. Stuart.

The life that is held by God, possessed and inspired by God, will be delivered from all trembling uncertainties.—J. H. Jowett.

THE WITNESS OF A CHEERFUL HEART

"BLESSED are they which are persecuted for righteousness' sake." "Rejoice and be exceeding glad." Are not these and all similar statements of Jesus about the tribulation to come to his followers obsolete? Are we not apt to think that conditions have so changed since the time of the apostles that there is no longer any call for Christian heroics unless it be in rare instances on the mission field? It is hard to realize, after all these centuries of Christian civilization, that following Christ still means bearing the cross. And if, perchance, here and there examples of cross-bearing be in evidence, it is hard to comprehend the philosophy of the apostles and find any blessedness in it. Yet when these men were called on to suffer abuse and injustice it called forth no expression of surprise from them. Had not the Master said, "In the world ye have tribulation: but be of good cheer: I have overcome the world"?

The question arises, why should it be otherwise with us if we be truly Christ's followers? The unbelieving world is quite as unfriendly to him now as then. Men go into business fully expecting to have to endure dirty competition, and into politics knowing they must be marks for unprincipled mud-slinging. Business and politics are not for thin-skinned people. No more is being a follower of the Crucified. "For hereunto were you called."

We must not take this to mean that to be a good witness for Christ one must deliberately set about hunting trouble by being as disagreeable to others as possible. We are assured that one may "give his body to be burned" and yet fail of the primary elements of Christian character. But however discreet and loving the servant of Christ may be he will find fidelity to his Master will bring him into the fellowship of his sufferings, in kind if not in degree. The servant is not greater than his lord. Moreover patience under this test will not only be a proof of sincerity, but a real asset in service for kingdom extension. Hence the need that we learn this lesson, even though it be the hardest in all our schooling.

Would not the lesson be easier to learn did we not miss the motive? The early disciples held ever before their view the fact that thus they were given the finest witness to the truth and word of the gospel

they had embraced. When Paul and Silas sang hymns that memorable night in the Philippian jail, not only their fellow prisoners and the jailor, but all the world took notice that they were extraordinary prisoners and that theirs was an extraordinary faith. They could rejoice in affliction and that fact so demonstrated gave weight to the apostles' words.

Rest assured the world will never be convinced of the superiority of Christianity nor bow submissive to our Lord so long as those who bear Christ's name complain when enduring injustice. So long as their whole being says, "Brethren, let us weep together," they and their claims for the value of their faith will be lightly regarded. But on the other hand even African darkness must give way before the sturdy witness of men like Livingstone and Gordon, who know the joy of enduring hardness for Christ's sake.

Good cheer wins. It is the smile on the face of the weary clerk behind the counter that makes him of value. It was a discriminating man who advertised for salesmen who knew how to look pleasant. It is no different in the matter of recommending the Christian's wares. Yet of some particularly sour, sad-faced individual it is often said, "He looks like a martyr." But martyrs do not look sad, and their lives are not sour. It is said that those who sat in the council saw Stephen's face when he had been falsely accused, that it was "as the face of an angel." Angels are not represented as frowning. Stephen and all his martyr predecessors and successors have known how to smile, and their smiling witness won. Stephen helped win Saul, his persecutor, to Christian ranks, as in turn Paul's song and words of cheer in suffering won a way into a jailor's heart. Even so good cheer, born of faith, had won with Joseph the slave boy in his years of prison life and put him next the throne.

It still wins. No other commodity is more needed in the church right now than the witness of faithful souls who can look pleasant and feel pleasant when everything seems to go wrong. Thrice blessed are all such. Theirs is the kingdom, and great is their reward.—Judson L. Underwood, in *the Continent*.

"Manners are the small change of life."

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*,
Plainfield, New Jersey.

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1031 Euclid Ave.

