

# 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.

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# The Sabbath Recorder

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PLAINFIELD, N. J., JULY 30, 1917

WHOLE NO. 3,778

**Importance of the Church In National Crises**  
The one who said, "The pulpit is the sheet anchor of the nation," gave utterance to a truth the world can not afford to ignore. A similar opinion was expressed by ex-President Taft when he said:

The longer my experience with government the more deeply impressed have I become with the tremendous importance of the part the church plays in making popular government what it ought to be and in vindicating it as the best kind of government that an intelligent people can establish.

In the world's great crises men have instinctively looked to the church for help, and in spite of all its imperfections and limitations, it stands at the center of community and national life today. Whatever the church unites upon with full purpose of heart must triumph in the earth; for it is still the best representative of Christ, and must be made more of than ever. Therefore, if the church seems too indifferent in view of these stirring times and is not doing all you think it should do, see to it that you do your utmost to make it strong and true. If the principles represented by the Stars and Stripes are to be given to a redeemed and regenerated world, the church must stand back of every movement and give spirit and purpose to men.

**Hard Times Pinch Denominational Papers**  
After twenty-one years of excellent service, the *Baptist Commonwealth* gives up the struggle and is merged in the *Watchman-Examiner*. It has made a brave fight to live, but could not secure subscribers enough to keep it out of debt; therefore its managers decided to make the change. We shall miss its familiar pages from our exchanges. Its patrons are fortunate, however, in having the *Watchman-Examiner* to take its place in their homes, for that, too, is an excellent paper and will serve them well.

The SABBATH RECORDER is by no means alone in having deficits to be made up by gifts of friends and boards. The *Christian*

*Advocate* of the great Methodist Denomination showed a deficit of over \$5,000 last year. Yet all denominations thus embarrassed by deficits on their papers seem to think that they must have some such medium of communication if they are to live as a people; and it is clear that they regard money spent to meet such deficits as being well spent.

**Loyal Talkers or Loyal Lifters, Which?**  
Some people are loyal talkers, but not so loyal when an extra lift is needed to carry the Lord's work over a hard place. Others may not be given to much talking, but are always found among the lifters when burdens are heavy. Upon which class does the cause of Christ depend most for its success? To which class do you belong?

Here is a man who professes great loyalty to the denominational interests. He says a good deal about lack of zeal among the churches; bewails our imperfect methods; assures us that our doom is sealed if we do not reform our financial system, with which he is thoroughly disgusted; and with much fervor exhorts young and old to be more consecrated and self-sacrificing in the Master's service. He urges men to think less of things of the world and more of spiritual living if they would see God's cause prosper on the earth. His *talk* is excellent. His words indicate a spirit of loyalty upon which one might depend when some special offering is needed to relieve the church or the boards of debt. Surely, one so anxious to see truth advanced, one who so zealously pleads with men to make sacrifices for the Master's work, would not turn a deaf ear week after week to most earnest appeals for help. But when this man is approached by those who are loyally *doing* something to relieve the burdens, he proves to be a regular "tight-wad"! He talks of want of sympathy between boards and people, says he helped to pay one debt—or rather, his father did—and no amount of persuasion can get one cent of help from him!

Contrast with this man another, one who has labored hard to make his church self-supporting. He has been liberal and sacrificing in his efforts to stand by the boards in the pinch of these hard times and is found in the front rank with those who now make special offerings to lift the debts. He thinks the boards have a hard enough time carrying their burdens without his casting any reproach upon them over the matter of want of sympathy. He believes in the men of the boards, has confidence in the people of the churches, and says so on every occasion. He may not be much of a talker, but he is a *loyal lifter*—never a kicker—and not only his church but the boards have tangible evidence of his loyalty to them in time of need.

The man who cheerfully does his part will never feel out of sympathy with the workers. When Ananias had kept back a part of his offering, or "assessment," refusing point-blank to do his full part, no doubt he felt a lack of sympathy with the church and was somewhat disgusted with its financial system. There was one thing however to Ananias' credit: so far as we know, he did not exhort his brethren to give up the world and be more self-sacrificing for their Master's cause.

Friends, do you not think that the loyal talker would be far happier himself and a much more helpful servant of God if he would become a loyal doer? Then in his loyal talk he would be more consistent and have greater weight with his fellow-men.

**A Treason-Traffic Tries To Hold Up Congress** It is hard to keep sweet when certain newspapers join with the liquor interests of the nation in an effort to compel Congress to leave a gap in the food conservation bill for the "Brewers' Big Horses to drive through." The *Christian Advocate* has this to say about them.

Now the brewers and distillers, who are in the business of spoiling foodstuffs and men for their own profit, are holding up the Food Control bill in order to protect their pocketbooks, even though it means less food and feed for every man and every animal at a time when the nation needs to conserve every ounce of nourishment. It is a treason-traffic. Yet there are newspapers which dare to try to deceive their readers by blaming the senatorial deadlock upon the "fanatical prohibitionists"! What used to be branded as fanaticism is now the confirmed conviction of nearly every class of people which has not a

direct financial stake in the continuance of the liquor business. No loss will come to the national treasury through the failure of the liquor taxes which is comparable to the saving in money and men which war-time prohibition would insure.

Here is a power that holds up Congress and the President of the United States in a most perilous war crisis, and dictates what laws shall pass and what shall not pass in matters where its own private interests are involved! Sacrifices must be made everywhere excepting in this treasonable, men-and-food-destroying business! Must the nation see the liquor curse win one more disastrous victory, and that, too, by a hold-up that forces even its chief magistrate to seem to favor the ruinous business? Never fear; if Congress is bulldozed into giving war prohibition a setback in the food bill, this will be only temporary. American public sentiment is becoming all too strong to allow a handful of men, powerful though they be, who have become rich through the ruin of their fellows, to hold the whip over Congress and the President very long. The temperance forces still abide in the land and the day of doom for the liquor business is not far away.

**A Pleasure-Mad World Tendencies of Picture Shows** It is announced by the public press that Charlie Chaplin, the world's greatest moving picture clown, is to receive \$1,075,000 salary next year from about four hundred moving picture theaters in this country for a complete output of eight pictures. His salary last year was \$670,000. This shows pretty well what absorbs the attention of the multitudes in America. A pleasure-seeking world wants to be entertained, and the show syndicates are getting rich answering this popular demand.

There was a time when the general tone of moving picture entertainments was good. They were educative in the right sense, so long as they consisted of travel-scenes, represented historic events, or showed the various industries and philanthropies of the great world. Scenes from pure and wholesome home life, harmless romances, and innocent fun leave no taint. Entertainments of such character make far better places for people to spend some of their spare time in than do saloons or dance halls. But we

must confess that the present tendency of the moving picture show is quite different from what it was, and we fear that the extremes to which such entertainments are being carried are most unsalutary in their influence.

It has been some years since we entered one of these entertainments, so we can not speak as an eyewitness; but we are assured by those who have made the matter a study that nothing but ill can result to society from the average present-day picture show. Out of one hundred and thirty-four different films investigated by the clergy of a certain city, thirty portrayed marital infidelity, bigamy, and other immoral things in an objectionable way. Twenty-six pictured murders and suicides; nineteen, drunkenness; fourteen, robbery and theft; twelve depicted shooting affairs; ten were scenes in gambling dens; seven showed poisoning tragedies; five, kidnapping and blackmail; and seven represented resorts and crimes of the underworld.

It is a deplorable fact that the show-going public demands such "movies." This seems all the more lamentable when we remember that there are unequalled possibilities for good in wholesome and instructive entertainments; and the picture show might be pure, clean and moral in all its influences were it not for the popular demand for the lower kind. Why will the sight-seeing public continue to patronize shows that represent illicit love, infidelity to marriage vows, and hideous views of sin and shame? In such shows life at its lowest ebb is pictured as the representative life, when life should be shown at its highest, in order to inspire the young people to noble and true living.

**Reaping the Whirlwind** The great world-cataclysm of today demonstrates the truth of Hosea's words, "For they have sown the wind, and they shall reap the whirlwind." Indeed, the words of Jeremiah also, seem to be literally coming to pass,—“Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind.” The whirlwinds of the Lord in olden times came upon the nations because they walked after the imaginations of their own hearts, and heeded not the counsels of Jehovah. It is evident that the principles that have governed

the nations, plunging them into this fearful war, have not been the principles of Christ. Selfishness has been supreme. The great ideals Jesus sought to enthrone in human hearts have been ignored. The nations have not subordinated the lower and baser elements of the human heart to the higher and nobler ones. The profound and purifying teachings of the Savior have not been heeded, and moral and spiritual deterioration has resulted in degradation. Thus barbarous and primitive methods of settling differences have supplanted Christian and civilized methods. Un-Christian expedients are responsible for the world's trouble today as of old; and now, as then, the only hope for peace and true prosperity is to be found in a fuller, richer, more abundant life in Jesus Christ our Lord. In this lies the world's only hope of permanent peace; and until we cease sowing the wind we must continue to reap the whirlwind. "Whatsoever a man—or nation—soweth, that shall he also reap."

**An Appeal to Pastors** Elsewhere in this paper will be found an appeal to all pastors from Dr. Gulick, secretary of the World Alliance for International Friendship. This country is not yet awake to the great need of united Christian activity in behalf of peace on earth. If it were, the people of God would not be so indifferent.

Nations of old came to ruin because they did not heed the admonitions of the prophets and other godly men. This world-cataclysm might have been avoided if the church of God in all lands had been true to its divinely appointed mission. Through its indifference, its selfishness, its worldliness, and its lack of the spirit of Christian brotherhood, the church has failed as the exponent of peace on earth and good will to men. The only hope for better things in the future is for the people of God to unite in a great world-movement for righteousness and justice, and for an effective league of nations that will make war impossible. The church throughout the world needs a revival of the religion of Christ. It must awake to a fuller sense of its responsibility and realize its obligations to God and to mankind, if the world is to be saved from the unspeakable wrongs and outrageous cruelties of war.

**No Salem College Number Good Commencement Week** This has been a strenuous year with Salem College. The special effort to pay for the new building has brought heavy burdens upon the workers, and President Clark has been obliged to divide his time between college duties and the field work of canvassing West Virginia for money. Any one who has had experience in such work does not need to be told what it means to a man; the heart-burdens, the nervous strain, the strenuous exercise of mind and body, the night and day anxieties that must be endured are too well known to be forgotten. President Clark and his yokefellows are to be congratulated over the success of their labors thus far. The canvass in West Virginia has brought greater results than many had dared to hope for. This must be cheering to every friend of Salem College.

The President supposed he had made complete arrangements for a full report of commencement week for the proposed college number of the SABBATH RECORDER, and his duties made it necessary for him to be absent from home some days after school closed. Upon his return he found that through misunderstanding his plans had failed and it was then too late to secure the desired reports. To his great regret the college number, as such, had to be abandoned.

We wish however to call attention to the facts that the college has enjoyed an excellent year's work, and the program for commencement week shows the occasion to have been one of unusual interest. Six days of good things, including lyceum contests, class-day exercises by the academic, normal, and college classes, with concerts and athletic sports interspersed, must have made a feast to be enjoyed by all. There were sixty-eight graduates in the different courses, not including those in music and art.

Soon after commencement the Summer School began its work, and we learn from the local paper that a special educational program is being arranged, including a summer Chautauqua by the Radcliff Bureau of Washington, D. C. In this work the various local interests are to be considered as well as the educational matters of the State.

This is what the chairman of the committee of arrangements has to say about it:

Special programs of exceedingly great local interest will be given on the morning of the second and third day, Tuesday and Wednesday, July 24 and 25.

Tuesday will be devoted to the school interests of the city and district. This morning session will be addressed by specialists in school work from the West Virginia University. Dr. C. B. Clark will preside at this session.

Every one ought to be interested in better schools.

Wednesday morning will be given to Agriculture. This session will be addressed by specialists from the agricultural department of the university, and by the county agricultural agent.

Professor S. B. Bond will preside at this session.

These morning sessions are free to every one, and every one ought to be there, for these subjects are of interest to all.

The Chautauqua is the people's university, the most powerful agency in this country for crystallizing public opinion upon great questions of local as well as of national importance.

Through the work of the Chautauqua communities have been aroused to latent possibilities that had been overlooked. The working out of these possibilities has contributed to the prosperity and happiness of the people.

Let everybody rally to the Chautauqua and make it a great occasion for Salem and the surrounding country.

Rev. A. J. C. Bond's opinion of the good sure to come from this work is expressed in the Salem paper as follows:

Rev. A. J. C. Bond, pastor of the Seventh Day Baptist church, believes that one of the greatest results to be obtained from the Chautauqua which is to be held in the college auditorium next Monday, Tuesday and Wednesday, has already been attained. This is the community spirit which is apparent in the manner all are going about preparing for the event.

"Everybody is working for a common good and this alone is worth the price invested," Rev. Mr. Bond declared. "I believe the Chautauqua to be a fine institution and recommend its support to the community."

Before the RECORDER reaches its readers this Chautauqua will be a thing of the past, and knowing something of the progressive spirit in Salem we predict for it a great success. In next week's issue will be found President Clark's address given at the State University Summer School at Morgantown.

Everything goes to show that Salem College is doing its part well in the great educational forward movements in West Virginia.

**Read the L. S. K. Message We Can't Spare Cottrell** Don't fail to read with care the report on

another page of Rev. George M. Cottrell, our L. S. K. secretary. You will surely agree with me that the denomination can not afford to let Brother Cottrell retire from a work for which he is so well fitted and which he is doing so thoroughly. It would certainly be a step backward now for us to give up the Lone Sabbath Keepers' department of denominational work and turn the one thousand or more of Brother Cottrell's flock over to the churches. Had the churches been equal to the necessities of the case, there would have been no need of appointing any one to look after it. But we know too well that they were not equal to the task, and little or nothing would have been done without a secretary.

Furthermore we know of no other lone Sabbath-keeper so well qualified for this work. Five years of successful experience is a most valuable asset for one who would succeed therein, and the people can not think of letting Brother Cottrell give it up.

The RECORDER, too, will miss his wide-awake articles if he drops the L. S. K. work. Brother Cottrell, we can not spare you. Please do not think of such a thing as a resignation.

