

# SMITH'S BIBLE DICTIONARY

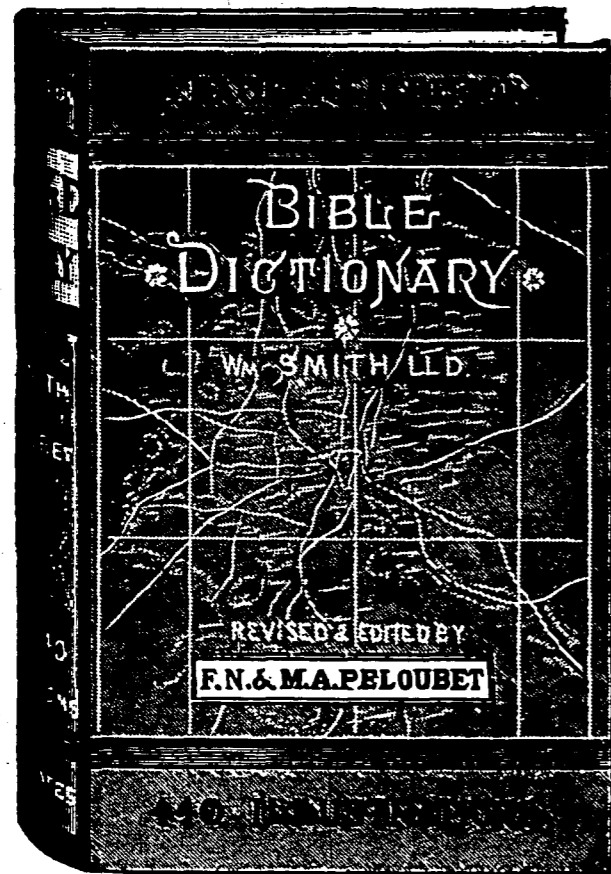
TEACHER'S EDITION

Especially Edited and Brought Down to Date by the Noted Bible Commentators and Sunday School Lesson Note Makers

F. N. and M. A. PELOUBET

Authors of

"Select Notes on the International Lessons"



Every one acknowledges the superior value of Dr. William Smith's Bible Dictionary, as containing the fruit of the ripest Biblical scholarship. It is practically the foundation, or father of all other Bible Dictionaries. It has been adapted in its present form to the convenience of Sunday School Teachers and Scholars. By the addition of an account of the latest researches in Bible Lands and references to the Revised Version of the New Testament, with innumerable notes on the significance of Bible names, meaning of words, a complete revision of the geography of Palestine, the correct locating of sacred places, etc., the book becomes a veritable treasury to Sunday School workers.

Cloth Edition. \$1.50 Postpaid

This Edition of Smith's Bible Dictionary is

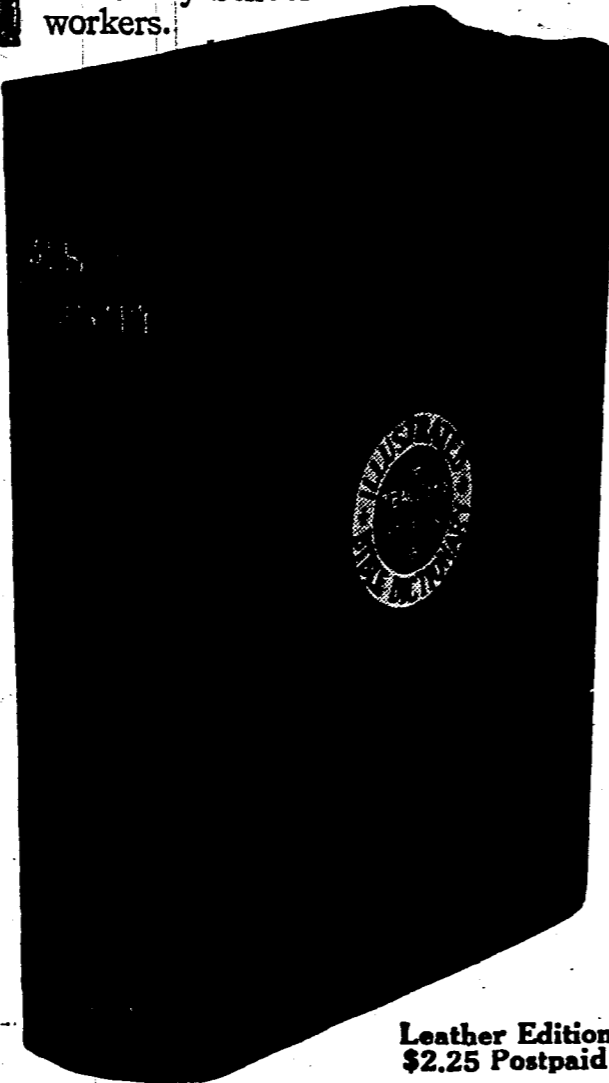
## AN ENCYCLOPEDIA OF BIBLE KNOWLEDGE

In addition to the other features, a new chronological harmony of the Gospels and History of the Apostles, together with 440 Handsome Illustrations and Colored Maps made from the latest geographical surveys, make this Bible Dictionary a complete Encyclopedia, Biographical Dictionary and Gazetteer, which will prove itself of untold value to everyone interested in the study of the Sacred Scripture.

Contains over 800 pages, and 440 colored maps and illustrations which greatly enhance the value of the book. Size, 5½ x 7½ inches. Bound in Cloth, \$1.50 postpaid. Bound in Flexible Leather, \$2.25 postpaid.

THE SABBATH RECORDER

Plainfield, New Jersey



Leather Edition  
\$2.25 Postpaid

# The Sabbath Recorder

## 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—

<b>Editorial.</b> —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	<b>Woman's Work.</b> —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	<b>Young People's Work.</b> —Christian Endeavor for Lone Sabbath Keepers.—How Men Cheat Themselves.—Christian Service.—DeRuyter, New York .....	115-117
Quarterly Meeting at Albion.....	101	<b>Children's Page.</b> —Teddy Raymond's Last Chance .....	118
General Report of Tent Campaign in Shepherdsville, Ky. ....	101	<b>Our Weekly Sermon.</b> —Brotherly Love .....	120-123
<b>Missions.</b> —Monthly Statement .....	103	Home News .....	124-126
Dr. Albert R. Crandall Honored.....	104	<b>Marrriages</b> .....	127
Notice of Southwestern Association..	104	<b>Deaths</b> .....	127
		Sabbath School Lesson for August 4, 1917 .....	128
		Resolutions of Respect.....	128

## ALFRED UNIVERSITY

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

**BOOTHE COLWELL DAVIS, President**  
ALFRED, N. Y.

## Milton College

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

**Rev. W. C. Daland, D.D., President**  
Milton, Rock County, Wis.

## The Fouke School

CLARK HULL SIEDHOFF, PRINCIPAL.

Other competent teachers will assist.  
Former excellent standard of work will be maintained.  
Address, for further information, Clark Hull Siedhoff, Fouke, Ark.

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

## COME TO SALEM!

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

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

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

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

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

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

## AMERICAN SABBATH TRACT SOCIETY

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

## THE SABBATH VISITOR

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

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

## HELPING HAND IN BIBLE SCHOOL WORK

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

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

## A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

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

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

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

# The Sabbath Recorder

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

VOL. 83, NO. 4

PLAINFIELD, N. J., JULY 23, 1917

WHOLE NO. 3,777

## An Appeal to Friends Of the Northwest

We publish in this issue a letter to the churches of the Northwestern Association, sent out by their Missionary Committee, regarding the evangelical work now being done in Michigan. It contains information that should interest all RECORDER readers, and we sincerely hope that there will be a most hearty response to the appeal, so the committee will not be handicapped in its work.

Strong and spiritual evangelistic services are much needed in these times of extreme worldly-mindedness if we are to keep alive as a denomination. Such work wherever undertaken should meet with our hearty approval and be given liberal support. I can think of nothing that would do all our churches more good than a warm-hearted spiritual revival. It would be well if we had more evangelists at work among ourselves and in communities near our borders.

## Have We Lost the Sense Of Our Mission?

In looking over the work of our people for half a century or more one can scarcely avoid the feeling that too many churches and ministers have lost something of the deep sense of our mission that characterized our fathers. Have we lost the warm evangelic spirit and enthusiasm of a generation ago? If we are to win men to Christ and grow as a people we must get back, both in pulpit and pew, something of the burden for lost men, something of the deep sense of our God-appointed mission possessed by Charles M. Lewis, John L. Huffman, A. H. Lewis, S. D. Davis, and others who, whether in pulpits as pastors or in the field as evangelists, gave forth messages instinct with love and pity, and so filled with the warm evangelic note of the gospel that revivals crowned their efforts over and over again. The churches looked for conversions, the people prayed for revivals. The churches were not satisfied to be entertained by pulpit and choir, but sought for showers of blessings. They believed in revivals. They looked for

pentecostal seasons, and the churches enjoyed spiritual refreshings.

Reader, what would you give to see one more old-fashioned revival in your church? How long has it been since you had one? Have your prayer meetings grown cold, and are the people indifferent to the dying condition of the church? Do the members of your church act as though they really thought the cause for which their fathers toiled and prayed was worth while? Do they seem at all concerned over the fact that men are perishing all about them with no hope in a Savior? If Seventh Day Baptists have lost something of the sense of their mission, what can you do to help matters? If your church is losing power over men, if it ceases to attract and reach sinners, who is to blame? Are you doing your part as you should?

**More Hymns by Seventh Day Baptists** In the RECORDER of June 18, p. 770, is an editorial about modern Seventh Day Baptist hymn writers. In closing the editor said: "We suspect that other Seventh Day Baptists have written hymns that have found places in song books and have been used in religious meetings. If RECORDER readers know of any such, we shall be glad to hear from them regarding the matter."

Agreeable to this suggestion Rev. Eugene H. Socwell, of Dodge Center, Minn., names several hymns written by his mother, Mrs. Sarah S. Socwell, and published in song books as follows: In *Good Will*, p. 16, the hymn beginning, "Jesus is the children's friend"; in the *Cluster*, the hymn entitled "Land Ahead," and a patriotic song, "Up with the Flag," and one entitled, "Summer Rain." These were all written by Mrs. Socwell and set to music by our own Dr. Jairus M. Stillman.

For many years Mrs. Socwell was a contributor to the SABBATH RECORDER, and when she died, in November, 1904, Dr. Lewis, the editor, wrote of her: "Mrs. Socwell's writings, that enriched the pages of the SABBATH RECORDER for a quarter of

a century or more, were full of faith, earnestness and Christian love. They always wrought for good, brought comfort and strength, and pointed toward the eternal home to which God has now called her."

Mrs. Socwell was a Shiloh (N. J.) girl, daughter of Jarman A. and Eliza Bivins Davis, and sister of the late Theodore Davis, for many years chorister of the Shiloh Church.

**Sympathy for** RECORDER readers who  
**Brother Threlkeld** knew Rev. C. W. Threlkeld in years gone by will be sorry to learn of his bereavement in his old age. A personal letter to the editor brings the news of the death of Mrs. Threlkeld at Memphis, Tenn. We know that our RECORDER friends unite with us in extending to Brother Threlkeld heartfelt sympathy, and many will pray that grace may be given him in his day of trouble.

**Why Fostered in Peace** Who can think  
**If a Menace in War?** of the scandalous conditions now compelling the Federal Government to enter upon a nation-wide anti-vice crusade in order to protect our army and navy, without asking some such question as that which heads this article?

That it is necessary for Secretary Daniels to call upon governors and rulers of cities to clean out the pestholes of vice within their borders in order to make it safe for the enlisted men of the navy to go on shore is enough to cause the face of any right-thinking person to burn with shame. That special and drastic measures are needed to protect military camps from a more ruinous foe than can be found on fields of battle is indeed a sad commentary on social and moral conditions in America.

The war may serve to open our eyes to the undermining and ruinous vices which have been fostered and licensed here until moral rot has begun to eat out our very life.

Secretary Daniels did not find Newport the only city requiring prompt and effective action in order to protect his men from immoral and vicious environments. He finds that cities which we had regarded as the very best in America have been found unsafe for soldier camps, so great are the allurements of evil resorts of various kinds.

To us it came as a surprise when the Secretary of the Navy felt obliged to call upon the governor of Pennsylvania to see that Philadelphia is cleared up and made safe for soldiers of the navy, even sending the governor a list of death traps to be closed in that city and furnishing the names and addresses of their proprietors. Due notice has been given that unless state and city authorities do clean up their vicious pest places the general government will proceed to place guards at the doors of these dens for protection of the soldiers.

What is the nation coming to when it becomes necessary for commanders of our warships to request the department not to send their ships to certain ports on account of the vice conditions found there and their ruinous effects upon the enlisted men?

Think of it! American civic and social life has for years been such that shameful pestholes of vice and hotbeds of crime have been, not merely permitted to exist, but *licensed* and *fostered*, until when war comes upon us our armies are threatened with ruin, and the general government is forced to take matters in hand in order to save them!

The government now finds itself face to face with the very things it has favored and licensed for revenue year after year—the saloon and the brothel—only to see that they are threatening the life of its army and navy. Why have the people been so slow to see the deadly fangs of the vipers they have nourished? Conditions that ruin soldiers must ruin citizens as well. With a ruined citizenship what hope is there for any people? Why should vices that seem so dangerous in war time be considered harmless enough to be licensed in time of peace? Why does the government now hesitate to prohibit the very thing that is most to blame for the immoral conditions that confront its armies? Had the saloon with all its evils been banished years ago, the curse of the brothel would have been largely eliminated.

**General Pershing's** The first general order  
**Good Counsels** issued by General Pershing to his American army in France was a plea for his troops to return the gratitude of the French people with perfect deportment while they remain on French soil. He warned them against ungentlemanly conduct, and urged that the

women of France now bearing such heavy burdens be treated with profound respect. He wished the American boys to express their respect for the armies of France by good conduct and full observance of the laws of the land.

**Roosevelt's Message** Recently the New  
**To the Soldiers** York Bible Society asked Theodore

Roosevelt to write a message that might be printed in the special copies of the New Testament to be given soldiers and sailors. He went to the Old Testament for a most timely and appropriate word of counsel. Micah 6: 8 is evidently a favorite passage with Mr. Roosevelt, as he is said to have quoted it on many occasions. He responded to this request in the following words:

The teachings of the New Testament are foreshadowed in Micah's verse: "What doth the Lord require of thee but to do justice, and to love mercy, and to walk humbly with thy God?"

*Do justice;* and therefore fight valiantly against the armies of Germany and Turkey, for these nations in this crisis stand for the reign of Moloch and Beelzebub on this earth.

*Love mercy;* treat prisoners well; succor the wounded; treat every woman as if she was your sister; care for the little children, and be tender with the old and helpless.

*Walk humbly;* you will do so if you study the life and teachings of the Savior.

May the God of justice and mercy have you in his keeping.

Many a soldier as he goes to the front will prize this message because it comes from Colonel Roosevelt, who has proved himself faithful in the service of his country and whom every one recognizes as the soldier's friend. Because the Colonel was an ideal soldier under the flag of his country, his words to the men in the field will have greater weight in calling them to serve under the banner of the Cross.

**An Excellent Example** In writing of Colonel  
**Of True Americanism** Roosevelt's message to the soldiers and the influence of his life over them, we are reminded of the excellent example he is giving all Americans in the way he has borne his rebuff and keen disappointment over the matter of leading a volunteer army to the front in France. Everybody knows how his heart was set upon going and how enthusiastically thousands of picked men rallied to his call. Yet he and his loyal host

were rejected by the government, and the dearest ambition of his life was thwarted. He felt the blow most keenly, and many looked for an angry outburst of indignation; for they naturally supposed that one of his acknowledged leadership, past honors, impatient temperament, and strenuous fighting spirit would not quietly submit to such a setback. Then when this outburst did not come, some seemed to think he would sour down and sulk in antagonism to the Administration. All his critics have been disappointed. He has taken his own disappointment as a true and loyal American should. Quietly and patiently he is working for the good of his country, exerting to the utmost his rare abilities to encourage soldiers and to stir the spirits of citizens to see their duty and improve their opportunity to serve mankind. In my opinion Theodore Roosevelt has won a greater victory in this matter than he won at San Juan Hill. His excellent example reveals a spirit of true Americanism which many of our great men would do well to follow.

