The Board of Directors of the American Sabbath Tract Society is asking the churches of the Seventh Day Baptist Denomination to unite in celebrating the last Sabbath in May of this year by turning all the services of the churches of that week into a grand rally for the Sabbath.

May 27, 1916
SABBATH RALLY DAY
for Seventh Day Baptists

The Sabbath merits our earnest and loyal and best support. Let us emphasize its value and its importance to us and to the world by entering enthusiastically into this united effort.

Outline programs that can be adapted to each community will soon be published in the Sabbath Recorder. Watch for them. Printed copies in leaflet form will be sent on request to the churches in sufficient quantities to supply each person.

For, lo, the winter is past, the rain is over and gone: the flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.


Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the fitches thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness.—Psalm 65: 11-12.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.—Isaiah 61: 11.
The Sabbath Recorder
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WHOLE NO. 3111

"Under a Juniper Tree" Elijah, alone in the desert, exhausted by flight of two days and two nights after his fearful strain with the prophets of Baal and praying to die because he was no better than his fathers, has elicited the sympathy of many a weary, despondent child of God. Some have regarded the prophet's last flight as being too severely condemned. They say: "How could one who had been so brave and true, and who had so signalily helped of God, ever become such a coward? How could he lose heart enough to flee from his work and pray to die?"

Next to Moses, no man stamped his character upon the life and conscience of Israel so deeply as did Elijah, and until this flight to the wilderness he had been regarded as the bravest of the brave. When all others seemed to waver and shrink from duty, Elijah stood firm; and when others were consumed with fear, he was full of courage. How did we find him absolutely disheartened; and hopeless for the cause to which he had devoted his life.

Do we think it strange? Do we condemn him? Do we consider such despondency unnatural in a child of God and altogether reprehensible? By no means. It was the very thing to be expected, when we consider the limitations of a human soul in a physical body, and the dependence of the spiritual man upon the physical.

Think of the awful tension of mind and body under which Elijah had worked on Carmel, of the after-strain of that fifteen-mile run before Ahab's chariot to the gates of Jericho, followed by the discovery that, after all, the whole ten thousand of Israel was likely to be turned into defeat by the power behind the throne, and what could be expected of the man but some such reaction as that which sent him to the desert? Holy piety, a great sense of failure depresses him, and, if he were human, he would run with swift feet for the shelter of the wilderness.

Elijah Not Alone

It requires but a glance to see that many of earth's best men have found their juniper tree, and in absolute discouragement have been tempted to give up. Moses, after Je-hovah had led him through the sea and delivered him from Egypt, reached a point where he prayed God to kill him outright because the burden was too heavy for him. Peter, after bravely drawing his sword one fight for his Master against great-odds, reached the point of nervous collapse where a little maid frightened him until he denied his Lord, and he went out into the night weeping bitterly.—there was Peter under his juniper tree, after being exalted to the third heaven and seeing things too glorious to be mentioned on earth, soon found himself worried over what he called a thorn in the flesh and prayers for its removal, and sometimes he feared lest he be a castaway,—and there was Paul under his juniper tree.

Bunyan's Pilgrim had spent the night in the house Beautiful, slept in the chamber of Peace, and, after having hoestopped the Delectable Mountains and Emanuel's Land, had set out in the morning with high hopes, only to have these give place to doubts and fears, to find the valley of humiliation, and to have that terrible fight with Apollyon.

Many a young Christian has started with joy over a sense of sins forgiven, the world seeming so bright in his new-found faith that he wonders why everybody is not joyous and full of zeal for the Master; but in some moment of temptation or under some special strain he makes a mistake, the sense of failure depresses him, and, if he were human, he begins to say: "Oh, it is no use, I can't hold out, I might as well give up." And there the young Christian is—under his juniper tree.

A minister, aged now, has for years been one of his people. There was a time when he stood at the front in every fight with evil. Men listened to his counsels, hung upon his lips as he preached the gas-
pel, and rallied around him in every re- 
form. He was respected and honored by 
all who knew him. But the years of toil 
have told upon him; his voice is now a 
lost its old-time triumph ring; he can not think 
or act as quickly as once he could; he sees 
his people becoming indifferent and a little 
more critical; he realizes that they are long- 
ing for leadership which finally awakes to 
the fact that he must step down and give 
place to another. With little provision for 
the “rainy day” just at hand, his heart 
goes out, his courage fails, he feels that he is 
of little use anywhere and might as well 
die,—and there is the meeting of the 
gospel under his juniper tree.