We agree with Brother Cottrell that it is usually the fault of the donors if L. S. K's fail to receive credit for their gifts. The treasurers are men who are almost overwhelmed with other duties. They do not know half of the L. S. K's, and when some gift comes with nothing but the donor's named signed they can not be sure that the giver is an L. S. K. So far as we know, the treasurers do try to record such gifts aright whenever any sign is given as to where they belong. Brother Cottrell, we see, has tried to correct matters as to credits when the reports reach him. He has the data and will see that L. S. K's are given due credit in his Conference reports.

**Dr. Jowett's Ideal** Attention is being called by religious papers to one paragraph in Dr. John Henry Jowett's letter of acceptance to the call of Westminster Chapel, London. It is characteristic of the man as Americans have known him since his coming here, and probably reveals the secret of the great preacher's

success. In his letter to Westminster he says:

I understand that you are calling me to the ministry of the Word, and that it is your will that I should give my life to the proclamation of the gospel from the pulpit of Westminster Church. To this great end I shall consecrate my whole mind and strength, and I shall depend upon fellow-laborers for the accomplishment of other work which the church may determine to do.

No one man can fill the pulpit of a great pastorate well, making it the strong high-tower of the church, and at the same time answer every call to lecture platforms, Chautauquas, reform conventions, and, with all these, try to do the social work demanded of him in his own society. The gospel must suffer whenever one tries to do so much. Dr. Jowett has the true ideal for a preacher of the gospel, and it would be well if the world had more preachers who cling close to this ideal. His ideal for the church, too, is excellent. Thousands of churches ought to act upon it and relieve the pastor of many burdens which are now placed upon him.

**To Drafted Men of Wisconsin and Michigan** The appeal to drafted men of Wisconsin and Michigan comes too late for the RECORDER to do more than urge the boys and their friends to read the two messages elsewhere in this paper and respond to the invitation of the Battle Creek Church.

#### DEBT STATEMENT

Missionary Board's debt, balance due July 18 .....	\$ 265 77
Tract Board's debt, balance due July 12	\$1,146 91
Received since last report .....	117 26
Still due July 26 .....	\$1,029 65

Can we not finish up these debts before Conference?

#### WHAT WE BELIEVE

[ARTICLES OF FAITH AND PRACTICE OF THE GERMAN SEVENTH DAY BAPTISTS, recently adopted by their General Conference.]

ART. 1. We believe that all Scripture given by inspiration in the Old and the New Testaments is the Word of God, and is the only rule of Faith and Practice. 2 Tim. 3: 16; 2 Pet. 1: 19-21; Mark 7: 13; 1 Thess. 2: 13; Acts 4: 29-31.

ART. 2. We believe that unto us there

## CONTENTMENT

HENRY M. MAXSON, PED. D.

Superintendent of Public Schools, Plainfield, N. J.

is but one God, the Father; and one Lord, Jesus Christ, who is the Mediator between God and mankind, and that the Holy Ghost is the Spirit of God. 1 Cor. 8: 6; 1 Tim. 2: 5; 2 Tim. 3: 16; 2 Pet. 1: 21; John 14: 26.

ART. 3. We believe that the Ten Commandments which were written on two tables of stone by the finger of God, continue to be the rule of righteousness for all mankind. Exod. 20; Matt. 5: 17-19; Mal. 4: 4; Isa. 1: 25 and 2: 10; Rom. 3: 31; 7: 25; 13: 8-10; Eph. 6: 2.

ART. 4. We believe that all persons ought to be baptized in water by trine immersion in a forward position after confession of their faith in Jesus Christ as the Son of God. Matt. 28: 18-20; Acts 2: 38, and 8: 36-37; Rom. 6: 3-4; Col. 2: 12.

ART. 5. We believe that the Lord's Supper ought to be administered and received in all Christian churches, accompanied with the washing of one another's feet previous to the breaking of the bread. Luke 22: 19-20; 1 Cor. 11: 23-26; John 13: 4-17.

ART. 6. We believe in the anointing of the sick with oil in the name of the Lord. James 5: 13-15.

ART. 7. We believe in the invocation of Infant Blessing. Matt. 19: 13-15; Mark 10: 13-16; Luke 18: 15-16.

ART. 8. We believe that all Christian churches should have Elders and Deacons. Titus 1: 5; Acts 6: 3.

ART. 9. We believe the duties of the Deacons to be:

To provide for the Communion Service of the Church, and officiate thereat when necessary; to seek out and report to the Church all cases of destitution or suffering within bounds of the Church, especially such as arise from sickness; to provide necessary relief in behalf of the Church. They shall also be deemed co-workers in the ministry and counselors in spiritual matters. They shall continue in office for life or during good behavior.

ART. 10. We believe in observing the Seventh Day (Sabbath). He whom we worship was its first observer. Gen. 2: 1-3; Exod. 20: 8-11; Exod. 16: 23, 25, 29; Lev. 23: 32; Neh. 9: 14; Neh. 13: 15-16, 21; Isa. 56: 2-6; Matt. 28: 1; Mark. 2: 27-28; Luke 13: 10; Acts 13: 42; Acts 16: 13; Acts 18: 4; Heb. 4: 4.

His law by which we are to be judged. Jas. 2: 10-12.

All my life long I have read and heard of contentment, but I never have seen anywhere else the vivid picture of it that I saw in New Mexico. To the casual observer, the Mexican and the Indian of the Southwest are the embodiment of contentment. The Indian lives on his reservation under the protection and, in a way, under the fostering care of the Government. He leads a little stream of water from the adjoining river out onto his land and a small garden with scanty labor produces an abundance of food. He erects his houses in irregular fashion in little villages that have an air of sociability and neighborliness. The houses are small, ill-lighted, and scantily furnished, but comfortable, and eminently satisfactory according to the ideas of the Indian.

Sometimes, under the stimulus of some ancestral superstition, instead of building his houses side by side, he builds them one on top of the other, making huge community buildings two, three or seven stories high. Before the time of the Spaniard, these dwellings were entered through a hole in the roof. The Spaniard taught him the use of doors and windows. The Indian, however, can not ever be accused of extravagance in the use of windows.

In many cases, he lives in the house that his ancestors have lived in for bygone centuries, and he has changed his customs but little more than his houses. His face is serene and undisturbed by the fret of cares or ambition. And yet, for all the simple crudences of their lives there is much wealth in some of these Indian villages. When our general in the Civil War did not have money to pay the troops in New Mexico the chief of one of these tribes loaned him thirty thousand dollars.

In his honest simplicity he thought the Government would pay him back as soon as it could but to our shame, be it said, he had to go to Washington in person to dun the United States. He *did* get the money at last, however.

The Mexican builds his house very much like that of the Indian, but his villages are smaller and oftentimes his house stands alone on the wind-swept plain with his nearest neighbor miles away. Sometimes a boy

risers above the plane of his family, gets educated and makes an important place for himself. Indeed, most of the offices in the State of New Mexico are filled by men with Mexican names, for the Mexican predominates in that State. But for the most part the Mexican is perfectly content with his dirt floor, and he will stand all day long on the sidewalk beside his diminutive burro loaded with 25 cents' worth of the crookedest wood you ever saw, waiting for a purchaser.

Then there is Jimmy Baker, whom I found in a beautiful valley up against the sky in the mountains of New Mexico. Jimmy was christened James W, but no one ever heard his wife call him anything but Jimmy, and the name fits him. Jimmy weighs about 90 while Mrs. Jimmy weighs 160. Mrs. Jimmy is head of the house. Jimmy is a Democrat, but Mrs. Jimmy is a Republican. In New Mexico, however, the women can not vote—not yet. When election day drew nigh, a woman canvasser procured from Jimmy a promise to vote for Jones, a man he had never seen, but who was vouched for by the leaders of the party. Sometime afterwards, Mrs. Jimmy was wishing that women could vote in New Mexico. "Huh, huh," says Jimmy, "what do women know about voting?" "Well," says Mrs. Jimmy, "if women could vote, they would not vote for a man they never had heard of." This roiled Jimmy so that on election day he did not go near the polls until Mrs. Jimmy interfered. "Now, Jimmy," she said, "you promised that woman you would vote for Jones and you must deliver the goods." Jimmy voted. I more than half suspect that when women get the vote, in New Mexico, Mrs. Jimmy will get interested in politics and the family will then have two straight Republican votes. But Jimmy won't mind, he is well broken to harness.

Jimmy's house contains a living room, a dining room, a kitchen and sleeping quarters for four, but they are all in one room. The bed stands four feet from the stove in one direction, the table four feet in another. There are various suggestions of additional accommodations around the fringe of the house, but in winter time they are like the appendix in the human anatomy, merely a reminiscence. When I first called on Jimmy, it was the day before Christmas,

and his two little children were in great excitement over the anticipated coming of Santa Claus. Jimmy's house does not boast of a chimney, but the stovepipe goes straight up through the roof, and when there is a fire in the stove, the pipe soon becomes red hot, for Jimmy has lost the damper of the stove. Santa Claus was a real personage to the children, but their imagination was not vast enough to see him come down that hot stovepipe, so when I went on my journey, they were still in a quandary as to how he could get into the house.

On Christmas morning, about eight o'clock, I again came in sight of Jimmy's house. The curtains were all down, no smoke came from the smokepipe, the house was at rest. But my driver raised a shout, and the children came running to the door and let us in. It did not take them any time to dress, because they did not undress when they went to bed the night before. Jimmy finished his dressing when he had pulled on his trousers, for that was all he took off when he went to bed. As for Mrs. Jimmy, I could not tell what she took off, because she did not get up, but carried on her conversation from the bed. "Did Santa Claus come?" I asked the children. "Sure he came." "How did he get in?" I asked. "Did he come down the stovepipe?" "No," they said, "we left the door open last night and he came in that way." Then they showed me their presents. The boy had a little wooden gun, the girl a doll. That was all. I noticed that all the time I was there, the girl monopolized the gun. I imagine she is going to take after her mother.

The bed had no sheets and no pillow cases. The floor was bare boards, and sweeping day was long since past. The table was piled high with the dishes accumulated for several days, the plates with traces of bygone meals upon them. Mrs. Jimmy was not a housekeeper after the New England pattern. Still, she was a frugal manager, and told Cap, my driver, that if he ever needed some money, she had some she would like to lend him. And no one in the little household was conscious of any lack.

I came away feeling that there were few houses, even of millionaires, that Christmas morning where there was more real happiness than in that primitive home of Jimmie Baker.

**MISSIONS**

**MISSIONARY BOARD MEETING**

A regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Wednesday, July 18, 1917, at 9.30 a. m., President Clarke in the chair and the following members present:

William L. Clarke, George B. Shaw, Frank Hill, James A. Saunders, Edwin Shaw, Ira B. Crandall, Robert L. Coon, Samuel H. Davis, John H. Austin, Ira L. Cottrell, Clayton A. Burdick, E. Adelbert Witter, A. S. Babcock.

Visitors: Rev. Jay W. Crofoot, Mrs. O. U. Whitford, Mrs. Dell Burdick.

The meeting opened by use of the Lord's Prayer.

The Corresponding Secretary made verbal report of his work during the quarter ending June 30. Besides the routine work he has met several appointments in seven different states, including Wisconsin and Michigan, and has prepared the annual report of the Board.

The quarterly report of the Treasurer was approved and recorded.

The Evangelistic Committee reports:

A report of the evangelistic work for May and June that was conducted in a tent at Shepherdsville, Ky., by Rev. D. Burdett Coon, Rev. Jesse E. Hutchins and Rev. T. J. Van Horn has been received and will be published in the SABBATH RECORDER.

Brother Hutchins closed his work with the Missionary Society at the end of the campaign, to become pastor of the church at Brookfield, N. Y. We are very sorry that we are to lose the services of Brother Hutchins from our evangelistic efforts.

A campaign is now in progress at Augusta, near Battle Creek, Mich., conducted by the united efforts of the Tract Society, the Northwestern Association and the Missionary Society. Evangelist Coon represents this Society, Sabbath Evangelist Burdick represents the Tract Society and the Northwestern Association is represented by Professor D. N. Inglis, Jesse H. Lippincott and Julius Nelson. Here we have the strong combination of evangelistic preachers and singers and personal workers.

I. B. CRANDALL,  
FRANK HILL.

The committee to prepare program for Missionary day at Conference reports as follows:

Wednesday, August 22, 1917

A. M.  
10.00—Devotionals. Annual Reports of Corresponding Secretary and Treasurer.  
11.00—Addresses: Dr. Grace I. Crandall and Rev. Jay W. Crofoot, of China.

P. M.  
2.30—The Evangelistic Enterprise—Rev. Jesse E. Hutchins. The Problem of Missionary Pastorates—Rev. Royal R. Thorngate. The Call of Home Fields—Rev. Alva L. Davis.  
3.30—Discussion of Reports.

The afternoon session opened with prayer by Rev. E. A. Witter.

The Corresponding Secretary presented a summary of reports from workers during the past quarter, which includes 2 evangelists, 10 missionary pastors and 4 field workers.

The Budget Committee reported:

Your committee respectfully reports an estimated budget of necessary appropriations for the year 1918 (with the items) amounting to \$15,600.

A. S. BABCOCK,  
EDWIN SHAW,  
CLAYTON A. BURDICK.

The Treasurer and the Corresponding Secretary presented their annual reports, which were read.

It was voted that the reports of the Treasurer and the Corresponding Secretary together be the report of the Board of Managers to The Seventh Day Baptist Missionary Society for the year ending June 30, 1917.

The Secretary was instructed to have 400 copies of the report printed for distribution. It is also to be printed in the *Year Book*, 1917.

The Missionary Society will assist in holding a Religious Exhibit at Conference, and the Board has invited Rev. and Mrs. Jay W. Crofoot to gather things of interest representing foreign lands; Mrs. O. U. Whitford, a collection of pictures and portraits of places and people connected with our missions for the past 75 years; John W. Austin, maps, charts, diagrams and other matters of interest.

Adjourned.

WILLIAM L. CLARK,  
President.