**Collision Between** On another page will be  
**Associations** found the announcement of the Southwestern Association to be held at Fouke, Ark., beginning September 6, in the week following the Northwestern Association.

By turning to the RECORDER, May 7, page 579, it will be seen that the Southeastern Association has also been announced for September 6, at Salemville, Pa. Unless some change can be made, one of these associations must dispense with the help of some of the delegates.

The RECORDER will be glad to help straighten matters out. It may be that Fouke can make the time one week later.

**Missionary Board** A letter from Treas-  
**Nearly Out of Debt** urer Samuel H. Davis brings the good news that the debt of the Missionary Board on July 18 was only \$265.77, which he feels confident will be wiped out by August 1. The churches have responded well since the last report was published, and the income from invested funds came just in time to help out. Unless some unexpected thing happens, the Missionary Society can come to Conference without any debt. Of course if the people should now hold up on their regular offerings until Conference, that

might be the unexpected thing. But we feel sure this will not happen.

When we remember how generously the people have always responded whenever the appeals from their boards have been made through the RECORDER, we wonder that we ever gave way to discouragement.

**Now for the Tract Board** Treasurer Hubbard is out of town for two weeks so we have no data as to his receipts since his last statement, but we hope that when he returns his report may be as cheering as that of the Missionary Board. Don't forget that, when this debt is all paid, the denomination will be some \$2,400 better off in its assets at the publishing house than ever before. And not this only, but our plant will be the best equipped for up-to-date work it has ever been. This will help out wonderfully by way of greater earnings by the house, with which to help the society meet deficits on our publications. What more desirable thing could we do just now?

### 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, 111 West Fifth St.

All those who wish to wait on the table and thus secure meal tickets without charge should send their names at once to Mrs. C. P. Titsworth, 1025 Madison Avenue.

#### 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, 111 West 5th St., Plainfield, N. J.

Ms Berkley Davis, Salem, W. Va.

### TO CHURCH CLERKS

Because of the increased amount of work which is occasioned by my connection with the Battle Creek Sanitarium I am obliged to give up the position of corresponding secretary of the General Conference. Brother Grant W. Davis, of Milton, Wis., very kindly and generously consented to take over the work at the busiest stage of all the year's work. Please direct all secretarial communications to him,—and—please be prompt in reporting to him all statistics for the annual report to Conference.

HENRY N. JORDAN.

34 Wentworth Court,  
Battle Creek, Mich.

"In this world," said Henry Ward Beecher, "it is not what we take up, but what we give up, that makes us rich."

### QUARTERLY MEETING AT ALBION

The regular quarterly meeting of the southern Wisconsin and Chicago churches was held with the church at Albion, Wis., July 13-15.

The meeting began on Friday night with a sermon by Mr. Fred I. Babcock. He used as the theme of his sermon "Drifting," his text being Hebrews 2: 1. He made an appeal to all to anchor their lives to the rock Christ Jesus by trying to catch more of his spirit. We know a great many facts about the life of Christ but they are worth no more than so much history to us unless we catch the spirit of his life. He made a plea for a stronger devotional life in order to secure this end. After the sermon a conference meeting was held at which time many testified for their Master.

On Sabbath morning the sermon was by Rev. Mr. Fifield, who is now acting as pastor of our church in Chicago. His sermon on the "Water of Life" was one which will be long remembered by all who heard it. Mr. Fifield is a deep student of the Bible and has many new and original ideas of interpreting it. His sermon was very helpful. After a brief session of the Sabbath school under the leadership of the local superintendent, Mrs. C. S. Sayre, dinner was served in the basement to about four hundred.

On Sabbath afternoon Mr. Clark Siedhoff, who was principal of the Fouke School during the past year, spoke of the work there. He told of the sacrifices being made by many people in Fouke to keep up the school, which is the only high school within fifteen miles, and made a strong plea for more backing from the churches in this very needy field. Next year Fred I. Babcock will be principal of the school. One more teacher is needed at the present time for the primary department.

After this address a young people's meeting was conducted by Miss Carrie Nelson, of Milton.

On the night after the Sabbath Pastor C. B. Loofburrow, of Walworth, preached on "The Prodigal Son and his Brother". This was an interesting presentation of the modern prodigal with more about his angry brother than we usually hear in such a sermon.

Sunday morning was devoted to a business meeting and to a discussion of Sabbath school work led by Mr. Holston, of Milton Junction.

Sunday afternoon Mr. Fifield gave another of his fine spiritual sermons on "The Tree of Life."

On the whole the meetings were of great spiritual blessing to all who attend. B.

### GENERAL REPORT OF TENT CAMPAIGN IN SHEPHERDSVILLE, KY.

The Shepherdsville campaign closed Sunday night, June 17, after exactly five weeks of vigorous work. That Sunday night meeting was the largest of the series in every way. The tent was well filled, the interest intense, the order perfect, the weather ideal. The freewill offering at this meeting added to what was contributed the night before aggregated more than \$100 for the expense of the work. Considering the financial circumstances of the people and the fact that there are but two Sabbath-keepers in the community we considered this an exceptionally good offering. This, with the sincere words of appreciation spoken by many, convince us that a deep impression for good was made. But we are assured that all of this and much more can not relieve the disappointment felt by the friends of this work who have been praying so earnestly and watching so expectantly for definite, tangible results. While we, the workers, share with our friends the feeling of disappointment we are sure that this work has been in a large measure successful.

The conviction of a few things kept us from over-depression and discouragement during these days of work and prayerful consultation together. We are in danger of hoping that, in an evangelistic campaign of a few weeks, we may overcome the effect of a century of neglect in religious education. As well begin the work of clearing a dense forest and expect in one season to harvest a crop of corn or cotton from a well-improved farm. A campaign like this is no mistake, even though no immediate results are realized.

Instead of moving the tent to another field four hundred miles distant it might have been much better to set it up again in a neighborhood not more than seven miles from Pleasant Grove where this work just closed was carried on. Let Bullitt Co., Ky., be the field where a series of campaigns even more vigorous than this one shall be waged. Each succeeding meeting

would thus receive the momentum and moral influence of the one just preceding. Such opportunities were open to us within a radius of seven miles of Pleasant Grove. Many felt that when the meeting closed here we were just ready to begin. It was a splendid preparation for a similar campaign at Mount Washington, six miles distant, that might at once have been engaged in.

A careful look back over the past will show that what the workers did on the Kentucky field this summer has often been repeated in our denominational history. We have "hit and run" without waiting to see the effect or holding on till the harvest could be gathered. For more than twenty years we have been sending workers at long separated times to this field for spasmodic efforts without seeing tangible results in any marked degree. This year has been the same. Here we found a field in practically the same religious condition that it was in years ago. The people are a churchgoing people ready to receive impressions for good, and glad to hear the truth when brought to them in a loving, forceful manner. And still there must be taken into consideration the local temperament of the people who have long been more or less accustomed to controversy on the part of different denominations. In spite of this the younger people are very apt to receive instruction.

In planning for future work on this field nothing short of a whole summer's work should be considered. This work should cover some four or six nearby communities in that section as suggested above. We should take up the work in every possible way to win the people. Besides the regular preaching services and the personal work which are the main things, very valuable help may be found in the use of Bible study in some systematic course such as was used to good advantage this summer. Another helpful field is along musical lines. Late in the campaign we began a singing school. This was held each afternoon. A goodly number took advantage of this work, and many more would have been glad to do so but for the very busy season of the year which kept them from it. We found there young people who knew nothing about the rudiments of music who made excellent progress in this study during the few days we conducted the school. Such a course

would be a great factor in interesting the people in, and holding them to, the great gospel message we have to give them. If we get the children to doing things the parents will be on hand to see how they are done. Get a children's choir for the evening meetings, and the older folks will be on hand. The parents were hearty in thanking us for what we had done to help their children this summer.

For long years people of this particular neighborhood had been trained by preachers and others in the thought that little was to be expected of believers aside from being baptized and becoming members of the Baptist Church. Hence it was exceedingly difficult to enlist many in real Christian activity. But interest and attendance increased to the last. A better behaved and more attentive people we have seldom found. Many made weary with hard farm and mill labor attended these meetings almost regularly during the entire five weeks. Some came five miles night after night. Others, with less regularity, came from much greater distances.

A good Methodist brother from five miles away, who assisted us in the singing and in many ways, took charge of getting the freewill offerings from the people. This he did after hearing us preach the strongest we knew how on the subject of baptism, and knowing where we stood upon the Sabbath question. The offering was generous.

We lived in the schoolhouse and in the living-tent next to the audience tent. We took breakfast and suppers here. Dinners were taken either at the home of Brother and Sister Wise or at other place on invitation. People brought in some provisions for us. The entire expense for the table chargeable to the three of us for two meals a day for five weeks was only about five dollars.

Yes, we three men are agreed that we believe it would be a good plan for a strong evangelistic force of our people to spend all of next summer in tent evangelistic work in Bullitt Co., Ky., going from community to community with this work till the Lord would bring things to pass for his cause and truth. Many earnest invitations came to us to return again for more evangelistic work.

T. J. VAN HORN,  
J. E. HUTCHINS,  
D. BURDETT COON.

## MISSIONS

To the Seventh Day Baptist Churches of the Northwestern Association:

DEAR BRETHREN:

It has been the missionary policy of the churches of this association in the past few years to support in a special financial way an evangelistic campaign each summer. For the past two summers work has been done by a male quartet with the tent owned by the Northwestern Association. Last summer the main campaign was made at Grand Marsh, Wis., and it was considered a very successful campaign, though not phenomenal. The amount contributed by the churches including a special offering for the purpose at the Albion quarterly meeting was \$149.14. The Young People's Board also appropriated \$75.00 for the work. The salary and expenses of Rev. W. D. Burdick, the speaker and a member of the quartet, were borne by the Tract Society. Thus with a balance of \$28.19 left from the previous year's work, there was available \$252.83. Of this \$144.25 was expended for salaries at the rate of \$10.00 a week, and \$97.39 was expended for railroad fare, freight, cartage, living expenses, etc., leaving a balance in the treasury of \$11.19 with which to begin this year's campaign. So much for last year's report.

In consultation with Secretary Edwin Shaw and Evangelists D. Burdett Coon and W. D. Burdick the Missionary Committee have concluded that the campaign this summer can well be made with a concentration of forces in two localities near Battle Creek, Mich. Work opened at Augusta, Mich., the first week in July with five strong men in the team, Rev. D. Burdett Coon as the main speaker and Rev. W. D. Burdick, Jesse H. Lippincott, Julius Nelson and Professor D. N. Inglis as the quartet. The Missionary Society bears the salary and expenses of Evangelist Coon, pays the expense of putting the tent on the field and has purchased a small tent and oil stove which the men will use for "light house-keeping" while on the field. The Tract Society will bear the salary and expenses of Evangelist Burdick.

Now we are asked to finance the other three men. Their estimated salary and expenses for eight weeks is \$375.00. The Young People's Board has appropriated \$75.00 toward this amount and we are asking the churches of this association in which the work is being done to contribute the remaining \$300.00. This is a fraction over 15 cents a resident member. Will you at your next Sabbath worship, or in such other manner as you desire, make your offering for this work and have the amount forwarded to the undersigned?

Augusta has a population of five or six hundred people, no Sabbath-keepers that we know of and is eleven miles from Battle Creek. It is therefore within easy supporting distance of the Battle Creek Church both during and after the campaign, and in the judgment of those who have investigated, a very promising field for aggressive work in winning souls to Christ and spreading the truth of the Bible Sabbath. May this work have our prayers as well as our financial support.

Yours in Christian fellowship,  
E. M. HOLSTON,  
Sec.-Treas. N. W. Missionary Com.

### MONTHLY STATEMENT

June 1, 1917, to July 1, 1917

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand June 1, 1917..	\$1,213 10
Mr. and Mrs. Timon Swenson..	10 00
Alice A. Peckham, L. S. K. ....	5 00
"A Friend of Mine," Debt Fund	20 00
C. S. Langworthy, Debt Fund..	3 00
Mrs. Madeline Ayars, L. S. K., Debt Fund .....	3 00
Mrs. W. R. Potter, cred. Ham- mond Church, Debt Fund....	6 00
Paul Palmiter, debt of Tract Society .....	5 00
Clarence E. Crandall, towards Life Membership .....	5 00
H. P. Hakes, Life Membership, Debt Fund, cred. to Pawca- tuck Church .....	25 00
Mrs. P. R. Harburt, cred. to Gentry Church .....	10 00
Miss Ora Maxson, cred. to Gen- try Church .....	1 00
Churches:	
Gentry .....	6 66
Plainfield .....	22 57
Waterford .....	39 90
First Alfred .....	97 07
Albion .....	80
Syracuse .....	1 02
Hammond .....	5 25
Los Angeles .....	18 90
Milton .....	62 99
Lost Creek .....	21 50
Haarlem .....	11 00
First N. Y. City.....	16 27
First Verona .....	6 07
Battle Creek .....	10 00
First Brookfield .....	53 93

Friendship .....	10 00
Ritchie .....	17 00
Nortonville .....	82 11
Berea .....	5 00
Walworth .....	48 02
Second Alfred .....	36 92
Little Genesee .....	17 15
Salem .....	69 00
Milton Junction .....	39 45
Fouke .....	15 00
Milton, Debt Fund .....	50 00
Pawcatuck, Debt Fund .....	42 31
North Loup, Debt Fund .....	62 13
Hammond, Debt Fund .....	5 75
Chicago, Debt Fund .....	20 00
First N. Y. City, Debt Fund .....	45 00
Battle Creek, Debt Fund .....	42 00
Elkhart, Debt Fund .....	20 00
Welton, Debt Fund .....	40 00
Second Alfred, Debt Fund .....	25 00
Ashaway, Debt Fund .....	21 00
Albion Church, debt of Tract Society .....	2 75
One-third Collection Central Association .....	11 89
Freewill offering from Shepherdsville, Ky. ....	103 03
Sale of 17 copies "Songs for Service" .....	2 55
Battle Creek Church, Java Mission .....	20 00
Milton Junction Church, Marie Jansz .....	1 50
Albion S. S. ....	3 25
Adams Center S. S., Debt Fund .....	7 73
Haarlem S. S., China Mission .....	9 00
Plainfield S. S. ....	11 26
Plainfield S. S., education Chinese children .....	8 51
Young People's Board, Dr. Palmborg's salary .....	75 00
Battle Creek Intermediate C. E., Debt Fund .....	1 50
Nortonville Intermediate C. E., Debt Fund .....	3 50
Alfred Intermediate C. E., Debt Fund .....	5 00
Garwin Ladies' Aid, Debt Fund .....	5 00
Woman's Board:	
General Fund .....	183 12
Debt Fund .....	30 00
Miss Burdick's salary .....	150 00
Miss West's salary .....	150 00
Marie Jansz .....	70 50
Central Association .....	3 77
Interest on checking account .....	1 23
Income from Permanent Funds .....	1,600 00
	<hr/>
	\$4,852 96

Cr.	
George W. Hills, May salary .. \$	58 34
Jesse E. Hutchins, May salary, trav. exp., tent exp. ....	69 52
J. J. Kovats, May salary .....	20 00
Jesse G. Burdick, May salary ..	29 16
R. R. Thorngate, May salary ..	29 16
T. J. Van Horn, May salary, trav. exp. ....	81 66
L. A. Wing, May salary .....	37 50
D. Burdett Coon, May salary, song books, tent supplies ..	121 18
J. W. Crofoot, May salary, trav. exp., child allow. ....	103 87
Edwin Shaw, May salary, trav. exp. ....	73 89
T. L. M. Spencer, June salary ..	50 00
Susie M. Burdick, salary April 1-July 1 .....	150 00
Anna West, salary April 1-July 1 .....	150 00
Dr. Rosa Palmborg, salary April 1-July 1 .....	150 00
Dr. Grace Crandall, salary April 1-July 1 .....	300 00
H. Eugene Davis, salary April 1-July 1 .....	250 00
School Acct., China Field .....	75 00
Incidental Acct., China Field ..	90 00
Mrs. D. H. Rogers, bal. due Mrs. D. H. Davis, Shanghai Mission Dwelling .....	419 40
American Sabbath Tract So-	

ciety, from Paul Palmiter and Albion Church for Debt Fund ..	7 75
Washington Trust Company Loan .....	1,500 00
Interest .....	22 08
Treasurer's expenses .....	20 00
	<hr/>
Balance on hand July 1, 1917 .....	\$3,808 51
	1,044 45
	<hr/>
	\$4,852 96

Bills payable in July, about .....

