

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.

SABBATH EVE

Mary Alice Stillman

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

THE next great movement will have within it the notes of the social and the ethical. But there will not be omitted from it the notes of blood redemption and spiritual regeneration. These are the truths we have to keep in mind. When we hear of men speaking of a new evangelism, it is well to ask their definition of the term evangelism.

To say that the new evangelism is to be ethical, and by that to seem to criticise the old, is to prove a misunderstanding of the old, and also a misunderstanding of the deepest necessity of the times in which we live and serve. When a man tells me the next revival will be ethical, does he mean to say that the last was not? If the great movements under Wesley, Whitefield, Finney, Moody were not ethical, what were they? They were movements that took hold of vast masses of men, and moved them out of back streets into front ones, and if that was not ethical, surely nothing can be so. Beginning with the regeneration of the man, they changed his environment, and made him a citizen of whom any city might have been proud. That is the true ethical note.—G. Campbell Morgan.

—CONTENTS—

Editorial. —Forewords of Welcome.—Praying and Doing.—Our Two Great Armies.—Children's Gift to Red Cross Fund.—Sunday Observance—Commission's Report.—Children of America's Army of Relief.—Debt Statement..... 225-227	Southeastern Association..... 242
Conference Address of Welcome..... 227	Young People's Work. —My Favorite Hymn..... 243
President's Response and Address.... 227	Snahalotta, the Child Widow..... 244
Tract Society—Meeting Board of Directors..... 230	Children's Page. —The Power of Little Things (poetry).—The Sermon for Children—The Giant Who Carried the Poor.—The Best..... 246
Sabbath Reform. —Tract Society Notes 231	Minnesota Happenings..... 247
Two Letters..... 231	Dr. Lyman Abbott and Evangelist Sunday..... 248
Missions. —Our Java Letter.—Is It Worth While?—Monthly Statement..... 233-235	Sabbath School. —Eight Per Cent Increase.—Lesson for September 1, 1917..... 250
Colonel Richardson's Report..... 236	Northwestern Association..... 250
Woman's Work. —Susan Gammon's Sonnet (poetry).—Manufactured Gods.—Minutes of Woman's Board Meeting..... 237-239	Our Weekly Sermon. —Bearing Burdens..... 251-253
The Report of the Commission on Sunday Observance..... 239	Family Allowance, Indemnity, and Insurance for Our Soldiers and Sailors—The Duty of a Just Government..... 253
	Marriages 256
	Deaths 256

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.
VOL. 83, NO. 8 PLAINFIELD, N. J., AUGUST 20, 1917 WHOLE NO. 3,781

Forewords of Welcome This paper will be printed on the day before Conference convenes. When it reaches many of its readers we shall be in the middle of Conference week in Plainfield, and the thoughts of our people far and near will, we trust, be turned this way. To those who come we extend a warm welcome. They will see these lines on the day of their arrival and will by that time, we hope, be already feeling at home. We shall think of those who can not come and wish that they, too, might enjoy the convocation with us. Let the friends in all the churches pray that divine guidance may be given and that the spirit of the Master may prevail throughout the meetings.

Praying and Doing When people really pray for the success of the Master's work, there is usually little lack of practical doing. Genuine prayer is more than mere lip service and its natural result is self-sacrificing work for the accomplishment of the end desired. In several instances during our effort to raise funds to wipe out the debts of the boards have we seen this truth illustrated, and many letters have given cause for encouragement in that they have revealed something of the spirit of consecrated service on the part of their writers. Among these letters are some from lone Sabbath-keepers that must have stirred the hearts of many RECORDER readers.

We have just received one with \$5.00 given by a lone Sabbath-keeper who "earned it by putting up fruit." She says: "I have been so rejoiced lately to see that the denomination is really trying to raise the money for the debt. I had felt much discouraged to see how indifferent the people seemed to be regarding the matter. Have read several articles in the RECORDER lately with which I fully sympathize. . . . I try to live up to the Bible teaching, 'Owe no man anything but to love one another.' Certainly it is much worse to refuse to pay our debts to our Lord and Master. Am very anxious to see the debt paid before Con-

ference. I have prayed much that it might be so, and have *done what I could.*"

Several times this sister has sent something for the debt, and now comes her gift of \$5.00 earned with her own hands. Surely it may be said of her, too, "She hath done what she could." Friend, could the Master say this of you?

Our Two Great Armies In the month of September two great American armies will be assembled for training, each preparing for service to the nation. One of them will be made up of the best young manhood of this country, soon to go forth under the Stars and Stripes to defend the principles upon which our government was founded and for which our fathers fought. This army will be five or six hundred thousand strong, drawn from the homes of a great people and pledged to brave the cannon's mouth, every man to give his life if need be for his country and for national safety and liberty.

The other army will be composed of more than twenty million school children, called together for instruction in the principles that make true manhood and womanhood and that ensure a loyal and dependable citizenship for the nation in years to come. Upon the success of the first army depends the welfare of our nation today, and upon that of the second army depends the destiny of the nation tomorrow. The second army will not be called together by bugles and trumpets of war, but by school bells and messengers of peace; and it will be so trained, we trust, as to develop loyal, peace-loving citizens whose united influence shall tend to make future wars impossible. Recent events are demonstrating the great need in this country of training that shall keep alive the spirit of true patriotism and that shall unify, harmonize and Americanize the complex elements of our population. If this is well done in our schools today, the teachers who do it will render to America aservice as important as that rendered in army camp and on field of battle.

With the Stars and Stripes floating over

our school buildings, and with flag drills, patriotic instruction, and proper teaching in democratic principles in our school rooms, this second army will bring unity to the nation and be prepared to help the world settle its difficulties in peaceful ways. If disarmament is ever to come, the world must first be prepared for it in mind and heart by teachers as apostles of peace.

Children's Gift To Red Cross Fund On August first, at the Red Cross headquarters in Washington, D. C., a draft for \$100,000 was presented to the Red Cross war fund, a gift from the Bible-school children of the Methodist Episcopal churches of this country. An explanation was also given that \$10,000 more had been added to this gift, which would soon be forwarded.

We are glad to see the Red Cross gaining a warm place in the hearts of the people, for it reveals something of the spirit of Christian love and brotherhood so essential to the welfare of the world today. America is expressing through the Red Cross its deep desire to heal the hurt of the world this war has made and to soften the animosities that make peace impossible. If anything can tell for good when the nations are ready to make terms of peace, it will be the kind of work done by the Red Cross and a manifestation of the Christian spirit that has supported it. When tens of thousands of children rally to such a work and rejoice in making such a gift as that made at Washington, we may surely hope for better days to come. With a generation of children well trained in works of Christian beneficence until they love to sacrifice for the good of others, we may look forward to a generation more devoted to the causes for which the Savior gave his life and more thoroughly committed to the principles of universal brotherhood.

Sunday Observance Commission's Report In order that our readers may see the full official report of the Federal Council's Commission on Sunday Observance as adopted in St. Louis last December, we publish it in full in this issue of the SABBATH RECORDER. It has recently been published in book form, with reports of commissions on evangelism, social services, temperance, missions, and country life.

Children of America's Army of Relief

Two years ago next November an organization was formed in Lynn, Mass., called the Children of America's Army of Relief. In it five thousand children pledged themselves to "earn or give, so long as the war lasts," for the relief of starving mothers and children in war lands. This movement has spread until now more than five hundred thousand children belong to this army, and some two hundred cities and towns have become centers of operation. Every week adds thousands to this children's army, and one hundred and fifty newspapers are helping by their influence. Today over fifteen thousand children are being kept alive by the children of America.

It seems to be a principle among the children to earn as far as possible this money rather than beg it from older people. We scarcely realize what a force twenty million school children can become if all are enlisted and enthusiastic in such an army. There are few homes in America that could not be reached and stirred by them. Through the strong ties of love and personal relationship the children are doing quite as much as any other force to secure the active, sympathetic interest of American homes in the welfare of suffering millions.

Who can estimate the value of such a work? In it our children are forming habits of service that will go with them through life. They will save millions of lives, and, through her children, America will be bound with lasting ties of friendship to her Allies. This great work is being done by faithful service in little things. The children are splitting wood, carrying coal, sweeping walks, shoveling snow, selling papers, washing dishes, picking berries, helping in any way by which to earn the money for this blessed cause. Thus every bit of work a child can do becomes consecrated service in the sight of the Lord.

DEBT STATEMENT

Tract Board's Debt, balance due Aug. 9. . . . \$870 65
Received since last report 212 63

Still due August 16 \$658 02

This is the last word before Conference opens. The people have done well during the last month and we are thankful. We have done our best to make it before Conference, but could not quite do so. Now we hope that there will be enough

delegates at Conference who feel that they have not done their full share, to join hands in clearing up the balance before the meetings close.

CONFERENCE ADDRESS OF WELCOME

PASTOR JAMES L. SKAGGS

It is really an unexpected pleasure to me to welcome the Conference delegates and visitors to Plainfield. One year ago I had some hope of the privilege of welcoming you to Nortonville, Kan., at this time, but that hope proved vain. When asked to say the welcome word this morning it seemed rather inappropriate for me to do so, since I am so nearly a stranger here myself. But the brethren insisted that as pastor of the Plainfield Church I should do it. As the days have passed I have come to feel that the plan is really all right, for the people here have been demonstrating to me during the past three weeks their most cordial spirit and their ability to extend a royal welcome. And furthermore, while I have had very little to do with the plans for this Conference and can claim no credit for myself, I have had the privilege of observing some of the work of the committees as they have planned for your comfort, pleasure, and profit. They have tried to make every possible preparation. Now we are glad you are here. And I take great pleasure in behalf of the Plainfield Seventh Day Baptist Church in extending to you a most cordial welcome.

There is undoubtedly a general regret on the part of our membership that the sessions of this General Conference can not be held at our church building. While it is possible that the audience might be accommodated there with a good degree of comfort, for the sake of adequate rest rooms, committee rooms, exhibition rooms, and dining rooms, it was decided to hold the sessions in this the high school building. We welcome you to all the comforts here provided. However, the early morning prayer meetings and the vesper services are to be held at the church. So we welcome you to the church and wish you to feel at home there.

The membership of this church is largely represented in the denominational interests that center here, and I am sure I may add a word of welcome from the American Sabbath Tract Society. The denominational interests represented in the Tract Board's

work are an expression of the life and hope of our people throughout the land. We believe the board to be made up of men consecrated to the work for which we stand; they are men who give much time, energy, and money for the extension of our work. They want to acquaint you so far as possible with their work, and you will want to meet them, as they are in business for you throughout the year. You are invited to come to the church and to the room where the Tract Board meets and in prayer and consultation decides upon its work for the denomination. And may I suggest that while in that room you breathe a little prayer for the men who sit in those chairs and try to solve many hard problems.

The publishing house is under the direction of the Tract Board. You will want to visit it. The genial business manager, Mr. Burch, will be pleased to welcome you there. In that visit you may gain an additional interest in that business which belongs to you as much as to any one else, and from which goes forth the printed page in behalf of all our interests.

Through the associations of this Conference and this place as a denominational center you are entitled to a new and enlarged vision. We welcome you to that. And we trust that you, with us, may be enabled to see more clearly the need for larger plans and more aggressiveness in our work, and beyond ourselves, the imperative need of the world for consecrated hearts and hands in the restoration of peace and love among men and nations. We heartily welcome you to an enlarged vision of possible service, and to the great joy which comes from trustfully and wholeheartedly responding to that vision.

We are glad you are here, and we trust these may be days of enjoyment and profit to you.

PRESIDENT'S RESPONSE AND ADDRESS

REV. GEORGE B. SHAW

The president of Conference, on behalf of the delegates and visitors, is very glad to respond to this welcome which has been extended by Pastor Skaggs in behalf of the Plainfield Church.

My own knowledge of this church and experience with this people make me sure that welcome to Plainfield is the real thing and not a mere formality or cheap imitation.

Entertainment is a necessary and important part of our annual gathering; but it is incidental to more important matters.

I promise you that as guests we will try to make as little extra work as possible; and we earnestly ask that the Plainfield friends try to keep their extra work at a minimum.

Many lifelong friendships have been formed by the entertainment of guests at Conference. I recall with pleasure how my own life has been enriched in this way. With difficulty I resist the desire to name places and persons in this connection.

I hope that we may all bear in mind that this is Christian hospitality. May our love for each other be sanctified by our mutual love for our common Master. We are engaged in serious business. These days at Plainfield must be spent wisely. God has entrusted us with a great truth. Our fathers have passed on to us a great cause to exalt and defend. These few August days together are the most important part of the year to us as a people, and everything of a material and social nature must be made to serve the great purpose of the week. We must be spirit-filled and spirit-led. The Plainfield people, and the home life which we will enjoy together, can do much toward this ideal. For all that you have done, and for what you will do for our physical, social and spiritual good we thank you.

The Church of Jesus Christ is facing very many and very serious problems. Problems that have to do with its own inward thought and life, and problems that have to do with its relation to the business, social and political world. The Seventh Day Baptist Denomination is facing very many and very serious problems. Problems that have to do with its own inward thought and life and problems of its relation to the religious and secular world. For us to deny, ignore or belittle these problems is little less than suicide. On the other hand it is impossible not to believe in God, and difficult not to believe in the success of goodness and the triumph of truth. Those who place their trust in God the Father, God the Son and God the Holy Spirit have the best of ground for confidence that they will have divine guidance and assistance all the way and success at the end.

But overconfidence is as dangerous as underconfidence.

Seventh Day Baptists have most of the

problems that other denominations have, and many that are peculiar to ourselves. Among the many could be mentioned the following. There are the theological and practical problems that spring from our relation to other churches.

When and how far shall we co-operate with other Christians?

How about union meetings, exchange of pulpits, membership in undenominational and interdenominational organizations? What is the distinction, if any, between official and unofficial co-operation? Here are questions that can not be answered by yes or no.

A small denomination with churches widely scattered have problems of education not easily solved. It seems hardly likely that a denomination can long exist without educated leaders, leaders educated within its own bounds. Sometimes the obstacles before us in matters of education seem mountain high.

The question of the social life of our people, especially of the young people, including the profit and loss of intermarriage, is not to be laughed at and turned aside lightly. It is vital to our very life.

Then there is the problem of proper Sabbath-keeping. Many of us live under new and very strange industrial conditions. All our life is complicated. It was never so true as now that no man liveth unto himself alone. Ideals of Sabbath-keeping change. Can a Sabbath be kept in our age? What lines of work may we undertake and what lines of work shall we leave for those who have no regard for sacred time? And so on and on and on.

One of the matters that we share with some other denominations, and which will not stay settled, is the problem of church polity.