A. S. BABCOCK,  
Recording Secretary.

**QUARTERLY REPORT**

April 1, 1917, to July 1, 1917

S. H. Davis, Treasurer,  
In account with  
The Seventh Day Baptist Missionary Society  
By months

Dr.  
Cash in treasury April 1, 1917.....\$1,128 60  
Cash received in April.....\$1,188 81

Cash received in May..... 918 97  
Cash received in June..... 3,639 86  

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5,747 64  

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\$6,876 24

Cr.  
Expenses paid in April.....\$1,199 04  
Expenses paid in May..... 824 24  
Expenses paid in June..... 3,808 51  

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\$5,831 79  
Balance in bank July 1, 1917..... 1,044 45  

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\$6,876 24

Notes outstanding July 1, 1917 \$1,000 00  
Net balance in hand July 1, 1917 ..... \$ 44 45

**By classification**

Cash Received  
General Fund, including balance brought forward.....\$3,456 88  
China field ..... 526 01  
Java field ..... 99 75  
Specials ..... 11 90  
Life Members ..... 40 00  
Income from Memorial Board.. 210 44  
Income from Permanent Funds 1,600 00  
Interest on checking account.. 3 58  
Debt Fund ..... 927 68  

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\$6,876 24

**Disbursements**

Corresponding Secretary and general missionaries .....\$ 675 71  
Churches and pastors..... 1,235 20  
China field ..... 1,927 52  
Holland field ..... 225 00  
Java field ..... 37 50  
Italian field ..... 87 48  
Specials ..... 53 60  
Treasurer's expenses ..... 65 00  
Exchange ..... 2 70  
Interest ..... 22 08  
Washington Trust Company loan ..... 1,500 00  

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\$5,831 79  
Balance in bank July 1, 1917..... 1,044 45  

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\$6,876 24

**CONFERENCE NOTES**

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

Don't forget to send your name to Mrs. C. P. Titsworth, 1025 Madison Avenue, if you wish to wait on the table, and thus secure meal tickets free of charge. Waiters will be needed for both dinner and supper, as it has been decided unadvisable to serve a cafeteria supper.

You will greatly aid the committees in charge of arrangements if you will be prompt in sending in your application.

Mr. W. C. Hubbard, chairman of Hospitality, will be glad to receive, by August first if possible, the names of all who expect to attend Conference whether delegates or not. His address is 111 West Fifth Street, Plainfield, N. J.

**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.

M. Berkley Davis, Salem, W. Va.

**APPEAL TO MEN DRAFTED FROM WISCONSIN AND MICHIGAN**

You will want to get in touch with your Seventh Day relatives and acquaintances in Battle Creek while in training here.

You are asked to send your names to the undersigned officers of the Battle Creek Seventh Day Baptist Church as soon as possible.

You are especially urged to give us your cantonment address as soon as you are located.

CLIFTON G. DALAND,  
R. F. D. No. 7, Box No. 62 1/2,  
Battle Creek, Mich.

MRS. L. E. BABCOCK,  
R. F. D. No. 7, Box No. 208,  
Battle Creek, Mich.

## L. S. K. AFFAIRS

REV. GEORGE M. COTTRELL

General Field Secretary Lone Sabbath Keepers

## L. S. K. CHANGES

Add to your Kansas L. S. K's, Mr. and Mrs. Charles D. Stillman, Syracuse, Kan., E. D. Coon, transferred from Topeka to Grand Island, Neb., Mrs. J. N. L. Hayes, Pa., deceased.—Drop Lina Robinson, Pa. Drop Mrs. A. E. Dingman, Pa., as she lives within reach of her church.

## L. S. K. CREDITS

This week's RECORDER gives another illustration of how little credit the L. S. K's get for the financial contributions they make. This may not seem important, only so the different societies get the money they give. And in a certain sense it is not important. Yet when the L. S. K's are asked to give certain amounts to the different causes during the year, if no record is kept of our gifts we may be asked again to give it, though we may already have contributed our assessment over and over again. In the last RECORDER there is a three-months' financial report of the Tract Society. In these receipts there is only \$5.50 purporting to be from "L. S. K's," but as a matter of fact, in looking over the list, I find apparently that there was some \$130 contributed by Lone Sabbath Keepers. It is primarily the fault of these donors that they failed to attach L. S. K. to their names. The treasurers could correct these omissions, but it seems impossible to persuade them to do so.

## THE "SECRETARY'S" SALARY

The \$100 salary voted to the secretary this year does not seem to have been a popular move. Perhaps because we have been inclined to boast that this work has been carried on without one dollar salary or expense to our denomination, the L. S. K's may have been inclined to let us make good the boast, and preferred not to change our former record. Be it known that we did not ask for this compensation. When the writer tried at the last Conference to resign from his position, he recommended that in case another was appointed who had no other means of support, they ought to allow a hundred dollars compensation with the position and its expenses. They voted the \$100 and continued the present incumbent.

Some time ago Committeeman Ingham urged through the RECORDER that the L.

S. K's attend to this matter and the result was \$7 raised besides a liberal contribution from Mr. Ingham himself. Previous to this several sums of money came to me directly from L. S. K's, leaving the disposition of same to me. Some of these were applied to this purpose, so that a total of \$54 has been received, leaving \$46 still due. Knowing what a nice job it is raising these delinquent funds, I prefer to pay it myself, which I will do; in other words, declare the bill cancelled and the debt satisfied.

## THE RECORDER CANVASS

Those who are constant readers of the RECORDER are aware that we are making an effort this year to secure a thousand new subscribers for the SABBATH RECORDER. We were quite hopeful, and have no occasion to regret the effort we have made. The L. S. K's really made quite a hearty effort with a fairly generous showing. Our greatest disappointment was from the apparent failure of the churches. Outside of about a half dozen churches I do not know that the work was undertaken at all. This remains one of the greatest conundrums to me. It was a work so easy, so simple, so cheap, so helpful, so essential, so reflexive of good to the individual, the pastor, the church, the denomination, the Tract Society, the cause of Christ, that I can but continue to *wonder, why, why* the large body of the churches refused to touch their fingers to it. Will not some one at the coming Conference in some Tract or RECORDER round-table symposium get the preachers together and have a little experience meeting and explanations? I can give no statistical report. I was depending on the RECORDER office for the report from the churches. They were unable to give the statistics desired, so the final drive expected in these last months did not materialize. Probably over half of the L. S. K's quota was achieved and the RECORDER list is much better off for the effort, though not where it should be.

## THE COLLEGE ENDOWMENT CANVASS

This has been a year of pull and push for money for our colleges, and though the war demands have come upon us at the same time, calling for millions and millions, our three colleges have made a very creditable showing in raising \$125,000 more or less.

In this the L. S. K's have had a hand. And while we have by no means a full re-

port, we doubtless have the larger gifts and are able to place four or five States in the thousand dollar class.

The L. S. K's and their families have credit for at least \$1,025 in Pennsylvania; \$1,000 for Indiana; \$1,334 for Kansas; \$1,583 for Wisconsin, and \$500 for Minnesota. New York \$200 and \$100 (?) and probably other minor sums. Wisconsin \$5,150 to Alfred University, conditioned on raising the whole, from two former Alfred Seventh Day Baptist boys, now L. S. K's (or if not ought to be). Several other States are doubtless represented by L. S. K. donations to one of our schools.

## NO APOLOGY NEEDED

I mean for the weekly RECORDER report on reduction of our debts. In the family circle it is not a thing to be ashamed of when the father is able to report from time to time that another \$500 of the farm mortgage has been paid off. That ought to be the most interesting topic that could be discussed. Any member who took offense at that would likely be classed with the prodigal whose sympathies were no longer in the home affairs, but rather in the *far country*. The only objections that can justly be raised is to small amounts often reported, and the correction of that lies in our own hands.

## APPRECIATION

A few weeks ago I received our dual secretary's "Special Message" sent out by the Missionary Society to the churches. It was a clarion call to everything high and noble in this testing time of the world's trial. It was so clear and broad and beautiful in its conception and scope that it deeply impressed me, and out of my heartfelt sympathy I wrote the author thanking him for the message, and hoping it might have the wider hearing through the RECORDER. It came in the RECORDER all right, and a day or two ago a letter from the author in which he says: "My absence accounts for the delay in answering your kind words. But I do not have a large correspondence on the same topic—in fact, your card is the only word of any sort that has come to me in reference to the "message" from any source whatsoever. I suppose I should feel discouraged because of this treatment, but strange to say I do not.

Very strange indeed! I wonder if I am the fool, for being the only one to think this

was good, and for saying so. Or are the masses the fools for not discovering it? or "boobs" for seeing and not acknowledging? Excuse the slang terms, but doesn't this incident accentuate a too common fault? Are we as free as we should be to let our preachers and leaders know that their words have helped and inspired us? Perhaps some are already too conceited and need repression; but more will be helped by honestly earned, and sincerely expressed appreciation. Their critics and opponents will give it to them enough "in the neck" (slang again) to keep the blood from flowing too freely to the member above. My real fear is that we do not appreciate the best things, which are the spiritual things, as we ought, and perhaps do not use the liberty which should be ours, in expressing it when felt.

But I must close, and as I do not expect to get to Conference this year, perhaps this may pass as my report. In the five years' L. S. K. work we have sought the loyalty and spirituality of the members, to inculcate liberality, tithing, Bible study, prayer and closer touch with the denominational work and life. We have found much to regret in our failure to achieve all we attempted, but we believe many lives have been helped and the denomination is better off for the work that has been done. Perhaps about all has been achieved that can be under this organization, and possibly this work can be as well or better carried on by and through the churches. This would secure a closer and more sympathetic relation between the churches and their non-resident members. I see no reason why the field can not be thoroughly and efficiently covered in this way and to the benefit of the churches so engaged.

I have enjoyed the five years' service I have rendered and wish to heartily thank my co-workers, the secretarial staff, who have so loyally done their work. Some have become weary and will enjoy a rest or change, no doubt, but none I trust will be less interested or less loyal to the cause though the form of service change. With this report I wish to renew my resignation of last year, and pray and trust that whatever form the L. S. K. work may take, it, with all our other interests, may mightily triumph in the year to come.

Topeka, Kan.,  
July 20, 1917.

## WOMAN'S WORK

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

### FLOTSAM AND JETSAM OF THE LABRADOR

Today as I came on deck, a wet, misty blanket of fog was driving over the vessel. Our little ship lay at anchor off some rocky islands that jut far out into the icy current which sweeps the whole of the Labrador Coast. The scanty and stunted vegetation, the naked tops of the small hills speak of life dwarfed and destroyed by the rigors of the surrounding influences. Even the optimistic lichens, clinging to the faces of the rocks, failed, in the drab darkness of the fog, to suggest any final victory of life over difficulties.

We had visited most of our fishermen friends overnight, in the little settlement on the shore, while many had been off on our vessel, and stayed abroad until late in the evening.

The orders to the engine room were to have steam for sailing at daylight further "down North." But daylight had not arrived on schedule time, and at eight bells on the morning watch the mate reported "dense fog and a heavy head sea."

So we had decided to hold on, and were still rolling to our anchors in the roadstead known as the "Rogue's Roost." "Perhaps the sun will scoff (eat) the fog as soon as she rises," had been the laconic mate's only comment. For he was glad enough to wait among this archipelago of islands, having no landmarks, and only a very unreliable chart.

As Jack the steward called "Breakfast," I went on deck to see if the weather had improved at all, and was just turning into the chart room when I noticed a bent, gray-haired old fisherman standing silently waiting near the companion hatch. His threadbare coat sparkled with beads of dripping fog; his very beard and whiskers shone like a spangled fir bough at Christmas. He had come on board in absolute silence, for fear of intruding on our rest. In the depressing setting he seemed the personification of loneliness. Yet there was a kind glint in his eye, and a bright smile of recognition

lit up his weather-beaten face, as he welcomed me back from what he called "t'winter at t'war."

"Is that you, Uncle George, in this weather? What's wrong that brings you out at this hour?"

"Doctor," he began, "I wants your help this time, though, t'ank God, I'se not afeard to show my face anywhere, as I can honestly say that I owes no man in this world a cent. But t'ings has gone back on me since t'missis died, and I wants to talk to you a few minutes if you has time."

So we moved into the little chart room for the shelter which it afforded us from the weather, and the old man poured into my ear his burden of woes.

"I'se all alone in the world now, Doctor; the last of them went last fall after you left me."

"Went where, Uncle, to the war?"

"No, Doctor, no. Died. Robert died just a month after you was here in t'vessel."

"What! your big son? Whatever was the trouble?"

"You see'd him, Doctor. He had a pain in the head and a bad ear, and you'se said you hoped he'd soon be all right."

"Wait a minute, Uncle George. I can't remember his case among so many. I'll just run down into the surgery and look up the record." I left the old man still standing humbly, cap in hand, by the chart table as I went below, for I was really anxious to know the trouble which had robbed him of his last prop. For Uncle George is seventy-six years old. He has lived all his life in Labrador, has raised two girls and four boys, and until last year or two had successfully held his head high above the boisterous ocean of life on the coast. However, it had at last, as it were, cast him up as a derelict on the deck of our little mission steamer, for so long the recognized refuge for the flotsam and jetsam of this coast in time of storm.

Meanwhile, down below, the record ran:  
R— M—, age thirty. Robust man.  
Old ear trouble.

Pain in head and neck.

We had stopped only part of one day in this harbor, and now we learned that he had died a month after our visit. The inflammation had probably spread to his brain.

Once again we sat chatting in the chart room, and the whole history of this isolated family was carefully studied. Well we

knew how when all his lads had been strong and able, and the family prosperous, their house had been a "bring-up" in time of trouble for many in distress and how many of those whom poverty and starvation had forced to take to the *komatik* trail in search of a meal had been rested, warmed, comforted and freely fed, and then sent on with fresh hope and courage from Uncle George's house. It had been almost a proverb in this section of the coast, "T's a great stand on the winter trail, is Uncle George's house." But now the flood of time and adversity was overwhelming him, and the last two supports of his old age were gone—Robert, who had just died, and John, who had been drowned while trapping. This had left him with one little grandson of four years, and a boy of sixteen, and "ne'er a woman to make up t'skins for boots, or cook, or sew"; only a strange woman "on time"; "For I can't pay she, Doctor, 'cept just a bit of food."

"How did you lose John?" I asked, remembering the stout lad who had so helped to keep this home independent.