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

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

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

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

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

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

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

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

Happy is he who has laid up in his youth, and has held fast in all fortune, a genuine and passionate love of reading.—*Rufus Choate.*

The Sabbath Recorder

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Sabbath School. Lesson V.—July 28, 1917

GOD'S GRACIOUS INVITATION. Isaiah 55.

Golden Text.—Seek ye Jehovah while he may be found; call ye upon him while he is near. Isaiah 55: 6.

DAILY READINGS

July 22—Isa. 55. God's Gracious Invitation

July 23—1 Cor. 1: 18—2: 5. Called to Salvation

July 24—1 Cor. 1: 1-9. Called to Fellowship with Jesus

July 25—1 Cor. 1: 10-17. Called to Preach

July 26—2 Tim. 1: 3-14. Called to Service

July 27—Luke 14: 15-24. The Invitation Slighted

July 28—Heb. 3: 1-15. Obedience to Call

(For Lesson Notes, see *Helping Hand*)

CREDO

I know no sin except the lack of love,
I recognize the victory in defeat;
No gulf divides life here from life above,
I spell perfection in the incomplete.

A foe to dogma, still I hold a creed,
For I believe that all life brings is good,
That sharing bread and wine with men who need
Is the new sacrament of brotherhood.

I know the way we tread is rough and long,
And yet to toil and bleed am nothing loth,
And thus I journey homeward with a song,
Since in the very struggle lies my growth.

And when I reach that last green hostelry
Whence none have ever yet been turned away,
The slumber will be sound which falls on me,
Till dawns that longer, new, divine Today.

Joy! only joy! for Love is there and here—
Peace, only peace! though desperate my distress;

I find no foeman in the road but Fear—
To doubt is failure, and to dare, success!
—*Frederic Lawrence Knowles.*

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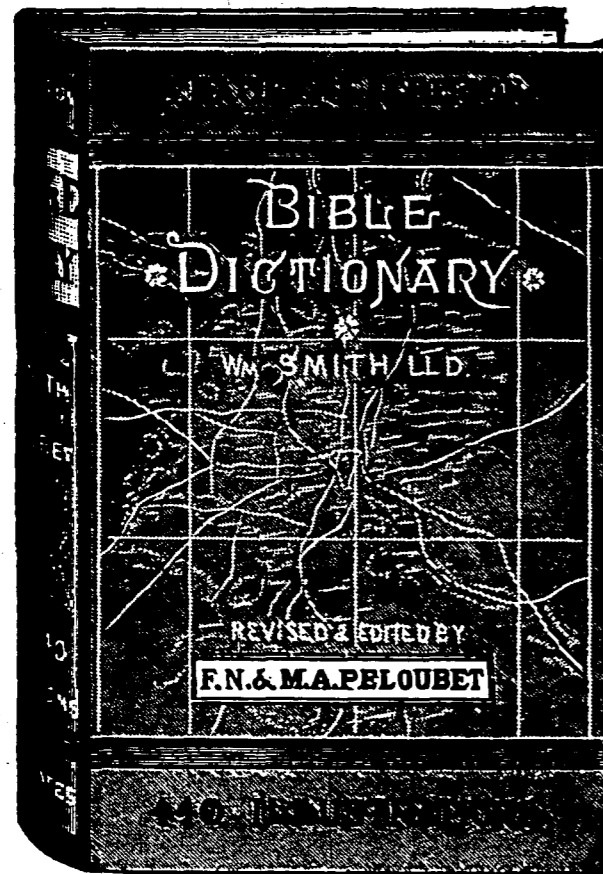
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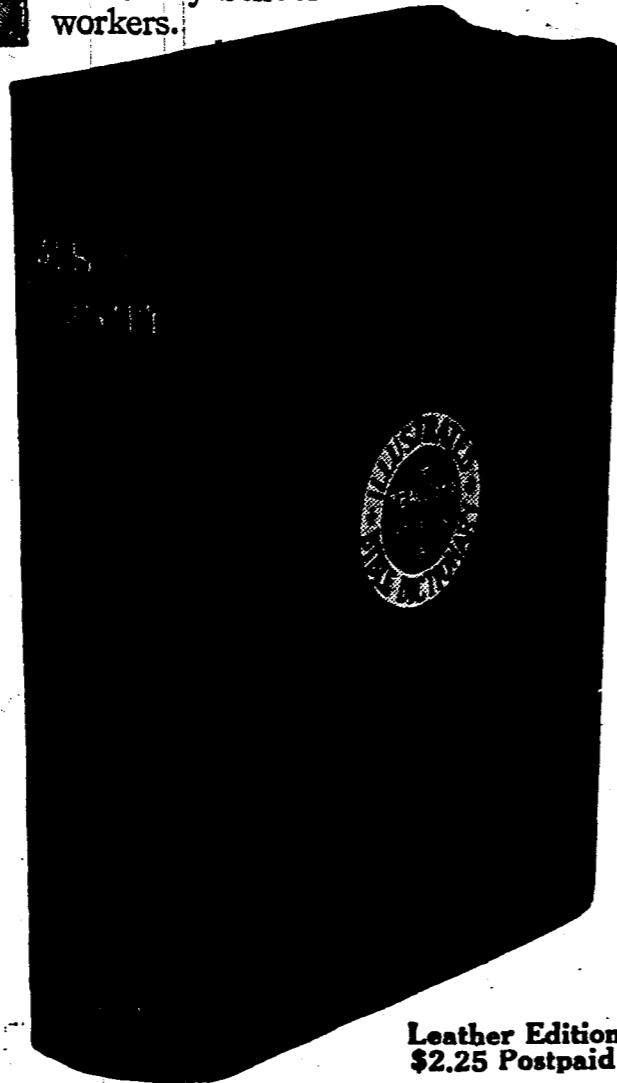
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GROWING OLD