The experience and observation of this year confirm me in the view held for some time that while our polity may be theoretically correct it is practically wrong. That method of administration of the affairs of the Kingdom can not be right which is inherently weak and inefficient. The president of Conference is always without experience, without money, and without authority.

Quite generally he has the moral support of the people, but support that is dominated by conscientious independence. The Execu-

tive Committee as now constituted is unworkable. The Commission is little better. To succeed we should have, from the human side, intelligent supervision. This we do not have and can not now have. In saying this I am not complaining of the lack of support; and I am not making any suggestions or recommendations to Conference. China, Mexico and Russia are great democracies having almost ideal governmental policies. But governments should govern, and under present conditions it would seem that what these nations need are rulers that are strong and that possibly might be classed as benevolent despots. The United States with all its enlightenment and progress is doing the same thing. In the great crisis in which the nation finds itself we have wisely given to President Wilson power such as no man ever before possessed. Powers and prerogatives that have been prized and jealously guarded by states and departments of governments and individuals. The nation has adopted a policy and it must have a leader, and the leader must have support. In an effort to make the world safe for democracy we give one chosen leader very great authority and power. As an illustration of our denominational helplessness witness the chaotic condition of the associations. Is it wise to continue holding the associations? If they are to be continued when should they be held? Is it wise to continue the present system of delegates? Is it wise for the societies and boards to send delegates to the associations? It does not make any difference whether it is wise or otherwise for it is none of our business. It is the carefully guarded prerogative of each association and church and board to do what it feels would be best for itself.

Somewhat similar conditions obtain in our other enterprises.

It is too early to know what will be the result of the employment of a joint secretary by the Missionary and Tract societies, but we should bear in mind that this is not a method of retrenchment but an effort at greater unity.

In planning this session the report of the Committee on Nominations has been placed on the program for Thursday afternoon. This is done in the hope that if the newly elected president is in attendance at Conference the Commission may be organized

and work planned and begun before we scatter for another year.

But what the denomination needs more than organization and more than money is unity and consecration. We must have charity in a high degree. In a small group of people where every one knows every one else it is very easy for our likes and dislikes to outweigh our better judgment. It is next to impossible for these personal matters not to interfere with the wisest disposition of our workers and of our money. Sometimes one is reminded of an illustration used by William J. Bryan about the wild asses of South America which when attacked by enemies will form a compact circle getting their heads together and showing their heels to their foes. Bryan says that on the contrary when reformers are surrounded and pressed by the enemy each one will bravely face the foe and vigorously kick each other.

But most of all we need personal piety and consecration. The world must know when it meets us that we have met with Jesus. Unless the world sees Jesus Christ in us it will not believe us or follow us. Our only hope of winning the world is to live above the world. Not to be taken out of the world but to be kept from the evil. This position of power will come to the denomination in proportion as it comes to the individuals that make up our churches. This power and blessing will come to the individual in proportion to the degree in which we accept the Master with the heart and life as well as with the lips and the mind.

"I had walked life's path with an easy tread,
Had followed where comfort and pleasure led,
And then it chanced, in a quiet place
I met my Master face to face.

"With station and rank and wealth for a goal,
Much thought for the body, but none for the soul,
I had entered to win in life's mad race
When I met my Master face to face.

"I built my castles and reared them high;
With their towers had pierced the blue of the sky;
I had sworn to rule with an iron mace,
When I met my Master face to face.

"I met him and knew him, and blushed to see
That his eyes, full of sorrow, were fixed on me.
And I faltered and fell at his feet that day,
While my castles melted and vanished away.

"Melted and vanished, and in their place,
I saw naught else but my Master's face;

And I cried aloud, 'Oh, make me meet
To follow the marks of thy tired feet.'

"My thought is now for the souls of men;
I have lost my life, to find it again,
E'er since, alone in that holy place,
My Master and I stood face to face."

"Therefore, my beloved brethren, be ye
steadfast, immovable, always abounding in
the work of the Lord, forasmuch as ye
know that your labor is not in vain in the
Lord."

"Spare not, lengthen thy cords and
strengthen thy stakes."

"Only be thou strong and very courage-
ous, that thou mayest observe to do accord-
ing to all the law. . . . Turn not from it
to the right hand or to the left. . . . This
book of the law shall not depart out of thy
mouth; but thou shalt meditate therein day
and night, that thou mayest observe to do
according to all that is written therein:
for then thou shalt make thy way pros-
perous and then shalt thou have good
success."

"Go ye therefore, and teach all nations.
. . . . Lo, I am with you alway, even unto
the end of the world."

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American
Sabbath Tract Society met in regular ses-
sion in the Seventh Day Baptist church,
Plainfield, N. J., on Sunday, August 12,
1917, at 2 o'clock p. m., Vice President
Clarence W. Spicer in the chair.

Members present—Clarence W. Spicer,
Edwin Shaw, Asa F. Randolph, Frank J.
Hubbard, William M. Stillman, Theodore
L. Gardiner, Marcus L. Clawson, Charles
P. Titsworth, Irving A. Hunting, Jacob
Bakker, Alex. W. Vars, Arthur L. Tits-
worth, and Business Manager Lucius P.
Burch.

Visitors—Rev. James L. Skaggs, Rev.
Antonio Savarese, Nathan S. Wardner.

Prayer was offered by Rev. James L.
Skaggs. Minutes of last meeting were
read.

Business Manager Lucius P. Burch pre-
sented his report of the Publishing House
for the year, which was adopted, and or-
dered embodied in the Annual Statement of
the Board to the General Conference.

The Budget Committee presented a re-

vised report of the Budget for 1917-18
which was adopted.

The Committee on Italian Missions re-
ported eight sermons and addresses by Mr.
Savarese during July, with an average at-
tendance at New York of eight, and at New
Era of ten, and two hundred tracts distri-
buted. Report received.

The Committee on Denominational Pub-
lishing House, presented a report through
the chairman, Frank J. Hubbard, which was
adopted and ordered embodied in the An-
nual Statement of the Board to the General
Conference.

The Committee on Conference Exhibits
reported the work progressing favorably
through the various sub-committees.

The Treasurer presented statement of
funds on hand and that the debt is gradually
being reduced.

The Corresponding Secretary reported
correspondence from Col. T. W. Richard-
son, embodying his report for the last
quarter.

Secretary Shaw also presented an outline
of the Annual Statement to Conference
which was adopted with hearty approval.

Voted that \$5.00 be appropriated to Dr.
E. S. Maxson for use in his work in Syra-
cuse, N. Y.

Mr. Savarese being present, spoke of
some of the difficulties encountered in his
work, not only in endeavoring to inculcate
the general principles of the gospel, but
especially the doctrine of the Sabbath, and
yet meeting with some encouragements that
impel him to continue in the work.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

O throne of iron, from which have been
launched terrible lightning and thunder that
have daunted men! O throne of crystal,
that has coldly thrown out beams upon the
intellect of man! O throne of mystery,
about which have been clouds and darkness!
Not ye! But, O throne of grace, where He
sits regnant, who was my brother, who has
tasted of my lot, who knows my trouble,
my sorrow, my yearning and longing for
immortality! O Jesus, crowned, not for
thine own glory, but with power of love for
the emancipation of all struggling spirits!
Thou art my God—my God!—*Beecher.*

SABBATH REFORM

TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Sabbath Evangelist Williard D. Burdick
is with the gospel tent at White Cloud,
Mich., working with Evangelist D. Burdett
Coon, with three other workers. They re-
port a deep interest in religious matters
among the people there.

The publishing house has been rushed
with the work of printing the various re-
ports for the General Conference during the
two weeks just past. These reports are
kept in type at the office and are made a
part of the *Year Book*.

The Tract Board welcomes to its gath-
erings the new pastor of the Plainfield
Church, Rev. James L. Skaggs. Since the
meetings are held in the parlor and study
of the church, the pastor becomes a sort of
host for the board at each monthly meeting.

The president of the Tract Society re-
ports a recent visit to the three German
Seventh Day Baptist churches of Pennsyl-
vania,—Ephrata, Snow Hill, and Salem-
ville, as well as to Rev. W. K. Bechtel, of
Baker's Summit, Pa. He found them usual-
ly prosperous and well, and some preparing
to attend the General Conference at Plain-
field. He is hoping that there will be those
in attendance from Ephrata and Snow Hill.

Immediately following Conference the
secretary plans to attend the meetings of
the associations at Battle Creek, Mich.,
Salemville, Pa., and Fouke, Ark. He now
expects to stay a few days in the South-
west field after the association is over, vis-
iting some of the churches and people in
the interests of our work as a denomina-
tion.

The first six of the series of gospel tracts
are now ready for distribution. They are
printed in attractive form, eight pages, size
of page 3x6 inches, just right to go into an
ordinary envelope. They are the work of
the late Wardner C. Titsworth. The titles
from Above, Salvation by Faith, Change of
are as follows: Repentance, The Birth

Citizenship, Following Jesus, and Sanctifi-
cation. Another tract recently printed is
by Dean Arthur E. Main entitled, A Sacred
Day, How Can We Have It? Send for
samples or order in quantity at \$1.00 a
hundred.

TWO LETTERS

LETTER NO. I

Rev. George M. Cottrell:

DEAR BROTHER: In the RECORDER just to
hand I notice your article on "Colportage."
It rather surprised me, for colportage is
common enough in England.

I have made several attempts to work it
for "Mill Yard" but have not had any suc-
cess. One man called on me for assistance
(plenty of those) and actually suggested
that very work, saying he had special ability
in that direction. I doubted it; he was a
foreigner, I think a German, but have for-
gotten; I gave him some *Sabbath Obser-*
vers, some 8-page Sabbath tracts to sell at
one cent (or 4 or 5 for 2 cents if he thought
well), and some of my pamphlet, "The
Greatest Puzzle." If he could succeed in
selling them I would supply him at half
marked price. He was delighted and could
make a living at it easily. To use a popular
saying here, "I *don't* think" passed through
my mind. He was an absolute failure.

This work is badly needed for Mill Yard,
and ought to be an active feature in our
entire denomination.

The Adventists here supply their people
on such work with their literature at one
third marked price. This I fancy must be
below cost. Many of their young men sell
their pamphlets while at college and pay
their way at college by it.

If we have not suitable cheap books, we
ought to make them.

I had a special cover printed for the *Sab-*
bath Observer for that purpose, intending
to try the work myself personally; but, as
with many other good ideas, I failed to
find the time for it. It is, however, young
people that are needed for it, not *busy* men
over sixty-four.

Your article is right to the point, and I
hope it will be actively taken up.

I will post you same time as this a few
of our tracts for the chance that they will
pass the "Censor," now the U. S. A. has

joined us in the war. If you receive them I shall be glad to hear it.

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

Yours fraternally,

T. W. RICHARDSON.

And, Secretary Shaw, this letter is the first and only reference and endorsement I have seen to my RECORDER article of several weeks ago favoring colportage. Perhaps it will not be too late for Conference to discuss the matter, and if favorable, to try it out in some way the coming year.

LETTER NO. 2

DEAR BROTHER COTTRELL: I have been thinking for some time of writing to you about myself, for I believe if I received a letter from you it would do me good.

I am one of the L. S. K's. Philomath, Ore., is the address that you have in the list. I am and have been staying here for some time where one of my nieces lives. The postoffice address is Box 131, Independence, Ore.

To commence with, I used to be a regular Baptist (First Day). In 1893 I accepted the Sabbath. In April, 1898, I was received by correspondence a member of the little Seventh Day Baptist church at Talent, Jackson County, Ore. After it disbanded I became a member, by correspondence, of the church at Riverside, Cal., in May, 1903. In 1913, I became one of the life members of the Seventh Day Baptist Missionary Society. You can see my name in the Life Members' list in the *Year Book*. I am one of the Home Department in the Sabbath school of the Riverside Church. I take the SABBATH RECORDER, could not very well get along without it. I have C. F. Randolph's large history and also the two Historical Volumes, so you see I am acquainted with our church people.

I have never been inside a Seventh Day Baptist church house; never have heard a Seventh Day Baptist preacher preach. I have had two visits with Rev. J. F. Davis and one visit with Rev. E. F. Loofboro.

I am surely one of the lone ones, for I feel it. If I had some time before in my life lived where some of our people are, I do not think I would get so lonesome and the isolation I have would not be so hard to bear. If I were not a member in our denomination, I do not think I would care

to belong to any other. I am too poor to be of any help to amount to much.

How I would enjoy attending the Conference!

I am a native of Oregon, born in 1860, fifty-seven years of age.

I would be glad to receive a letter from you.

Yours fraternally,

RALPH G. JUNKIN.

DEAR BROTHER JUNKIN: With your permission I will answer your letter through the RECORDER, where it may help other L. S. K's also. Your letter is frank and explicit, and secretaries could not complain of its evading the issues. You give your record, and what you are doing to meet our requirements. You are a church member, take and read the RECORDER, have our books, belong to the Home Department Sabbath School. But unlike most of our L. S. K's you have never been in a Seventh Day Baptist church nor ever heard one of our ministers preach. We are sorry for your deprivation in this respect, and are thereby reminded of the opportunity and duty of our ministry to the scattered ones of the flock. I hope our preachers will more and more try to visit you, and all situated like you. And when they do, I hope they will arrange so that you will not only see them, but can hear them preach. Make an appointment at the schoolhouse, or get two or three families in the neighborhood together; or if only one family, or one soul, you can still have a sermon. Philip, you remember, preached Jesus to a single auditor, the Ethiopian eunuch. I myself have found a blessing in preaching the gospel on railroad trains, in cabins on the western plains, and sometimes to only a handful of people. If in good health, you are still young, only fifty-seven. I hope you may yet meet with some of our churches or conferences. In the mean time why not try the colporteur work with some of our publications. Perhaps you could start a fire in your community. The Lord bless you.

G. M. COTTRELL.

NOTE TO RECORDER READERS:—Since my last communication \$16 has been received from Conference treasurer to apply on the Secretary's salary, which I gladly report in justice to the donors.

G. M. C.

MISSIONS

OUR JAVA LETTER

DEAR FRIENDS: Some time ago I was asked to send articles for the *Sabbath Visitor*, written by my Javanese children. That shows how little you know about the spiritual condition of my poor people here. They belong to the lowest classes,—most of them poor stupid creatures. It requires a great deal of patience and perseverance to teach them reading and writing, and to explain to them the most simple gospel truths. From generation to generation they have grown up and lived like mere animals, only with this exception that they know they have to work for their living (and when they are too lazy, they steal); and also they know something about the existence of a God, although they never try to please him, as the Hindu people do, who seek forgiveness for their sins by bathing in the Ganges or by offering their children, etc. Oh, no, the Javanese never thinks about his sins; he is never troubled by fear about God's righteousness or his judgment. He only fears the bad spirits who cause sickness in men and animals and fields, and he tries to conquer them with all sorts of witchcraft. This is a very hard thing to fight, even in the converts. They know that I am against it, so they will do it in secret. Again and again I find out they have sent to a sorcerer to get some "medicine" for a sick child or other relative. Generally the "medicine" consists only of some leaves; but the sorcerer has muttered his magic words over it and has spit in it.