"That was about t'worst blow of all, Doctor. He were drowned going after t'traps in t'spring. He started out as bright as a bee in t'morning, but he never came back no more. Us found t'boat upside down in the icy-way down in t'tickle. But we never saw or heard a word from John from that day to this. Yes, Doctor, his mother fair doted on he. He were her Benjamin, and never a day did he start out to work wi'out calling out to know if she was all well, and never a night did he lie down wi'out good night to his mother and me. He were as good a lad as ever walked—a kind word for every one. I reckon t'Lord just took he. Yes, and He've spared me this many years, and I'se most grateful to him. And I t'ank God still," he repeated, "that I'se not ashamed to show my face to any one, for I doesn't owe e'er a man a cent in this world. No, I'se never needed help for e'er a one either, though most o' t'people round here has to have it one time or another. Just once only—t'schooners what come from t'South fishing in our harbor in t'summer brought a fever along—us was all down wi' sickness through t'fishing season—then t'government sent us one barrel of flour to begin t'winter with. But I paid 'em back, Doctor, paid 'em back, and beyond that us has never needed ne'er

a help from no man. It's clodin' what us can't reach to now. There be no clodin' in reach o' the likes o' we these days. Salt be that high from dis war, it takes most of our fish to pay for it. Provisions is way up too.—No, 'tis no use for we to look to shop goods." I heard him mummur to himself.

A silence followed as I pondered what was the best to do in this case. "I'se not as sumple as I once was," he suddenly broke in. "That's t'whole trouble. I just wishes I was a bit more sumple"; and the bent figure drew itself up, and a smile as happy as a millionaire's spread over his honest face.

As I write, we are rolling along "down North" in a head sea. Now and again a great green comber gets up and gives us a blow in the face. It is so like the journey on life's ocean. We all must meet head seas sometime. How splendid to know when our time comes, that we were able to help a comrade in his time of need.

Here was an old lonesome pauper "away down on the Labrador." It could make no difference to the varying tide of the world's life if he were just forgotten and left to starve. "Is it worth while," a philosopher had said only a day or two before to me, "to increase the longevity of this crude section of the human race? Couldn't your efforts be better spent elsewhere?" Well, I can not prove that the time spent in prolonging the life of Lazarus was of as much value to the evolution of humanity as to the feelings of his sisters. But the sum total of that beautiful story, showing how divine wisdom grades the values of the deep emotions, even of poor folks, has been every whit as valuable as much money spent in pills and "Doctor's stuff" of the day, aimed at temporarily patching up a perishing material body.

Towards the evolution of the human race, which does the more lasting good, the knowledge of the love of God for all the wants of his humblest creatures—taught by experience—and the faith that "He knoweth all our sorrows," or the fact that every greenback is scientifically turned over by a code which only reckons material phenomena? My thoughts flew to the words of Robbie Burns:

"A prince can mak a belted knight,  
A marquis, duke, an' a' that;  
But an honest man's aboon his might:  
Guid faith, he mauna fa' that."



and then to the statement of the Master's, "See that ye despise not one of these little ones." For as St. Paul said, the really greatest motive factor in the world is Love. —*Wilfred T. Grenfell, M. D.*

### MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. Crosley on July 9.

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

Mrs. West read Psalm 30 and Mrs. Lanphere offered prayer.

The minutes of June 4 were read.

The Treasurer's report for June was read and adopted. Receipts, \$831.27. Disbursements, \$1,168.46. The Treasurer's reports for the quarter, and for the year ending June 30, 1917, were read and adopted. Mrs. Whitford also read an interesting letter from Fouke, Ark.

The Corresponding Secretary read communications from Mrs. Lucy D. Wells, of the Western Association, Madge W. Fuller, Secretary of the Young Woman's Missionary Society of North Loup, Neb., Miss Phoebe S. Coon, Northwestern Associational Secretary, and a circular letter from Charles S. Macfarland in regard to amendments pending before Congress concerning incomes and legacies for educational and religious purposes.

The committee on arrangement for Historical exhibit reported having the work about completed.

Mrs. Babcock, chairman of the committee to ascertain from records the names of all members of the Woman's Board since its organization, made a report of progress, and the committee was continued with power to complete the work and have it put into suitable shape to secure its preservation.

By vote of the Board the Milton College Scholarship was assigned for the ensuing year to the young woman holding it last year.

The minutes were read and approved and the Board adjourned to meet with Mrs. Whitford at the call of the President.

MRS. A. B. WEST,  
*President.*

DOLLIE B. MAXSON,  
*Recording Secretary.*

### RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

#### CHAPTER XXIII

(Concluded)

"Ethiopia shall soon stretch out her hands unto God" (Ps. 68: 31). For centuries these people have been stretching out their hands unto strange gods. Such men and women as Dr. and Mrs. Selover will reverse this and they will be stretching out hands pleading for more light and truth to free them from this destitute condition; give them hope and salvation; bring to light "life and immortality"; God's covenant of promise, the only charter of salvation. The power of divine grace accompanying the preaching and teaching and ministering of such missionaries as Solomon Carpenter and wife, David Davis and wife, Drs. Swinney, Palmberg, Crandall, and others, will lead these heathen nations to see and pray to the God of Israel. "The merchandise of Ethiopia shall come over unto thee, and they shall be thine: they shall come after thee; they shall make supplication unto thee, saying, Surely God is in thee; and there is none else" (Isa. 45: 14). Christian missions have blessed the civilized nations with resulting commerce. Would that all commercial dealings of men from Christian countries were such as to lead the heathen to Christ. But there are others in the land of Ethiopia waiting for help. How did they come there? "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering" (Zeph. 3: 10). God's Word contains the most important predictions of the success of the gospel of Jesus Christ among the idolatrous nations that for generations have stretched out their hands unto gods of their own making. There is a door of faith and hope opened for sinners of every race, however black or vile they may be. Who shall say, "I do not believe in 'foreign missions'?" Certainly such do not believe that Jesus meant what he said just as he was about to be received up into heaven, "Go ye into all the world, and preach the gospel to every creature." Certainly such do not believe the prophets as above quoted. The Ethiopians will rise in judgment against such.

"Harold," said Rachel, "Do you ever long for the 'feshpots of Egypt'? I have been thinking of the dear old home and the pretty garden, the beautiful churches and

schools, the socials, the musicales, the visitors at the home, the journeys we used to take, the great library and the pictures, and of the useful life you could have led in your medical practice. Have we made any mistake in coming to this degraded people? Shall we never see again on earth our dearest ones at the old home? But somehow I can not weep over this. I can not get at all homesick as I meditate thus. It is when we get such a loving and interesting letter from home that I feel like crying, but even then I do not wish to go back."

"I love to sit when I have a spare moment, and think of the marvelous leadings of the Spirit, of my father's house, first Lorna, my sister, and her husband, and myself, and of your coming to our home, and such a study you were! Then of our uniting fortunes, and of the call of God. All this is inspiring to me, and though our lot is cast among a despised race and the work is hard and it will be a long time before education has done its best work, I do not long to go home. I'd rather die on my knees here as did Livingstone, than to forsake this needy and pleading people. I love them, as unlovely as they sometimes seem to be. God made them and we must help them back to God and civilization. We are now down in a 'gold mine' and our friends are 'holding the ropes.' Let us, then, do the best we can with the means at hand and I know the efforts will be abundantly blessed. But why, O why, do our people at home do so little when India and Java and China and other countries are looking to them for a perfect law and gospel? Why are they contented to dwell in nice houses and sit in easy pews and be lulled to sleep with glittering generalities while these millions are pleading as it were for help and truth to free them from their degradation and superstition? I can't understand it. The rations of the world *must* in time have the Sabbath truth and come to practice it before they are fully redeemed and fully devoted to God. The paganism of the world woven into the practices and customs and theology of the churches must be rooted out entirely, and why not improve the opportunities we now have as a people and denomination? But there will be an awakening yet and God will lead us to a greater consecration," said Harold.

"Yes, and my own dear outcast people will come to the Messiah they have rejected

and with that there will come a new outlook for the despised Sabbath of the Christ," said Rachel. "I see it in prophecy and I see it in history, and the events of the times point to the fulfilment of it. Listen, Harold, 'It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' That time has not yet arrived, Harold. And Isaiah also predicts that the Gentiles shall take our people unto their place, and shall join themselves to the Jews, and become the Lord's people.\* Our scattered people shall greatly multiply when they come to know the Messiah and 'he shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit.' Great judgments shall be executed upon those who have persecuted Israel, wars and confusion shall precede their last call and conversion: 'Thus saith the Lord God: When I have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob, . . . when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.' God speed the day. Oh, my mother knew these things and in this faith died trusting in the great promises to her people though she did not know that Jesus was the One she was looking for. And so of the millions of Jews today. But they will have their eyes opened yet, for God hath not cast away his people." And Rachel grew eloquent in her reflections, and great hope sprang up in both these consecrated missionaries. They took "the far look," as the late Rev. E. M. Dunn used to preach. The far look sustains and urges on the Christian to accomplish the object for which he was created.

"Yes, the far look," said Harold. "That is what I have been taking ever since I was

\*Isa. 49: 22-23.

a boy and observing the struggles and triumph of my sister Lorna."

Just then a messenger came with the monthly mail. Eagerly and quickly Rachel seized the letters and tore them open.

"Oh, here is a lovely letter from your mother," said Rachel. "They are going to give the Missionary Board money for our chapel and help make the mission self-sustaining. They have become intensely interested in the work and your mother says that they have never been so happy in all their lives, save that we are missed so much,—but happy that they can have a share in the sacrifice for Jesus' sake. Dear, blessed mother of yours, Harold. That is worth all the trials we have had. And here is one in a strange hand."

Reading, she became sad. "What is it, Rachel?" asked Harold.

"My father has just died, says his clerk, and left me this message: 'Dear daughter, I am dying, but happy. Your sweet spirit and forgiveness have been a great comfort to me. They led me to your Messiah and to forgiveness for all my crimes. I have left you some money which I want you to use for your comfort and to build up your mission in Africa. I can say but little for this is sudden. Be faithful to your commission. We will meet in heaven and your mother will be there.' O Harold, while it is sad, it is glorious. A united family now though I was born unlawfully. This is simply wonderful. Yours and mine in the faith and happy in it. Surely faithfulness pays and overcomes all things. And all because Lorna was true to her God and his truth. What a blessing to thousands if all were thus faithful even unto death. How thousands would come to the Lord and his Sabbath."

With renewed consecration and zeal they again took up the work. The home churches were revived and new courage came to the discouraged people. Who knoweth what the consecration and obedience of one struggling girl can bring about? Lorna Selover. Harold, her brother. A waif cast out upon the world homeless, but with the memory of a faithful Hebrew mother. Home teachings, prayer and faith. God works through such for the salvation of his people.

Many, many months passed. One day after a preaching service in the new "Se-

lover Memorial Chapel," and when the natives had gathered at sundown for a social—for the American church-social had been introduced among them—one of the native elders proposed that they now organize a Hospital Association, and build without assistance from the Missionary Society a new and commodious Hospital and School for Nurses. He had talked the matter over with Dr. Selover and others and had found that several of the young women and one or two men desired to take a course in nursing as far as it could be given in their circumstances. They could put up quite a building, suitable for the beginning of such an undertaking, and as the Missionary Board was contemplating the reinforcement of the mission by sending another physician, a graduate nurse from Battle Creek who had also taken a medical course elsewhere—they would have capable instructors for the work. This was heartily seconded and plans were made for carrying out the proposition. Dr. Selover had not been ordained as a minister but had worked in as a preacher of no mean ability and the home church had sent him a license to preach and administer ordinances, and when he in time should come back for a vacation he would receive ordination. He was studying as much as possible with the great work he had and was becoming well informed in theology; but far more than that, he was full of the Holy Spirit and his medical skill gave him access to all people about him, and others from great distances began to come for treatment. This spread the Sabbath and other great truths far and wide. But it is not necessary to further tell of the success of this mission.

\* \* \* \* \*

"Say, Harold, I am wondering if your sister Lorna and husband might not be induced to come here with us; and if they would, I am sure father would pay the fares. But no, I must not say a word. Father and Mother Selover need them in the homeland in their old age. They have had greater trials than we have and a great victory. Lorna must stay there."

"Dear Rachel, but for you as well as my sister, I could not have come here and the call would not have been given me. Sometimes I feel sad over our being obliged to leave that brave struggling woman in Java. How she did want us there. But God will

surely not let all her great sacrifice go for naught," said Harold.

"But here comes Inanda," said Rachel. "My dear Inanda, I want to write an article for the SABBATH RECORDER, our home magazine, and tell about how you came to us. It will be so interesting, and our Woman's Board, I think, will put it in tract or pamphlet form. Please give us a few statements and I will enlarge upon them as I know them already and then the Doctor will take your photograph which will be sent to the board. Why did you come all the great distance from Durban?"

"You make me feel much big, teacher. It is a much simple story like this. I was an orphan girl in Inanda and was named after that place. A much beautiful woman was missionary there named Edwards from the Congregational women of America. She much loved us poor girls and she had a school. She was old but still much worker. I was a Zulu girl. Once some Zulus came to kill her, but though they raised knobkerries in her face demanding the girls that had run away from the kraals to escape being little girl-wives, she faced them and would not give them up unless they wanted to go. They went away but they caught me to sell me to a warrior Zulu for his wife. But I got away and wandered for weeks somewhere, I did not know where, sleeping in the jungles, until I met a white man one day. I was not afraid of a white man and went up to him and told my story. He said that he much liked Christian girls and would take me where I might have school and be much useful in days to come. I do not know the places we went on his journey but at last after weeks I found myself near here. He said that a Christian native would then take me to some mission and then he went away. So one day you saw me coming to your place and you took me. That is much story but you can make it as you wish. I want to study to be nurse much. I will be much faithful, for Jesus, I learned, died for me that I might be much good and help save other girls like me."

"You shall be a nurse, Inanda, and you shall come to our home and be my girl to help me about the house and study with the Doctor. Some good Christian woman in America will, I am sure, when she hears of you, furnish the means for your education." And the bright Zulu Inanda was so happy.

"Harold," said Rachel, when the girl had gone to her work, "I'm going to write to some friends at Leonardville, with whom I became acquainted at the last Conference we attended, and ask them to become foster guardians of this sweet Inanda, and be responsible for her education. It will do them great good. You may finish several pictures of her and we will send them to a number of people in the homeland."

"My! but what a story that girl's experience would make," said the Doctor. "Let's write it up sometime."