The tallest lilies droop at eventide,
The sweetest roses fall from off the stem;
The rarest things on earth can not abide,
And we are passing, too, away like them!
We're growing old!

We had our dreams, those rosy dreams of youth!
They faded and 'twas well. This after-prime
Hath brought us fuller hopes; and yet, forsooth,
We drop a tear now in this later time,
To think we're old!

We smile at those poor fancies of the past—
A saddened smile, also akin to pain;
Those high desires, those purposes so vast.
Ah, our poor heart! They can not come again!
We're growing old!

We move along and scatter as we pace
Soft graces, tender hopes on every hand.
At last, with gray-streaked hair and hollow face,
We step across the boundary of the land
Where none are old!—British Weekly.

—CONTENTS—

Editorial. —An Appeal to Friends of the Northwest.—Have We Lost the Sense of Our Mission?—More Hymns by Seventh Day Baptists.—Sympathy for Brother Threlkeld.—Why Fostered in Peace if a Menace in War?—General Pershing's Good Counsels.—Roosevelt's Message to the Soldiers.—An Excellent Example of True Americanism.—Collisions Between Associations.—Missionary Board Nearly Out of Debt.—Now for the Tract Board..... 97-100	Woman's Work. —Woman's Board—Treasurer's Report.—Text of Food Card.—Workers' Exchange.—Ladies' Aid Society, Salem, W. Va..... 105-109
Conference Notes 100	Rachel Landow, the Hebrew Orphan.. 109
To Church Clerks 100	Young People's Work. —Christian Endeavor for Lone Sabbath Keepers.—How Men Cheat Themselves.—Christian Service.—DeRuyter, New York 115-117
Quarterly Meeting at Albion..... 101	Children's Page. —Teddy Raymond's Last Chance 118
General Report of Tent Campaign in Shepherdsville, Ky. 101	Our Weekly Sermon. —Brotherly Love 120-123
Missions. —Monthly Statement 103	Home News 124-126
Dr. Albert R. Crandall Honored..... 104	Marrriages 127
Notice of Southwestern Association.. 104	Deaths 127
	Sabbath School Lesson for August 4, 1917 128
	Resolutions of Respect..... 128