Oh, how very, very glad I should be, if I could see in these people a sign of sorrow about their sins. I can see in the converts that they repent and long for forgiveness, perhaps because there is created in them a feeling of fear for God's judgment. I can find they *believe* in the atonement through Jesus' blood. But scarcely ever can I see that they *regret* their sins. Even very seldom is there a sign of shame for what they have done.

One of the men, an old fellow, is somewhat paralyzed in the half of his body. He has been here only about two years. He comes in the meetings on Sabbath regularly,

and lately he always stays for the prayer meeting too and prays for forgiveness and a clean heart. He can not come in the week-day meetings, as these are held in the night, and he can not find his way in the dark. Not long ago I published in the meetings that we should celebrate the Lord's Supper next Sabbath; and all who wanted to partake of it had to see me about it. One afternoon the old man came to my house and said:

"I want to partake of the Lord's Supper."
"But you are not yet baptized," I answered.

"Yes, I want to be baptized too," he said. "I am old now, and I feel I must confess my sins. I have lived a very bad life. I have committed adultery five times, and I have killed three men; and I feel I need the blood of the Lord Jesus to wash away my sins."

"But," I said, "how is that, that you have killed men!"

"Well," he answered, "two of them came to rob me in the night, so I fought with them, and killed them. And one man was after my wife, so I followed him one day in the bush and thrust my knife in his stomach."

"And was it never detected that you had killed him?"

"No," he said, "I cut off his head and I buried it in my garden."

All this he told me without the least emotion—yes, even with a smile, while several were listening. And yet, when he is convinced of his sins, and he has confessed them, and feels the need of the precious Blood that is shed for *him*, too, can I refuse him to be baptized? Would our Lord reject him? I think I can only explain to him the wonderful, unending Love that stoops to seek and to cleanse poor, lost and wretched creatures; and when his spiritual eyes are opened to see that great Love, then he will sorrow over his sins.

Yet I think there are just a few who begin to see something of that divine Love. One day, also when we had our preparation for the Lord's Supper, one of the women came crying, when I was all alone, and she confessed she had often taken away little things from me and Sister Alt. And there is my overseer's wife, Joannah is her name, and my faithful help, Priscilla,—I can clearly see these really regret it when they

have done something wrong. And one of the men, who has been a Christian for several years, a poor, weak, suffering fellow, Sarpin is his name, after he had been staying away from the meetings for a long time because he was so sad about his wife's bad conduct—one day came to me and said, his voice trembling with deep emotion and his eyes full of tears: "I will come back to the Lord; I feel as the poor prodigal who came home to his father."

So I believe, in spite of all the devil's power and all that keeps down these poor creatures, the great wonderful Love will conquer it all and enlighten the dark minds and make something beautiful out of these degenerate Javanese, for the glory of his name. And I want you, dear friends, to stand by and help me with your prayers, that the glorious Light soon may conquer the powers of darkness.

Yours for the glory of our God and Savior,
M. JANSZ.

Pangoengsen, *Tajoe*, p. o.

June 24, 1917.

IS IT WORTH WHILE?

Worth while to do—*what?* Why, to train boys and girls to love and work for foreign missions.

"The question is full of interest just now, when leading philanthropists and educators are discussing the right of children to an education.

"Thousands of 'child laborers' held fast between the millstones of poverty and greed are being released, and we all rejoice; but are there not other millstones which prevent the growth of thoughtfulness and generosity and self-sacrifice in the character of children more happily situated?

"Truly, those reared in Christian churches have a right to know the secrets of Christ's purpose as he reaches out to claim as his heritage 'the uttermost parts of the earth.' Has this right been respected?

"No child inherits from his parents a knowledge of science or mathematics; neither does he inherit the deeper knowledge of great humanitarian or Christianizing schemes which have to do with the uplifting of peoples and countries. And yet, these 'heirs of the ages' are expected to receive and carry forward to a glorious consummation these very schemes. Who else can do it?

"Hence we claim that every boy and girl should receive definite teaching and training in preparation for this sacred trust. Is not this logical?

"But beyond logic and argument is the testimony of those who date their interest in and call to foreign mission work to impressions received in childhood. Listen!

"Robert Moffat had left school and was employed as a gardener. One evening he saw a placard announcing a missionary meeting. The stories he had heard from his mother's lips came back to him. He said, 'The sight of the placard and the memories of my childhood made me another man.'

"He was but twenty years old, but offered himself to the London Society, was accepted and the same year sent to Africa, to which he gave fifty consecrated years.

"Alexander Duff, Fidelia Fiske and Jacob Chamberlain all learned as children to care for foreign missions. Dr. Scudder's interest was aroused by reading a leaflet, and three generations of Scudders have helped to plant the roses of Sharon on the plains of India.

"Bishop Edwin Parker was asked how he happened to be a foreign missionary, when his home in Vermont was so far from the centers of influence. He answered that he learned about the work at his mother's knee, and his 'call' was an answer to her prayers.

"Bishop Thoburn was reared in a home where loving sacrifice for missions was an understood principle. To him and to his sister Isabella the many years given to India were but a natural result.

"Bishop Warne put a prized dollar in the missionary collection when he was nine years old and with his treasure went his heart.

"Cyrus Hamlin, whose hand in educational progress helped so wonderfully in preparing a 'New Turkey,' learned his first lesson when a boy and the owner of seven pennies. Should he put three in the Bible-school mite box for missions and spend four at the fair? This problem was solved by giving *all* to the box and coming home at night a very hungry but thoroughly satisfied boy, having proved the truth of the 'more blessed.'

"Mr. Richardson went from England to Madagascar. When only seven years old he saw a picture in the *Juvenile Missionary*

Magazine representing the martyrdom of Christians in that great island. Those who would not deny Christ were being thrown from a high rock into the sea. Looking tearfully at the picture he exclaimed, 'O teacher! If ever I am a man I will go to be a missionary there.' Seventeen years later he was ready, and gave many years to the savages of Madagascar.

"Not long ago a mission study class was asked, 'How many date their interest back to childhood?' Two thirds of the members arose.

"Twelve candidates for foreign service were giving farewell testimonies. Seven stated that their first call came when they were children. One declared that when a little girl her mother read missionary stories to her and she always cried for fear all the heathen would be converted before she was old enough to go and teach them! Another was so glad that she 'had been fed with a missionary spoon.'

"Scores who are working in Oriental lands today received their first inspiration for service in mission bands and from missionary papers in their home churches.

"Give the children in your church the brightest missionary books you can command. Subscribe generously for missionary papers. Have an occasional program for them on the Sabbath, with mottoes and banners and songs, and, above all, lead them to see that every land, race and color belongs to God's great family, and can not be separated from us by oceans, mountains or barriers of prejudice.

"Such leadership means hard work and an overcoming faith, but it pays, *it pays!*"
—*Missionary Tidings.*

MONTHLY STATEMENT

July 1, 1917, to August 1, 1917.

S. H. DAVIS	
In account with	
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY	
Dr.	
Balance on hand July 1, 1917.....	\$1,044 45
Rev. George P. Kenyon.....	10 00
Mrs. Elmer A. Cockerill.....	5 00
W. J. Babcock and family, Debt Fund.....	2 50
Mrs. Jennie Williams, Debt Fund.....	2 50
Mrs. Frederic Schoonmaker, Debt Fund.....	5 00
Mrs. Etta North, cred. to Cartwright Church, Debt Fund.....	5 00
Mr. and Mrs. M. D. Green, Debt Fund.....	10 00
Mrs. E. D. Gray, L. S. K., Debt Fund.....	4 00
Mrs. M. A. Ayars, L. S. K., Debt Fund.....	2 50
Cal. L. S. K., cred. to Piscataway Church, Debt Fund.....	5 00
C. E. Rogers, cred. to Piscataway Church, Debt Fund.....	2 00
T. A. Saunders, Debt Fund.....	5 00
Mrs. H. Gillette Kenyon, Debt Fund.....	2 00
Mrs. F. A. Babcock, Debt Fund.....	5 00

Mary A. Davis, Debt Fund.....	1 00
E. J. Hill, Debt Fund.....	5 00
Rev. Leslie O. Greene, Debt Fund.....	5 00
Mildred Wiard, Debt Fund.....	3 50
Mabelle Wiard, Debt Fund.....	4 00
H. Waldo Wiard, Debt Fund.....	4 00
Mrs. H. W. Wiard, Debt Fund.....	3 50
Mr. and Mrs. C. C. Babcock, Debt Fund.....	10 00
Mrs. Martha B. Brown, Debt Fund.....	1 00
T. J. Van Horn, col. on Southwestern field....	2 50
Don G. Stearns, Life Membership.....	25 00
Cal. L. S. K., cred. to Piscataway Church, Marie Jansz.....	2 00
D. Burdett Coon, sale of 46 copies "Songs of Service".....	5 75
Plainfield Church.....	36 59
Carlton Church.....	7 65
Farina Church.....	58 73
Cartwright Church.....	6 00
Pawcatuck Church.....	191 70
Riverside Church.....	13 74
1st Brookfield Church.....	6 00
Little Genesee Church.....	8 00
Alfred Station Intermediate C. E., Debt Fund..	2 50
Salem Intermediate C. E., Debt Fund.....	1 50
Salem Intermediate C. E., Tract Society debt..	1 50
Salem Intermediate C. E., Hungarian Mission Chicago.....	1 00
New Market C. E.....	6 25
Milton Sabbath School, Debt Fund.....	25 00
Western Association.....	19 12
Memorial Board, Beq. Eugenia L. Babcock....	72 94
Memorial Board, Beq. Sarah P. Potter.....	12 61
Memorial Board, Missionary Society income...	6 36
Memorial Board, Utica Church, Wis.....	15 62
Memorial Board, half income D. C. Burdick Farm.....	15 15
Memorial Board, D. C. Burdick Bequest.....	113 57
Memorial Board, Henry W. Stillman Bequest..	60 30
Farina Sabbath School.....	7 09
Marlboro Ladies' Aid.....	5 00
Offering Minnesota and Wisconsin Churches...	6 86
Duplicate of protested check.....	20 00
Income from Permanent Funds.....	500 00
	<hr/>
	\$2,398 48

Cr.	
D. Burdett Coon, June sal. and trav. exp.....	\$ 98 39
George W. Hills, June sal.....	58 33
Jesse E. Hutchins, June sal. and trav. exp....	88 08
Edwin Shaw, June sal. and trav. exp.....	105 65
I. J. Kovats, June salary.....	20 00
Jesse G. Burdick, June salary.....	29 16
T. L. M. Spencer, July salary.....	50 00
R. R. Thorngate, June salary.....	29 16
T. J. Van Horn, June salary.....	41 67
Luther A. Wing, June salary.....	37 50
J. W. Crofoot, June sal., trav. exp., child allowance.....	88 99
Mrs. Angeline Abbey, sal. Apr. 1-July 1.....	30 00
John T. Babcock, sal. Apr. 1-July 1.....	25 00
A. G. Crofoot, sal. Apr. 1-July 1.....	25 00
B. E. Fisk, sal. Apr. 1-July 1.....	30 00
S. S. Powell, sal. Apr. 1-July 1.....	50 00
G. H. F. Randolph, sal. Apr. 1-July 1.....	25 00
W. D. Tickner, sal. Apr. 1-July 1.....	25 00
J. A. Hubbard, sal. Gerard Velthuysen and Boersma, July 1-Oct. 1.....	150 00
Marie Jansz, sal. July 1-Oct. 1.....	37 50
J. M. Pope, sal. for Hartsville Church.....	25 00
Jesse H. Lippincott, living tent.....	37 20
E. N. Holston, approp. N. W. Association....	100 00
American Sabbath Tract Society, from Salem Inter. C. E.....	1 50
Washington Trust Co., payment of returned check.....	20 00
Washington Trust Co., protest fee on returned check.....	2 85
Washington Trust Co., payment of loan.....	1,000 00
Treasurer's expenses.....	35 00
Exchange.....	40
	<hr/>
	\$2,266 38
Balance on hand August 1, 1917.....	132 10
	<hr/>
	\$2,398 48

Bills payable in August, about.....\$ 600 00
No notes outstanding August 1, 1917.....
S. H. DAVIS,
E. & O. E. Treasurer.

COLONEL RICHARDSON'S REPORT

For April, May and June, 1917

To the Board of the American Sabbath Tract Society.

DEAR BRETHREN: The three special services during the past quarter have been, the pastor's 14th anniversary on May 5, Sabbath Rally Day on May 19, and a tercentenary sermon on June 9.

My 14th anniversary sadly reminds me that I have no successor in view while the years are flying by. I am half way through my sixty-fifth year, and though my health on the whole is good I can not tell when I may be called home. Apart from the question of having a reliable help, it would give much satisfaction to be training my probable successor.

Although we rejoice to join with you in a denominational Sabbath Rally Day, those of you who have attended *our* services must know that nearly every Sabbath is, with us, a Sabbath Rally Day. Till Sabbath-keeping has become the order of the day, I believe it is the duty of every Seventh Day Baptist to preach to *professing Christians*, to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression" of the fourth commandment, rather than preach to the unconverted, though we should not neglect the latter as opportunity occurs. "Call the sabbath a delight," and mean it from the bottom of our heart.

On Tuesday, June 5, four days before the tercentenary sermon, I had a sharp and serious attack in the evening—violent vomiting and shivering, temperature at 105 and pulse at 180 (my normal is 60), and other complications. We called in a doctor, and I feared there was no chance of my preaching that tercentenary in four days. But the Lord is good; my wife sponged me, doctor gave me medicine, by bed time proper the temperature was going down, the sharp rheumatism left my shoulders, perspiration came on, and a good night's rest followed. Doctor called next day, and I stayed in bed till 4, then I got up and to work again though a bit weakened by the attack. Sabbath I was able to preach that sermon, and by Monday had practically recovered. The Lord seems to give me special strength on Sabbaths after an indisposition during the week—I feel our Savior's words, "I have meat (food) to eat that ye know not of."

That attack, by the way, was the result of listening to an open-air address by a neighboring medical man (the doctor I called in) in the park. A cold, bitter wind was blowing, and was cutting through me, and my summer clothing was of the lightest possible.