Notes outstanding July 1, 1917 .....

\$1,250 00

1,000 00

S. H. DAVIS,  
Treasurer.

E. & O. E.

**DR. ALBERT R. CRANDALL HONORED**

The following is from the Lexington (Ky.) Leader of June 27:

"One hundred thirty-seven graduates of the University of Kentucky received diplomas at the 50th annual commencement this morning. Eleven other honorary degrees were also bestowed on four distinguished men: Champ Clarke, speaker of the House of Representatives; James Lane Allen, author; Benjamin Ide Wheeler, president of the University of California; and Dr. A. R. Crandall, of Wisconsin, former state geologist of Kentucky."

Professor Crandall was one of the active leaders in establishing the University of Kentucky and the honor bestowed on him by the institution is a worthy tribute to the long years he has devoted to study, research and instruction in scientific subjects.—Milton (Wis.) Journal-Telephone.

**NOTICE OF SOUTHWESTERN ASSOCIATION**

The Southwestern Association will meet with the church at Fouke, Ark., September 6, at 10 a. m., the week following the sessions of the Northwestern Association. This change has been made to serve the best interests of church and school, the time being more convenient than that announced in the RECORDER of July 2.

T. J. VAN HORN,  
NANCY E. SMITH,  
S. J. DAVIS.

Fouke, Ark.,  
July 15, 1917.

When a bit of sunshine hits ye,  
After passing of a cloud,  
When a fit of laughter gits ye,  
An' yer spine is feelin' proud,  
Don't fergit to up and fling it  
At a soul that's feeling blue,  
For the minit that ye sling it  
It's a boomerang to you.

—Crawford.

**WOMAN'S WORK**

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

"It is time to be brave. It is time to be true. It is time to be finding the thing you can do. It is time to put by the dream and the sigh, And work for the cause that is holy and high. It is time to be kind. It is time to be sweet, To be scattering roses for somebody's feet. It is time to be sowing. It is time to be growing. It is time for the flowers of life to be blowing. It is time to be lowly and humble of heart. It is time for the lilies of meekness to start; For the heart to be white, and the steps to be right, And the hands to be weaving a garment of light."

Any advice upon the conservation of food coming from Food Administrator Hoover should be followed as carefully as possible whether or not it has a law enacted by Congress back of it. Mr. Hoover, in trying to conserve the foodstuffs of the country, is making us realize that, to many of us, patriotism may mean a revision of our diet lists. It means that we must eat less wheat, fats, meat, sugar and milk. Patriotism may also mean that we are to eat less than we want—not less than we need. It seems a crime to overeat when so many people are starving and so many others, while not actually starving, are feeling the keen pangs of hunger.

A student and writer on political economy who has recently returned from England says that he was hungry all the time he was there, and that it was impossible for him to get enough to eat at any meal in any hotel or restaurant to satisfy him.

Dr. Wiley is authority for the statement, "To carry our allies over until the next harvest we must reduce our wheat consumption thirty per cent. This means that every man, woman and child must forego at least one loaf of wheat bread a week and eat something else, or less generally."

It is hard for me to realize this morning that there are hungry people in the world. I think you would feel the same were you with me driving along the pleasant country roads, passing on either side the fields of hay, corn and various kinds of small grain, including the wheat fields—the patriotic response of the farmer folk to the plea of

the official that each farmer plant at least one acre of wheat this year. I repeat that I find it hard to realize that people, who are no more responsible for the war than you and I, are suffering the pangs of hunger. I realize that there is sickness because I am riding with the doctor and his medicine case, but I forget the hungry as I sit waiting for his reappearance. My nostrils are filled with the fragrance—the wonderful fragrance—of the new-mown hay; in my ears is the music of the birds and the barnyard fowl,—you may smile if you want to at the thought of the music of the little chickens sounding sweet in my ears—it may not be sweet by itself, but this morning it fits into the general symphony of nature and I should feel that one important part were left out if I could not hear it; my eyes, in whatever direction they turn, rest upon fields of plenty. Just across from the pleasant farmhouse is the cherry tree full of rich, ripe fruit—there is where the birds hold high carnival; down the road a few steps a brown thrasher has brought a very delectable bit and he and his wife are busy eating, keeping a watch-eye on the automobile the while; on beyond the tree are fields of corn that seem almost to grow as we look at them. Down the road a short distance the young men are working in the hayfields. These young men are "doing their bit" just as certainly as those who are taking up their work in the trenches. Dr. Wiley says, "The victory in this war will be won by those nations which have the best and most abundant supply of food. Bread is more important than munitions. The nation that is hungry will first be ready to yield. We must see to it that none of the Allies is put in such a position." Over the fence just back of the hayfield is the pasture where the cows are contentedly grazing. Many such scenes all over our beautiful country are so common that they scarcely seem worth speaking about. Such scenes were common in the war zone of France, I am told, only three short years ago—and now, if we are to believe the pictures, all is changed. Are we unwilling to do what we can to bring back happiness and prosperity to those places? When I was canvassing for members for the Red Cross Society I found only one person who said, "They got into the trouble, it is their affair, let them get out," and she said that she was sorry for the sufferers and might do some sewing

for the Red Cross. It seems to me that we are coming to the point where we are feeling the responsibility which is ours of being "our brother's keeper" and are finding out that a nation can not live to itself alone any more than can the man.

As we drive on, my mind goes back to Mr. Hoover and his food card. Mr. Hoover aims to have this card hung in every kitchen of the land, and he hopes that every loyal housewife will be guided by it. I am giving you the text of the card. Doubtless many of you, possibly all, are familiar with it, but it may be that some one has not read it.

A touching little story has come to my attention of an American woman in England—an aged woman who is all alone in the world, whose two sons have been killed in battle, and who was arrested the other day for feeding the birds and squirrels. When taken before the judge she explained that she had always been in the habit of feeding birds and squirrels, and that now she felt that they were all that she had left of her old life. While the judge was visibly affected by her story he fined her and told her that if the offense were repeated he would be compelled to give her the maximum fine. What every one of us needs is the far look, not the "Me and my wife, my son John and his wife" idea.

**WOMAN'S BOARD—TREASURER'S REPORT**

For three months ending June 30, 1917

Mrs. A. E. Whitford, Treasurer, In account with The Woman's Executive Board Dr.	
To cash on hand March 31, 1917	\$ 385 80
Albion, Wis., Willing Workers: Ministerial Relief Fund.....	5 00
Alfred, N. Y., Woman's Evangelical Society: Debt, Tract Society.....	5 00
Debt, Missionary Society.....	5 00
General Fund, Missionary Society.....	2 00
Miss Burdick's salary.....	35 00
Marie Jansz.....	2 00
Alfred Ward, Lieu-oo Hospital.....	40 00
Lieu-oo Hospital.....	2 00
Ministerial Relief Fund.....	6 00
	97 00
Alfred Station, N. Y., Woman's Industrial Union: Tract Society.....	18 12
Missionary Society.....	18 12
	36 24
Ashaway, R. I., Ladies' Sewing Society: Debt, Missionary Society.....	15 00
General Fund, Missionary Society.....	10 00
Debt, Tract Society.....	15 00
General Fund, Tract Society.....	10 00
	50 00

Battle Creek, Mich., Ladies' Aid Society: Unappropriated.....	30 00
Berlin, N. Y., Ladies' Aid Society: Unappropriated.....	39 00
Boulder, Colo., "An Interested One": Debt, Missionary Society.....	50 00
Debt, Tract Society.....	50 00
	100 00
Boulder, Colo., Woman's Missionary Society: Unappropriated.....	18 75
Boulder, Colo., Woman's Missionary Society: Unappropriated.....	18 75
Bradford, R. I., Woman's Missionary Society: Milton College.....	16 00
Brookfield, N. Y., Mrs. Anvermette Clark: Debt, Missionary Society.....	10 00
Chicago, Ill., women of Church: Unappropriated.....	10 00
DeRuyter, N. Y., Woman's Benevolent Society: Tract Society.....	5 00
Missionary Society.....	10 00
	15 00
Dodge Center, Minn., Woman's Benevolent Society: Unappropriated.....	57 20
Farina, Ill., Church: Unappropriated.....	4 00
Farina, Ill., Women of Church: Unappropriated.....	82 25
Farina, Ill., King's Daughters: Unappropriated.....	5 00
Fouke, Ark., Ladies' Aid Society: Unappropriated.....	30 00
Fort Wayne, Ind., Mrs. Nellie G. Ingham, L. S. K.: Tract Society.....	15 00
Miss Burdick's salary.....	5 00
Sabbath School Board.....	5 00
	25 00
Guilford, N. Y., Mrs. Maryett Benjamin and daughter, L. S. K.: Unappropriated.....	32 00
Hammond, La., Woman's Missionary Society: Unappropriated.....	10 00
Hartsville, N. Y., Ladies' Aid Society: Unappropriated.....	27 00
Jackson Center, Ohio, Ladies' Benevolent Society: Equipment Lieu-oo Hospital.....	10 00
Tract Society.....	5 00
	15 00
Leonardsville, N. Y., Woman's Benevolent Society: Tract Society.....	30 00
Missionary Society.....	15 00
Miss Burdick's salary.....	15 00
Board expenses.....	5 00
Unappropriated.....	30 00
Fouke School.....	15 00
Ministerial Relief Fund.....	15 00
	125 00
Little Genesee, N. Y., Woman's Board Auxiliary: Debt, Tract Society.....	5 00
Debt, Missionary Society.....	5 00
	10 00
Lost Creek, W. Va., Ladies' Society: Miss West's salary.....	12 00
Marion, Iowa, Mrs. Ella C. Michel, L. S. K.: Miss West's salary.....	5 00
Marlboro, N. J., Ladies' Aid Society: Unappropriated.....	34 38
Milton, Wis., Circle No. 2: Debt, Tract Society.....	10 00
Debt, Missionary Society.....	10 00
Ministerial Relief Fund.....	10 00
Marie Jansz.....	15 00
Board expenses.....	5 00
	50 00

Milton, Wis., Circle No. 3: Circle No. 3 Scholarship, Milton College.....	50 00
Tract Society.....	10 00
Miss West's salary.....	10 00
	70 00
Milton Junction, Church: Unappropriated.....	12 00
New Market, N. J., Ladies' Aid Society: Miss Burdick's salary.....	10 00
Marie Jansz.....	5 00
Board expenses.....	3 00
Tract Society.....	5 00
Missionary Society.....	5 00
Lieu-oo Hospital.....	5 00
	33 00
New York City, Woman's Auxiliary Society: Debt, Tract Society.....	10 00
Miss Burdick's salary.....	20 00
	30 00
Nile, N. Y., Ladies' Aid Society: Tract Society.....	2 72
Miss Burdick.....	5 00
Marie Jansz.....	5 00
Fouke School.....	5 00
	17 72
North Loup, Neb., Woman's Missionary Society: Unappropriated.....	86 25
North Loup, Neb., Young Woman's Missionary Society.....	86 25
Nortonville, Kan., Woman's Missionary Society: Unappropriated.....	25 00
Panama City, Fla., Mrs. Madelia Ayres: Unappropriated.....	1 00
Plainfield, N. J., Woman's Society for Christian Work: Marie Jansz.....	10 00
Ministerial Relief Fund.....	25 00
	35 00
Roanoke, W. Va., women of Church: Unappropriated.....	8 00
Riverside, Cal., Dorcas Society: Unappropriated.....	21 87
Salem, W. Va., Ladies' Aid Society: Tract Society.....	25 00
Miss Burdick's salary.....	25 00
Miss West's salary.....	25 00
Salem Ladies' Aid Scholarship.....	50 00
Furnish room Lieu-oo Hospital, Jr. Philathea class.....	10 00
	135 00
Verona, N. Y., Ladies' Benevolent Society: Unappropriated.....	20 00
Waterford, Conn., Women of Church: Unappropriated.....	23 75
Walworth, Wis., Ladies' Aid Society: Unappropriated.....	17 50
Walworth, Wis., Circle No. 2: Unappropriated.....	15 00
Westerly, R. I., Woman's Aid Society: Miss West's salary.....	40 00
West Edmeston, N. Y., Ladies' Aid Society: Unappropriated.....	10 62
West Edmeston, N. Y., Mrs. A. G. Crofoot: Unappropriated.....	2 00
	2,047 83
	Cr.
L. H. Stringer, Treas. Young People's Board: Dr. Palmberg.....	25 00
S. H. Davis, Treas. Missionary Society: Debt.....	105 00
General Fund.....	205 12
Miss Burdick.....	150 00
Miss West.....	150 00

Marie Jansz.....	70 50
F. J. Hubbard, Treas. Tract Society: Debt.....	95 00
General Fund.....	270 84
	365 84
T. F. Kemper, Treas. Salem College.....	55 00
J. A. Hubbard, Treas. Memorial Board: Ministerial Relief Fund.....	81 00
Dr. Palmberg, Lieu-oo Hospital.....	77 00
Fouke School.....	100 00
C. E. Crandall, Treas. Milton College.....	66 00
W. H. Greenman, Treas. S. S. Board.....	5 00
	1,455 46
To cash on hand June 30, 1917.....	592 37
	2,047 83

**TEXT OF FOOD CARD**

Here is the text of the card which the food administrator has made public.

Win the war by giving your own daily service.

*Save the wheat.* One wheatless meal a day. Use corn, oatmeal, rye, or barley bread and non-wheat breakfast foods. Order bread twenty-four hours in advance so your baker will not bake beyond his needs. Cut the loaf on the table and only as required. Use stale bread for cooking, toast, etc. Eat less cake and pastry.

Our wheat harvest is far below normal. If each person weekly saves one pound of wheat flour, that means 150,000,000 more bushels of wheat for the Allies to mix in their bread. This will help them to save democracy.

*Save the meat.* Beef, mutton or pork not more than once daily. Use freely vegetables and fish. At the meat meal serve smaller portions, and stews instead of steaks. Make made dishes of all leftovers. Do this and there will be meat enough for every one at a reasonable price.

We are today killing the dairy cows and female calves as the result of high prices. Therefore, eat less and no young meat. If we save an ounce of meat each day per person we will have additional supply equal to 2,200,000 cattle.

*Save the milk.* The children must have milk. Use every drop. Use buttermilk and sour milk for cooking and making cottage cheese. Use less cream.

*Save the fats.* We are the world's greatest fat wasters. Fat is food. Butter is essential for the growth and health of children. Use butter on the table as usual, but

not in cooking. Other fats are as good. Reduce use of fried foods. Soap contains fats. Do not waste it. Make your own washing soap at home out of saved fats.

Use one-third ounce less per day of animal fat and 375,000 tons will be saved yearly.

*Save the sugar.* Sugar is scarcer. We use today three times as much per person as our Allies. So there may be enough for all at reasonable price use less candy and sweet drinks. Do not stint sugar in putting up fruit and jams. They will save butter.

If every one in America serves one ounce of sugar daily it means 1,100,000 tons for the year.

*Save the fuel.* Coal comes from a distance and our railways are overburdened hauling war material. Help relieve them by burning fewer fires. Use wood when you can get it.