"Harold, this work is glorious! And it's glorious to be with you. I never dreamed of such love and devotion as you give me. When I was a child I had dreams of going to Palestine as the wife of a Jew, and there some day would come our Messiah with great power and put all our enemies under our feet. But this is better, and my dear people will yet see the light and truth, and the glory of the Lord will be risen upon them. But, Harold, I would not have been the Christian I am if my dear mother had not taught me as she did. Even though she did not believe in Jesus Christ and thought him an imposter, she was loyal and true to Jehovah God and had full faith in his prophecies and promises. But Inanda is calling us to lunch."

"Inanda! That is a new name. Somehow I like it. I believe I'll send it to Lorna and ask her to name her new baby girl that. Inanda Ellington. Will not that sound nice?"

"Fine," replied Rachel. "I'll send them a lock of her hair. What name do you like best, Harold?"

"Rachel." And he kissed her. Why not? What is more sacred? And then he said, quoting L. C. Rogers:

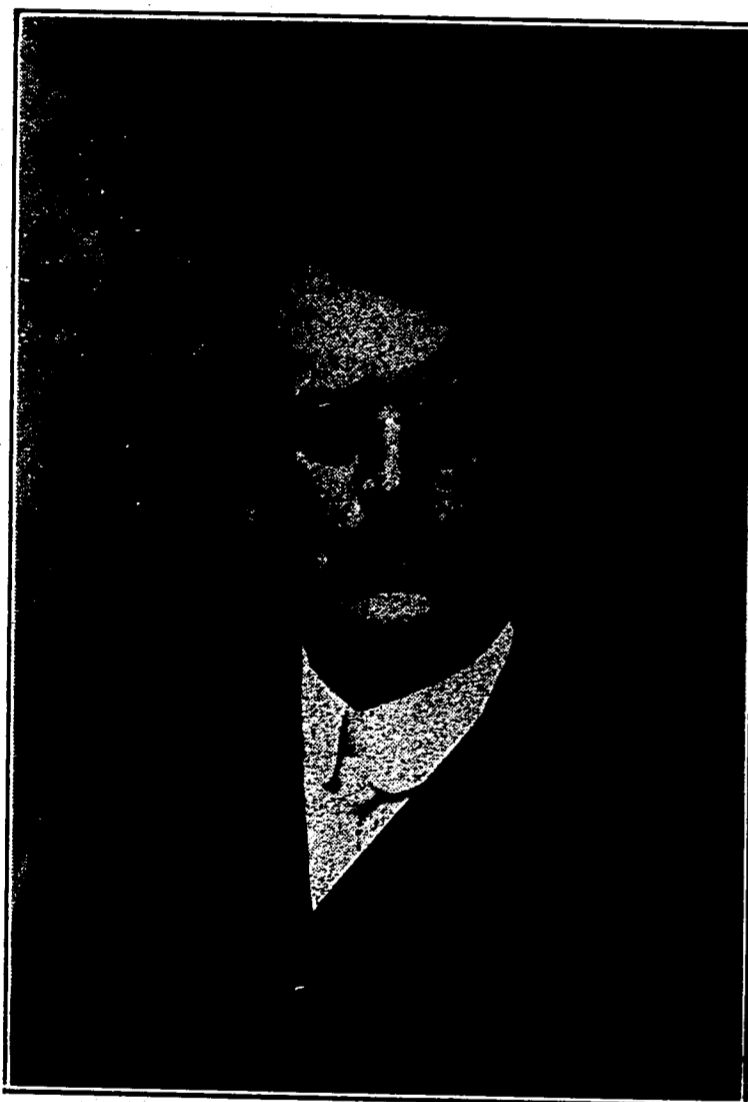
"Life's mission work, so noble, grand and true,  
Is ably wrought by helpers such as you,  
In home, sweet home, to woman's heart so dear,  
In church and school, with naught of ill to fear;  
With faith sublime, with hopes undimmed you tread  
Life's paths among the living and the dead.

"Would that we might some worthier tribute pay,—  
Far better lines we hope to send some day;  
For in our inmost soul with joy we know  
Your life, fair lady, makes our graces grow,—  
Helps us to choose the better, nobler part,  
And benedictions go from heart to heart."

THE END.

### REV. HENRY N. JORDAN AT BATTLE CREEK, MICH.

Rev. Henry N. Jordan, corresponding secretary of the Seventh Day Baptist General Conference, has resigned the pastorate of the Milton Junction (Wis.) Church and has taken up new duties at the Battle Creek (Mich.) Sanitarium. He has a twofold office there, being the associate chaplain and also the executive head of the Sanitarium Welfare League. His pastoral work includes conducting daily morning worship and the holding of services on the Seventh Day and at other times. The Welfare League is for the benefit of the seventeen



hundred employees of this great institution, and seeks to aid them in many different ways. Two trained nurses assist Mr. Jordan in ministering to the physical, social and spiritual wants of the employees and students.

Members of our denomination who go to the sanitarium will find themselves in a congenial and sympathetic atmosphere. Elder George C. Tenney, the chaplain, is a Seventh Day Baptist, and our Battle Creek Church, a flourishing and substantial organization, holds its services in the sanitarium. Elder M. B. Kelly, the pastor, like-

wise officiates at some of the religious meetings of the institution and gives Bible instruction to some of the classes in the affiliated schools. Thus the spiritual guidance of the sanitarium community, which at times consists of nearly three thousand employees, students, patients and guests, is largely in Seventh Day Baptist hands.

A number of the workers are also members of our church, being attracted to Battle Creek by the opportunity to observe Sabbath without interference with their breadwinning occupations. Not only do the sanitarium and its allied enterprises observe the Biblical day of rest, but the neighboring shops likewise close from Friday sunset to Sabbath Day sunset. The housewife thus avoids the inconvenience of being able to make purchases on only five days of the week. The sanitarium is naturally glad to employ Seventh Day observers and from time to time has openings for all kinds of skilled and unskilled labor.

The Training School for Nurses, School of Home Economics, and Normal School of Physical Education are all conducted under sanitarium auspices and therefore appeal particularly to those who regard the Seventh Day as the one hallowed.

Rev. Mr. Jordan has started in on his labors with his usual enthusiasm and vigor, and those who know him of old will be ready to believe that his winning smile and engaging personality at once won the confidence and friendship of the new circle into which he now enters. He feels that he has a superb opportunity, especially among the younger people, for Christian work.

HENRY M. STEGMAN.

*Battle Creek, Mich.*

#### OUR JOYS

Better a smile than a tear or a sigh,  
Better a laugh than a frown,  
Better an upward look to the sky  
Than always a sad look down.

The joys we find in each little day  
Perhaps may seem few and small,  
But better these little joys, I say,  
Than to have no joys at all.

Keep faith in the love that blesses men  
As the sunshine does the sod,  
Let us do our best and trust the rest  
To the after-heart of God.

—British Weekly.

## YOUNG PEOPLE'S WORK

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

### A GREAT PROGRAM FOR CHRISTIAN ENDEAVOR

REV. WILLIAM L. BURDICK

Trustee of United Society

The United Society of Christian Endeavor holds an International Convention every two years. This convention is most carefully planned, costs large sums of money, is attended by thousands and is one of the very greatest among the world's conventions, not alone in numbers, but in quality, influence and inspiration. This, as most Christian Endeavorers know, was the year for the convention and plans were all under way for it; but when the United States entered the war, it was postponed, and it is now understood that it can not be held next year even.

Soon after the convention was postponed a conference of the trustees and field secretaries of the United Society was called in connection with the annual meeting of the trustees, at Winona Lake, Ind., July 3-6, to consider questions pertaining to Christian Endeavor and to formulate and to adopt a program for the next two years. The writer, as trustee for, and representative of, the Seventh Day Baptist Denomination, attended this conference throughout and was shown all the courtesy and consideration extended to any trustee.

The session Tuesday night, the first one, was an open session and was the only one which the public attended. At this time three or four hundred people were present to hear President Clark deliver his biennial address. This address was the one he had prepared for the New York convention and was full of inspiration and helpfulness.

The annual meeting of the trustees was held Wednesday. At this time the annual reports were presented and officers elected. The reports showed a good state of affairs and a commendable growth. There was no encouragement in these reports for those who have been saying, "Christian Endeavor

is dying", and wishing all the time that it would. Accurate statistics from the war-stricken countries were not available, but the reports from this country indicate that the goals set at the convention two years ago and so familiar to Christian Endeavorers have been reached and perhaps passed. In the United States alone 8,206 new societies have been organized (the world goal being 10,000), 718,735 members have been added (the world goal being 1,000,000), and \$850,000 have been contributed through the Christian Endeavor societies (the world goal being \$1,000,000).

The contract for erecting the Christian Endeavor building, of which we have heard so much the last ten years and to which many have contributed, has been let and the building is to be ready for use by April 1, 1918. The building is to be six stories, the first two being used by the United Society for offices and the other four rented.

Another item brought out in the business meeting in connection with the increase campaign of the last two years is that multitudes of Christian Endeavorers in Canada and Europe have entered the armies of their respective nations and many have fallen, not as martyrs, but as heroes and patriots in the service of God and humanity.

Wednesday and Friday nights were given to platform meetings, the Wednesday night meeting being addressed by the denominational trustees present, each being given ten minutes to speak on the "Value of Christian Endeavor to My People." The writer spoke the best he could in that allotted time for Seventh Day Baptists. The meeting Friday night was addressed by the field secretaries, sixteen in number, each being given five minutes.

Thursday and Friday were given to Conferences on the program for the next two years. These were long and strenuous sessions, but when Friday night came and the program had been adopted and the goals set, it was felt by all that Christian Endeavor had set out to accomplish greater things than ever before.

The program with its goals will soon be in the hands of all Christian Endeavor Societies; space will only allow a brief outline here. It contains the Efficiency standards formerly adopted and on the Efficiency chart, and launches out for other things,

chief among which for the local societies is "Organization of a Local Alumni Fellowship with an Annual Fellowship Meeting," "A Contest with another Society", and "Carrying out some Feature of the Christian Endeavor War Service Program". About one-half the program has reference to work of Christian Endeavor unions and will make these in the next two years a tremendous factor in advancing Christian Endeavor.

One of the goals set is to secure one million subscribers to the following war program, a program adopted after consultation with President Wilson.

**UNIVERSAL PATRIOTIC SERVICE**  
**Special Enlistment Pledge for the War of**  
**Christian Endeavorers' and**  
**Their Friends**

Believing that the present war puts a peculiar responsibility for larger and better service upon the Christians of America, and that it is possible for all to serve in some capacity, I will as a religious duty and for the sake of my country and fellow-men, pledge myself to some or all of the following methods of universal service.

1. As a soldier or sailor or in the hospital service, I will strive always to act as a Christian, loyal to God and country.
2. I will during the coming year seek to increase in some measure the world's food supply.
3. By food economy and by wise thrift, I will strive to prevent needless waste, that others may have more.
4. I will preserve so far as I may the fruits and produce of the soil for future use.
5. I will engage in some form of Red Cross Relief work, contributing money or making needed articles for those who are fighting our battles at the front.
6. I will endeavor by sympathy, prayer, personal correspondence and in other ways to help one or more of the men with the colors.
7. Realizing that there is especial need to keep the fires of religion burning brightly in these serious and critical days of war, I promise renewal allegiance to my church and to the meetings and work of my Christian Endeavor Society.
8. I will try to keep free from rancor and personal hate and when the war is over I will do my utmost to promote the spirit of Christian fellowship between the denominations and the races of our own country and among the nations of the world.

Signed.....  
 Address.....

There is no Christian person who can not take some one or more of these pledges for Universal Patriotic Service.

Sign with (X) the items which you have adopted or will adopt as your own.

**GOSSIP AND SCANDAL**

GELSEMINA M. BROWN

**Christian Endeavor Topic for Sabbath Day,**  
**August 11, 1917**

**DAILY READINGS**

- Sunday—The busybody (2 Thess. 3: 7-18)
- Monday—The talebearer (Prov. 11: 9)
- Tuesday—Gossip's brood (2 Cor. 12: 20)
- Wednesday—Green-eyed slander (2 Sam. 10: 1-5)
- Thursday—Inventors of evil (Luke 7: 24-35)
- Friday—A great little enemy (Jas. 3: 1-18)
- Sabbath Day—Topic, The sin of gossip and scandal (Ps. 120: 1-7; Exod. 20: 16)

Gossip and scandal are synonymous. What is gossip? Don't you know? Well, the dictionary says it is "familiar or idle talk." As a verb it means to "tell idle tales about others; to tattle; chat." Now, do you know? There are as many varieties as Heinz has pickles and "then some." Which brand is yours? No, don't tell me that, for I know you do gossip.

Have you read the daily readings? No? Then get your Bible and get at it! Right now, I mean, before you read any farther in this, because if you haven't time for both you'd better see what the Good Book says about it.

Yes, a woman has the name of loving to gossip. But, listen a moment, have you ever known a man who was not interested in "topics of personal interest"? Will some one rise and tell why we are so prone to this sin? If you listen to the "conversation" of a crowd, you hear on every hand, "he said," "I said," "they said," "we said." Let me suggest that it doesn't require much brains to talk about your neighbor and, whisper it gently, but does it show lack of development, of intellect to do so? No, I didn't say it does, but what do you think about it?

Perhaps you say you never gossip but, tell me this, do you sit by and listen to others doing so and enjoy the juicy bits? I just heard Al Saunders, the advance agent of Billy Sunday, speak of a woman who loved to keep a secret—to tell! Her name is Legion. Excuse me, I forgot that she is related to you.

Are you as eager to tell something good about a person as you are to tell the bad? Good, I'm glad you are. You know most people wait until a person is dead and then they think of all the good things to say. Sometimes it makes you feel as if you'd enjoy attending your own funeral for then

you might be cheered by knowing that you had helped some people along the way.

The following article from the SABBATH RECORDER of June 25, 1917, speaks for itself. Under "Personalities in Conversation" the writer, John Hall, says: "Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity."

The following illustrations and quotations are taken from the *Endeavorers' Daily Companion*.

"Miners sometimes take canaries in cages into the mines. If any fire-damp is there the bird wilts and even dies. So the pure soul can not stand the foul atmosphere of gossip."

"'Coals of juniper' refers to charcoal that glows and can not easily be extinguished. The fire that gossip starts is quite as hard to put out."

"Manufacturers sometimes make warp of cotton and woof of wool—a half-and-half piece of cloth. Scandal is like that. It is half truth, therefore wholly false and doubly dangerous."