Our circulation of Sabbath literature continues in considerable quantity; and correspondence is interesting. Just recently I received a letter as Hon. Secretary of the Christian Sabbath-keepers' Union, from what appeared to be a *secular* organization, in the north of England, asking for information as to how best to "abolish Sunday trading," and for general information on the subject. The letter proved that they did not know the difference between Sabbath and Sunday, so I told them they had written to the right society for the "fullest information on the subject of Sunday trading and Sabbath-breaking." Needless to say the reply was far from what they would expect; I may perhaps publish it in the next *Sabbath Observer*.

"Joshua's long day," is the latest absurdity I have come across for underpinning Sunday. An article on it appeared in the *Banner of Israel*, and I have sent a reply. Perhaps that is the same as that of "the celebrated Dr. Akers," in Brother H. D. Clarke's tale, p. 759 of the RECORDER. There are several ridiculous "arguments" to make Sunday the Seventh Day. When will "Christian ministers" cease fraud and learn to love the truth?

My thoughts wander to Conference, and our and I believe your disappointment that it can not be held in London with the mother church on this our 300th anniversary. You may find other means of celebrating it, perhaps more effective and less costly. Our hearts will be with you in August though we have not the privilege of meeting you face to face. May God bless and direct your proceedings, and stimulate you to greater efforts for the sealing of his people with the Sabbath seal.

With hearty good wishes and Christian greetings, in the commandments of God, and the faith of Jesus,

Yours fraternally,

THOS. W. RICHARDSON.

104 Tollington Park,
London, England.

WOMAN'S WORK

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

SUSAN GAMMON'S SONNET

"If I could live to God for just one day,
One blessed day, from early dawn of light,
Till purple twilight deepened into night—
A day of faith unflinching, trust complete,
Of love unfeigned and perfect charity,
Of hope undimmed, of courage past dismay,
Of heavenly peace, patient humility—
No hint of duty to constrain my feet,
No dream of ease to lull to listlessness,
Within my heart no root of bitterness,
No yielding to temptation's subtle sway—
Methinks in that one day would so expand
My soul to meet such holy, high demand,
That never, never more could hold me bound
This shriveling husk of self that wraps me round.
So might I henceforth live to God alway."

MANUFACTURED GODS

A Sermon by Dr. Shaller Mathews

You manufacture a god to get permission to do the things which our real God forbids you to do. When a man says that this or that principle is not applicable to business in face of the fact that his Christian conscience tells him it is right he is making a god to justify himself.

A man once said to me: "I am just as much interested in ideal things as you are, but in my business it is not always possible to do the ideal thing."

What is this but saying that business has been erected into a court of appeal intended to displace the court established by Jesus and by God? He is manufacturing a god, an idol, out of something useful in its sphere, but never intended to be a god. And the penalty is inevitable—he loses the power of moral insight. He can not see, as the prophet Isaiah once said "he has a lie in his right hand."

* * *

Then there is the god of social convention. Social conventions are a most admirable necessity of life. How should we live the social life if not for these conventions? By them we know how many cards to leave when making a call, when to make our calls, what time our friends may reasonably be expected to wish to receive a call. What

should we do without the countless other customs of life? They are the lubricants of our social machinery.

But we can not safely make a god of social convention to whom we make our final moral appeal. We know perfectly well that many customs do not tally with our ideals. We go shame-facedly to places of amusement, read certain books, wear strange fashions in clothes, dance suggestive dances. Everybody does it, why should not we? "Everybody does it"—as if custom made everything right! Children array themselves against their parents' advice, believing that what everybody does is right. Men and women violate their best impulses and plead the same justification.

* * *

But no one ever erects that sort of god and elects to worship him without finding his moral idealism growing weaker. The worship of every second-hand god always weakens the worshiper's capacity to make moral distinctions. He who erects any god to justify desires which the God of Jesus will not justify finds his moral fibre weakened by the very law of life. But there is no god whose worship is more debilitating than the god—"Everybody does it."

We make a god of culture. Far be it from anybody to belittle culture. To be able to appreciate real music as over against ragtime; to love real pictures rather than the vulgarities of the comic supplement; to appreciate real literature instead of the inanities of the popular fiction; to see that life is full of the laws of beauty and to enter into sympathy with those laws; to grow keen-eyed and strong; to have fellowship with that which is true and beautiful and of good repute—these are some of the gifts of true culture. The mere ability to do the conventional thing is not necessarily culture. Learning is not culture. Some of the most learned people have manners for which you have to apologize.

But to honor culture may be to fashion one of the great idols of our modern world. For it may spring from the distrust of spiritual standards.

* * *

Sometimes we manufacture a god out of the noblest and most precious material—the god of social service. Far be it from me to speak a word except of heartfelt ad-

miration for that new attitude of helpfulness which marks our age. To have had any part in setting forth to the world the social significance of Christianity is one of the elements of life of which a man may well be proud. But to make social service an expression of religion is one thing; to make it a substitute for God is another.

So to love the heavenly Father as to enter into fraternity with your earthly brother—that is the heart of the ethics of Jesus. But to hold that there is no immortality, no right or wrong; that life has nothing but universal misery, and that in this service of misery one has the only possible God, is the heart of an altruistic pessimism. I have known people of that sort. I honor them highly, but I pity them more. For to render service without some great spiritual enthusiasm is a poor substitute for the gospel with its saving God.

* * *

The hope of the world ultimately rests upon real religion. You can not find in convention, culture or sympathy with your fellow victims a substitute for God. There is no enthusiasm in forlorn hopes. You can not worship one whom you pity. You can not make social enthusiasm contagious if you feel that the world is not worth saving, or that there is no Great Mind caring for the world. If you are going to lift the world, you need a God to help you lift.

The most deadly enemy each of us must face is the suspicion that life in its ultimate result is not spiritual. The next most dangerous enemy is the desire to win quick and concrete success. We want to tabulate saved souls in statistical tables; to distil reputations from our sacrifices. But God is greater than man's aspirations. The moral imperative needs a God greater than the policies a sense of duty may lead us to adopt.

That man is indeed unfortunate who thinks that his powers justify him in accomplishing whatever he is able to accomplish. Duty at best is only the stern handmaid of the Almighty. When we champion the ever-living God with enthusiasm there comes such a keen sense of unseen realities of life that the mere doing of this or that task grows unsatisfying. Our souls find serenity and joy only as we feel that we are serving the God of the universe. Manufactured gods with all their power to make

morality easier will not satisfy us. They feed us on ashes; they leave us aliens in the court of heaven.—*Chicago Tribune.*

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. A. E. Whitford on August 5, 1917.

Members present: Mrs. A. B. West, Mrs. J. W. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Mrs. L. M. Babcock, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Miss Phebe S. Coon, Mrs. A. S. Maxson. Visitors: Dr. Grace I. Crandall, Shanghai, China, Mrs. Hutchins, North Loup, Neb., Mrs. Dunn, Mrs. Lanphere, Mrs. Lou Babcock, Mrs. Summerbell, Milton, and Mrs. G. E. Coon, Miss Maggie Burdick, Miss Nettie Coon, Milton Junction.

The President was unavoidably detained from the opening of the session and Mrs. Daland acted in her stead and read Isaiah 56, and offered prayer.

The minutes of July 9 were read.

The Treasurer's report for July was read and adopted. Receipts, \$273.51. No disbursements.

It was voted that the Treasurer send from the unappropriated funds \$100.00 to the Tract Society, and \$100.00 to the Missionary Society to apply on the debts of said societies.

The Corresponding Secretary read communications from President Clark, concerning the Salem scholarship, Mrs. J. F. Whitford, regarding the selection of music she had been asked to furnish for Woman's Conference program. Mrs. Babcock also reported the receipt of the yearly report of the Central Associational Secretary. Mrs. Babcock read her own Corresponding Secretary's Conference report and it was adopted with thanks.

Dr. Crandall was asked to talk about China, and she gave an interesting description of the Lieu-oo Hospital and its surroundings, and answered many inquiries about the medical mission, and Chinese customs and manner of living.

The Budget of the Woman's Board for last year was considered item by item and the recommendation of the Budget for the ensuing year was voted upon.

It was moved and carried that the Board send our President to Conference.

Mrs. Babcock brought the book procured for keeping the record of the officers of the Board and it was voted that an order be drawn on the Treasury for \$4.00 in payment of the same.

The minutes were read, corrected and approved and the Board adjourned to meet at the call of the President.

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

DOLLIE B. MAXSON, *Rec. Sec.*

THE REPORT OF THE COMMISSION ON SUNDAY OBSERVANCE

The Christian religion may be defined as Jesus' attitude toward God, man, and the world. And if a weekly rest day for man needs, for its highest value, the sanctions of religion, and if religion itself needs the help of a day set apart for specifically religious ends, then this commission faces a task of vital importance to human welfare.

Men must worship in some place and at some time, and both the social and spiritual value of worship depends very much upon our worshiping together. The philosophy of religion, the Bible, history, experience, and holy sentiment are all on the side of a day of religion for man, and he serves the cause of human progress who seeks to promote a more widespread, practical, regular and intelligent recognition of the religious, ethical, and social value of sacred time.

Unless we give God a place in our life it is true that physical science, psychology, athletics, pleasure, formalism in religion, selfishness, material forces, and material wealth will paganize modern society. Our only safety is in cultivating the life of the spirit. And there are no more rational symbols of our religious faith than the sacred day, the dedicated temple, and public worship.

Time becomes sacred when our Savior's view of God, the world, and human needs are given a supreme place in mind and heart, in words and deeds. And the church of Christ and every neighborhood seem to us to be called to a new evaluation of the sacred day.

A vitalizing religion must go from closet and altar out into the midst of toiling and struggling men, women, and children, with sympathy and help. And no institution of the church is what the world wants unless it offers something of faith, hope and love, unless, just because it rests upon the au-

thority of religion and reason, it can adjust itself to existing human needs. In the story of creation the world is pronounced "good"—good because, in the divine purpose, it is to be the scene of human redemption. And the church, God's mediator of individual and social salvation, must possess and exercise the freedom and power of truth and life.

The ruler of tomorrow will be public opinion—a ruler infinitely more to be desired than force; a ruler mightier than legislatures or kings; and far more potent for good than armies and navies. In a Western town a stranger was told that the large church attendance and the closing of places of business on the day of public worship was due to the influence of a prevailing public sentiment. This ruler must be placed upon the throne by the united efforts of leaders and teachers in the fields of education, religion and social betterment.

It is only the religious man or community that can spend time religiously. And, as the editor of the *Biblical World*, (April, 1915), says, "Spiritual values must be sought in spiritual ways. Moral ideals cannot be forced upon the world. . . . If we really believe in the supremacy of Christian ideals, we must rely upon Christian methods to make them universal. That was the method of Jesus. . . . We are not thoroughly the disciples of Jesus until we believe that the world can be made Christian in Christ's way."

Professor William Adams Brown, in his *Christian Theology in Outline*, teaches that discipleship is not submission to authority and power, but the outcome of personal relations with God through Jesus Christ. The power of the church to save the world must be the power of truth and love preached and practised. The principles of Jesus are to become embodied in the life of individuals and society, as the goal of history and the consummation of salvation, not by our turning away from the spiritual methods that were characteristic of the ministry of Jesus, to the method of external constraint and force, but only by following out to its successful issue the method of appeal to the moral judgment of men.

As in the days of Amos, Hosea, and Isaiah, so now, religion, religious institutions and social justice and happiness are threatened by selfishness, avarice and

cruelty. Today, as then, we may well believe, warmth of piety, religious observances and individual, family and social welfare are somehow bound up together. This is also the teaching of that remarkable piece of sociological literature, the nineteenth of Leviticus. Feelings and customs tend to preserve corresponding ideas. Sabatier says that the world is ruled by symbols, not by science. And it is the witness of experience that faith is helped by times and places of religion.

If this is the philosophy of feeling, symbol, and custom in their relation to spiritual realities, how can men be taught to see their value and welcome their benefits? The ideals and practises of men, individual and social, must be raised to higher levels; the kingdom of God and righteousness must come in answer to prayer, by our self-sacrificing love and service, through the ministries of a holy church, and by means of an aroused and educated public sentiment. The supreme transforming power over men and society is the power of the personal Christ, who is the central theme of the church's evangel. Jesus was a great ethical teacher, but he also taught religion. He was a pattern of social service, but he was also a man of prayer. He taught a spiritual worship, but not a formless mysticism, any more than a deadening letter.

A leading aspect of religion, from lowest to highest forms, is worship, praise, and prayer—the outward expression of the inner life of thought and feeling toward unseen spirits, gods or God. And it is the duty of the state to make it possible for individuals and groups to be religious and to protect them in their equal right to worship.

All times, days, and places are holy unto the Lord. They belong to God, who is in and over all. But we cannot literally worship God and meditate upon his greatness and goodness all the time. It is therefore rational to observe days and seasons for religion, and as symbols of the real sacredness of all days.

The "Sabbath question" is a living question today, in Christian literature and religious thought. Conventions are held, addresses given, sermons preached, books written, papers published, and state and national legislatures petitioned that the Christian Sabbath may be safeguarded and properly observed.

Opinions and practices are probably much more numerous and diverse than many suppose, and existing social and industrial conditions contribute to the complexity and difficulty of the question. The cause of righteousness is hindered by the church's lack of obedient loyalty to her Savior and Lord. It is to be regretted that the toil and stress of six working days tempt thousands of people to welcome the seventh as a day of rest and recreation, rather than a time for public worship and other Christian activities. The wonderful progress of science in the realm of physical forces and the rapid increase in the world's possession of material goods and power are allowed to encourage forgetfulness of invisible and eternal riches. We need therefore to stop at stated times, in homes and churches, to think of God and immortality and exercise our faith in other and immaterial values—values that will last forever. But if our Sabbath observance does not make us better Christians the other six days, there has been no true Sabbath-keeping.

Normally, inner energy and its outward expression act and react upon each other for the good of both. But energy, spirit, life, and ideals are the fundamental facts; for if they exist as vital forces they will find expression. Ideally, the externals of religion are signs of the inner life and the means of conveying truth and blessing. The right choice and wise use of these symbols will depend upon one's power of spiritual discernment, and upon an enlightened conscience. While much belongs to the sphere of Christian liberty and expedience, the realm of indifference is fraught with spiritual danger.

Since, therefore, such words as Sunday, Lord's Day, and Sabbath not only represent certain customs, but also certain religious, ethical, and social ideas and energies, then our commission faces and ought to welcome a great task in the realm of the spiritual and moral. Elisha cast the salt into the spring of the waters at Jericho in Jehovah's name, and the waters were healed and the land became fruitful.