*Use the perishable foods.* Fruits and vegetables we have in abundance. As a nation we eat too little green stuffs. Double their use and improve your health. Store potatoes and other roots properly and they will keep. Begin now to can or dry all surplus garden products.

*Use local supplies.* Patronize your local producer. Distance means money. Buy perishable food from the neighborhood nearest you and thus save.

#### GENERAL RULES GIVEN

Buy less, serve smaller portions.

Preach the "gospel of the clean plate."

Don't eat a fourth meal.

Don't limit the plain food of growing children.

Watch out for the wastes in the community.

Full garbage pails in America mean empty dinner pails in America and Europe.

The more fortunate of our people will avoid waste and eat no more than they need; the high cost of living problem of the less fortunate will be solved.

#### WORKERS' EXCHANGE

WESTERLY, R. I.

Secretary's Report

The Pawcatuck Woman's Aid Society of Westerly, R. I., has had quite a successful year, which closed April first.

While fewer suppers have been given, more teas have been held at the homes of the members. At one of these a very in-

teresting talk on China was given by Rev. J. W. Crofoot; at another Rev. L. C. Randolph spoke of Milton College. A Christmas sale was held December fifth, in which the society was greatly assisted by the Young Ladies' Auxiliary Society. The supper on this occasion was served by the men of the church. The young ladies' society also served one supper. The usual amounts have been contributed to the various societies of the denomination, the payment of \$100 completing the scholarship given to Alfred University.

We mourn the loss by death of two members,—Mrs. Sanford P. Stillman and Mr. Orson Rogers. The society voted at the annual meeting to try a new plan for holding teas and suppers the coming year, which it is hoped will bring added interest and success to the work of the society.

ETTA S. HEMPHILL,  
Secretary.

#### LADIES' AID SOCIETY, SALEM, W. VA.

That omnipresent, omni-perplexing, omni-exasperating question, "How shall we raise our money?"

It faced the Ladies' Aid of Salem, as perhaps it did many others in January of 1917 and they met it with a grim determination to "do things" with a new and effective thoroughness if possible.

Heretofore it had been suppers, fairs, concerts, baked goods sales, socials,—all well and good in their purposes and results and all likewise failing in minor features and in general satisfaction.

As a whole we felt that our efforts were tending to heavy burdens. Our plans seemed unavoidably to demand response from every member; and when several times each year every member was called into action for the needs of the Aid Society—in addition to the membership dues—the benevolent spirits though super-magnanimous found expression in a desire for a new, better and more systematic arrangement. Some plan by which we might know how, when and where we were expected to be called into service and not be ever standing with bated breath and aprons on awaiting the omni-threatening beck and nod of "The Aid Society" was in demand.

We recalled that many societies work by committees,—twelve committees, where the societies are large enough, each to take its

turn once during the year in serving a supper, expense to be borne entirely by that committee and proceeds turned into the treasury. If in the final summing up the budget was not met, a general society effort made up the deficit. An excellent plan, we thought; it brought the ladies together socially in the preparation and the community together in the eating—we would try it.

Our society would bear but six divisions. We grouped them, so far as possible, alphabetically and upon reporting found that for many reasons, chiefly the high cost of food-stuffs, many felt that suppers were becoming a problem which for the present at least might give place to something equally remunerative; that the social feature which was the strongest point in favor could be supplied by means purely social; that the sister who had anticipated going to the Aid Society supper with her whole family once a month for the benefit of rest and diversion, might continue as we would to get her own supper so far as we were concerned, while we—we would try other methods.

We gave each committee the privilege of working by any plan it found expedient. We made out our budget and apportioned it among the six committees—budget to be made up by July 1. At the February meeting the January committee reported \$52 for the treasury. The treasurer's books may show the details but the society in general only knows they had it, and gave it, and 'twas accepted; and with a "Go thou and do likewise" attitude the January committee retires to honorable rest for six months.

Other committees accepted the challenge and as the months in turn have moved along the report of "\$50 for the treasury" has been a regular order of business at the meeting. Some of us know that we just went down into the pocket—some one's pocket—and got it. We found it just as easy and no more a strain on the purse strings than the here a little and there a little at times both expected and unexpected, as had been former customs.

The June committee at a meeting held at the parsonage, July 8, reported \$50, adding a desire to follow the plan another year. A canvass was made of other divisions and it was found it stood in general favor—so we now make out a new budget, and with one year rather than six months, with two reports rather than one from each division,

we expect to swing in triumphantly next July, unless we are too old. There are some heavy birthday dues coming in. One sister paid 90 cents, another \$1.00.

After our July meeting we went out on the lawn where we found young and old, both male and female, in the gaiety of sociability and games. In due time the baskets were opened, and despite hard times and Herbert C. Hoover we ate and had plenty to spare.

So, dear RECORDER readers, we are alive and busy. Silence, though unexcused, need not always betoken cessation or idleness.

SECRETARY LADIES' AID.

#### RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

CHAPTER XXII

(Continued)

It was a great struggle for Harold and Rachel to again decide as to their duty. They had quite set their hearts on going to India and yet they felt that the minds of a wise Missionary Board would be more likely to be the Spirit's leading than their own wills or impulses. A young man in the First Brookfield Seventh Day Baptist Church was once asked to give his life to the ministry, having shown some indications that he was being led by the Spirit, but he replied to his deacon\* that he did not feel capable or well enough educated just then. The deacon replied, "You ought to consider the confidence of your church in you and their call, as the call of God, as they see in you talents and special adaptation to the work." The young man was so greatly encouraged by that statement in behalf of his church, and in fact he had fought the question of duty for ten years, that he soon gave his life to the ministry, holding pastorates for eighteen years, after which he was led into other Christian service in connection with some preaching and lecturing at times. Harold and Rachel thought of this and began to feel that the decisions and desires of the board were the calls of God, and they knew that any of these fields were great opportunities and open doors for missions. They at once informed the Missionary Board that they felt called to go wherever the board in its wisdom might direct.

The board, feeling that India would be a

\*William A. Babcock.



little later on occupied, directed the Doctor and his wife to go to Africa and sent them details as to the journey and seaport and then the inland trip. It was a great disappointment to the Javanese when they found that these missionaries could not stay with them, and they could hardly understand the reason. It was later explained by the board in answer to inquiries.

"Much has been done," said Harold, "to open up this 'land of mystery' by explorers, by the zeal of missionaries, the persistent efforts of commercial speculators and the military aggressions of Europeans. Dr. Moffat and David Livingstone were the great pioneers of the 'Dark Continent'. It seems well that the board has decided not to adopt the course that was pursued a few years ago."

"But would it not have been wise to give the former leaders of the several flocks they seemed to have gathered more authority and encouragement to continue as elders and advisers?" asked Rachel.

"I am not a good judge of that but there seemed to be a sufficient reason why we were to assume all authority over whatever might be gathered together and to use our judgment in the selection of helpers and elders of the churches as they should be organized. We would test as far as possible each one that seemed adapted to leadership and then ordain him an elder and assign him to some flock. The probation system as adopted in the China Mission is to be ours until these people are sufficiently educated to prove very much the genuineness of their conversion, as in our own country and among our own churches. I shall have to establish a hospital and treat all needy cases, which will establish confidence in us greatly and give us access to all classes. You will teach and read and be a general missionary to the extent of your ability and condition of health."

"Well, I have never known sickness yet in reality, but this climate may get me yet," said Rachel.

"I almost wish we could have stayed with that needy band at Pangoengsen, but it seems that God leads in a mysterious way and we do well to follow where he leads. But here is a letter from home received an hour ago. It had been waiting for us three days here on the coast but I had no time to open it until we had quickly arranged for a steamer up the lake and river

to the place where we will make arrangements to go into the interior."

"Well, do open it quick, I can't wait," said Rachel.

"Plattville, March 16th.

"DEAR HAROLD AND RACHEL:—It seems a year since you left us. We received your letters of February announcing your next move which it seemed to us here was a strange thing, but as we are not wise in missionary matters we do not know the hows and whys of this great change from the original plan. We know that you satisfy your own convictions as you have always done, to our grief, but now our great joy. Two more families here have accepted the Sabbath of our Lord and we meet for Bible study every Sabbath afternoon. The Milton pastor was over here two weeks ago and you will rejoice to hear that though advanced in years your mother and myself will follow our Lord in the liquid burial and own him in his own blessed ordinance. We have not left the Methodist Church yet but there is so great indignation among the leaders that we may have to before long. That is to be decided only after careful advisement with others. There was a little falling away of business at first, but the trade is again increasing and the Lord has given us evidence of his favor. But I am thinking of selling out and retiring from business. I offer the store to Seventh Day Baptists through an 'ad' in the RECORDER; but if there are none who want to come here, we will sell to the next best man. Speaking of the SABBATH RECORDER, we are surprised to find such able editorials and such a variety of good things offered the readers. We were especially interested, of course, in your accounts of your journey to Java and the condition of things there as viewed by you. I never was so interested in missions as now, though all these years I have been, as I thought, a liberal supporter of our Methodist Missionary Society. I have just sent \$500 to your Missionary Board to apply on your mission, and your mother gave \$50 to the Woman's Board to be used as they wish. She is especially interested in the work of the missionaries in China, though she has you in her mind, uppermost, and her prayers for you every day are most fervent. Of course you will hear at great length from Lorna and Montrose and of the new member of their

household. They have chosen the name Rachel in honor of their Jewess sister-in-law, they say. 'Rachel Ellington!' Now is not that pretty? I sent the young miss \$10 for a first birthday gift. But she has not said even thank you! Lorna says she has dedicated her to the mission field, but when the time comes her heart will bleed as did ours. We are living in hopes of seeing you in the years to come, but life is so uncertain that we may never see you again on earth. We miss you so much and think of the days of such great happiness when you were at home. How quickly they passed away. Surely we have all had a great test and been led so strangely. But our Lord suffered and we are to suffer with him if we obtain the crown of life. You will realize from your own experience *our* great peace and joy, new and greater joy than ever before experienced, in obedience to the truth. Why have we been so many, many years in finding it? I can not understand it. I hope the Seventh Day Baptists will no longer hide their light under a bushel, for this world needs the light they have. There can be no complete evangelization of this world until Christian people accept a complete law with a complete gospel. Our old pastor (Dudley) has left and gone to Illinois. The church has a new man from another Conference, who comes from Iowa and had been located near Seventh Day Baptists. He has made us a call. He has another theory of the Sabbath. I guess there is no end to theories. Anything but the real Scriptural truth about it, so plain in God's Word. 'If any man will do his will, he shall know of the doctrine.'

"But this is enough. I hope you will receive this, and that as often as you can you will keep us informed of your progress. 'Mother' joins with me in greatest affection."

"FATHER SELOVER."

Rachel broke down and wept. Harold could not keep from it. "Dear old home," said Rachel. "Oh, if my mother could know all this that has taken place. How this old world will resound with the gospel message when the fulness of the Gentiles come in and the Jew is a Christian and a missionary. It will come, it will surely come. God hasten the day."

"But stop, here is a postscript I almost overlooked. It says: 'When you are fully settled and know where you can receive

things from home, we are going to send you an up-to-date phonograph that will 'astonish the natives'. Also a piano if your climate will permit such an instrument to last a few years. Will send you pictures of home also.' Now is that not nice?" said Harold.

It is needless to describe their trip up the lake and river to the first stopping place and the hard journey into the interior two hundred miles or more. It would be of great interest but take too much space in this narrative.

A remnant of the old flock of a few years ago went with them to the new location and formed the nucleus of a new church. They assisted in building a temporary mission house and hospital and in starting a little farm for such help as might be needed to sustain the mission family.

One day an English traveler, who was preparing to write a book on African Missions, and was photographing scenes on his route, came across the Sabbath-keeping mission and introduced himself and the object of his visit.

"I am quite interested in your mission from the fact that I come from London and have met a Dr. Richardson there, one of the stalwart men of his country, though advocating a very unpopular cause in England,"\* he said.

"Yes, we have the Doctor's little magazine with us and we have also heard of him through our denominational paper. By the way, have you looked up our history in England?" asked Dr. Selover.

"You may be sure I have. I have been gleaning from every source and of course read a great deal that does not materially help me in my line. But I was greatly interested in some history there and was surprised to find your people among the martyrs of our great country. John Trask and his wife were both imprisoned, taken from their school-teaching, because of the view they held on the Sabbath. I also saw that one James, I think the name is, was murdered and dragged through the streets of the city for his faith. Oh, yes, John James, for I now remember reading a lecture by one of your American divines, Dr. Thomas Armitage, in which were these words: 'The blood of John James, the martyr, alone is sufficient to perpetuate the Seventh Day Baptist Church a thousand

\*Historical facts.

years.' I found a famous archeologist, William Black; a noted poet, Tempest; F. R. S., who was qualified to plead at the English and Irish law court; one of our English classical textbooks was based on the famous Dictionary by Nathanael Bailey, a Seventh Day Baptist. Also one of the noted physicians to three kings and queens of England was Dr. Peter Chamberlen.\* You see I know a little of your people," said the visitor.

"My father-in-law," said Mrs. Selover, "used to think that we Seventh Day Baptists were an obscure and obsolete race. But they are about as old as the human race, I could say, dating back to creation, even older than my own Jewish people, for you observe I am a Jewess."

"Yes, I have met many Jews all over Europe and other nations. I observed, or thought I did from your features, that you were a daughter of Abraham," remarked the visitor. "But returning to the subject, the first Christian hymn I ever learned from hearing my mother sing it was written by one of the Stennetts. I later saw that hymn in all the hymn books of about all denominations, and once, being interested in finding who different authors were, I found that the Stennetts were Seventh Day Baptists. I think the most famous preacher your denomination ever had in England was one Samuel Stennett. He was a broad cultured man and was active among different churches or societies. President Evans of Bristol College, Rev. Joseph Hughes, the founder of the British and Foreign Bible Society, Halloway, who engraved Raphael's cartoons, were among Stennett's admirers and listened to his sermons. Every time I hear 'On Jordan's stormy banks I stand' I think of the author Stennett. King George III held him in high esteem, and it was therefore through Stennett that the Baptists of New England received relief from oppression, for the king listened to Stennett. Once the speaker of the great House of Commons was a Seventh Day Baptist, a Rev. Mr. Bampfield.\* But what are you doing here?" asked the visitor.

"My wife and I are establishing a mission here and have already a small church of one hundred and fifty members, crude in faith and not always as faithful as we desire, but then, we have many educated men

\*Historical facts.

and women in our home churches that are not better in their lives according to their opportunities. With our schools we expect to educate them to a higher plane of living," replied the Doctor.

"Well, as to that," said the visitor, "God looks to the matter of light a people have had. These people have lived for ages in darkness and just begin to see a little light. We have lived in a great light for ages and have not lived up to it. If one half the Christians of this generation had been wide awake to missions, all Africa and Asia would, today even, be lighted up with the gospel. In our homelands we are hardened to preaching, and appeals fall on deaf ears. America spends more on candy than on all missionary work at home and abroad. And they spend more for gasoline than for all religious purposes combined. But again, turning from this subject, I am puzzled to know how a Jewess is here in Africa, a Christian missionary."

"That is too long a story to tell here now," said Rachel. "But I am here, and in a century or less there will be many more Jews, for the time is coming when the Hebrews will be the great missionaries of the world and with that will come the great Sabbath reform of the ages. 'Salvation is of the Jews,' said the Savior. Christian Gentiles have not yet learned the full meaning of that. Jesus was a full-blooded Jew. No other race could have given us a Savior. No other race could have given us a Bible. No other race could have furnished the twelve apostles. It is that race whose life history and ideals and songs and sermons compose the Scriptures. The Hebrews received a discipline that no other race ever had. The highest type of man is Jewish. The world never produced his equal. Jesus is the crowning product of this great race. It is true that my own people are now, and have been for two thousand years or more, despised and that they have been the rejecters of the gospel they were responsible for; they have suffered as no other people ever suffered for this sin of rejecting the Savior, but out of this suffering will come a redeemed and consecrated people to tell the world soon a full and complete gospel, freed from the paganism that now survives in Christianity. In the beginning God created the heavens and the earth and the Sabbath. Twenty-five hundred years later he made the Hebrew nation. That nation has ever

since been kept for God's special purposes. No persecution can annihilate the Jew. He grows in power and influence every day. God has yet use for the Jew. I am simply one little brand, though a poor sample, and a kind providence led me to the Christ and to the mission field. But this is a long answer to your puzzle. Pardon my boldness. Your question gave me liberty. Come into our little chapel. This is the work, from our plans, of these ignorant but hungry people."