Boys flying kites haul in their white-winged birds;  
 You can't do that way when you're flying words.  
 Thoughts unexpressed may sometimes fall back dead,  
 But God himself can't kill them when they're said.

—Will Carleton.

Riverside, Cal.  
 July 5, 1917.

**YOUNG PEOPLE'S BOARD MEETING**

The Young People's Board met with Beulah Greenman Sunday afternoon, July 15, 1917, at 2.30.

The meeting was called to order by Vice-President Clifford Burdick and opened with prayer by Beulah Greenman.

Those present were Minnie Godfrey,

Mrs. W. D. Burdick, Clifford Burdick, Beulah Greenman and one visitor, Miss Mercy Garthwaite.

Minutes of the last meeting were read. Report of the Corresponding Secretary. A message was read from President H. N. Jordan and one from Rev. George B. Shaw in regard to Conference plans. Also a letter from Rev. W. L. Burdick, our Trustee, giving reports of the Winona Lake Conference.

**REPORT OF THE TREASURER**

From June 10 to July 15, 1917

Dr.

On hand .....	\$ 69 83
Sale of decision cards .....	25
New York City .....	5 00
Milton Junction .....	3 00
Leonardsville ..	6 00
Marlboro ..	3 95
New York City Church .....	1 29
L. S. K., Mr. and Mrs. T. Swenson .....	10 00
Hammond ..	3 00
New Market Juniors .....	1 00
Brookfield ..	15 00
Nortonville ..	15 40
Walworth ..	10 00
First Hopkinton .....	14 00
First Alfred .....	30 00
Alfred Intermediate .....	3 00
New York ..	7 02
Salem ..	15 00
Riverside ..	9 00
Ritchie ..	4 80
Western Association collection .....	10 28
DeRuyter ..	3 00

\$239 82

Cr.

H. N. Jordan, postage .....	\$ 50
M. Ingham, postage .....	46
M. Godfrey, carfare .....	1 36
Dr. Palmborg's salary .....	25 00
Salem College Library .....	50 00
Religious Education Association .....	3 00
Dr. Palmborg, July-August .....	50 00
Student evangelistic work .....	30 00
Balance on hand July 15, 1917 .....	79 50

\$239 82

Report of the Junior Superintendent is one of progress.

Report of the Missionary Superintendent is one of progress.

Report of the Committee on the Conference Booster Campaign is one of progress.

Report of the Committee on the Conference Exhibit is also one of progress.

Voted that the Board ask Miss Edna Burdick to act as chairman with Miss Stephana Shaw and Harold Burdick as a committee

to look after the Young People's Exhibit at Conference.

Voted that the report of the Committee on securing Subscriptions for the *Sabbath Visitor* be accepted and the committee be continued.

Voted that Miss Godfrey be instructed to correspond with Mr. Stringer in regard to a budget and annual Treasurer's report.

Voted that the following bills be allowed: Davis Printing Company, for decision cards, \$6.95; Rev. W. L. Burdick for expenses in attending annual meeting of Trustees at Winona Lake, \$23.85; Minnie Godfrey, postage, \$1.64.

Voted that the Board instruct the Treasurer to use the money on hand as he sees fit in meeting the budget.

Minutes read and approved.

Adjourned to meet with Mrs. W. D. Burdick Sunday afternoon, August 12, 1917, at 2.30.

BEULAH C. GREENMAN,  
*Secretary.*

**ONE LOST SHEEP**

Matthew 12: 11

MRS. ADDIE GREEN

Read by Harley Green at the Young People's Hour of the Semi-annual Meeting at Exeland, Wis., June 24, 1917

Who would have thought one sheep of so much value in the eyes of our Lord Jesus Christ? And yet it was. A rich man, you would say, who had thousands grazing on the mountain side, would not miss one sheep. He would not take it much to heart if one should fall and perish. What would be the loss of one sheep when so many remained in safety? Such may be the reasoning of man, but that is not the thought of Jesus. One sheep is precious to him—yes, every sheep, even each little lamb—as much so as though he had no other. Even though it fall into a pit, still it is precious. He will not give it up; he will take hold and lift it out. The Shepherd's love that was strong as death sought its object in the lowest pit; it was a love that gave all it could, even life itself. And well that love has done its task, most perfectly, most fully. Poor believer, do you feel sometimes as if forsaken? Are you in a pit? Does Satan tempt you? Does he accuse you? Does he bring your sins before you and make you feel discouraged? Look to Jesus, look to your heavenly Shep-

herd. He will help you; his eyes are watching every sheep; he can not willingly lose one. Have you been sinful? Tell your sins to him. Have you, like David and like Peter fallen? O poor sheep, the pit may be deep, but not too deep for him to reach you. Tell him all your troubles; he is the sinner's friend, the poor backslider's hope. Think what it cost him to purchase, and how much joy it gives him to bring back one lost sheep. Give him this joy; yield yourself to him; be of good courage, he calleth you.

*Dodge Center, Minn.*

**QUARTERLY MEETING OF MEMORIAL BOARD**

The regular quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held in the church parlors, July 8, 1917, at 10 a. m.

Present: William M. Stillman, Vice-President in the chair, Joseph A. Hubbard, Edward E. Whitford, Clarence W. Spicer, Frank J. Hubbard, and Accountant Asa F. Randolph.

Frank J. Hubbard was elected Secretary pro tem. Minutes of the last quarterly meeting were read.

Letters were read from Rev. S. R. Wheeler, Rev. Madison Harry, Miss Mary E. Babcock, Street Commissioner Andrew J. Gavett, and Mrs. C. T. Rogers.

Upon motion, Mr. Stillman and Mr. Randolph were appointed a committee to appear before the Commission of Assessment and represent this Board; that the improvement to West 7th Street is in the nature of a public improvement, and the cost thereof should be borne by the abutting property.

Correspondence was read from Rev. T. L. M. Spencer, regarding the loan to them of \$300, and the action of the Secretary in his letter of May 24th was approved.

Communication of Secretary Shaw of the Missionary Society, advising this Board that \$200 from the Alice Fisher Fund income had been forwarded to this Board for distribution. On motion, same was accepted for distribution with thanks.

Regarding correspondence from Rev. G. Velthuysen, Holland, advising that Mr. Simon Ouwerkerk, Sr., desired to purchase the building owned by the Seventh Day Baptist Church at Rotterdam, and repay \$1,600 loaned by this Board to help the Rotterdam congregation acquire a house of worship;

upon motion it was voted to authorize Rev. G. Velthuysen to retain said amount of \$1,600 and place same to the credit of Seventh Day Baptist Missionary Society and American Sabbath Tract Society to be drawn on by him for the appropriations of such societies for Holland work, and that the Missionary Society and Tract Society be requested to remit their appropriation for Holland work to this Board until above amount is liquidated.

Communication from William M. Stillman giving notice of a revision of By-Laws was withdrawn by him, and on motion, Mr. W. M. Stillman and Mr. Asa F. Randolph were appointed a committee to suggest a revision of the Constitution and By-Laws and report same to this Board at its next meeting.

Communication from Mr. H. C. Whipple addressed to W. M. Stillman and Asa F. Randolph under date of July 3, 1917, in regard to the Estate of Henrietta V. P. Babcock was read and on motion the proper officers were instructed and authorized to execute the file and deliver the necessary papers for the proper handling of the trust imposed by Mrs. Babcock's will.

Mr. Nathan H. Randolph requested release of the lot 75'x250' on Bellevue Avenue from mortgage No. 142, and on motion same was granted and the proper officers authorized to execute said release.

On motion, the officers of this Board were empowered to execute and deliver such papers as may be approved by the Finance Committee from time to time. The report of the Finance Committee was received and ordered placed on file.

Report of the Treasurer of those delinquent in interest was read and, on motion, placed on file. The report of the Treasurer for the quarter ending May 31, 1917, was read, and having been duly audited, was approved and placed on file.

The Annual Report of the Treasurer was received, read, and referred to the Auditors, to receive the approval of this Board, if and when approved by them.

The Forty-fifth Annual Report of the Board was presented by the Secretary, as follows:

*The Forty-fifth Annual Report of the Board of Trustees of the Seventh Day Baptist Memorial Fund*

Your Board of Trustees has the honor to report on their work for the past year as follows:

The Fund has had constant and careful supervision during the year, and every effort made to invest the corpus of the Fund as completely and as profitably as possible, but because of the state of war which exists and the extreme high cost of building, there has not been a brisk demand for prime loans.

The total endowment funds now in the hands of the Trustees, as of May 31, 1917, amount to \$541,512.82, on which we made \$28,060.65 gross earnings.

While not actively soliciting the funds, the Board gladly accepts the trusts, for the benefit of the Seventh Day Baptist denomination placed in their hands, and endeavors to give all funds equal attention.

The Board is incorporated to care for property, real and personal bequeathed by will or transferred to it by gift. The Act of Incorporation approved March 21, 1873, and the special act concerning corporations approved April 28, 1905, together with our By-Laws are appended hereto, also a blank form of bequest.

A full detailed report of the Treasurer, duly approved and audited, together with a complete list of securities with information concerning same is submitted for your careful perusal.

The terms of William C. Hubbard, Clarence W. Spicer, and Frank J. Hubbard, all of Plainfield, N. J., expire this year.

The other members of the Board are Henry M. Maxson, President; William M. Stillman, Vice President; Joseph A. Hubbard, Treasurer, and Orra S. Rogers, Holly W. Maxson and Edward E. Whitford.

Respectfully submitted on behalf of the Board, and approved by them this eighth day of July, nineteen hundred and seventeen.

WILLIAM C. HUBBARD,  
*Secretary.*

The distribution of Discretionary funds was on vote made as follows:

D. C. Burdick Bequest to	
American Sabbath Tract Society.	\$113 57
Seventh Day Baptist Missionary Society	113 57
Henry W. Stillman Fund to	
Milton College	400 00
American Sabbath Tract Society	60 30
Seventh Day Baptist Missionary Society	60 30
George H. Babcock Fund to	
Seventh Day Baptist Education Society	150 00
Salem College	741 55

On motion the Treasurer was authorized to have one hundred copies of the annual report printed for Conference.

Minutes read and approved. On motion the meeting adjourned.

FRANK J. HUBBARD,  
*Secretary, pro tem.*

## CHILDREN'S PAGE

Every path and every plot,  
Every bush of roses,  
Every blue forget-me-not  
Where the dew reposes,  
"Up," they cry, "the day is come  
On the smiling valleys.  
We have beat the morning drum;  
Playmate, join your allies."

—R. L. Stevenson

### THE SERMON FOR CHILDREN—WET PAINT

I suppose, children, you have all noticed on a newly painted gateway or railing or on the woodwork around a store window the warning words plainly marked thus, "Wet Paint." The painter put the notice there. He wanted all who passed by to be careful not to come in contact with the paint, and thus avoid staining their fingers or clothes. But as often as the sign appears, I have observed, just about as often a boy or a girl will go forward, touch the wet paint, saying, "Oh! so it is."

Perhaps you have done this very thing. I know I have. Does it not strike you as strange that the warning words, instead of making a boy keep away from the wet paint, incline to invite him to touch it. He daubs his finger on the wet surface and says, "Oh! so it is." He almost seems surprised that the warning words are true. There is in human nature a deeply imbedded trait, a strong desire to touch the forbidden thing. This began in the Garden of Eden. You remember the story in Genesis. God forbid Adam and Eve to touch the fruit of the tree in the midst of the garden, and as soon as God's back was turned, so to speak, they approached the tree, looked longingly at its fruit, handled the fruit, and finally ate it.

Mother, before going out, says, "Mary, I don't want you to touch anything in that bureau drawer." Mary had no occasion to think of the drawer, to be near the drawer, to go into the drawer, but as soon as mother was gone that drawer seemed to be calling Mary to come and peep into it, and Mary yields.

Now the moment the boy touches the wet paint his fingers are stained; the moment Mary rummages in the forbidden drawer

her conscience is stained. Both of those young people have marks upon them that had better not have been there.

We can not touch wet paint and not be stained; we can not touch sin and not be marked. Boys and girls, every time we do the forbidden thing there is a mark, a stain that will be hard to erase. A constant performance of the forbidden thing makes blackened, bad lives. If our lives have already begun to be marred with the stains of touching forbidden things, the only cure I know is to get before God and ask forgiveness, offering the earnest, figurative prayer of the writer of that old hymn:

"Wash me in the blood of the Lamb,  
And I shall be whiter than snow."

—Rev. Alexander Fraser, in *Christian Work*.

### A PRAYER

[Offered by the Rev. Samuel G. Zerfass, Chaplain of the House of Representatives of the State of Pennsylvania, at the concluding session of that body, June 28, 1917.—C. F. R.]

Gracious God, Creator and Preserver of the universe, bless us all this morning and give us the Father's most holy benediction as we are about to end our labors here and return to our respective homes. May the most delightful associations formed here serve only to make us sweeter, nobler, and better, and, by simple kindness, by continued gentleness, by grace of manner and words of encouragement and comfort be a blessing to all; yea, may only helpful and pleasant memories inspire all of us in our lives, and cause our faces to be radiant with brightness of divine love. Cause us ever to bury the imperfections that we seem to see in each other, and may we at all times extol each other's virtues. Bless the Speaker and each Representative in this Assembly with many more years of life and usefulness. Bless the President of the United States and the Governor of the Commonwealth of Pennsylvania and their respective cabinets; also the President of the State Senate and all the Senators, as well as all the departments of the government of our great State, with wisdom and righteous ability; yes, be with them all in life's conflict. Bless all whom we met here, and especially those who endeared themselves to thy humble servant. Imbue all

whom we pray for with the spirit of meekness, tolerance, and forbearance.

"Love is eternal!  
God is still God, and  
His faith shall not fail us;  
Christ is eternal."

As our Heavenly Father and our Shepherd, be with us all as we are absent one from another. God bless us all.

"Why should we sigh? Unfading bliss  
Survives the narrow grasp of time,  
And those that asked our tears in this  
Shall render smiles in yonder heavenly clime."

The Lord bless us and keep us; the Lord lift up his fatherly countenance upon us, and give us peace, now, henceforth, and forevermore. Amen.