We who bear the Christian name stand for the Christian religion as the ground and inspiration of individual righteousness and social justice. Protestant Christianity stands for the Bible, for liberty of conscience, for the protection of one another's

conscience, for an inward and spiritual basis of authority in matters of religion and morals, and for individual and social progress by means of Christian education.

It ought also to be the purpose of all Christians to teach and practice co-operation in the work of the church and kingdom of God, on the ground of our essential oneness in Christ, in whom we believe and whom we profess to follow.

It is true that the church, with its baptism, hymns, prayers, vestments, communion, ministry, and Sabbaths is mockery, unless these things are like windows through which thought and faith get some vision of the eternal realities. But it is equally true that they are found worthy of a high evaluation if we form our judgment from a religious standpoint.

This commission, then, finds its chief justification and the measure of its possible usefulness, in the world's needs of using time for man's benefit. And by this we mean such religious use of the Christian Sabbath, individually, and in the home, church and community, as will renew our sense of God and our consciousness of inner rest and peace through faith in Christ, and deepen our feeling of human brotherhood—such a use of the day as will develop and strengthen all that is highest, best, and most divine in our whole being.

In considering the commission's task, it is well to remember the proper distinction between the uses of one day in seven for rest and a day for worship and spiritual culture. One day in seven for rest is humanitarian and should have the support of all people, whether Christians or not, for among the greatest necessities in our national life is one day in seven for rest for brain- and hand-toilers. To that end the state is importuned to pass laws and maintain them. But when we come to a day of worship, it belongs to the Christian conscience under the rule of the spirit of Christ. Worship is one of the necessities for development in spirituality and every believer in Jesus is reminded of his obligation to himself and to God for such cultivation of his spiritual being as will deepen his personal relations with God through Christ our Lord.

For a brief survey of one day in seven for rest every state in the Union, excepting California and Arizona, has some kind of

Sunday laws. The District of Columbia, however, is without such a provision. About 4,000,000 persons in America are compelled to work throughout the seven days of the week. This condition is injurious to health and morals. The slow and murderous poison of seven days' work each week has slain multitudes of toilers and robbed the nation of its brawn and brain. By federal enactment there has been secured through the Lord's Day Alliance Sunday rest for upwards of 100,000 letter-carriers and clerks by closing of the first- and second-class postoffices and similar provisions have been made for other employees of the government, such as watchmen and other laborers in the New York postoffice, engineers and custom guards of the port of New York, and others. It is gratifying to note that the laws requiring one day of rest in seven have been enacted in Australia, New Zealand, the Argentine Republic, British India, Belgium, Chile, France, Denmark, Germany, Italy, Spain, Portugal, Roumania, Switzerland, and elsewhere. In many instances the existing laws, whether in this country or abroad, are not maintained, indicating a lack of proper regard for the great humanitarian principles of a weekly rest day for brain- and hand-toilers.

For a brief survey of a day of worship for spiritual culture, it is a most serious condition that we face. Pleasure and sports take many away from the place of worship, and the home appears to be lacking in the deep conviction of the last generation in requiring a definite time to be given for spiritual culture. Religion does not have the place in the home that it formerly did, and attendance upon the public worship on the Lord's Day is not looked upon with that necessity of former years. The desecration of this day is man's loss. He needs its spiritual culture as he needs the air. Food for his body is no more necessary than such observance of a day for worship as will satisfy and nurture his spiritual being. Consequently the call of this commission deals with a fundamental principle in religious experience which is a necessity in the making of high and noble characters.

In accordance with these principles and this survey, the Commission on Sunday Observance recommends:

1. That, affirming our protest as to the

present conditions of society, which demand of 4,000,000 of our people to work continuously throughout seven days in every week, we pledge our support to all measures looking toward the provision of one day of rest in seven for brain- and hand-toilers.

2. That, deploring the neglect of public worship on the part of many Christians, we urge that all believers of Jesus Christ shall bestir themselves by giving more attention to public worship and spiritual culture.

3. That, since some large manufacturing industries have established the practise of not working their employees more than six consecutive days in the week because of efficiency, we urge upon all industries a rest period of their employees of one day in seven, preferably Sunday.

4. That, since the federal government has provided for a rest of one day in seven for its employees in some departments, we urge that this be extended to all departments, giving all employees one day of rest in seven, preferably Sunday.

5. That we endorse a general half-holiday on Saturday as tending to a better observance of Sunday.

6. That, because of the desecration of Sunday, we request all ministers to preach on the proper observance of the Lord's Day and Sunday-school teachers and parents to emphasize its importance.

7. That we most strongly protest against the operation of motion-picture houses on the Lord's Day and urge our public officials to enforce the laws against this indefensible Sunday business, which is a serious menace to the true spirit of the Lord's Day, to our Sabbath-schools and public worship.

8. That, while we concede the right of all who conscientiously choose to do so to observe the seventh day of the week as a day of worship, yet, believing as we do that the growth and permanency of our civil and religious institutions demand the legal sanction and protection of one day as the Christian Sabbath, and believing that, speaking for the great majority of American Christians, the first day of the week has divine sanction and approval; and further, in view of the fact that the Supreme Court of the United States has given its approval to Sunday laws as a part of the common law of the land; therefore, we pledge ourselves to seek the enactment and enforcement of

both state and federal laws for the preservation of the Christian Sabbath.

9. That, since exhortation is inefficient without practise, we ourselves should seek to maintain a standard of the observance of the Lord's Day that shall be in conformity with the strong and compelling spirit of our Lord Jesus Christ, making our standard a bulwark against the rising tide of desecration.

Respectfully submitted,
PETER AINSLIE,
Chairman.

SOUTHEASTERN ASSOCIATION

Salemville, Pa., September 6-9, 1917

Program Outline

Thursday

- 10.30 Opening Praise Service
- 10.40 Report of Executive Committee
- 10.50 Introductory Sermon—Rev. J. S. Kagarise
- 1.30 Praise Service
- Report of Delegates to Sister Associations
- Messages from Sister Associations
- Appointment of Standing Committees
- 2.30 Devotional Period
- 2.45 Items of Interest from Conference
- 7.30 Sermon—Delegate from Eastern Association

Sixth Day

- 10.00 Opening Praise Service
- 10.10 Discussion of Work of Missionary Society, led by its Representative
- 11.00 Sermon—Delegate from Central and Western Associations
- 1.30 Business
- 1.45 Work of Tract Society, led by its Representative
- 2.30 Devotional
- 2.45 Sermon—G. H. F. Randolph
- 7.30 Devotional, led by Deacon F. J. Ehret
- 8.00 How to Keep Sabbath—Round Table and Experience Meeting

Sabbath

- 10.00 Sabbath School
- 11.00 Sermon
- 2.00 Christian Endeavor Prayer Meeting
- 3.00 Sermon—Delegate from Northwestern Association
- 8.00 Woman's Hour, led by Associational Secretary, Mrs. M. M. Stillman

Sunday

- 10.00 Praise Service
 - 10.10 Report of Committees or Other Business
 - 10.50 Sermon—Rev. M. G. Stillman
 - 1.30 Sabbath School Board Hour, led by Deacon Roy F. Randolph
 - 2.30 Education Hour—President C. B. Clark
 - 7.30 Sermon—Rev. A. J. C. Bond, who also leads a Consecration Service
- COURTLAND V. DAVIS,
Moderator.
M. G. STILLMAN,
Secretary.

YOUNG PEOPLE'S WORK

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

MY FAVORITE HYMN

GELSEMINA M. BROWN

Christian Endeavor Topic for Sept. 1, 1917

DAILY READINGS

- Monday—Moses' great song (Deut. 33: 1-7)
- Tuesday—A Christian hymn (Acts 4: 23-31)
- Wednesday—Mary's hymn (Luke 1: 46-55)
- Thursday—Songs in the heart (Eph. 5: 17-20)
- Friday—Music of heaven (Rev. 5: 9-14)
- Sabbath Day—Topic, My favorite hymn. Tell why (Ps. 33: 1-22) (A musical consecration meeting)

Did you notice that a musical consecration meeting is suggested by the topic? Why not ask all to come to Christian Endeavor prepared to tell something about their favorite hymns? If they have many of them to select one of them. Don't you think you would enjoy a "sing"? Have the history of a hymn given and then sing the hymn. You will find that the song will mean much more to you if you know something of its history. Great hymns are called forth by great crises. They must also be universal in their appeal. The sentiment therein expressed must find a responsive chord in many hearts.

In the SABBATH RECORDER of June 18, 1917, is an editorial on the first page entitled "Our Sabbath Hymns." Go get that issue and read the article. You will be surprised at the number of Seventh Day Baptists who have written great hymns. Perhaps you've sung some of them and enjoyed their beauty and will find them doubly enjoyable when you know that they are written by our own people.

Some of our sacred songs are doomed to a short life. They are "catchy" and seem to have none of the *lasting* qualities found in many of our old songs; hence we soon tire of them. However, they have a purpose.

People often step into a meeting attracted by some bright "catchy" song and stay to hear the gospel message that they would otherwise not hear.

Our Christian Endeavor prayer meetings might mean more to us if more were made of the song service. If you will notice the

methods of our modern evangelists you will see that they do not attempt to bring the message until the hearts have been prepared by a rousing song service. O that we might learn to sing with understanding and from the heart!

SUGGESTIONS

Ask a mixed quartet to sing the stanzas of some of the favorites in the old Gospel or Pentecostal hymns and let all join in on the chorus.

Look up the life of Fanny J. Crosby and give the history of some of her best known songs.

Choose some song as your society song, learn it and sing it at your next county, district, or state convention.

Procure the book, "Grace Notes," from the United Society for your Music Committee.

Group your society by hymn writers, i. e., Mr. P. P. Bliss, Mr. Bilhnn, Fanny Crosby, Mr. Rodeheaver, etc., and ask them to be ready to respond with a song from their writer.

The following is taken from an article, "Some Stories of 'Service Songs,'" published in the *Christian Endeavor World*, January 22, 1914, and written by Jno. R. Clements.

"THE EYE OF FAITH"

When Mr. Moody with his workers was about to sail for home after a great work of grace in the British Isles, a few years before his death, the friends came down to the pier to see the party embark; and as the travelers turned their faces toward the home shores, the friends sang, "The Eye of Faith," which had been a favorite song of the campaign, really its first introduction to a deserved popularity.

"MORE ABOUT JESUS"

Professor John R. Sweney told me that Miss Hewitt sent him "More About Jesus" and "Will There be Any Stars?" in the same mail. Of all the hymns they wrote together these two are by far the most famous. How strange that they should be so closely linked in the point of time of their composition!

"HE KNOWS"

This was the last tune written to P. P. Bliss, "the father of gospel hymns." He put the finishing touches on it at the old homestead in Rome, Pa., the very day he

Not selected, See Recorder July 7 1916 page 16

and his wife turned their faces toward Chicago, never to reach their earthly destination, but to go up, Elijah-like, in a chariot of fire, out of the awfulness of the night of railroad wreck and horror at Ashtabula, Ohio.

To read the hymn in the light of what happened makes it seem almost prophetic, particularly the last verse. The hymn was put with other belongings in the trunk which they checked through to Chicago, and was thus preserved. There was a delay to their train in the road, and instead of continuing on the train by which they originally purposed to go—the train which carried their trunk safely to Chicago—they stopped on the way for a night of rest; and this delay gave them connection with the ill-fated train that plunged through the Ashtabula bridge.

I thought of this song as in the early hours of morning a few weeks ago I crossed the Ashtabula creek in a Pullman, and observed the spot from which "the sweet singer in Israel" went heavenward. I remembered the day I spent at Rome, Pa., a few years ago, with the old father-in-law of Mr. Bliss, and the way he charmed me with his fund of stories of the loved son and daughter. The story of "He Knows" came to me from the lips of this old saint, who in the homestead in the beautiful valley still waits "the heaven-land call" for him.

"GOD BE WITH YOU TILL WE MEET AGAIN"

It has always appealed to me as unique that this hymn, the most used one of its day, should come from the pens of two men whose bid for fame in the world of song will rest on this one composition and this alone. Dr. Rankin wrote two or three other hymns but none that ever had more than a passing popularity. Mr. Tomer wrote a very few other tunes, but none that ever got beyond the manuscript stage. Yet "God Be With You" has been sung the world around, and will never lose its charm as a benediction song.

* * * *

Space forbids my quoting more of the article. It is well worth reading. There is also an article in the *Christian Endeavor World*, October 16, 1913, entitled "The Author of Beulah Land," by H. D. Jones, which you will find very interesting.

Riverside, Cal.,

July 25, 1917.

SNHALOTTA, THE CHILD WIDOW

A True Story

On the plains of Bengal, India, in a village half hidden by the tall palm trees, lived a poor Hindu widow. Ignorant and helpless, many a trial had come to her as she tried to keep her wee baby from hunger. Many times, weak and discouraged, she had gone to the rice fields at harvest time and worked all day in the hot sun, beating out the golden sheaves belonging to another, and for the day's work carried home a few handfuls of grain to lay up in store for the long months when the harvest would be over.

The little girlie, with her dark, dreamy eyes, played about her mother, not knowing that there were any really happy children in the world. She was contented if she could be near her mother's side and nestle against her at night time in the cool season to keep warm.

You know little girls in India may be married when they are hardly more than babies, and one day there came to the widow a man who wished a wife for his son. "Let me have your child now while she is young," he said. "I will take no dowry, as you have nothing, and will give nothing in return." The mother, who loved her daughter, hesitated, but the autumn months were on, and how could she keep starvation from the little shed where they lived, during the long, long stretch of days until the harvest time came again?

So the day was set, the ceremony performed, and the little girl of five years became the bride of a man old enough to be her father. She still played about the village, with the red mark in her forehead, thinking nothing of what had happened. Did not many of the other girls of the village wear the same mark in the forehead, which told to others that they, too, had husbands?

As the few years allowed the child to remain with the mother were passing, a messenger came one day, a cruel one; had the gods renewed their fury? The husband was dead! In India the superstitious natives believe that a child-wife is responsible for her husband's death, though she may be far away from him. Poor little seven-year-old girl! Her ornaments were stripped from arms and neck, her beautiful hair was sacrificed to the angry gods, and

she herself was pushed into a corner alone, with all the curses of the husband's family resting upon her. The mother tried to shield her darling, but she, too, was a cursed one and could do nothing.

Then came good news! A neighbor, a widow, too, told of strange things she had heard in a village school not far away. There she saw a bright, happy woman teaching little girls to read. This happy woman had been an orphan and had found a home, an education and a training in a mission in the city near by. The mother pondered these things during the hours of waking, and before day dawned she slipped away from the village while all was still and brought her little widowed daughter to the city and finally to our mission home (the Lee Memorial Mission) in Calcutta.