It was a very interesting visit and several photographs were taken which, he said, would appear in his book.

In a few months many supplies arrived from the homeland, and the phonograph and piano also from Plattville. The Christmas box was a wonder to the natives. It would have done the givers good to see the little black children parade about in the calico clothes sent them, to see their delight over picture books whose like they had never before seen, toys they had never known of, "mouth-organs" which were wonders, and such music, or noises! We will let Rachel tell something about it in her letter.

"January 15th.

"DEAREST MOTHER SELOVER: I came near saying 'Auntie' as I have called you that for so long. But you and 'Auntie Menlo' have indeed been mothers to me when I needed one so much. If my own dear mother could look down, if now conscious, and see my joy and good fortune, how pleased she would be. But I am not a spiritualist, and none of the departed dead know of earth's doings as far as any mortal knows.

"Well, we are quite settled and greatly encouraged. The Doctor, as they all call Harold, seems to win the affections of this poor and needy people. They come to him and to me for a thousand things and advice and to tell us all their troubles and all their joys. Natives from far in the interior are coming as they hear of us and of what this mission is doing.

"Our schools are doing good work, I think, and the scholars (from five years up to thirty!) are learning many things aside from the books. We are teaching them how to dress and how to keep clean and tidy, how to do work in the best way, how to cook a variety of new dishes, how to be polite, and especially how to keep their per-

sons or bodies as the temple of the Holy Spirit. The sacredness of the body has not been known here as in some other heathen countries, and chastity was not a thing well defined.

"But you ought to have been here when we opened the Christmas box. We invited all the families of the church members and attendants of our church meetings to come to the lawn in front of our house. Of course Christmas here has no need of sleigh bells and hence Santa Claus is not needed with his furs and sleigh. First we had our piano and phonograph out on the porch and played quite a number of pieces, and the poor ignorant people almost thought the music was from heaven. (By the way, I have quite a large music class and they are making rapid progress in singing.) Then Harold played on the harmonicon and then distributed about twenty of those that were sent. It was enough to make a person crazy almost, to hear the noise at first as they tried to play. We explained that later on we would teach them how to play. Then the pretty dolls that came from Garwin! I must write Rev. Mr. Davis of this pleasant occasion, for he it was that inspired the dear people there to send us many things, as a result of my one little visit there years ago when I went up from my home at Marshalltown. He also wrote us a nice letter enclosing it in a box especially for us. The little black girls love dolls as well as we white girls do. The jackknives for the boys gave them great happiness.

"I have a sewing class for the women and we all met two days and made up the calico that was sent into dresses and aprons. The pictures were distributed promiscuously. The natives were astonished to see how things look in the United States—the cities and people and farms and all that can be seen in pictures. One old black chief asked why the foreign brothers were willing to part with these things for them, and I told him that it was because they were Christians and were praying that Africa might become a country where Jesus is known and loved and obeyed, and they wanted to share these things with their African brothers and sisters. We explained that we did not know the day or month when Jesus was born but that it had become a custom to celebrate this one day as a gift day for him, because of the gifts that the three Wise Men brought to the babe Jesus. This was a new idea and

they seemed greatly pleased and interested. Next December I am going to have them make little things to give to each other. All these things earthly, and many things that seem not to be connected with any act of worship, draw the people to Christ and to be interested in learning more and more of religion. The Sabbath truth is easily taught as they have not for ages been corrupted and prejudiced by the great error of Sunday-keeping. When we read the Bible about it, it seems perfectly plain to them. Of course some are attracted by 'the loaves and fishes' the same as among white people of better education. Opposers of foreign missions bring up this tendency of the blacks here but seem to lose sight of the fact that in Christianized America even ministers and business men are often in the churches for the 'loaves and fishes.' The blacks are no worse than the whites about that. Thousands of Seventh Day Baptists have left the Sabbath for a few loaves. Even some of our ministers have left us for a big loaf of salary and popularity in larger churches and denominations. So the tendency of some of these blacks does not discourage us.

"The piano is a great comfort to me. I can now better teach the music classes. The sewing machine was a wonder to the people and they came for miles and miles to see me make a calico dress in a little while. My sewing that you insisted upon and Auntie Menlo insisted upon has been a good preparation for my work here. I thank you that you did not let me do otherwise. The Lord knew all the time what I needed to learn first. The fond mother who lets her girl go without learning housework well and sewing and to keep her rooms tidy, need not dream of sending her daughter some time to be 'a great missionary' or anything else great.

"I am glad to hear that you are feeling so well and that Father Selover has retired from active business. He deserves rest from such work and confinement, and can now travel or read, and find pleasure in his beautiful garden.

"I am real well. Harold had a slight attack of fever but broke it up quickly. Of course we have our troubles and anxieties but they must not be mentioned in view of all that Christ and his early followers suffered.

"Write us often. Send me some hair-pins. Now laugh but they will be a very

acceptable gift. Send also some fine-tooth combs! Love to you all from Harold and me.

"RACHEL."

(To be concluded)

### PROHIBITION KILLED KANSAS

The grape industry is not the only thing ruined by prohibition in Kansas. In fact, prohibition has killed about every industry in Kansas, excepting the raising of wheat and corn, alfalfa, and fruit, and live stock, and potatoes, and peas, and cabbage, and garden sass, and chickens, and ducks, and geese, and horses, and mules, and blooded cattle. It busted up quite all of our flourishing saloons and beer gardens, and paralyzed many of our prominent gamblers. It absolutely killed the bartenders' union. Where once the thriving saloon sent the clamorous odor of its prosperity out upon the sidewalks and clear across the street, we find nothing but shoe stores, dry goods stores, meat markets, clothing stores, grocery stores, and other sordid activities of an unhappy people. Where once you saw the long strides of men on Saturday night going joyfully into the rooms where the doors were locked securely, where there was sawdust on the floor and a merry crowd at the mahogany bar treating all around, and a man could get his salary check cashed and spend it all right on his boon companions, and go enthusiastically home and break up furniture and give his wife a black eye, instead of all these manifestations of a prosperous and thirsty citizenship, as in our saloon days, we see men go quietly into butcher shops and grocery stores and then go home lugging great bundles of supplies for their wives and children—beefsteak for supper, Sunday dinner, *et cetera*. Ah, what a sad result of the banishment of saloons! Prohibition has left little of Kansas except her fields, and factories, and schools, and stores, and pens of fat cattle, and her sober and happy and prosperous people.—*Joplin Journal*.

How hard it is to feel that the power of life is to be found inside, not outside; in the heart and thoughts, not in the visible actions and show; in the living seed, not in the plant which has no root! How often do men cultivate the garden of their souls just the other way.—*Temple*.

## YOUNG PEOPLE'S WORK

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

### CHRISTIAN ENDEAVOR FOR LONE SABBATH KEEPERS

Some months ago the Young People's Board decided to undertake the organization of a society of Christian Endeavor among the families of our lone Sabbath-keepers. The work was given to Miss Ethel Carver, who has since been faithfully trying to interest our lone Sabbath-keepers along this line of activity. The response to her efforts has not been the most hearty. A letter, which follows, has been sent out to a large list of lone Sabbath-keepers. Miss Carver says: "I had hoped to receive a great many answers, but so far have had only a few." Does this mean that our lone Sabbath-keeping young people are not interested in Christian Endeavor?

Thinking that, possibly, the letter which has been sent out might receive a wider response if attention were called to it and the object sought to be accomplished, it has been thought best to give it place in the Young People's department. If you are a lone Sabbath-keeper, and if you are interested in the things for which Christian Endeavor stands and wish to become a part of this great world-wide movement, send your name to Miss Carver immediately upon reading this letter. Following is the letter:

DEAR FRIEND:

The Young People's Board is planning to organize a Lone Sabbath Keepers' Christian Endeavor society for the purpose of uniting the young people in lone Sabbath-keeping families more closely together, increasing their interest in our denomination, and helping them to lead a more consecrated Christian life.

The members of this society who do not take the RECORDER and do not have the weekly topics, will be furnished with topic cards. They will be expected to study the lesson each week and will have all the duties and privileges of regular Christian Endeavorers. We shall try to make this organization a great inspiration to its mem-

bers, who do not have the privilege of attending our Christian Endeavor meetings, although it will not interfere with the work you may be doing in other societies.

If you are interested and would like to become a member of the L. S. K. C. E. society, send your name to me, and begin studying the lesson each week if you have the RECORDER, or as soon as you receive a topic card. Christian Endeavor needs you, Christ needs you. You need the inspiration which comes from united work, united effort, and united study.

Yours for a deeper Christian life with the help of Christian Endeavor,

ETHEL F. CARVER.

821 Brady St.,  
Davenport, Ia.

### HOW MEN CHEAT THEMSELVES

GELSEMINA M. BROWN

Christian Endeavor Topic for Sabbath Day,  
August 4, 1917

DAILY READINGS

Sunday—By trust in evil (Ps. 36: 1-4)

Monday—By over-confidence (Gal. 6: 1-5)

Tuesday—The snare of wealth (1 Tim. 6: 9-10, 17-19)

Wednesday—By self-righteousness (Matt. 23: 23-30)

Thursday—By external religion (Jer. 7: 1-7)

Friday—By belief of lies (2 Thess. 1: 1-12)

Sabbath Day—Topic, How men cheat themselves (Prov. 14: 12; Ps. 1: 1-6) (Consecration meeting)

Cheat is a synonym of deceive. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7).

Satan and his agents have wonderful faculties for making wrong seem right. Paul could see after his heart was changed that his former course was all wrong. Have you ever awakened to the fact that the course which you had considered right was entirely *wrong*? Oh, yes, you could see it after it was done. This is the tragedy of it all that we can not, or rather that we do not, keep our vision so clear that we can discern the right from the wrong at the present moment. If sin were not made to look fascinating and had not the semblance of right, how would Satan win his followers? Ah, he knows that if it were presented in its ugly repulsive form it would be shunned, and so it comes in most attractive guise.

Sometimes the evil seems to be the stronger power on earth and the good seems to be so hard to follow. The evil is alluring and we think, "After all, what difference does it make?" Have you ever been riding along a hot dusty highway and upon a choice of roads have chosen the wrong one? If you were tired and were seeking home and friends did you venture to say as you retraced the weary way back to the fork of the road, "What difference does it make?" No, you knew that it made all the difference in the world to you just then.

Some people would trust in riches if they had them! Therefore, I suppose that some who have them do trust in them. It is not surprising from a worldly standpoint, because so many of the comforts of life come with means. We also know those who have a goodly portion of this world's goods who are using it for God's glory. They are wise enough to see that they can take none of it with them and that it is only when invested in ways that are truly worth while that it counts for good.

We are just now in the midst of our state Christian Endeavor convention. Delegates are here from all over California. If you don't know what that means knock the dust from off the old atlas and compare the area of our State with that of your own or the New England States. Some of our people have been working and praying over this convention a year. It is called the "Victory Convention." I am thinking what a grand victory it would be if we could so live that we might never cheat ourselves. We have a pattern and a guide. O that we might follow Him!

#### QUESTIONS FOR EACH OF US

How can we know that we are on the right road?

How can we stay on the right road?

What are some of the guideposts along the straight and narrow way?

How can we distinguish the travelers upon each way?

What guide have we?

Do we use our guide or do we trust ourselves?

#### A CLUSTER OF QUOTATIONS

Men have often not the courage to look at the truth. They prefer to live in a fool's paradise.—*Thomas Reed Bridges.*

Men study a thousand newfangled treasures which God hath not made, and then

grieve and repine that they are not happy. They dote on their own works and neglect God's.—*Thomas Traherne.*

Some dreamers fancy they are rich when they are poor, full when they are hungry. So, too, with the soul.—*Ryle.*

Self-reverence, self-knowledge, self-control, These three alone lead life to sovereign power.—*Tennyson.*

Riverside, Cal.,  
June 28, 1917.

### CHRISTIAN SERVICE

SIBYL REED

Presented at the Young People's Hour of the Semi-annual Meeting at Exeland, Wis., June 24, 1917.

When men make the life of their own souls the supreme thing they should understand that the life of the soul is found by its death and that man is here not to be ministered unto, but to minister; and that it is better for him to lose his life in saving his brother's than to keep it at his brother's loss.

In Christianity there is no conflict between character and service; for service is one of the essentials of character. Service is the man of truth and beauty spending himself in the uplifting and making of men. When Christ called his disciples he did not promise to make them great or rich or famous, but simply offered to make them useful, to give them influence, and to make them "fishers of men." That was a noble tribute, by Christ, to the simple, unselfish capacities of human nature. He expected that the men to whom he made this proposition would respond to it, and they did.

But all men are not like these few faithful followers. Many disappoint us, mostly because we expect them to. In all work for men the more we count upon from them, the more unselfishness we notice in them, the better results we shall secure from them. Many a reformed drunkard has undone his reform because he was expected to do so, and many a man who has committed a crime once has gone on and become an habitual criminal because society has expected him to do so and has acted toward him accordingly.

Christ's ideal was unselfish personal influence. He did not wish for wealth, fame or social standing; he rejected all these and subjected himself to conditions which made

methods of action uncertain, and caused results to depend upon his simple personal influence. Should any of us be put into his place, we would, in starting out at our new work, probably enlist legislation and forces of government. Jesus would have nothing to do with politics. When his disciples wished him to set up an organization and to give them places in it, he refused. He was not political in any way, but went about talking to people, telling them his ideas, and helping here and there in his simple, quiet ways.

Now and then we hear of some man who attaches his name to some great enterprise, but as a matter of fact, most of the worthy achievements of the world bear no names. The following, from Kipling's "Pioneer," expresses my idea very well.

"Well I know who'll take the credit—  
All the clever chaps that follow,  
Came a dozen men together,  
Never knew my desert fears;  
Tracked me by the camps I'd quitted,  
Used the water holes I'd hollowed;  
They'll go back and do the talking;  
They'll be called the pioneers."

But all the while the real pioneer had done his work in the dark like a real man.

Real service means virtue, truth, courage, manliness, and self-sacrifice. Where did these words originate? There must have been a time when man first thought or dreamed of patriotism, heroism, self-sacrifice, virtue, and truth, and the man who first had such dreams must have been one who had some knowledge of service. These qualities have a beginning even in us, in the thoughts we think each day, for it is not only the big, conspicuous things that are really vital and essential in our lives and tend to develop in us courage, truth, self-sacrifice, heroism, virtue, and patriotism, all of which go together to make service, but the trivial, inconspicuous things, our thoughts and actions each day. Moody says, "Character is what a man is in the dark." We should have such a character that it will shine brightly even in the dark, for this is a great part of our "Christian Service." Each time we yield to the sensual taste, however innocent it may appear, we are taking from the good in us and exerting a bad influence over those about us.

This "Christian Service" is a moral and spiritual influence which every one may have over his fellow-men. Not only is

there no money in the pursuit of this work, but there are many disappointments and much suffering. But all Christlike service must bear the same burden, that of sacrifice for others. We should use life for that for which it was given to us, to serve God and man by its living expenditure.

So let us all take the following as a pledge and do our best to serve others: "I will make the expenditure of my life, the principle of my work. I will live my life for the enlargement of life, for the eternal glory of life unending, in myself and others." This is the Christian ideal which is God's will for all of us. That will is full character and for it we were made, and Christ wants us to give our lives in service to others when he says, "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

#### DE RUYTER, N. Y.

Just a word from the Christian Endeavor society of DeRuyter. We want you to know that we are still endeavoring, and that during the year and a half that we have been organized, we feel that we have gained much.