### HOME NEWS

NEW MARKET, N. J.—At the regular service in the Seventh Day Baptist church on last Sabbath Day, the pastor, Rev. H. L. Polan, tendered his resignation. It is not, as yet, been accepted, however. Mr. Polan proposes to go to Nortonville, Kan.—*Dunellen Call*.

NORTH LOUP, NEB.—A picture of the Christian Endeavor Society was taken the other day to send to Conference.

A good attendance at church (305) and a nice crowd at prayer meeting. More, many more, could have found seats.

The pastor's cabinet met at the parsonage Sunday night and planned some important work. Not a large number were present.

Dr. Grace Crandall gave a splendid address at the church Sabbath morning—told very interestingly of the work she and others are doing in China. She spoke in words of highest praise of the work being done by Eugene Davis—one of our own boys.

An increase of autos does not increase church attendance.

The vesper services were fairly well attended Sabbath night. They came just at "chore time," so many could not attend who would like to have done so. The Christian Endeavor cafeteria supper was well patronized. A neat sum of money was taken in.

Father and Son day tomorrow. The ladies, many of them, will find places in the

gallery while the men and boys will be given seats in the auditorium. There is room for all, let's have a record breaking attendance of men and boys. Fathers are requested to come with their sons and sit with them. Bring them all. No matter how many you have, bring them and find a place with them—no matter how large they are or how small. Men, if you have no sons, sit with those who do have them. All men are requested to find seats together. Come, men, whether you have a son or not.—*The Loyalist*.

NILE, N. Y.—The Sabbath school held patriotic exercises on June 30. Recitations and music were given and a talk by Mr. L. H. Kenyon. Mr. Kenyon is the only veteran of the Civil War left in our church who was a member here when he went to the war. He told of the life of a soldier in the early sixties and of some of his experiences as a soldier.

On Sunday, July 1, the second quarterly business meeting of the church was held. At this meeting a call was extended to Mr. John Randolph to become the pastor of our church. Mr. Randolph has accepted the call and his pastorate began the first Sabbath in July.

The Ladies' Aid Society held its annual meeting in the parsonage on Thursday, July 5, at which time the annual reports of the officers were given and the officers elected for the next year.

The Christian Endeavor Society has ice cream to sell on the church lawn Sabbath nights after sundown. The proceeds go to the Red Cross.

About twenty-five of our church members have joined the Red Cross already and we expect that others will join. One of our church members is in an officers' training camp and two others have been drafted.

M. E. J.

We say a great deal about the manifestation of God in nature, as he reveals himself in the forces and arrangements of the outer world; and this is well. But, after all, I can not help believing that our best conceptions of God come through the men and women who have been so related to the life of God that they have been enabled to tell us something about him in and through their own lives.—*Francis B. Hornbrooke*.

## OUR WEEKLY SERMON

### BE BAPTIZED, EVERY ONE OF YOU\*

REV. GEORGE B. SHAW

*"Repent, and be baptized, every one of you."*—Acts 2: 38.

I offer no excuse today for a sermon on the subject of baptism. Not even the fact that I am preparing a lesson on the subject for the *Helping Hand*. The preaching of doctrine is not easy, nor popular in these days, when men so often ask for an easy sort of gospel, that has no difference between Christians, and little difference between Christians and men of the world. Doctrine rightly understood can not be preached too much. Doctrinal preaching is the presentation of the truth about the relation of God to man, and of man to man. If this teaching is based upon the Bible and enforced from the Bible, it ought to be welcomed by all men. A discussion of the relations of man to man is usually thought of as "practical," but it is clear that a statement of my relation to God is also practical.

The practical basis of right feeling is right thinking. The only true foundation for a religious experience is truth. Whoever shrinks from knowing the truth taught in the Bible does so at great loss. Doctrinal preaching is unpopular because so often we magnify the thoughts and theories of men to the neglect of the words of God. Let us see if the statements of Scripture about baptism can not be made so clear as not to arouse opposition, and so brief as not to incite slumber.

I. Baptism is a Christian ordinance. 1. This is shown by the words of the great Head of the church (Matt. 28: 19), "Go ye therefore and teach all nations, *baptizing* them in the name of the Father and of the Son and of the Holy Ghost." And also where he says (Mark 16: 16), "He that believeth and is *baptized* shall be saved." These and other passages show that Jesus gave the church baptism as a Christian ordinance.

2. The same truth is also taught by the

\*From "Pulpit Gleanings," by Rev. George B. Shaw. Plainfield, N. J., 1904.

injunctions of the apostles (Acts 2: 38), "And Peter said unto them, Repent and be baptized every one of you."

3. A third evidence of the fact that baptism is a Christian ordinance is found in the statements of the apostles that the New Testament church was made up of baptized believers (Rom. 6: 3-5; Col. 2: 11, 12), where Paul refers to the church as made up of those who had been baptized, "Know ye not that so many of us as were baptized unto Jesus Christ were baptized unto his death."

4. But besides these scriptural proofs we have the evidence of all subsequent history that baptism in some form has been practiced in the church. I know of no body of Christians, beside the Quakers, that do not have the ordinance of baptism.

II. Let us now notice whether or not this ordinance is a universal and perpetual obligation, that is, a duty for *every one, everywhere, always*.

1. Hear again the words of Jesus in the great commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." "Lo, I am with you always, even unto the end of the world." This looks like a universal and perpetual obligation.

2. The same truth is shown in the fact that Jesus himself submitted to baptism at the hands of John saying, "Thus it becometh us to fulfil all righteousness" (Matt. 3: 13-17).

3. We read that Jesus made and baptized more disciples than John, but that the baptizing was done by the hand of the disciples.

4. Attention should also be called to the fact that there is in the Bible not so much as a shadow of a hint that there is to be any repeal or limitation in the application of the duty of baptism. What Jesus said to his apostles; what Peter said to the anxious throng at the day of Pentecost; that God says to you today, through his text, "Repent and be baptized, every one of you."

III. Right here the question will naturally arise, What is the proper mode of baptism? This again divides itself into two questions, What was the original mode? Are we at liberty to change the form?

Almost without exception scholars now agree that the original mode of baptism was

by immersion. Neander and Stanley among historians, and a long list of modern scholars from every denomination, concede the fact that New Testament baptism was immersion. They hold that the church for expedience may change the form of baptism, as it did the day of rest.

1. That immersion was the original form of baptism is shown from the Greek word *baptise*, which is simply transferred to the English, because a word could not be found that would satisfy the church. The word means "dip" in or under water. Every use of the word in the New Testament would admit of this meaning, and several would seem to require it.

2. The connection in which the word is often used is also suggestive. Jesus was baptized in the Jordan (Mark 1: 9) and he "came *up out of* the water (Mark 1: 10). We also read that John was once baptizing at Aenon "because there was much water there" (John 3: 23). In the account of the baptism of the Ethiopian by Philip (Acts 8: 38, 39), it is said that they both went *down into* the water and they came *up out of* the water.

These and other passages show beyond question that baptism was *in* the water. They do not say that the candidate was placed entirely under the water. This, however, seems evident from the symbolism used.

3. Rom. 6: 4, "Therefore we are *buried* with him by baptism into death." Col. 2: 12, "Buried with him in baptism, wherein also ye are risen with him." Conybeare and Howson say that such expressions can not be understood, except in view of the fact that the baptism of which the apostle was speaking was by immersion.

4. To these Scripture arguments could be added the statements of church history, the practice of the Greek church, which includes all Russia, and the silent witness of many an ancient ruined church, where, to this day, can be seen the old marble baptisteries where baptisms were, to say the least, in large quantities of water. It is not difficult to trace the introduction of other forms of baptism which came into the church with the heathen notion that men were saved by baptism.

The second part of this question is, Whether or not men are at liberty to change the method of administering the ordinance. This is a large subject and should be

treated by itself. It is enough to say that Seventh Day Baptists believe that the church is administrative and not legislative. The church does not make laws for itself, but administers the laws of God. If we put the church above the Bible, then we must go all the way to Rome. If we deny such authority to the church, but give it to convenience, then we make expedience our God and defy Jehovah.

The original form is beautiful and suggestive. It fulfils all the symbolisms of burial, and washing, and being raised to a new, clean life, and above all it is the form in which Jesus was baptized and which the early church used in obedience to his command. Why not walk in this way?

IV. What now is the meaning of baptism? What does it symbolize? The central truth that is set forth in baptism has to do with the relation of the death and resurrection of Christ to our own death and resurrection, both material and spiritual. We die to sin and are buried with Christ (Rom. 6: 4). We are raised with him to a new life. Here is the symbol of the putting off of sin through union with Christ in his death and resurrection. Baptism is also the sign of the change within (Gal. 3: 27). "For as many of you as were baptized into Christ have put on Christ." Our baptism points to the death and resurrection of Christ, and to our acceptance of the same and the passage of the old life and the profession of the new life in Christ.

Thus it is seen that as the symbol of the new birth baptism should not be repeated. The Lord's Supper should be repeated often, for that symbolizes the continual union of which regeneration is the beginning.

V. This naturally brings us to the question of who are proper subjects for baptism. The answer is suggested by what has already been said. The proper subjects for baptism are all those who give credible evidence of having been regenerated by the Holy Spirit: that is, those who have entered that relation to the Savior which baptism symbolizes. God will look after the mysteries of the new birth. It is man's place to repent of sin and accept the death of Christ, thus dying to sin. There is no Christian duty that comes before this, in its logical order, as saith the text, "Repent and be baptized, every one of you."

From the nature of the case, there must be some judge of the credibility of the evidence of regeneration. This responsibility the church has. Either directly or through its ministers it decides who are the proper subjects for baptism. It is also in the nature of the case that there must be an administrator, one who administers the ordinance, but our view of baptism will lead us to the fact that the real act, the important act, is the act of the one baptized. When a man asks for baptism and puts himself before God and the world in the position of one being baptized, it might almost be said that he is baptizing himself.

In speaking of the proper subjects of baptism, I have not referred to questions of age and knowledge and life because no hard and fast rule can be laid down in these cases. Rev. S. H. Davis was baptized at the age of seven, Rev. W. L. Burdick at ten. But this does not mean that all children of this age who may ask for baptism are proper subjects for this most impressive and important Christian ordinance. This much is becoming more and more evident, that boys and girls are fit subjects for baptism at a much earlier age than many have supposed.

What, now, is necessary by way of knowledge. Theologically speaking, very little. In this Christian land, where the Bible is in every home, it would be difficult to find a child who did not have more knowledge than was possessed by the Ethiopian whom Philip baptized down on the road to Gaza (Acts 8: 37); or that jailor at Phillippi that Paul baptized (Acts 7: 30-33). It is not usually a question of intellectual knowledge, so much as a matter of the surrender of the will in loving obedience. It is only necessary to repent of our sins and trust in Jesus Christ for salvation.

By way of review, let us look back over the way we have come this morning. Baptism is a Christian ordinance, as shown by the words of Jesus, by the teaching of the apostles, by the composition of the New Testament church, and by the uniform practice of the church in all ages.

Baptism is also seen to be of perpetual and universal obligation, from the wording of Christ's great commission to his disciples, from his example to "fulfil all righteousness," from the uniform practice of the apostles, for the entire absence of any limi-

tation in the direct command of Christ and his followers to baptize every one, everywhere, to the end of the world.

The proper mode of baptism has been seen to be immersion, as shown by the meaning of the word baptize, from the connection in which the word is used, from the prepositions with which the word is usually introduced, and by the generally acknowledged practice of the early church. We have seen that baptism symbolizes our acceptance of the death and resurrection of Christ. It is the acknowledgment of the same for our personal salvation. We have seen that proper subjects of baptism are all who give evidence of regeneration. In this connection attention was called to the fact that regeneration is a matter that God will attend to for all who repent of sin and look in faith to Christ for salvation.

We are now ready for a definition of baptism: Baptism is the immersion of a believer in water as a token of his regeneration through union with Christ.

The application of this subject to this congregation will naturally divide itself into two parts, to those who have been and to those who have not been baptized.

First to those who have never submitted themselves to God in this beautiful ordinance. Hear again the text, Acts 2: 38, "Repent, and be baptized, every one of you." Here is a plain duty for every person who has reached the years of understanding. The only thing that logically precedes baptism as a Christian duty is the preparation for it. You may say, "I am not fit for baptism," but you ought to be fit for it. And what is fitness, but repentance of sins and faith toward God. Do you believe in God? Do you believe in his Son, our Lord? Do you repent of past sin and promise God that in the future you will trust and obey Christ? Then you are a Christian, and your first duty is to acknowledge it in baptism. You are old enough, you know enough, our Father is waiting to bless you, only your will is in the way. "Now when they heard this they were pricked in their hearts and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost."

It is not a question of worthiness, but of

willingness. It is not a question of what one may not do and be saved, but of what Jesus did and commanded to be done. It may be that many will be accepted without baptism and it may be that many will be lost because they stumbled at the plain command to repent and be baptized in the name of Jesus Christ.

Brothers and sisters who may never have professed Christ, or who may never have possessed Christ, listen but once more to the words of the inspired apostle, "Repent and be baptized every one you." Will you do it? Will you say, "I won't" to your Father? To your Father in Heaven! May God help you not to do that.

And now, what of the application of this subject to the great mass of baptized Christians present. Baptism marks the putting off of the old life and the putting on of the new. We are to live no longer in the carnal, sinful life, but in the spiritual life. Shall not the memory of our own baptism today warm our hearts and strengthen our faltering wills to cast out the old bad life and renew our allegiance to the Savior. You remember how they sang, "O happy day that fixed my choice, on thee my Savior and my God. Well may this glowing heart rejoice, and tell its raptures all abroad. Happy day, happy day, that Jesus washed my sins away."

Did you ever think that the third commandment, "Thou shalt not take the name of the Lord thy God in vain," applies to many things besides what we call profanity. In baptism we take the name of the Lord our God. We are adopted into the family of the Almighty. We become children of the Heavenly Father. Sometimes some of us do not honor his name. "Thou shalt not take the name of the Lord thy God in vain." The world is looking to us for the evidence of new life. The church looks to us for needed spiritual help. The Savior looks to us as those who have promised to show in our daily walk his spirit and life. Our Father in Heaven looks to us as the children of his boundless love and pleads with us to cast out all of the old life and to know the great joy of the fulness of Christ. God's forgiving love is great beyond our thought, but in his justice he has said that he will not hold him guiltless that taketh his name in vain.