"Will you take my little daughter, whom the gods have cursed with widowhood?" she asked. "You know the fastings, the penance, the contempt heaped on the childless widow. There is nothing in Hinduism for my daughter but enforced widowhood and slavery. I hear this is a school where girls are taught and prepared for usefulness and self-support. I give her to you."

And so Snhalotta (Love Vine, for that is the meaning of her name) became an inmate of our home. Well do I remember her first morning in the kindergarten, as she stood sad and alone in the corner, with her head shaved and covered with a coarse garment. She had been taught that she must not let her shadow fall across the pathway of some other girl not a widow, lest the same calamity come to her. The head teacher, understanding the feelings of the child, for she, too, was a widow and knew its cruel meaning, went to the strange girl and said: "You are not a widow here, but just a little girl like the rest. Come, join the ring, and sing and play and do as the others do." It was pathetic to see the dazed child try to join in with the others.

She was nine years old then. Now she is about fourteen, growing into young womanhood, a bright, happy girl, pushing right up through the grades. This is the latest concerning her: She came to Miss Eddy, one of our missionaries, and said: "I have given my heart to Jesus and as soon as Dr. Lee lands in Calcutta I want him to baptize me."

What a beautiful piece of work that will

be. May God baptize her with his Spirit and send her as his messenger to the millions of widows in India. I think the angels will be there at the service in our little native church and that there will be joy in heaven because another widow is saved by him who alone can lead captivity captive and set the prisoner free. Our hearts go out to the many millions like her in India, who have never heard the gospel message and are still bound by the galling chains of ignorance, superstition and customs which wrong childhood and curse womanhood. May the God of heaven speed the messengers and bring us help to save them!—Mrs. Ada Lee, in *Christian Advocate*.

THE WIFE

A judicious wife is always nipping off from her husband's moral nature little twigs that are growing in the wrong directions. She keeps him in shape by continually pruning. If you say anything silly, she will affectionately tell you so. If you declare that you will do some absurd thing, she will find some means of preventing you from doing it. And by far the chief part of all the common sense there is in this world belongs unquestionably to women. The wisest things a man commonly does are those which his wife counsels him to do. A wife is a grand wielder of the moral pruning-knife. If Johnson's wife had lived, there would have been no hoarding up of orange peel, no touching all the posts in walking along the streets, no eating and drinking with disgusting voracity. If Oliver Goldsmith had been married, he never would have worn that memorable and ridiculous coat. Whenever you find a man whom you know little about, oddly dressed, or talking absurdly, or exhibiting eccentricity of manner, you may be sure that he is not a married man, for the corners are rounded off—the little shoots pared away—in married men. Wives have generally much more sense than their husbands, even though they may be clever men. The wife's advice is like the ballast that keeps the ship steady.—*Ruskin*.

It is well to have visions of a better life than that of every day, but it is the life of every day from which elements of a better life must come.—*Maeterlinck*.

CHILDREN'S PAGE

THE POWER OF LITTLE THINGS

When every little hand
Shall sow the gospel seed,
And every little heart
Shall pray for those in need,
When every little life
Such fair, bright record shows,
Then shall the desert bud
And blossom as the rose.

—Author Unknown.

THE SERMON FOR CHILDREN—THE GIANT WHO CARRIED THE POOR

There is a legend of a giant who once lived on the earth whose name was Offero. Desiring to use his great strength to the best advantage he sought the bravest king living and offered him his service. The king accepted him, and for a time all went well. But one day he saw the king make the sign of the Cross. "Why do you do that?" asked Offero. "Because," said the king, "I fear the Evil One, and that will keep him away."

Now Offero would not serve any one who showed fear of anything, so he left the king and sought the Evil One, who was very glad to get his service. Here again for a time all went well, but one day as they were out hunting together they came upon a cross by the wayside, which caused the Evil One to start and turn away.

"Why do you shrink from the cross?" asked Offero.

"Because I fear the One who died on it," answered the Evil One.

So Offero left his service also, and as he went on his way through the mountains he came on the hut of a hermit who was noted all through the country for his great wisdom. From him Offero inquired if he could tell him anything about the One who died on the cross.

"Yes," said the hermit, "he is the greatest one who ever lived," and he told him the story of the Christ.

"Him would I serve," said Offero. "But where can I find him?"

And the hermit told him that no longer is the Christ on earth in person, and that he seeks not the service of sword and spear and shield, but lives that are helpful to their

fellow-men, and especially to the poor and needy.

So Offero flung away his weapons and went on his way. Soon he came to a deep and swift river, which poor pilgrims were trying to cross. Many of them were swept away by its strong, swift current. Breaking off a pine tree for a staff, Offero took them one after the other on his strong shoulders and carried them safely across. Among them one day came a beautiful fair-haired boy, and Offero was soon carrying the boy through the stream; but, strange to say, he felt his burden growing heavier and heavier. When at length he placed him in safety on the shore he found him no longer a boy, but a full grown man.

"Who are you, anyhow?" asked Offero in surprise.

"I am the Christ whom once you sought," was the answer, "and, henceforth, you shall no longer be called Offero—Bearer, but you shall be called Christophero—Christ-bearer. For inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

And then he vanished, and Offero was left standing alone by the river, but a great peace was in his heart.—*Rev. J. R. Wilkie, in Christian Work.*

THE TEST

"But, father, it's not wrong."

"No," said the man slowly, "it's not."

"Then I may go!" exclaimed the boy happily. "It will be loads of fun!"

"Son, you are old enough to decide for yourself, and I won't say you may or may not go. I would rather leave the decision entirely with you."

"But you don't want me to go?" said the boy reluctantly.

"You've heard my objections, but, as you say, it's not wrong, and you are to decide for yourself."

"I wish you would not put it that way. I want to go so much; it will be such a jolly crowd and they will have a splendid time. Please say you think it will be all right."

"Son, I don't want to preach at you, and I don't want to prejudice you in your decision, but I want to remind you of one thing: This is not a question of good or bad; it is a decision between good and best. If it was the question of right or wrong, I know you wouldn't hesitate; in fact, I think

there would only be a little temptation for you. It is in choosing the best that the test comes.

"So many of us are satisfied if we just crawl out of the muck of wrong, and don't try to climb up to the hills of better and best. The world, as a rule, is satisfied with the merely good. So the sacrifice—for in choosing the best we usually have to make some sacrifice—seems to be unnecessary. But every time you have a chance to choose, and you choose the *best*, your character grows a little stronger, purer and higher. And when you decide that the merely *good* is sufficient, your character softens a little.

"Sometimes men are made famous in a moment by the hard choice of the best; famous men have been ruined by failing to take the highest way. The law may make you choose the good, but only with the help of God can you choose the best."

There was silence in the room for a few minutes; then the boy heard the shrill whistle of his chum, and hurried out to answer it.

The man sat and wondered; but the boy did not go.—*The Youth's Companion.*

MINNESOTA HAPPENINGS

DEAR EDITOR:

I am sorry that the prospects are not bright for any of our people attending Conference this year. I recall a very pleasant visit at Plainfield and would gladly attend the Conference, were it possible. I have a feeling that this year's session will be an important meeting. Our ministers all ought to be there. We lose so much, too, by not getting into touch with one another at such gatherings. I feel the loss keenly.

I trust this letter will not be considered too personal, but it is difficult to eliminate the personal element in giving a testimony of God's goodness. Our little girl, Stella, nine years old, is but recently home from the Rochester hospital after an absence of thirteen weeks. After six weeks of terrible suffering from a brain abscess an operation was performed as a last resort. She was unconscious and so nearly gone no one thought she would come from the operating room alive, but she did—in answer to prayer, the prayers of scores of Dodge Center people and others. After nine weeks she is becoming fat and rosy, a living testimony to the

power of prayer to our whole community. It is considered at home and in the hospital itself as a modern miracle. We feel that we can not praise our heavenly Father enough for his great goodness. Our prayer is that God will in the days to come use her for some noble work among our fellow-men. Throughout the trying days and weeks the dear friends of Dodge Center and of other places stood by us with comfort, sympathy and cheer that found expression in a multitude of helpful and substantial ways. One can never forget such people.

I might speak of the splendid crops of small grains now being harvested, of large hay yields, of big prospects in onion, beet and cabbage returns, but it is of more spiritual things I wish to speak here.

A five weeks' tabernacle revival campaign closed in our town little more than a week ago. A great wave of spiritual refreshing has swept over our community. Scores of people have newly found the Savior and hundreds more have had a new vision and found a new grip on God. The whole county has been touched, afternoon meetings having been held two or three days a week in several of the surrounding towns. Business men and farmers, wives and mothers, young men and young women, boys and girls have been touched, and the desert in the spiritual life of the community has been made "to blossom as the rose". One of the greatest blessings has been realized in the various churches *getting together* and working together against a common enemy. As for our own church, a short time ago we visited the stream near town, where twelve were buried in baptism, and others will be ready for the ordinance next Sabbath. We praise God for the spiritual awakening. Our prayer meetings are largely increased in attendance and the effects of the meetings are seen every day in many substantial ways.

Dr. Ely J. Forsythe and wife, with two other helpers, of Lawrence, Mich., conducted our campaign and endeared themselves to all who came under their influence. The Doctor is well and favorably known to many of our people having conducted similar campaigns in other towns where our people have churches. He is a strong platform speaker and a spiritual power, drawing and holding large masses of people by his sound doctrine, sensible

methods and strong appeals. Dodge Center is to be congratulated on being able to secure a man whose work during the past three years has been done chiefly in cities like Burlington, Detroit and Milwaukee.

Fraternally yours,

H. C. VAN HORN.

DR. LYMAN ABBOTT AND EVANGELIST SUNDAY

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"I had been prepared by his critics to expect an incoherent address, characterized by striking and odd passages. In fact, it was a coherent, well-ordered, impressionistic, and forceful urgency of the duty of courage in the Christian life. There were passages in it of great rhetorical eloquence, passages which would have been effective as literature, quite independent of the method of delivery. The latter half of his sermon appeared to be extemporaneous; and while it was an enforcement of his general theme, it had that fragmentary quality which adds effectiveness to a true extemporaneous speaker, who speaks, not to, but with his audience, and gets from them, he knows not how, suggestions which lead to continual variations in the presentation of his theme.

"At times he used slang, but in no such wholesale quantities as I had been led to expect. Nor was there any even remote suggestions of vulgarity or coarseness in his address. Whatever was objectionable in his use of the language of the street was more than compensated for by the entire absence of the pietistic phrases which we are accustomed to expect from professional evangelists. He says what he means, he means what he says, and he says it in a

language which the boys in the ball-field or the girls from the laundry can understand. He was very unconventional, but he was not irreverent. There was no solemn tone either in his preaching or in his prayer. He spoke both of and to Jesus Christ as though Jesus Christ were on the platform at his side. His familiarity with God was that of a boy whose father is his constant comrade.

"To those accustomed to the gentle persuasiveness of the ordinary preacher Mr. Sunday's gestures come as a surprise. He gestured with his whole body. It was as natural for Mr. Sunday to stand on one foot in his platform-pulpit as for him to do so when he threw the ball in the ball-field. He carries the intensity of the game into his work, and is not able to express the passion of his ardor without calling every part of his body into play to do it.

"This is also the explanation of what is called his intolerance. He is frankly intolerant of wickedness, hates it, and calls on his congregation to join him in hating it. The night that I heard him he gave no expression of intolerance toward those who honestly differed with him in opinion, only toward those whose malignancy, selfishness, love of ease, or careless indifference prevented them from enlisting in the campaign against vice and crime. For myself I wish we had in the pulpit more of Mr. Sunday's intolerance for lukewarmness and indifference, more of Christ's intolerance for greed and oppression cloaked in garments of piety. We ought to abolish, from both our penal laws and our theology, the spirit of revenge; but we need to retain in both our social and our spiritual life the spirit of the text, 'Abhor that which is evil.'

"Mr. Sunday is an orator of no mean ability, though he employs a unique form of eloquence. But he who would look for the secret of his power must look beneath the form and method of his utterance. There are at least three elements in that power which all preachers would do well to study.

"Mr. Sunday addresses himself directly to the spiritual nature of man. In every normal man there is more or less developed a perception of the difference between right and wrong, a regard for men of chivalric and nobler character, an aspiration for some higher and nobler life than has yet been attained, and some vision, however dim, of

an invisible world—a world expressed by such words as chivalry, justice, honesty, the square deal, pity, mercy, love. Most of us preachers endeavor to reach this spiritual nature of man by a roundabout method—through the reason or the imagination or the emotions, or even through self-interests. The preacher may be schooled in the old theology like Spurgeon, or in the new theology like Henry Ward Beecher; he may be a man of the highest culture like Phillips Brooks, or a man of no culture at all like Dwight L. Moody; he may be a Churchman like Massillon or a come-outer like John Wesley. If he can wake up and make efficient in his hearer's this spiritual nature—conscience, reverence, aspiration—he possesses the secret of pulpit power. This, so far as we can judge, was the secret of Christ's power as a preacher. Mr. Sunday addresses himself directly to this spiritual nature in man, and he succeeds in awakening it in them, and they go out to practice what he preaches.

"He deals, therefore—at least he did the night I heard him—wholly with essential truths. He was untheological. There was scarcely anything he said that night which might not have been welcomed by either a Roman Catholic or a Protestant, a Jew or a Christian. It is true that a Jew could not have spoken as he spoke, because his whole speech was pervaded by a faith in Jesus Christ as a living, present, personal, intimate friend. But he did not argue for this faith nor define it, nor even state it. He employed it without defining it, and his appeal was forceful to those who believed in Christlikeness of character whether or not they believed in the historical Christ as the supreme manifestation of that character. So he did not argue the reality or the efficacy of prayer, but his prayer itself, as the naive expression of his own experience, could hardly fail to wake up in any sympathetic hearer the desire for a companionship with Christ like that of Mr. Sunday. The Church has too long treated Christianity as one religion among many religions, to accept which one must accept its philosophies and its definitions. Mr. Sunday that night presented it as a life of heroic service which one could accept only by resolving to live it.

"This twofold quality in Mr. Sunday's preaching, its direct spirituality and its intense vitality, necessarily carries with it a

third characteristic; it is immediately and directly practical. Mr. Sunday's message that night was a trumpet call to action. I see occasionally the phrase 'applied Christianity.' I should say that Mr. Sunday knows no other than an applied Christianity. His address was pervaded by faith in God and in immortality, and more than once he said that God would call men to an account for the way in which they lived and would send to hell those who lived evil lives. But his whole sermon had to do with this life. It called men, not to a new belief as a doorway to a future heaven, but to a new spirit impelling to and guiding in a life of righteousness here and now. It is not right to judge of a minister by one sermon, but that night Mr. Sunday preached on applied Christianity, a present-day religion.