On the eve of July 14 we held a social at the home of one of our charter members, Mrs. F. W. Kenyon, on Paradise Hill. Notwithstanding the fact that one of the worst storms of the season occurred late in the afternoon and that another was threatening in the evening, about fifty people braved the elements, and it was agreed that it was worth their while. All had a good social time, and both piano and vocal solos were enjoyed. Also a pantomime, "Rock of Ages," was very sweetly and touchingly rendered by the little three-year-old granddaughter, Venita Kenyon, after which refreshments were served.

Our new pastor, Rev. J. H. Hurley, and wife, also Mr. and Mrs. Phillips, of Oriskany Falls, were guests of honor. We are glad to welcome Mr. and Mrs. Hurley.

JUNA M. DORWARD,  
Corresponding Secretary.

July 16, 1917.

The best of men and the most earnest workers will make enough mistakes to make them humble. Thank God for mistakes and take courage. Don't give up on account of mistakes.—*Dwight L. Moody.*

## CHILDREN'S PAGE

### TEDDY RAYMOND'S LAST CHANCE

ALICE ANNETTE LARKIN

"Any *Suns*? Any *Times*? Any *Journals* today?  
The paper-boy's coming, so don't run away;  
Two cents for a *Journal*, two more for a *Times*,  
Just bring out your pennies and nickles and  
dimes."

The song suddenly ceased, and Teddy Raymond held out an eager hand for the money mother had been waiting to give him. Then he tossed a copy of the Edgewood *Times* into her lap and started for the back door.

"Is business pretty good today?" mother asked as he turned the knob and opened the door half way. "It's a beautiful day to sell papers. If I were only rich, I'd buy every one you have." Mother knew what Teddy was going to say; she knew even though she couldn't see his face. The sorry little droop to his shoulders told her. She had known even before the song was ended. So she wasn't surprised when he answered, "Not so very," without looking around. "Lots of folks are away, I guess. But maybe it'll be better on Pleasant Street—it ought to be—Pleasant Street sounds nice. Well, I'm going, mother."

Mrs. Raymond watched Teddy as he went soberly down the walk, unfastened the shaggy black goat that was tied to the fence, then carefully arranged and rearranged the magazines and papers that almost filled the new green wagon, his birthday present from Uncle Ned.

He didn't look up at the window; somehow he knew that mother was watching him, and he didn't want her to see the frown on his face, for mother mustn't be worried. So when he finally started down the street the jolly little song went with him—only this time it was whistled instead of sung. The words were mother's, and no one but they two had ever yet heard them. Why, what would all the people in all the big houses in Edgewood think if their paper-boy should come up their walks singing that funny little song? That was just to help him when he got blue. And he was blue today,—a very deep, dark blue,—for business was duller than ever. And so much

depended on his selling all the papers and magazines in the green wagon! If he sold them, he would know that he could sell more some other day; then he could keep the black goat. If he didn't sell them, Patsy would have to go. Folks said that goats didn't eat much, they could almost live on tin cans and brush; but there wasn't any brush in the tiny bit of a yard in Edgewood, and Patsy didn't seem to be particularly fond of cans.

This was Teddy's last chance. Father had given him a week in which to see what he and Patsy could do, and this was the last day. Mother's long illness had cost so much; if it hadn't been for that, maybe he could have stayed. But every unnecessary thing had had to be cut out, and so far Patsy hadn't proved himself a necessity. Back home in Macyville he could have sold every paper long before this, but every one knew him there, while here he could count all his friends on the fingers of one hand.

But Teddy was not a quitter. "Go on, Patsy," he commanded as he himself began to walk a little faster. "We mustn't stop for anything today—not even to help Mr. Smith across the street. Other folks can do it just as well as we can. Maybe he won't hear us if we go very still. Mother's wrong when she says there's always time for a fellow to stop and help somebody, for there isn't—not today."

For five days Teddy had left Patsy tied to the fence while he ran down Palmer Street and assisted Mr. Smith from his own house to that of his son. He was blind and Teddy felt sorry for him, but he couldn't afford to waste fifteen minutes now on any one who never bought anything but a *Journal* that cost two cents. So he and Patsy hurried on to Pleasant Street, while poor Mr. Smith waited and wondered what had become of that unusually accommodating boy. But wasn't it queer—the Pleasant Street people didn't seem to be any pleasanter than Cross Street people or Beacon Street people. And lots of folks were away. Yes, Patsy would have to go.

Teddy was so discouraged and so busy thinking about his own big worries that he had failed to see a little fox terrier that had been limping along behind him for some time. At last the dog could stand this strange treatment no longer. Whimpering softly, he brushed himself against Teddy Raymond the minute he stopped in front

of the new Colonial house, the biggest house on the street. And Teddy, startled, suddenly looked down into two great brown eyes. Up came a crushed and bleeding little paw—the dog was asking for help in the only way he knew.

Teddy was on the ground beside him at once. Very carefully he examined the injured foot. It looked as if it might have been caught in some kind of a trap, but perhaps something had run over it. It surely needed attention—some one would have to bandage it, but who? Maybe he belonged to the people in the big house.

Without stopping to think, Teddy started up the granite steps, the fox terrier limping painfully along behind him. He acted as though he had been there before, but where were his owners, if he had any? Not a sound came from the big house; all Teddy's efforts failed to bring any one to either doors or windows. Was there no one living on this whole street?

Teddy had no time to spare—Patsy's fate was almost sealed now, but he couldn't leave this poor little fellow in this shape. Something must be done—mother would know just what. He looked at the pile of magazines in the green wagon, then he looked at Patsy, who wasn't much used to dogs. He would hardly dare put the dog in the cart and leave his magazines in a strange yard. The jouncing might be worse than the limping, anyway.

The fox terrier seemed to realize that he had found a friend, and he did not object to following Teddy and the black goat back up the street. Only once or twice did he utter a soft little whimper. It wasn't so very far back to Maple Avenue, and at the end of the street was mother.

A half-hour later, Teddy and Patsy made another start. At home, asleep on an old rug in the kitchen, his foot carefully bandaged, lay the little stray dog.

"We might as well go and help Mr. Smith now," thought Teddy, as he looked down Palmer Street. "Everything's lost anyway; fifteen minutes more won't matter."

But they did matter, though not in the way Teddy Raymond meant. They mattered a great deal to a small boy and a shaggy black goat; for Mr. Smith was not only very anxious to get to his son's house, but he seemed equally as anxious to buy some papers. He actually wanted a *Journal* and a *Times* and a *Sun*—also three maga-

zines. His granddaughter was going to read them all to him. Happy Mr. Smith!

Did he know of any one who owned a little fox terrier dog? Why, of course he did. Colonel Carpenter's grandson had one, but it had been missing for three days. It had followed the auto out from the farm and then disappeared. Had Teddy seen such a dog? Why, the Colonel could be reached by telephone. He lived in the new house on Pleasant Street, and it was just about time for him to be coming home. Had Teddy ever tried to sell him any magazines? Colonel Carpenter was a great reader. He used to be one himself and he believed he'd take four magazines instead of three. He didn't often have such a chance to have papers read to him.

Happy Teddy Raymond! He and Patsy could hardly hurry fast enough. And whistle—how jolly that whistle sounded now!

It sounded jolly to mother, too, as she watched the owner of it come running up the back steps just before supper-time. She had half expected to see the sorry little droop to his shoulders as he laid a big pile of magazines on the kitchen table. But there was no droop, and, stranger still, there were no magazines.

"All gone, mother," he announced as he held up his empty hands. "And Patsy is safe, thanks to you and a little stray dog and Mr. Smith. The terrier belongs to Colonel Carpenter's grandson and he's coming after him tonight. Mr. Smith telephoned to the Colonel about him. I guess he must have telephoned some other things too, for I never saw so many folks who wanted papers—scads of them. You were right about helping people, and every cent of this ought to belong to you. Count it quick." And a generous pile of silver and nickel and copper coins fell into Mrs. Raymond's lap.

"Two cents for a *Journal*, two more for a *Times*, Just bring out your pennies and nickles and dimes,"

sang Teddy as he went to fill the wood-box.  
—*The Beacon*.

If you wish to be miserable, you must think about yourself, about what you want, what you like, what respect people ought to pay you; and then, to you, nothing will be pure. You will spoil everything you touch.—*Kingsley*.

## OUR WEEKLY SERMON

### BROTHERLY LOVE\*

REV. O. U. WHITFORD

*Text: "Beloved, let us love one another: for love is of God." 1 John 4: 7.*

The apostle John was a most affectionate man. His writings pre-eminently abound in love to God and man. His heart was full of love, not as the result of nature but of divine grace. His soul was imbued with the love of his blessed Savior and it ran out in holy affection toward the household of faith. When the weight of more than fourscore and ten years was upon him, too old and decrepit to make long discourses it was his custom to say in all assemblies, "Little children, love one another." No one of the apostles seems to comprehend so profoundly as

John, that love was the essence of the religion of Christ; on it he loved to dwell, and it was to him the mainspring of all right action.

The Christian religion in its conception, its birth, its establishment, its manifold work; in its fruit and glorious consummation is all of love. Love moved the heart of God to provide a plan of salvation for a sinful and rebellious race. Love led Christ to leave the bosom of the Father, the glory of heaven, take on himself flesh,

\*This sermon was found among the papers of the late Rev. O. U. Whitford.

to live a life of poverty, to deny himself, to endure abuse, to suffer fiery persecution, and die a felon's death. He who made the world; was heir of heaven, and had at his command all power, permitted this, because of love for you and me. All the instrumentalities and powers ordained, every display of divine wisdom, all the workings of divine Providence manifested in the establishment of Christ's kingdom on the earth, were born of love. If you and I have

been called to repentance by the Holy Spirit, and have found sweet peace in believing in Jesus it is because of the infinite love of God in the gift of Christ. If we have in our hearts the ever blessed presence of Christ, as counselor, guide and friend in the journey of life, if we are rich in faith and have hopes of immortality and eternal life it is because of the love of Christ for sinful man.

Now the apostle in the text and in the whole chapter enforces the duty binding upon us to manifest this same love toward one another which

God exhibited and still exhibits in the salvation of men. His logic is irresistible. If we love God, we must love our brother, and the evidence that God dwelleth in us, and his love is perfected in us, is that we love one another.

The church of Christ is a family bound together by this love. Not the articles of agreement nor forms of organization constitute it, but a common love uniting heart to heart, common interests, common hopes, common ends to be attained. A common

faith makes this household and it should be bound together by the same congeniality, same sympathy, same affection which binds us to Christ. The relations which unite Christians together in Christ as one family are peculiar and sacred, pure and holy. They are of Christ, and as should be the heavenly relationship so should be the earthly family in Jesus, that it may be a foretaste of the heavenly and ripen us for it. A member of this family, be it this church or any other church, has a right to expect love, sympathy, counsel, kindness, aid, and charity from every other member and to possess the same spirit himself. This brotherly love begotten of Christ, binding together brethren in church relationship, is full of gentleness, tenderness, and loving-kindness. It does not look with approval upon the faults of others but rather its cords are drawn toward a brother of many faults and imperfections to give sympathy and encouragement. As the mother's love is drawn out in abundant measure and exhibited in assiduous care for a crippled or deformed child, so should this love for a brother in Christ draw one out in greater love and forbearance toward the wayward and stumbling ones. For such the loving Christian is often found at the mercy seat.

Again, this brotherly love in Christ is far removed from all harsh censure, unkind words, uncharitable remarks, and any public parade of another's faults. It rather is slow to believe any evil report, ever ready to chide any unjust expression concerning a brother, is full of tender Christlike counsel, and throws the mantle of charity and even silence over the mistakes and wrongs of another. This love is above all personal or family ambitions, all selfish scheming, all rivalry for position or honors, and takes delight in exalting others rather than tearing them down to exalt self. It has no spirit of envy and jealousy but enjoys the prosperity of others and loves to give an encouraging word and helping hand.

This love for one another in our Savior is not exacting even to the uttermost farthing but forgiving, not uncompromising but conciliatory, not unrelenting and implacable but possesses the spirit of reconciliation. It has no sympathy with a cynical disposition which spies out the bad qualities of a brother and is blinded to the good in him. It does not sit in self-complacency and self-righteousness at the downfall of another and say,

"Just as I expected. I always thought there was something wrong in that one's character," but it runs with loving arms, and loving words to help the fallen up, to place his feet on firmer ground, to speak to him cheerfully and kindly, and point out to him the better way.

It can, touched by the sorrows of others, weep with those who weep and with large-hearted good will rejoice with those who rejoice. It beholds in every man the image of his God. To give that soul pain either by word or deed, to add to its struggles, to retard it in its higher development, to be to it a source of injury, to ever be to it a stumbling-block or a tyrannical master it must most devoutly abhor. Far from all this, brotherly love ever seeks, as it can, to do good to all men and especially unto the household of faith. It is a good Samaritan to the wounded, a loving nurse to the sick, a dispenser of charities to the poor, a consoler to the afflicted, a kind and faithful admonisher to the wayward and erring, a peacemaker in strife and difficulty, a charitable and kind-hearted neighbor, the just and honest dealer. He who possesses it thinketh and speaketh no evil of another, and strives to show forth daily to others the peaceable fruits of righteousness, to reflect in his conduct the life, the light and the love of Jesus.

Such is something of the nature and fruitage of brotherly love in Christ, born of God, and designed to make a sin-cursed earth to bud and blossom like the rose.

Let us notice a few considerations why we should love one another.

I. It is in accord with the life and teachings of Christ. Jesus came as a love-offering on the part of God that fallen man might be reconciled and drawn to him. *Love, not force*, was the power employed to redeem a sinful race. As the Jews bitten by the venomous serpents were to look upon the brazen serpent and be healed, so sin-sick man was to look by faith on the crucified Son of God—the love-offering of the Father—and be healed of sin. Jesus went about his work with the spirit in which he was sent. He sought for the lost sheep of the house of Israel. He went among the poor and despised, the ignorant and degraded, the publicans and sinners. He taught them of a better life. He led them to believe in him as the way, the truth and the life. He induced them to be good and

do good. He ministered unto their wants. He healed their infirmities, and cast out evil spirits. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. He rebuked sin severely in high places, he chided all wrong sentiment and feeling, yet he did it all in love." He chose his apostles from the lowly and sent them out imbued with the same love and with power to do deeds of love.

The spiritual kingdom which was in him and which he came to set up among men consisted in two elements. Founded on love it was to accomplish its ends by faith and works. The truths and principles, and the Savior himself were to be accepted and crystallized into life through faith, and this faith to manifest itself, a living, working power, among men. So Christ did not teach abstract ideas of love, mercy, right, truth, goodness and holiness—merely, but put into action all these ideas, all these teachings. His religion was of love. It embraced duties flowing from the relations existing between man and his God, and between man and man. Obedience was the fulfilment of love; holy action the manifestation of love. To teach men endurance Christ endured; forbearance, he was forbearing; self-sacrifice, he was self-sacrificing; kindness and love, he was kind and loving; and indeed every quality of soul, every act worthy the Christian man, Christ exemplified that his disciples might look to him as the only true model after which to fashion their character.

Not only was love the power to lead men to salvation but Christ made it the great reformatory power in the hearts of men to elevate their physical, intellectual and moral condition, root out evils in society, and bring nations together in harmony and lasting friendship. Christ summed up the whole duty of man in his answer to the lawyer who tempted him. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This was the first great command and the second is like unto it: "Thou shalt love thy neighbor as thyself." This was love to all men, a universal brotherhood.

But Christ taught a closer and more intimate love—for a brother in Christ by his own example. When he was about to leave and go unto the Father how touching was

his last discourse to his apostles. He teaches them the union between him and them under the parable of the vine. After he had given them his charge, and had promised them the Comforter and all needed help in which he says, "These things I command you, that ye love one another," he bears them up in a prayer so full of tenderness and love to the Father. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. . . . Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one." The burden of his prayer was for their unity and that unity was grounded on love and to be maintained by love one to another.