May the grace of God rest upon us all who are examples to the children and to

the unconverted that we may walk worthily of the vocation wherewith we are called in Christ Jesus.

### A MESSAGE TO PASTORS FROM THE WORLD ALLIANCE FOR INTER- NATIONAL FRIENDSHIP

DEAR BROTHER:

You will soon be planning your church programs for the coming autumn and winter.

Among the new topics that demand nation-wide attention is that of establishing Christian international relations in which friendship, justice and good will shall be actually practiced. For this, however, some form of a League of Nations and a World Court must be set up. All international difficulties should be brought into court. To secure these ends our people must be properly trained and organized.

All Christian leaders, and especially pastors, have peculiar responsibilities in this matter, as they have their own unique contribution to make to this cause.

If America is to christianize her relations with China and Japan, with Mexico and Latin America, and really help in setting up a better world-order, our Christian citizenship must be more accurately and adequately informed on these problems. *In addition to an occasional sermon might you not once a month devote a prayer meeting to their consideration?*

The World Alliance for International Friendship invites every local church to cooperate in this great new task confronting us. Millions of Christian citizens must unite in this movement. No war nor any great cause was ever won by individuals, or even by regiments, fighting separately.

To aid pastors and other leaders we have prepared attractive, instructive and inspiring literature providing material and suggestions for sermons, prayer meeting topics, and courses of study.

Will you not send for a package (25 cents), take time and thought to understand our plans, and wheel your local forces into line for the great drive of the Christians and Churches of America for world-justice and good will?

Cordially yours,

SIDNEY L. GULICK,

Secretary.

105 East 22d St., New York City.



## DEATHS

**GREENE.**—Mary Abbie Greene was born in the town of Hopkinton, R. I., November 22, 1884, and died at her home in Hope Valley, R. I., June 20, 1917, in the seventy-third year of her age.

She was a daughter of John S. and Abbie Spicer Champlain. She was converted in early life and united with the Second Hopkinton Seventh Day Baptist Church, April 3, 1858. She was married to George Edwin Greene, May 4, 1867, and to them were born four children, one of whom died in early infancy. Three remain,—Charles E. and Abbie S., who reside in Hope Valley, and Grace L., wife of Clarence Arnold, who resides in Providence, R. I.

Sister Greene was always a loyal member of the church of her childhood although unable to be a regular attendant. She was a strong, vigorous, and industrious woman till in quite recent years she began to lose her former physical strength. Her spirit and mind were strong to the last. She passed away as one who falls asleep.

Another home has been desolated because a mother has passed away. Blessed be the mothers who spend their life in the home-making. Besides the children, a husband, a sister, a brother, and a large circle of family relatives and friends are left to mourn their loss and in memory live over the companionship of the past.

The funeral was conducted at the late residence by her pastor, E. Adelbert Witter, and the remains were laid to rest in the village cemetery.

E. A. W.

**CHIPMAN.**—Frances Ann Saunders Chipman, the daughter of Elisha and Bathsheba Burdick Saunders, was born February 12, 1827, in the town of Westerly, R. I., and died at the home of her daughter, Mrs. C. N. Richmond, in Yonkers, N. Y., June 30, 1917, being in her ninety-first year.

Growing up in one of those sterling New England Christian homes she professed faith in her Savior at the early age of fourteen and was baptized and united with the First Hopkinton Seventh Day Baptist Church, November 27, 1841. For eighteen years she held her membership with this church, when she settled with her husband at Hope Valley, R. I., and was given a letter to unite with the church at Rockville. The Christian influence of these early years profoundly influenced her whole life.

On May 21, 1853, she was united in marriage to Charles H. Chipman by the Rev. C. M. Lewis and soon after moved with her husband to Hope Valley where she spent the many years of her married life. To this union were born four children: Charles Clarence Chipman, who preceded her to the better land January 20, 1913; George C. Chipman, of Moosup, Conn.; Mrs. Frances C. Richmond, of Yonkers, N. Y., and Elisha S. Chipman, of Thompkinsville, Staten Island, N. Y. After the death of her husband,

who died July 15, 1895, she came to make her home with her daughter, Mrs. C. N. Richmond, of Yonkers, N. Y.

Mrs. Chipman was a woman who loved her children and took peculiar pride in them. The compensations of such a motherhood were repaid in the tender and loving care given her in the years of her old age by her children. She was a Christian of sterling qualities, strong in faith and courage, and buoyant in hope. The sunshine of an inner light shone in her countenance and those who knew her will never forget her pleasant smile and genial greeting. She came to her grave in "full age, like as a shock of grain cometh in its season." Although she had passed her fourscore years and ten her "eye was not dim nor her natural force abated." She was given a long life and that life was filled full of love and service. She is survived by one sister, Miss Alzina Saunders, and her three children and a host of neighbors and friends who will miss her happy face but who will ever think of her as among the redeemed of earth; for she has been welcomed to the mansions above, to the beautiful city where all is love and sunlight and joy. Surely, "The hoary head is a crown of glory, if it be found in the way of righteousness."

Funeral services were conducted at the home of her daughter, Mrs. C. N. Richmond, in Yonkers, N. Y., on the evening of July 2, by the pastor of the New York City Church. The body was taken the day following to Rhode Island where it was laid to rest in the Hope Valley Cemetery. Short services were conducted at the grave by Rev. E. A. Witter, pastor of the Second Hopkinton Church, assisted by Rev. George B. Shaw, pastor of the First Hopkinton Church.

E. D. V. H.

**HEAD.**—Mary H. Head was born at DeRuyter, N. Y., April 30, 1837, and passed into paradise from her home at Albion, Wis., July 4, 1917.

She was united in marriage to Henry A. Head in 1865, and there were born to them two children, Merton and Mary. She leaves grieving her departure, one sister, Mrs. Sarah Blakely, her husband, her son and daughter, and twelve grandchildren.

She was a loyal member of the Albion Seventh Day Baptist Church, for years a teacher in the Sabbath school, resigning that work only a few months ago when illness compelled her to do so.

Funeral services conducted by her pastor, Rev. Charles S. Sayre, were held July 6 in the Albion church and burial was made in Evergreen Cemetery.

C. S. S.

**PALMITER.**—Sara A. Davis Palmiter, daughter of William and Mary Davis, was born in the town of Alfred, April 22, 1829, and died at her home in Alfred Station, July 1, 1917, aged 88 years, 2 months, and 8 days.

She was of a family of five children, three sons and two daughters,—Thomas, Joshua and Mathew who have passed beyond and her sister, Mrs. Eliza Forbes, of Cromanton, Fla., who still

survives. Her entire life, with the exception of about ten years spent in Pennsylvania, was lived in the towns of Alfred and Hartsville. She confessed Christ and was baptized into the Second Alfred Church when she was fourteen years of age and has a continuous membership with this church for seventy-four years. She was the first president of the Union Sewing Society and for many years active in its splendid work. She was a thoughtful woman, keeping her vigor of mind until the end, and had strong convictions on questions of morals and religion, being always ready to affirm them.

She was married to Horace W. Palmiter, April 16, 1847, by Rev. J. H. Cochran, who was then pastor of the Second Alfred Church. To this union five children were born: Elethra, who died at the age of five; Mrs. Mary E. Burdick, M. J. Palmiter, Mrs. Ida E. Millard, and Willis O. Palmiter. Her husband passed away some twenty-five years ago. She leaves to mourn their loss the four children, all residing at Alfred Station and vicinity, and one sister, with many other friends and relatives.

The last year of her life seemed to be one of the happiest, and she was often found in her room singing songs she had learned in her youthful days. She was anxious to go, yet bore all patiently.

The funeral was conducted in the church by her pastor, Rev. I. S. Goff, on Tuesday, July 3, at 2 p. m. Burial in Alfred Rural Cemetery.

I. S. G.

**THRELKELD.**—Adelia S., wife of Elder C. W. Threlkeld, was born in Christian Co., Ky., December 29, 1853, and died in the Western Hospital, Bolivar, Tenn., July 5, 1917, of nerve prostration that came on her a year ago in their home on St. Andrews Bay, Fla.

She and her husband came at once among relatives in Memphis, Tenn., where they have since been trying to do something to stop the ravages of the disease, but to no effect. About the 10th of May, she was taken to the Western State Hospital for special treatment, but she was too far gone. There she suffered till July 5th when death released her from suffering, and she passed to her glorious home above. She leaves a devoted husband and a number of relatives to mourn her loss.

She united with the Bethel Church, Crab Orchard, Ill., while she and her husband were there on mission work. As that church has become extinct, she and her husband became non-resident members of the church at Fouke, Ark., where they expected to move if she had been spared.

She was a devoted Christian and a great lover of Sabbath truth.

C. W. T.

**JOHNSON.**—Stella Lucretia Perry was born in Shrewsbury, Vt., February 25, 1819, and died in Ludlow, Vt., July 31, 1916.

When sixteen years of age she was baptized and united with the Christian church at Shrewsbury. Some fifty years ago she became a convert to the Sabbath truth by reading the Bible, and until her death she loved the Sabbath of Jesus,

her Savior, and was glad to tell those who called on her that she was "a Seventh Day Baptist." She was married August 11, 1856 to Silas P. Johnson, a Sabbath-keeper, who died about forty years ago. Sister Johnson was a member of the church at Berlin, N. Y., for many years, but none of her life was spent where there were none of her faith.

"Aunt Cretia," as she was familiarly called, was loved by all who knew her, and esteemed as a true Christian woman. She left no near relatives. For ten years of her life she had a good home with a grandniece, Mrs. Anna Hall, who most tenderly cared for her, and her kindness was truly appreciated by the aged aunt.

Funeral services were conducted at the home of E. S. Hall, August 2, by Rev. W. J. Ballou, Congregational pastor. Burial was at Ludlow Cemetery, where she awaits the awakening voice of him who said, "I am the resurrection, and the life." (John 11: 25).

R. F. B.

### "HE PAUSED TO LIGHT A CIGARETTE"

C. G. BOND

How often in these days we meet this and similar phrases in what is called the best literature of our land!

We deplore the fact that so many of the youth of the present generation are slaves to the "pill" and that in spite of all that has been said and done to fight the evil, the use of cigarettes in the United States seems to be on the increase.

True there has been legislation and that has helped—some.

King Alcohol is being dethroned; yes, and the prime factor in his downfall has been the turning of the tide of public sentiment to the right through the medium of the press.

What can we expect of the youth of the land when those who are pictured as being everything that is noble and manly, pause, somewhere in the story, "to light a cigarette".

All boys are more or less inclined to worship some hero and to imitate to some extent that one who to him is all that man should be.

What we need, then, is a censor of modern fiction who will condemn or cast out the work of those who, by forcing such habits upon their heroes, almost make vice a virtue.

*Milton Junction, Wis.*

**WANTED**—A Seventh Day Baptist job compositor or pressman of experience. Address, stating qualifications, etc., The Sabbath Recorder, Plainfield, N. J.

## APPEAL IN BEHALF OF MEN DRAFTED FROM WISCONSIN AND MICHIGAN

The selective drafting of men into the United States Army requires those from Wisconsin and Michigan to go into a large training camp near Battle Creek. Some of these men will come from Seventh-day homes, whether or not they are themselves church members.

The Battle Creek Church accepts the responsibility that inevitably falls upon it as the Seventh Day Baptist church nearest to the Wisconsin-Michigan Army Cantonment, and intends to keep in constant touch with all young men of Sabbath-keeping affiliations who may be in training here.

They will all be welcome in our homes and at all our religious and social gatherings. Especial efforts will be made to see them personally during their hours off duty.

Before you see another issue of the RECORDER, you will all know, if you do not already know, just who among your Seventh Day Baptist acquaintances are called to the colors.

In view of this great crisis in the lives of many of our young people we most earnestly urge every Sabbath-keeper in Wisconsin and Michigan to let us know at the earliest possible moment the name and present address of every young man of Seventh-day connections who is coming into the cantonment.

It is imperative that we get in touch immediately with these young men, if possible by letter before they leave their homes.

For the sake of your boys—our boys—send us their names now. A postal card will be quickest. Mail it today!

CLIFTON G. DALAND,  
Chairman Activities' Committee,  
R. F. D. No. 7, Box No. 62½,  
Battle Creek, Mich.  
MRS. L. E. BABCOCK,  
Secretary Activities' Committee,  
R. F. D. No. 7, Box 208,  
Battle Creek, Mich.

A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable and was not caused by our own fault.—*Fenelon.*

## THE SABBATH RECORDER

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

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## TIME OF ASSOCIATIONS

There seems to be some misunderstanding as yet regarding the time for associations this fall. Please take notice.

The Northwestern Association is announced to meet at Battle Creek, Mich., on August 30, in order to accommodate delegates going home from Conference (see RECORDER, May 7, p. 580, top).

The Southeastern Association will come one week later, September 6, at Salemville, Pa., and the Southwestern will move forward one week, as suggested by the editor in RECORDER, July 23, p. 99, and will meet at Fouke, Ark., on September 13. Fouke is especially anxious to have the delegates go there and gladly changes its announcement of two weeks ago in order that no collision may occur to prevent their doing so.

## THIS DAY

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear with its hopes and aspirations to waste a moment upon the yesterday.—*Emerson.*

The question which God asks the sinner is not, "What have you done?" but, "What will you do?" The important question with each of us will not be, "Did you sin?" but, "What did you do after you sinned?"—*Henry G. Weston.*

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The regular meetings of the Board are held in February, May, August and November, at the call of the President.

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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.

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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.

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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

## MODERN CHRISTIANITY

Modern Christianity is rapidly recovering the social impulse of its earliest days. It is glowing once again with the old fire. The fatalist—whether he wear the garments of materialism or of predestination—does not count in the forward march of the Christian army today. The church is convinced that a Christianity which does not go about "doing good" is not the Christianity of Christ. A religion which ignores the healing of the body is not the religion of him who "took our infirmities, and bare our diseases." A religion which ignores child labor and child mortality is not the religion of him who took the child in his arms. A religion which has nothing to say about vice and crime in the modern city can not claim kinship with the power that speaks out in the great apostolic letters to Corinth and Rome and Ephesus. A faith that merely hopes the will of God will be done in heaven, as it is on earth, is not the faith of the Lord's Prayer.

—W. H. P. Faunce.

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