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SABBATH SCHOOL

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

EIGHT PER CENT INCREASE

We have the minutes of the seventh annual meeting of the Sunday School Council of Evangelical Denominations, held in Boston in January. In the statistical table, of the twenty-eight denominations four show a decrease in Bible-school enrolment. Twenty-four show an increase. The Seventh Day Baptists stand fifth from the top of the list in percentage of increase, our percentage being nearly eight. The average percentage of increase is two and a half. The total enrolment reported for 1916 is 18,601.103.

SAY BIBLE SCHOOL

I wish, though, the Christian world would use the word Bible school in place of Sunday school. Even from the standpoint of a Methodist or a Presbyterian it would be preferable. *Sun-day!* The very word is of heathen origin. It is the peculiar title for a day of the week. Sunday school is a cheap name to be used for such a purpose. Suppose we called ours a *Saturday school*. Wouldn't that set your teeth on edge?

Bible school. That expresses the wealth of spiritual riches at hand and suggests the divine resources back of it.

The minutes report for the Seventh Day Baptists "a year of successful and growing work." The work in the Bible school (Sunday schools the minutes call them) is taking on a new virility and stability that is very encouraging.

Lesson X.—Sept. 1, 1917

THE SHEPHERD OF CAPTIVE ISRAEL. Ezekiel 34
Golden Text.—Jehovah is my shepherd; I shall not want. Ps. 23: 1.

DAILY READINGS

Aug. 26—Ezek. 34: 1-10. Faithless Shepherds
Aug. 27—Ezek. 34: 11-19. The Shepherd of Captive Israel
Aug. 28—Ezek. 34: 20-31. Jehovah's Shepherding Care
Aug. 29—Ezek. 33: 1-9. Jehovah's Representative
Aug. 30—Ezek. 33: 10-20. The Righteous Judge
Aug. 31—Ezek. 37: 1-14. Dry Bones Revived
Sept. 1—Ezek. 37: 15-27. Restored and Exalted
(For Lesson Notes, see *Helping Hand*)

NORTHWESTERN ASSOCIATION

August 30—September 2

The Entertainment Committee appointed by the Battle Creek Seventh Day Baptist Church to welcome and make arrangements for the entertainment of guests coming from a distance hereby makes an earnest request of those expecting entertainment at this meeting to notify the committee at their earliest convenience.

Ample provision will be made for all who come. Attendants at Conference who are returning to the Northwest can take the Lehigh Valley Railroad at South Plainfield, N. J., and come direct to Battle Creek via Grand Trunk Railway. Stop-over privileges are given on all tickets.

Those interested will kindly note the above request and all notifications should be sent to the committee: Rev. George C. Tenney, Chairman, Battle Creek Sanitarium; Rev. Henry N. Jordan, Secretary, 34 Wentworth Court.

As the associational program is too full of good things to allow time for recreation, the Battle Creek Church invites all association guests to plan to remain here over Monday, September 3, 1917, that they may have time to see Battle Creek and vicinity.

A picnic dinner will be served at the Sanitarium Villa at Goguc Lake.

COMMITTEE.

Too many church members are sulking in their tents instead of working or fighting on the field. Too many think the church is an ambulance to bear them to some spiritual retreat. Too many think the church is a hospital for the wounded rather than a school for learners, a vineyard for workers, and a battlefield for fighters. The man who strives to do as little as possible, and to possess only such Christian graces as will not interfere with worldly enjoyment is guilty of the very climax of meanness and folly. The man who is determined to have only as much religion as will admit him to heaven, is not likely to ever get any nearer to heaven than he is now, in his half-hearted Christian life upon earth.—*Robert Stuart MacArthur.*

The Church can get along without the millionaire, but there is no reason why it should.—*William J. Burtscher.*

OUR WEEKLY SERMON

BEARING BURDENS*

REV. O. U. WHITFORD

Bear ye one another's burdens.—Galatians 6: 5.

Bear ye one another's burdens.—Galatians 6: 2.

Cast thy burden upon the Lord, and he shall sustain thee.—Psalm 55: 22.

Who is free from burdens? None. Every one has his own infirmities, sorrows, temptations, trials to bear. Each one stands responsible for his own sins and their consequences. All have obstacles to overcome, burdens to carry. The text chosen make a threefold cord, not easily broken. We can lay hold of it and be lifted up and strengthened. There is no discord in the teachings of these three passages. They differ, yet are in harmony, like base, alto and tenor in music.

These passages all treat of bearing burdens. They teach great practical duties and present important practical questions: (a) How shall we bear our own burdens? (b) How shall we bear the burdens of others? (c) How shall we cast our burdens on the Lord? Let us study the threefold lesson here tonight.

I. SELF-HELP

"Every man shall bear his own burden." In life's stern realities each, in one sense, must rely on himself. No one can do his work. He must do his own lifting. There are personal duties, individual responsibilities, which no other person can assume and discharge. There is a notion that burden-bearing is menial and degrading. This is a dangerous mistake for any young person to make. Burden-bearing gives physical, mental, and spiritual strength. He who carries his burdens truly, uncomplainingly, faithfully, is made thereby a stronger and better man. It is only shirking burdens, trying to put them off onto others, that makes the yoke galling, the individual weak and even contemptible. It is fretting under what we have that makes the yoke heavy, rather than the burden.

*From the papers of the late Rev. O. U. Whitford.

How often do men wish to exchange burdens. The wealthy merchant who leaves his store at 3 o'clock for a drive with his family, but yet carries the care of his great and complicated business with him—a care he can not shirk,—envies his clerk who works his appointed hours and then goes free from care; while that same clerk, driving his quill hour after hour, and day after day, envies the master. The farmer often wishes he could exchange the burden of the farm for the easier burden of the merchant in the town, while the merchant is frequently wishing he had his merchandise converted into a farm on which he would have less of care and a more independent life. Every one carries a burden, and most everybody thinks his the heaviest.

Of all burdens, material burdens are lightest. What is physical labor, business care, to heart sorrows? These plow deep furrows, and whiten raven locks. Everywhere man is, there is sorrow. It presses with a heavy hand, and often when we least expect it. Who can count the sorrows, who can weigh them, which are burdening the hearts of men? Yet each must bear them, carry them as they come.

Burden-bearing makes us strong. Shut up your boy indoors and never let him lift fifty pounds and he will grow up a flabby, weak, sickly child. If we would have strong minds we must grapple with problems and hard questions. If we would be strong men and women in Christ we must bear the burdens and responsibilities he places upon us; we must lift for Christ, and by lifting lift the more. Here in this world we are doing battle, and every soldier must meet privations and difficulties, must bear his own gun and sword, blanket and knapsack. God allots to the Christian his burdens, that there may be developed in him the greatest and best of all things on earth, a Christian character.

An acorn is not an oak tree when it is sprouted. It must go through long summers and fierce winters, droughts and floods, frost and snow, storms and scorching suns before it is a full-grown oak. These are rough teachers, but rugged schoolmasters make rugged pupils. So man is not a man when he is created; he is only begun. His manhood must come with years. A man who goes through life prosperous, and comes to the grave without a wrinkle, is not half a man. Difficulties and burdens are

God's errands, and when we are sent upon them, we should esteem it a proof of God's confidence, an evidence that he is interested in our behalf.

The traveler who goes round the world prepares himself to pass through all latitudes, and to meet all changes. So a man must be prepared to take life as it comes, to mount the hill when the hill swells, to go down the hill when the hill lowers, to walk the plain when it stretches before him, and ford all the rivers which come in his way.

Remember there is a burden for every man to bear. There are loads which even Christ will not carry for us. We are not to slip over on the Lord what belongs to us to bear. We must bear them for ourselves, patiently, lovingly, trustingly, and be made thereby stronger, purer, better men and women.

II. BROTHERLY HELP

"Bear ye one another's burdens," and, continues the apostle, "so fulfil the law of Christ." This does not contradict the text, that we shall bear our own burdens. We are to do that, and more. We are to bear our own that we may have the strength and growth therefrom; we are to bear one another's burdens to develop in us sympathy and brotherly love, to fulfil the law of Christ, which is love. Oh, the love of Christ that came to bear the burdens of the world! He bore upon the cross our transgressions. He is the great burden-bearer. He goes far out on the mountains wild after the lost sheep and he carries it upon his shoulders, bleeding, exhausted, amid the hallelujahs of angels. Now we must imitate Christ. Here is a drunkard reeling along the street. He is made the butt of hoots, yells, jeers, and mean tricks. Say the hard-hearted, "The fool! Does he not know better than to drink? Let him wallow in the mire." Says Christ, "There is one of my children nearly lost." Are you not your brother's keeper? Here is a burden you can help another bear. Here is a temperance work to do. The good Samaritan, when he found the wounded man, did not say, "Thou fool! What made you come this way? You knew this way was infested with thieves." No, no! He speaks only words of kindness, he pours ointment into the wounds, walks back to the inn with the man and slips money into the hands of the

innkeeper, that the poor fellow may be well taken care of in his absence.

Yonder is a poor widow with more children than she can feed. Give her boy a place in your store or on your farm. There is a young man who has come to the point where the turn of a switch will determine whether he will go to the right or the left hand: one lands in destruction, the other in heaven. Now a push by you will turn that switch. A kind look, a kind word, a helping hand may save him and make a man.

There is no end to opportunities for doing good. On a train passing through Saratoga was a man from the far West with an infant child. His garments showed him to be poor; and the weed on his hat indicated that the child was motherless. The child was restless, and the father handled it awkwardly; with all his efforts he could not quiet it. He wiped the tears from the child's eyes, and then from his own. All who saw pitied him. At length a richly dressed lady whose infant lay in the arms of its nurse, said, "Give me the child," with motherly tenderness in her tone. The poor man gave her his boy. His coarse soiled robes rested for once on costly silks; its head disappeared under the shawl, and all was still. This high-born, richly dressed lady from her breast fed the hungry child, and when on her gentle bosom the little one lay in calm and untroubled sleep, she put aside the shawl. She held it mile after mile, and did not relinquish it till her own child required attention. This noble lady was an object of admiration. She nobly bore another's burden, showing a mother's love to a stranger's child. Such compassion is born of Christ. That love and pity, sympathy and kindness which leads us to lighten the heavy loads which are breaking down our fellow-mortals is free from envy, pride, scorn and selfishness and is of the spirit and love of Christ.

"Oh, may our sympathizing breasts
That generous pleasure know,
Kindly to share in others joy,
And weep for others woe.

"When poor and helpless sons of grief
In deep distress are laid,
Soft be our hearts their pains to feel,
And swift our hands to aid."

III. DIVINE HELP

"Cast thy burden on the Lord, and he will sustain thee." How is this to be recon-

ciled with the other two of this triplet of texts? We have been urging *self-help*, and *brotherly help* and now we are urged to lean on the Lord! First we are told to bear our own burdens, and now we are told to let God bear them. While we sustain on our own shoulder our burden, we are to lean back on God. All our strength is of God. Said Christ, "Without me you can do nothing." Said Paul, "I can do all things through Christ which strengtheneth me." The burdens are too heavy for us, but God's arm is under our arm. So we carry the burden and God carries the burden. There are many blessed paradoxes in the Bible, and this is one of them. Paul says, "I, yet not I, but Christ in me." What a precious truth! We, yet not we, God in us helps. Christ incarnated in us, is our life, strength, support. He, beneath our own strength, carries the load. A lady missionary wrote from the seat of the Russian war: "I was thoroughly tired out one day working to relieve the wounded. I sat down on the floor to rest. A native Christian came and sat down behind me and said, 'Lean against me.' I declined. Then she caught hold of me and pulled me back, and said, 'Now, if you love me, *lean hard*.' Those words I thought of all that day. I thought of Christ saying to us weary burdened ones, 'If you love me, *lean hard*.' It was an inspiration to me."

Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Not by taking the burden off, and leaving us without anything to bear. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." That is, "I will take from you the burden of sin, and give you a burden light in comparison to that sinful load, and with it peace and rest." What a divine Helper!

The greatest of all burdens is the burden of sin. It cramps, it galls, it degrades, it presses one down to ruin and to hell. Men can bear poverty, the loss of friends, the loss of reputation; they may press tight their lips, and nerve their souls, and press on with vigor. How many there are who pass heroically through such troubles. But men are weighed down by sin and yet do not realize it. Men stung by sin and permeated by its virus can find in Christ help. Let those who are sin-burdened forget not

that Jesus is the burden-bearer. He bore our transgressions upon the accursed tree that we through a living faith in him might be free from the burden of guilt and the penalty of sin. He bore the shameful cross that we might wear the heavenly crown. Come to him, Christian, with your trials, your sorrows, your burdens, and lean upon him. He will hold you up and make your burdens light. Come to him, all ye burdened with sin, and he will take away the burden and give you peace and rest. Let all who may be borne down with burdens today lay hold of this threefold cord and be lifted up and sustained. Oh, may it lift one from indolence and inactivity: "Every man shall bear his own burden." Oh, may it lift another from selfishness and hardness of heart: "Bear ye another's burden." And may it lift another from despairing sorrow, and utter discouragement. All with pressed down, bleeding hearts and overburdened souls, look to Christ the burden-bearer, the divine Helper. Cast your burden upon him, and he will sustain you. Amen.

FAMILY ALLOWANCE, INDEMNITY, AND INSURANCE FOR OUR SOLDIERS AND SAILORS—THE DUTY OF A JUST GOVERNMENT

W. G. MC ADOO
Secretary of the Treasury

The number of claims for exemption from military duty under the draft law has caused a painful impression in many quarters, but after all, does not the fact that no provision has yet been made by the government for the support of the wives and children, mothers or fathers, of the men who have been drafted explain many of these claims for exemption?

Under the draft law the government has the power to require every able-bodied man between 21 and 31 years of age to perform military duty. Thousands of the drafted men are wage-earners who married years ago and are the sole support of dependent families. So long as the government has made no provision for the care of these dependents, it is natural that such drafted men should seek to protect their loved ones by staying at home. I am sure that if the Congress should promptly enact the pending war insurance bill, which makes definite allowances for the support of the dependent

wives and children, fathers or mothers, of our soldiers and sailors, claims for exemption on that score will cease. This is an imperative duty of the government. We can not deprive helpless women and children of the support of the wage-earner by forcing him into the military service of the country unless the government substitutes itself as their support.