Every disciple should desire and strive to be like his Master. The more Christlike we are in our relations one with another the more do we magnify his name in the earth, which is the duty of every Christian.

II. Another consideration is that this love for one another is a source of mutual strength and growth in Christ. No one liveth to himself. Emphatically is this true of the Christian. Every person has some influence over others. God has given us our social powers for the purpose of mutual benefit and their highest employment is in building each other up in spiritual life. Such are the relations which we sustain one to another in the very nature of being, that we are a means of good or evil to each other. To the Christian all the acts springing from these relations are to be performed in Christ. All that natural love and sympathy would lead us to do for a brother is done on a higher principle of love—love to man through Christ. This love leads the soul to acts which natural love would refuse to do. The Christian bears up to the throne of grace his brother in Christ. He may be a brother in fault, in sickness, in doubt, in great affliction. The subject of his petitions may be his bitterest foe. The prayer of the righteous availeth much. What Christian has not felt the gracious influence of the prayers of the brethren in his behalf. How faith has been increased, courage enlarged, and the way seeming so dark and lonely made bright and pleasant.

This brotherly love in Christ leads Christians to speak often one to another in confession, in glorifying their Savior, in recounting their joys and hopes in him, in exhorting one another to all diligence,

watchfulness, and prayer, in admonishing each other, in reconciling those who are apart, in consoling the afflicted, in administering to the needy, and lifting up the bowed down. How many have been strengthened by the telling of Christian experiences, and from the riches of faith and wisdom of one brother how often has another drawn fresh supplies. Many a Christian brother, easily tempted, and erring, almost on the verge of spiritual shipwreck, has been saved by the faithful efforts of a loving Christian heart. Many have been helped through the Slough of Despond or past Doubting Castle by the cheerful and encouraging words of another. Others weighed down with grief, unreconciled to the providences of God, have found light and consolation through the sympathy and wise instruction of another. Many are the ways in which a Christian brother can build up another in the faith, increase his growth in grace and the knowledge of Christ. All such work is reflexive. He who does a brother good receives equal good. This is a source of strength and growth. As the rubber ball dropped upon the floor bounds back into your hand so do all kind words and brotherly acts in Christ come back in reflexive influence to the Christian heart, doing the soul great good.

III. We notice lastly that this love for one another makes a church a most powerful instrument for the extension of Christ's kingdom. The object for which any church is set up in the world is the salvation of men and Christian growth. That church which is the most spiritual, other things being equal, has the most power in the conversion of sinners. This "spiritual life cometh from the love of Christ in the heart and daily communion with his blessed Spirit. This spiritual life and unity with Christ giveth brotherly love, harmony, and oneness of purpose to the people of God. A church wherein is peace and good will toward all, where heart is united to heart in Christian love, is a strong citadel against all attacks of the enemy of all good. As with the chosen people of God, when they obeyed Jehovah and took sweet delight in his counsels five could chase a hundred, and a hundred put ten thousand to flight, so is a church of Christ that is one as the Father and Son are one, in beating back the foes of spiritual life. Strife, contention, division and rivalry find no avenues for en-

trance to distract and destroy. As on an ironclad monitor, the missiles of calumny, suspicion and evil rumor glance off giving no injury. A family of Christ exhibiting such harmony, such unity, such loving-kindness, such oneness of interest, will attract others into its bosom. Sinners will say, "Behold how these brethren love one another. There must be some reality in the religion they profess if it can thus overcome the fiery passions of men, subdue selfishness, lust, envy, pride, ambition, and lead on to esteem others better than self. There must be a divine influence to harmonize all differences of opinion and unite so many different temperaments, with different training, into a happy spiritual family." When any church loses this unity in Christ, this brotherly love which cements brethren together as co-workers and co-sufferers for Jesus, it is on the sure road of decline, and may not expect to gather many precious sheaves into the garner house of the Lord.

Brethren, we come today around the table of our Lord. Do we come full of the love of God and love for one another? Shall we sit together in sweet fellowship as we partake of the symbols of the sufferings and death of our Savior? Shall we, while we eat of the bread and drink of the wine in remembrance of him who freely gave his life for us all, hold aught against a brother? God forbid. But rather let us be reconciled with all men and possess that loving spirit which our Savior manifested while bleeding upon the cross. He forgave the penitent thief. He prayed for his enemies.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

Look on other lives besides your own; see what their troubles are and how they are borne; try to think of something in this busy world besides the gratification of small selfish desires; try to think of what is best in thought and action, something apart from the accidents of your own lot.—George Eliot.

## HOME NEWS

ROCKVILLE, R. I.—Our Bible school appears to be the center of religious interest, with always a good attendance. Wise, interested co-operation may find here material for again building a strong church in Rockville.

A few special meetings were held in the church in April, directed by Brother George B. Shaw. Although apparently there were no conversions, his earnest practical sermons were very helpful to our people who were privileged to attend.

The Rhode Island Boy Scouts are again camping upon their recently acquired camp farm, which borders upon the two beautiful sounds bearing the Indian names Wincheck and Yawgoog. New troops of scouts from different parts of the State are brought here weekly, the usual number in camp being about one hundred. Religious service, which all are required to attend, is held every Sunday morning and the addresses thus far during this season have been by Harold R. Crandall and D. Alva Crandall. This service is purely voluntary and without compensation—practical home-mission work; and many of the boys first learn of Seventh Day Baptists when they visit the camp at Rockville. They are a gentlemanly set and we are always glad to greet them.

The new parish house is nearly completed and is now in use, adding new interest to the social life of the community.

A. S. B.

NEW AUBURN, MINN.—It would take about three letters to tell of all the doings here since the first of the year, so I will try to mention briefly a few of them which may prove interesting to friends who formerly resided here, and to others interested in the mission churches.

Early in the year the Sabbath school elected the following officers: superintendent, Wells Crosby; assistant superintendent, Frank Hall; secretary, Lefie Tulberg; treasurer, Mrs. Ruby Dresser; chorister Eugene Dresser; pianist, Ruby Dresser. The Sabbath school is not large, but we have very interesting sessions.

On account of sickness in several homes,

we did not have the church dinner until February 22, when all the resident church people but one, and some others, met at the residence of Mrs. Caroline Truman. Her house was decorated with flags. Over the dining table was a large picture of Washington draped with flags. In the parlor, the life-sized portrait of the hostess' husband, the late Henry Truman, who was a Civil War veteran, was also decorated with flags, as always. A splendid dinner was enjoyed, after which reminiscences of early days were given by Mark Campbell, Mrs. Campbell, Mrs. Lawton, Mr. and Mrs. Baily and Mrs. Truman.

On February 28, the Seventh-day and First-day people made me a surprise gift-party presenting me with \$24. The loving thought and generosity were greatly appreciated.

Early in May, at the annual church meeting, the officers, Mark Campbell, moderator, Frank Hall, clerk, and Wells Crosby, treasurer, were re-elected. A Finance Committee to devise some more systematic method of raising money was elected, consisting of Mr. Campbell, Mrs. A. M. Hall and Eugene Dresser.

We observed Sabbath Rally Day on schedule time this year. I believe we understand the Sabbath better, and are stronger Sabbath-keepers because of this service.

A Mothers' Day program was given by the Senior and Junior Christian Endeavorers at the First Day Baptist church. These societies are composed of Seventh-day and First-day young people. The church was well filled with an appreciative audience. Souvenirs were presented the mothers, huge carnations by the Y. P. S. C. E., and Mothers' Day pins by the Junior C. E.

Memorial Sunday I preached the sermon at the First Day Baptist church, and gave an address at the City Hall on May 30, as I did last year. Many words of appreciation were spoken, which gives me reason to believe that these addresses helped some lives.

The splendid sessions of the semi-annual meeting recently held at Exeland were very inspiring, as were also the revival meetings which I conducted for a week near Danbury, Wis., when fifteen young people were converted or got upon a higher plane of Christian living (12 counted as converts).

The discourse on "The Sabbath," given

the evening of June 30, was listened to with interest. There are two Sabbath-keeping families living there. Many are studying the Sabbath question. Some Adventist literature and some of ours have been distributed.

Two violins and a very sweet-toned organ well played helped to make the singing effective. There is a good working community Christian Endeavor society. The meetings were held in an undenominational church, built by the community. A live Aid Society, a Sunday school and Sabbath school are doing good. A preacher is supposed to come once in two weeks on Sunday afternoon, but does not always do so. He gives a short talk and hurries away. His efforts are very unsatisfactory to the people.

About one hundred of us enjoyed a picnic on Yellow Lake July 4. There were games, a literary program, a short patriotic-religious speech by myself, boat rides and plenty of "eats" for all. This occasion seemed a fitting close for the series of meetings, especially as there were opportunities for personal talks on religious themes, including the Sabbath. I came away the next day cherishing the words of gratitude and many invitations to come again and stay longer. A promising field if it could be worked. Our God is mighty to save if we go forth in faith where people are teachable and realize their need.

Please remember this discouraging field at New Auburn, when you pray.

ANGELINE ABBEY.

RIVERSIDE, CAL.—The Riverside Seventh Day Baptist Church voted, last January, to change the time of holding its annual business meeting and election of officers to the first Sunday in July, thus closing its fiscal year at the same time as that of Conference and the various boards. Accordingly no election of officers was held last January but the old officers held over till the next business meeting under the new plan. As Riverside was entertaining the state Christian Endeavor convention on the first Sunday in July, we held our business meeting a week earlier. Instead of meeting indoors, we went to Elliotta Springs and made a picnic out of it. Some folks went in bathing in the springs, others sat and talked and the rest spread the tables and got out the indispensable part of a

picnic—the eats. There was a large attendance, plenty to eat, lots of good fellowship and every one seemed to enjoy the occasion. After supper the moderator called the business meeting to order and we had reports from the Christian Endeavor society, Dorcas society, and the various church officers. The superintendent of the Sabbath school and her lesser half were away on an auto trip to Yosemite and we had no report from them, except that they were having a fine time. These reports covered only the half year since the last annual meeting and so were not as full as is usually the case.

Election of officers was held and R. C. Brewer was chosen as moderator. No other business being presented, N. O. Moore took occasion to present a brief review of the connection of our denomination with the Federal Council of Churches of Christ in America. He stated that he was the only one who had voted against the formal action of our Conference by which we became a part of the Federal Council, but in deference to the opinions of our prominent leaders, had reserved his objections and watched the course of events in the hope that his fears would prove groundless. But the time had come when he felt that it was his duty to speak out and protest, and urge that the church protest, against the action of the Council and against the action of our representatives therein. He then read the resolutions presented to the Council by the Commission on Sunday Observance, together with the communication to the Council from our representatives in which they plainly stated that they did not protest against the Council seeking the enactment of state and federal laws for the preservation of Sunday; and closed his remarks by presenting the following preamble and resolutions:

WHEREAS, the Federal Council of Churches of Christ in America at its recent session in St. Louis adopted resolutions urging all manufacturers to grant their employees a day of rest, preferably Sunday; endorsing a general half holiday on Saturday as tending to a better observance of Sunday, the one as a day of recreation and the other as a day of worship; and pledging the Council to seek the enactment of both state and federal laws for the preservation of the Christian Sabbath; and

WHEREAS, Prominent Seventh Day Baptists are members of the committee that formulated these resolutions and because of that membership the



denomination stands before the public in a degree as sponsors for such resolutions; and

WHEREAS, The position, belief and policy of the Seventh Day Baptist Denomination is now and always has been that of loyalty to the seventh day of the week as God's Sabbath, and diametrically opposed to the institution and preservation of Sunday as the Christian Sabbath, and to the seeking of federal and state laws in matters of religion; and

WHEREAS, The Seventh Day Baptist representatives in the Federal Council did not oppose the adoption of these resolutions but did, in writing, assent to their adoption; therefore

Resolved, That the Riverside Seventh Day Baptist Church does hereby express its disapproval of the action of our representatives in the Federal Council;

Resolved, That we protest earnestly against appealing to state or nation in support of Sunday, or any other religious legislation;

Resolved, That we request our General Conference at its next session to take action declaring our opposition as a denomination to Sunday legislation in general, and our disapproval of these resolutions of the Federal Council in particular;

Resolved, That we further request our Conference to take steps to withdraw our denomination from membership in the Federal Council;

Resolved, That a copy of these resolutions be sent to the General Conference, and to the SABBATH RECORDER with a request for publication.

These resolutions provoked some discussion. It appeared to be the opinion of those who spoke in opposition to them that the author of the resolutions must have been misinformed in some way and that our representatives in the Federal Council could not have not only failed to register the emphatic protest of the denomination, but had even stated that they did not oppose such action by the Council. So the resolutions were taken up and acted on separately, with the following results: the first one was lost; the second one was carried; the third one was carried; the fourth one was lost, and the fifth was carried. The discussion was not very general; the author of the resolutions was the only one speaking in their favor, while two or three spoke against them. But it was evident that there was a good deal of deep thinking going on, and after the meeting adjourned there were a good many expressed themselves in approbation of the stand taken in the resolutions.

The city of Riverside has just had the honor of entertaining the largest Christian Endeavor convention ever held anywhere, outside of international conventions. For months committees have been working to make complete arrangements for the con-

vention and the officers of the convention expressed themselves as highly pleased with the results. There were 3,405 registered during the five days; Bible study, conference and sectional meetings were held every morning from 8 to 10 o'clock, as many as twenty-five in progress at once; general meetings in the convention hall every morning, afternoon and evening. Speakers of state and national reputation were present and the whole program was an exceedingly profitable one.

Seventh Day Baptists occupied prominent places on the registration, entertainment, information, ushers and decorating committees. Our Christian Endeavor society was given a financial apportionment for the expenses of the convention as large as that of much larger societies; they raised ten per cent more than their apportionment and were the first society to pay it in. The president of the society had just reported to our church at its business meeting, that the society was dead. After hearing what they had done and were doing, the hope was expressed that the society would not come to life!

N. O. M.

DERUYTER, N. Y.—Pastor J. H. Hurley and wife, of Welton, Iowa, arrived in town Thursday evening to enter upon his labors in the Seventh Day Baptist church of this village. Sabbath Day a good-sized audience listened attentively to an excellent discourse which was well received. Mr. Hurley and wife are already making many friends.—*DeRuyter Gleaner*.

NILE, N. Y.—The church at Nile, Allegany Co., N. Y., has secured a pastor, John F. Randolph, son of Rev. Gideon H. F. Randolph, having accepted the call to that place. Mr. Randolph has been supplying the church while in school at Alfred.

Live in the active voice, intent on what you can do rather than on what happens to you; indicative mood, concerned with facts as they are rather than as they might be; in the present tense, concentrated on the duty in hand without regard for the past or worry about the future; in the first person, criticising yourself rather than condemning others; in the singular number, seeking the approval of your own conscience rather than popularity with the many.—*William DeWitt Hyde*.

## MARRIAGES

AUSTIN-CLAIR.—At the parsonage in Alfred Station, N. Y., May 17, 1917, by Rev. Ira S. Goff, Mr. Charles N. Austin and Miss Elvira Clair, both of Alfred Station.

STEWART-POST.—At Milton, Wis., on Thursday, June 28, 1917, by President William C. Daland, of Milton College, Mr. Wilbur F. Stewart, of Albion, Wis., and Miss Miriam E. Post, daughter of Dr. George W. Post, Sr., of Chicago.

BABCOCK-BROWN.—At the home of the bride's aunt, Mrs. Gelsemina Cook, 161 E. Date Street, Riverside, Cal., by Rev. R. J. Severance, May 19, 1917, Mr. Arthur Leroy Babcock and Miss Nancy I. Brown. Their home will be at Hayward, Cal.

HOWARD-HUNT.—In Battle Creek, Mich., on June 28, 1917, at the home of the bride's parents, Mr. and Mrs. F. B. Hunt, by Rev. M. B. Kelly, Dr. Kivett Howard, of Pleasantville, N. Y., and Georgia Louise Hunt, of Battle Creek.

## DEATHS

CHAPMAN.—Ethel Champlain was born in Hopkinton City, in 1891, and departed this life March 28, 1917, being in her twenty-sixth year.

She was converted in early life but never united with any church, although she lived a life of devotion. She was married to Lewis Chapman on December 19, 1908. He died about four years ago. There was born to this couple a son, who is left without any parent by this death.

Burial was from the church at Hopkinton, March 31, conducted by the pastor, E. Adelbert Witter, and interment was in the family burying ground near by.

E. A. W.

WOODMANCY.—Martha A., daughter of Elias and Mary Palmer Coon, was born in Hopkinton on March 17, 1884, and passed away on November 12, 1916, in her seventy-third year.

She was baptized about thirty years ago and united with the Rockville Seventh Day Baptist Church, with which she continued a member till called hence. Her life was one of great activity in the community in which she lived, by which she was much endeared to the people of the community to whom she ministered in their times of need.

She was the mother of four children born to her marriage to Alfred Woodmancy. Her children,—Mrs. T. Elliot Tucker, of Narragansett Pier; Mrs. Dr. A. Hoskins, now in Mexico, and Mrs. Dalton L. Edwards,—were present at the

burial services held in the chapel at Canonchet, R. I., November 15, 1916, conducted by Pastor Witter. The oldest child, a son, died in infancy. The remains were laid to rest in the cemetery at Rockville.

E. A. W.

BROWN.—Willard Hazzard Brown was born in Hopkinton, R. I., August 2, 1841, and passed from this life on May 25, 1917, in his seventy-sixth year.

Mr. Brown was the youngest of five children born to Reuben and Phoebe Hazzard Brown. He never seemed to be real strong. In early manhood he was baptized, and united with the Second Hopkinton Seventh Day Baptist Church April 17, 1858. He was possessed of a quiet, mild and peaceful disposition, patient and uncomplaining in all the years of his life.

Mr. Brown was postmaster of Hopkinton for nearly forty-two years, till failing health made a change necessary. He leaves a brother and a large circle of friends.

Burial services were held by his pastor, May 28, and the tired body was laid to rest in Oak Grove Cemetery at Ashaway, May 28.

E. A. W.

BRIGGS.—Orville Mann Briggs was born in Smithfield, R. I., August 17, 1840, and died at his home in Westerly, R. I., May 6, 1917.

He was the son of Caleb A. W. and Ruth Truell Briggs. When a young man he entered the employ of the Cottrell and Babcock Press works, which is now the C. B. Cottrell and Sons Co., and continued in their employment for fifty-eight years, until he was finally obliged to retire, owing to failing health. He held a number of responsible positions with these concerns, traveling for a number of years installing new machines throughout the country. For many years he held the position of stock foreman.

On January 16, 1861, he was married to Sarah A. Babcock, of Hopkinton. He is survived by his wife and one brother, William R. Briggs, of Providence, now eighty years old.

On September 1, 1862, he enlisted in Company H, 26th Connecticut Regiment of Infantry, and on August 17, 1863, he was honorably discharged. His regiment saw considerable service at New Orleans and Port Hudson.

On May 12, 1866, he was baptized by Rev. Abram H. Lewis and united with the Pawtucket Seventh Day Baptist Church. For many years he was an honored member of the Masonic order.

Owing to deafness caused by his experiences in the war, he remained at home much of the time during the past years, preferring to spend his time in reading rather than in mingling in society and public gatherings.

Funeral services were conducted by his pastor, Rev. Clayton A. Burdick. Delegations from his lodge and from the Grand Army of the Republic were in attendance and committal services at River Bend Cemetery were conducted by his Masonic brethren.

B.

SATTERLEE.—Hannah M. Kenyon, daughter of Joel and Lavinia Maxson Kenyon, was born in Brookfield, N. Y., October 7, 1824, and died on May 29, 1917.

When she was only six months old her par-

ents moved to Richburg, N. Y., where she lived the remainder of her life. When nineteen years of age she was baptized by Rev. Leman Andrus and joined the Richburg Seventh Day Baptist Church where she remained a faithful member through life.

She was married to William Champlin on August 14, 1851. There were four children. Mr. Champlin, who was a soldier in the Civil War, died August 4, 1864, in Andersonville Prison. She was married again on August 21, 1871, to Charles Satterlee, who died March 29, 1892. For many years she had lived with her daughter, Miss Lavinia Champlin. She had one living brother, Lewis H. Kenyon, of Nile, N. Y.

Funeral services, conducted by Rev. George P. Kenyon, assisted by Rev. Eli F. Loofboro, were held at her late home on June 1, 1917, and burial was made in the Kenyon Cemetery in East Notch.

G. P. K.

CRUMB.—Emily R. Crumb was the daughter of Daniel and Alma Thompson Wilcox. She was born in Brookfield, N. Y., August 5, 1849, and passed from this life on Tuesday, June 9, 1917.

She was united in marriage February 23, 1870, to William H. Crumb, of Brookfield. His death preceded that of Mrs. Crumb about twenty-eight years. On March 16, 1900, she was baptized and joined the Brookfield Seventh Day Baptist Church, where she continued in faithful membership. Although for some time she did not attend services because of her difficulty in hearing, yet she often expressed a desire to be present.

For several years she had made her home with her son, Elbert D. Crumb, where her death occurred on Tuesday, June 19. Her death brought to an end the severe sufferings which it was her portion to endure for some time. But in the midst of it all she was very patient and uncomplaining.

Mrs. Crumb leaves to mourn her death, one son, Elbert D. Crumb, one brother, George Wilcox, and one sister, Mrs. Frank Crandall, of West Edmeston.

Funeral services were held at the home of her son, Friday afternoon, conducted by Pastor Hutchins. Interment was made in the Brookfield Rural Cemetery.

J. E. H.

BEEBE.—Emma Elizabeth, the oldest child of George and Caroline Camp Lewis, was born on the old Lewis homestead in Sangerfield, September 20, 1845. She passed away June 19, 1917, on the farm in Brookfield where she had lived for fifty-one years.

December 31, 1861, she was married to Albert Beebe. In July he responded to his country's call, but his life was spared and he was permitted to live until October 26, 1906. To this union were born two children, Lina L., the wife of Frank Williams, and Erlo L., who has remained at home and faithfully cared for his parents. Besides the daughter and son mentioned, one brother, Israel G. Lewis, of the old home in Sangerfield, and two sisters,—Mrs. Hattie Washburn, of Earlville, and Mrs. Sarah Cook, of Sangerfield, remain to mourn their loss. A

## THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor  
Luclus P. Burch, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription  
Per year .....\$2.00  
Per copy ..... .05  
Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.  
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.  
Subscriptions will be discontinued at date of expiration when so requested.  
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

sister, Mrs. Etta Lewis, of Friendship, died many years ago.

The funeral services were held at the Seventh Day Baptist Church Sabbath afternoon, conducted by Pastor Hutchins. Burial was made in the Brookfield Rural Cemetery.

J. E. H.

### Sabbath School. Lesson VI.—August 4, 1917

MANASSEH'S SIN AND REPENTANCE. 2 Chron. 33: 1-20

**Golden Text.**—Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isaiah 55: 7.

#### DAILY READINGS

July 29—2 Chron. 33: 1-9. Manasseh's Sin  
July 30—2 Chron. 33: 10-20. Manasseh's Repentance  
July 31—Ezek. 18: 21-32. Penitence to be Rewarded  
Aug. 1—Ps. 32. Peace of Forgiveness  
Aug. 2—Hos. 6: 1-10. Sham Repentance.  
Aug. 3—Hos. 14: 1-8. Penitence and Pardon  
Aug. 4—Ps. 51. Cry for Pardon

(For Lesson Notes, see *Helping Hand*)

### RESOLUTIONS OF RESPECT

WHEREAS, Our brother, Deacon Ellis J. Dunn, has been called to the home beyond; and

WHEREAS, From early boyhood he has been a faithful member of the New Market Seventh Day Baptist Sabbath School; and

WHEREAS, He will be greatly missed because of his lifelong service, his helpful counsel, his optimistic spirit, and his deep interest in Bible study; therefore, be it

*Resolved*, That we express our appreciation of his service, and express our sympathy with the bereaved family.

*Resolved*, That a copy of these resolutions be presented to the family, a copy be sent to the SABBATH RECORDER for publication, and one be placed on the records of our Sabbath school.

JESSE G. BURDICK,  
MABEL WHITFORD BURDICK,  
HERBERT L. POLAN,

Committee.

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

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

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

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

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

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

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

Advisory Committee—All members of the Missionary Committee in each of the Associations.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

### Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY PUBLISHING HOUSE  
REPORTS, BOOKLETS, ADVERTISING MATTER AND ALL KINDS OF PRINTING AND PUBLISHING  
The Recorder Press Babcock Building

WILLIAM MAXSON STILLMAN,  
COUNSELLOR-AT-LAW  
Supreme Court Commissioner, etc.

### Alfred, N. Y.

ALTERED THEOLOGICAL SEMINARY.  
Catalogue sent upon request.

FREE CIRCULATING LIBRARY  
Catalogue sent upon request  
Address, Alfred Theological Seminary.

BIBLE STUDIES ON THE SABBATH QUESTION.  
In paper, postpaid, 25 cents; in cloth, 50 cents.  
Address, Alfred Theological Seminary.

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

### New York City

HERBERT G. WHIPPLE,  
COUNSELLOR-AT-LAW,  
220 Broadway, St. Paul Building.

HARRY W. PRENTICE D. D. S.,  
"THE NORTHPORT,"  
76 West 102d Street.

### Chicago, Ill.

BENJAMIN F. LANGWORTHY,  
ATTORNEY AND COUNSELLOR-AT-LAW  
1140 First Nat'l Bank Building, Phone Central 369

# New Sabbath Hymn

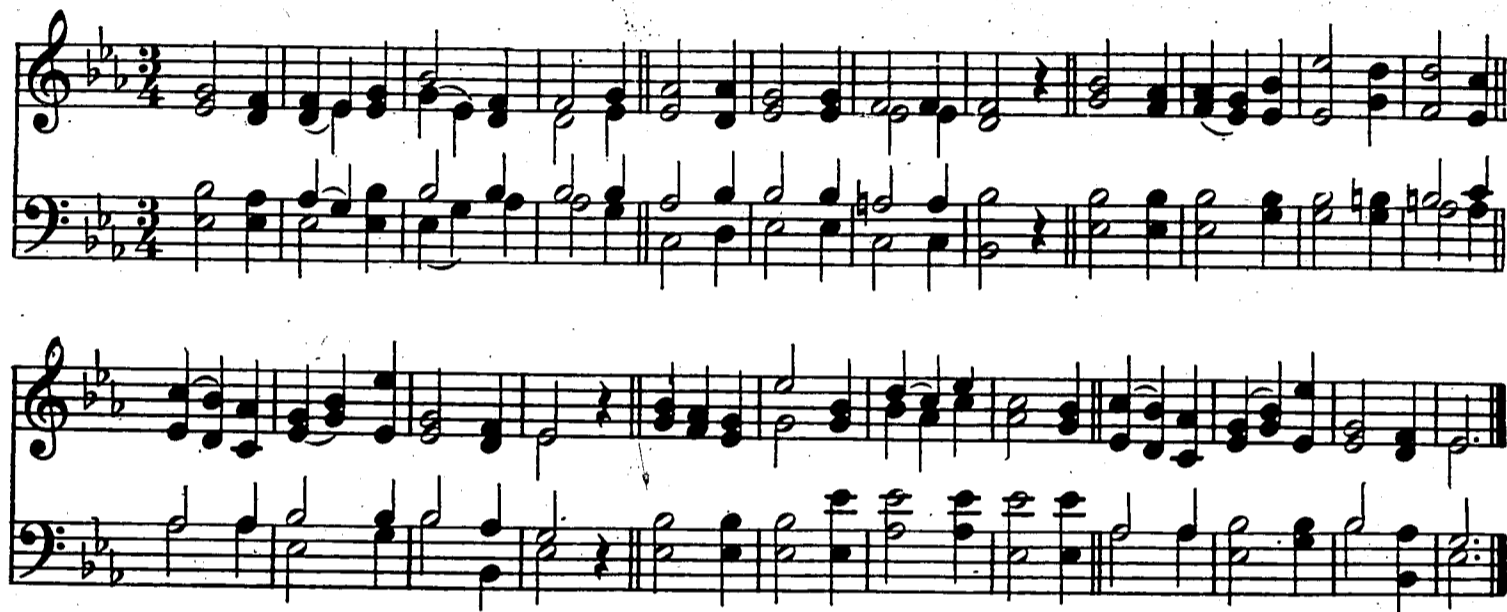
By MARY A. STILLMAN

THIS new hymn by Miss Mary A. Stillman has been published by the American Sabbath Tract Society, and is printed on good quality of magazine paper in a size suitable to paste into your hymn books. This hymn, "Sabbath Eve," or the companion hymn, "The Sabbath" by Miss Stillman, can be obtained ready for mounting in hymn books for 85 cents for the first hundred of each, and 15 cents for each additional hundred.

Mary Alice Stillman

## SABBATH EVE

James Stillman



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

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

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

Address the

**American Sabbath Tract Society**  
Babcock Building Plainfield, New Jersey

# The Sabbath Recorder

## A POOR FOUNDATION

To build a church on amusements or such attractions as picture shows is to build it on quicksand. No organization, least of all a church, can be permanently held together on such foundations. No amusement organized of any kind whatever is able to keep a permanent and lifelong membership. The church makes a travesty of itself when it relies on concerts, picture shows, and entertainments. Its method of growth and vitality must be organic, namely, by personal work on the part of its members.

No church with half or quarter of its members engaged in personal evangelism in the effort to win others to Christ needs any other attraction. If its members are not thus at work, it is only in a partial and imperfect sense a Christian church. To give it a fictitious vigor by amusements and entertainments is a merely galvanic and transitory undertaking. What it needs is an infusion of real life.—Robert E. Speer.

## —CONTENTS—

Editorial.—Importance of the Church in National Crises.—Hard Times Pinch Denominational Papers.—Loyal Talkers or Loyal Lifters, Which?—A Treason-Traffic Tries to Hold Up Congress.—A Pleasure-Mad World—Tendencies of Picture Shows.—Reaping the Whirlwind.—An Appeal to Pastors.—No Salem College Number—Good Commencement Week.—Read the L. S. K. Message.—We Can't Spare Cottrell.—To Drafted Men of Wisconsin and Michigan.—Debt Statement..... 129-133	an's Board Meeting..... 140-142
What We Believe..... 133	Rachel Landow, the Hebrew Orphan.. 142
Contentment ..... 134	Rev. Henry N. Jordan at Battle Creek, Mich. .... 146
Missions.—Missionary Board Meeting.—Quarterly Report ..... 136	<b>Young People's Work.</b> —A Great Program for Christian Endeavor.—Gossip and Scandal.—Young People's Board Meeting.—One Lost Sheep ..... 147-150
Conference Notes ..... 137	Quarterly Meeting of Memorial Board 150
Appeal to Men Drafted from Wisconsin and Michigan ..... 137	<b>Children's Page.</b> —The Sermon for Children—Wet Paint ..... 152
L. S. K. Affairs..... 138	A Prayer ..... 152
<b>Woman's Work.</b> —Flotsam and Jetsam of the Labrador.—Minutes of Women's Board Meeting..... 140-142	Home News ..... 153
	<b>Our Weekly Sermon.</b> —Be Baptized, Every One of You..... 154-157
	A Message to Pastors From the World Alliance for International Friendship ..... 157
	<b>Deaths</b> ..... 158
	"He Paused to Light a Cigarette".... 159
	Appeal in Behalf of Men Drafted from Wisconsin and Michigan..... 160
	Time of Associations..... 160