Imagine the emotions of the man who is called into the military service of his country with full knowledge that his loved ones are left without means of support and may be reduced to want unless the charity of the community in which they live comes to their relief. It would be nothing less than a crime for a rich and just government to treat its fighting men so heartlessly and to subject their dependent wives and children, who are unable to fight, to greater suffering than if they could fight.

The morale of any army is as essential to its effective fighting power as guns, ammunition and other instrumentalities of war. Of equal importance is the morale of the civil population which must support the armies in the field. We can not have this essential morale unless the nation comforts the men in the ranks with the knowledge that everything possible will be done for them and their families, and renders to the civil population at home the assistance which will make it most effective in upholding the government and the fighting forces.

The purpose of the war insurance bill now pending in the Congress is to secure the future of America's soldiers and sailors by insuring their lives and providing adequate compensations and indemnities for loss of life and total or partial permanent disability; also to protect their families against poverty and want by providing them with sufficient means of support during the absence of the men at the front.

The nation, having been forced to resort to the draft in order to create quickly an army to save the country, is under a higher obligation to do these things for its fighting forces than if a volunteer army only was created. This great and rich republic can not afford to do less, and it must do what is proposed in a spirit of gratitude and not as charity. Every soldier and sailor who serves his country in this war will earn everything the proposed war insurance bill provides;

to be a beneficiary of the proposed law will be a badge of honor.

When we draft the wage-earner, we call not only him but the entire family to the flag; the sacrifice entailed is not divisible. The wife and children, the mother, the father, are all involved in the sacrifice—they directly share the burden of defense. They suffer just as much as the soldier, but in a different way, and the nation must generously discharge as a proud privilege the duty of maintaining them until the soldiers and sailors return from the war and resume the responsibilities.

* * * *

Aside from the care and protection of their dependents while the soldier is alive, the proposed war insurance act provides for definite compensation for his dependents in case of death, for definite and adequate indemnities in case of total or partial disability, and for re-education of the maimed and disabled man, so that he may take up a new occupation and make himself a useful member of society. We must restore their efficiency and adjust their still available faculties and functions to suitable trades and vocations, which the injuries of the battle field have not wholly destroyed. The heavy depletions in man-power resulting from this conflict, which is without precedent in history or imagination, will place new and greater values upon all forms and degrees of human energy, and demand as a first duty of intelligent government that every remaining useful sense and limb of the blind and crippled shall be reclaimed under the benevolent processes of education and reapplied to economic uses for the benefit of society. The millions we shall be called upon to spend to support the dependents of the soldiers while they are in the fighting line, for indemnities and for re-education of the crippled, are in the last analysis investments of the best sort; they are sums of capital advanced by the nation to promote utility, self-respect and economic development. More than all, they are essentially humanitarian and in the highest sense a discharge by the Government of an essential duty to society.

Military service is now obligatory; those who imperil themselves have no election. The insurance companies do not and can not permit this fact to affect their calculations. They must protect themselves by

charging premiums so high that they are secured against loss no matter how severe the rate of mortality may be. Consequently, the very men who are called into the service because their physical condition is of the best and who as civilians would for that reason be able to secure the most favorable insurance rate in peace time, are denied as soldiers the necessary life insurance to enable them to protect their families and dependents. The tremendous rates charged by private insurance companies to protect them against the extra-hazardous risks of war put insurance entirely beyond the reach of the conscripted soldier.

Military necessity has, therefore, subjected the most fit subjects for insurance to an insurmountable discrimination unless the Government itself supplies insurance at cost and upon a peace basis. It would, in fact, be dastardly and undemocratic if the Government should penalize the soldier who is forced to render the highest duty of the citizen by its failure to provide war insurance upon peace terms and at net cost, first, because the pay of the enlisted men in the Army and Navy is less than the wages and salaries generally earned in private life, which reduces their investing capacity; and, second, because Government insurance is an essential war and emergency measure, inaugurated for the specific benefit of our military forces, and can not and should not be conducted for profit.

Such overhead charges as agents' commissions, advertising, promotion, local rentals, etc., are eliminated. The Government must assume the cost of administering this benevolent agency, just as it bears the cost of administering all other Government agencies established for the benefit of the people.

This legislation will be a great step forward in the recognition of the republic's duty to its heroes. I consider it the most significant and progressive measure presented to Congress since the declaration of war. It immediately affects the well-being of a greater number of persons than any act with which I am familiar. It deserves the earnest and vigorous support of the country. It provides the broadest and the most liberal protection ever extended by any government to its fighting forces and their dependent families. The United States, the most progressive and prosperous nation on

earth, setting an example in the ideals for which enlightened humanity is fighting, should set the highest example of all the nations in the treatment of those who do and die for their country and for world freedom.

We are proposing to expend during the next year more than ten billion dollars to create and maintain the necessary fighting forces to re-establish justice in the world. But justice must begin at home; justice must be done to the men who die and suffer for us on the battle field and for their wives and children and dependents who sacrifice for us at home. To do justice to them requires only a tithe of the money we are expending for the general objects of the war. Let it not be said that noble America was ignoble in the treatment of her soldiers and sailors and callous to the fate of their dependents in this greatest war of all time.

The pending war insurance bill gives compensation, not pensions; it fixes amounts definitely in advance instead of holding out the mere chance of gratuities after the conclusion of peace. It saves the dependents from want and gives them the necessaries of life while their men are at the front. It deals with its heroes liberally for the sufferings that result from their disablement on the field of battle, and, if they die, it makes just provision for the loved ones who survive them. It fosters the helpless and dependent, the maimed and disabled, and recognizes the immensity of the nation's debt to the valor and patriotism of her heroic sons.

OFFICIAL NOTICE

The Northwestern Association will convene with the Battle Creek Church August 30, 1917, in the sanitarium chapel. A good program is arranged and a large attendance is desired.

E. E. TAPPAN,

Corresponding Secretary.

The fact is, people don't die of troubles in this world; they die of frettin' at 'em, only they don't seem to know it.—*Elizabeth Stuart Phelps.*

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

MARRIAGES

ROGERS-TOMLINSON.—At the home of the bride, in Shiloh, N. J., August 9, 1917, by Pastor Erlo E. Sutton, Mr. David D. Rogers, of Daytona, Fla., and Mrs. Etta M. Tomlinson, of Shiloh, N. J.

DAVIS-HILL.—At the home of the bride's parents, Pastor and Mrs. Geo. W. Hills, of Los Angeles, California, Mr. George Warren Davis, of Salem, West Virginia, and Miss Fannie Marie Hills; the bride's father officiating.

DEATHS

SMITH.—Charity Elizabeth Smith was born in Fulton Co., Ohio, July 18, 1840, and died at the home of her son Alexander, near Fouke, Ark., June 17, 1917, lacking one month and one day of being seventy-seven years old.

Her maiden name was Knipe, and she came from the company of the Dunkards. She was married to Lewis Henry Smith. In 1879, she with her husband moved to Columbus City, Neb., and in the spring of 1880 they moved to Dallas, Tex. At Housley, not far away, under the ministry of the Rev. J. F. Shaw, she began the observance of the Bible Sabbath. She was one of seven constituent members of the Rose Hill Seventh Day Baptist church, established in that place. It was she who inspired the formation of the Eagle Lake Church, which so long sent forth its light to shine in Texas. Thence she moved north to Delta County, was the means of a number of converts to the Sabbath, and later moved to Texarkana, Ark., where she united with the Texarkana Seventh Day Baptist Church, now the Fouke Church. Six children survive her. She was an earnest and exemplary Christian. S. S. P.

GREENE.—Mrs. Lurancy Crandall Greene, daughter of David Crandall and Polly Potter Crandall, was born January 14, 1830, and died at her late home in Berlin, July 31, 1917, aged 87 years, 6 months, and 17 days.

Mrs. Greene was a lifelong resident of Berlin. At the age of eighteen years, she was baptized by Elder Scott and united with the Berlin Seventh Day Baptist Church. She always loved the church and its interests and was a regular attendant at all of its services until eleven years ago when failing health prevented her from coming to the services. For nearly four years she has been confined to her bed by sickness that required the exercise of much patience and resignation on her part.

On March 16, 1850, she was married to David K. Greene, of Berlin, and to them were born

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three children,—Ella, Erbut, and Jennie, all of whom are dead except Jennie, who very faithfully cared for her mother during her long sickness. Her husband died in January, 1913. She had three brothers and three sisters, of whom only a sister, Mrs. Cinderella Davis, of Janesville, Wis., survives.

The funeral services which were held from her late residence were conducted by her pastor, Rev. Herbert L. Cottrell. The interment was made in the Berlin Seventh Day Baptist Cemetery. H. L. C.

A POUND OF HONEY

When you eat a spoonful of honey you have very little idea as to the amount of work and travel necessary to produce it. To make a pound of clover honey, bees must take the nectar from sixty-two thousand clover blossoms, and to do this requires two million, seven hundred and fifty thousand visits to the blossoms by the bees.

In other words, in order to collect enough nectar to make one pound of honey, a bee must go from hive to flower and back again two million seven hundred and fifty thousand times. Then, when you think how far these bees sometimes fly in search of these clover-fields, often one or two miles distant from the hive, you will begin to get a small idea of the number of miles one of the industrious little creatures must travel in order that you may have a pound of honey.—*Unidentified.*

We must not hope to be mowers

And to gather ripe golden ears,

Unless we have first been sowers

And watered the furrows with tears.

Is it not just as we take it—

This mystical world of ours?

Life's field will yield—as we make it—

A harvest of thorns or of flowers.

—Alice Cary.

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By MARY A. STILLMAN

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Mary Alice Stillman

SABBATH EVE

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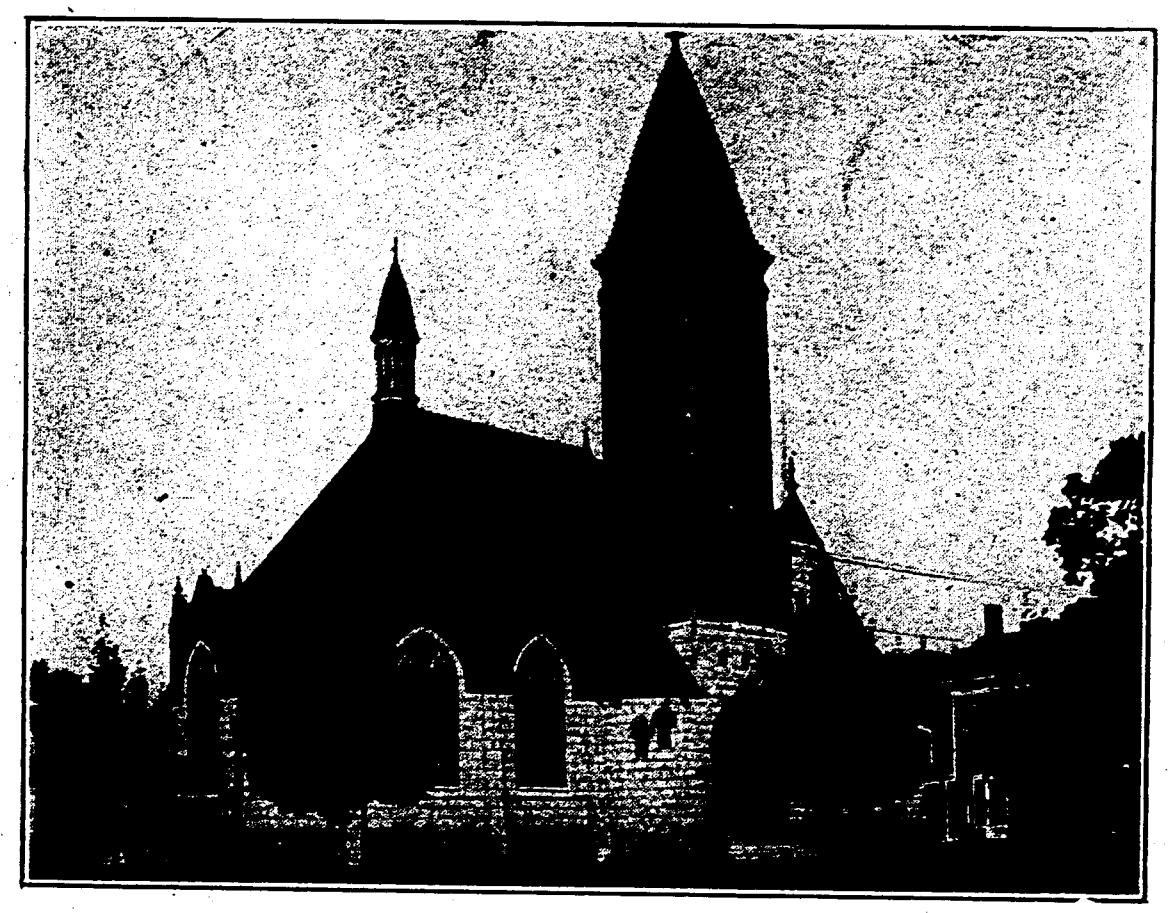
Now our weekly toil is ended;
Shades of evening drawing nigh,
Falling like a benediction
From the altar of the sky,
Bring the Sabbath, blessed Sabbath,
Precious gift from God on high.

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



PLAINFIELD SEVENTH DAY BAPTIST CHURCH

—CONTENTS—

Editorial. —General Conferences at Plainfield—Introductory Notes.—Ideal Surroundings for Conference.—Gathering of Conference.—The Young People's Hour.—Corresponding Secretary's Report.—Report of the Memorial Board.—On Corrections for Historical Volumes.—Report of Federal Council Commission.—Greetings From German Seventh Day Baptists.—A Full Day.—A Visit From Charles S. Macfarland.—The Church and the War.—Conference Spirit.—Thursday at Conference.—Historical Society's Program.—Other New Faces in Our Conference.—Arrival of Miss Sinclair.—Patriotic Addresses.—Vesper Services Popular.—Early Prayer Meetings.—Conference Communion Service.—Regarding the Publishing House.—The Next Conference and Its Officers.—College Rallies at Dining Tables.—An Excellent Session of the Woman's Board.—Sabbath	Services.—Good Program by the Education Society.—Items of Interest.—Autobiography of Rev. George Seeley 257-265 Report of the Delegates to the Federal Council, Churches of Christ in America 266 Report of the Commission of the Executive Committee of Conference.. 269 The Reformation 270 Woman's Work. —Report of the Woman's Board.—Conference Notes.. 271-274 Program of Southwestern Association 274 A Brief Autobiography..... 275 Salem College Notes..... 282 Young People's Work. —Are You a "Yes-But"?—Young People's Board Meeting 283 Our Weekly Sermon 285-287 Sabbath School Board Annual Meeting.—Lesson for September 8, 1917 287 Marriages 287 Deaths 287 Home News 288
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