Churches and 
Denominations Too
Here is a church in 
which the spiritual life 
is at a low ebb. For 
years the pastor and a few faithful ones 
have prayed, “O Lord, revive thy work in 
the midst of the years.” Like the prophets 
of old the watchman has been faithful with 
warning: “Come, let us re- 
turn unto the Lord; for he 
will heal us, he hath smitten, and he 
will bind us up. . . . Then shall we know, 
if we follow on to know the Lord; his 
going forth is prepared as the morning; and 
he shall come unto us as the rain, as 
the latter and former rain unto the earth . . . . 
for it is time to seek the Lord till 
he come and rain righteousness upon you.” 
But notwithstanding all the efforts for a 
spiritual revival, things drag along at a 
“dying rate,” empty pews greet the pastor on 
the Sabbath, prayer meetings are almost 
deserted, the workers are completely dis- 
couraged and begin to wonder if it is worth 
while to try longer to keep up the services, 
—and lo, the church is under its juniper tree. 
A denominational is working against 
fearful odds to uphold the faith of its 
fathers. It stands alone against the combined 
influences of denominations of other 
faiths. For generations it has been marvelously 
prosperous and helped of God. Had this 
not been so, it would long ago have ceased 
to exist. As of old it is still the lot of the 
few to hold up the truth against the many; 
the contest is still between Baal and the 
Lord Jehovah. The workers are scat- 
tered as they were when the walls of Jeru- 
salem were being rebuilt, and many things 
tend to discourage them and to hinder the 
work. Opposition on every hand from 
those without and discouraging messages 
from within take the heart out of the peo- 
ples and fill them with misgivings. Even 
Judaiah said, “The strength of the bonds 
of burdens is decayed, and there is much 
rubbish.” Dire predictions of ruin fill the 
air. Moreover, worldliness and the love 
of gain have come to the people, and thus 
numerical gains are slow. All this tends to 
discourage, and fears that Baal will tri- 
umph are sometimes heard. Every effort 
to btitile the work, to divide the people, 
and magnify the faults of leaders has a 
most depressing influence. Until spiritual 
life grows feeble, people become indifferent, 
boards are handicapped, a general pes- 
simistic view fills hearts with gloom, hope 
wanes, and—soon the denominations 
join under the juniper tree.

Jehovah’s Treatment of 
The Discouraged 

The immediate result of 

struggles, self-sacrificing 
effort for others is 

often a state of exhaustion, 

more often a state of 

 threw his whole soul into 

the work, the greater will be the collapse when it comes. 

An athlete who plunges into the 
surf to save a drowning friend may succeed 

in bringing him to land, only to fail helpless 
himself, as the immediate 
result. The far- 

reaching, 

lasting outcome 

be a gain of 

strength and ability to do better service by 

and by, but for the present he must be 
taken in hand by his friends and restored 

before he can do anything. 

Poor Elijah gave the world a good illus- 

tration of this principle, and showed God’s 

method of treatment. There were no 

bit- 

ter, reproachful words. Jehovah did not 

reprimand him for being down there 

under the juniper tree. He merely pointed to 

the body first, allowed him to rest; fed 

him, told him to sleep again, fed him once more, 

and when strength had been restored led 

him to the mount of 

God. There he was 

taught that Jehovah’s kingdom could not be 

built up so well by the tempest, fire, 

and earthquake as by the leadings of the 

small voice. It took longer to refresh and 

nourish the spirit than to invigorate the 

body; but when Elijah went forth from 

Horeb, he must have realized that God was 

near by to help, even in his time of great- 
est despondency, and that the juniper tree 

was on the direct road to the mount of God. 

When God seems far away, and when 
in our short-sightedness we think every- 
thing is going to ruin and Satan is gaining 
the victory, even then if the help is at 
hand, the Lord is there. Elijah found that, 

instead of his being the only one true to 

Israel’s God, there were seven thousand faith- 
ful ones who had not bowed the knee to 

Baal. He even found that a few 

years ago, the very camp of Ahab had secretly fed 

and saved a hundred of these thousands. And 

after his day of despondency was over, 

and he had listened to the still small voice, 

Elijah went forth to do the very best work of 
his life.

Programs for 
Sabbath Rally Day

May 27 is the day indi- 
cated by the Tract 
Board as Sabbath Rally 
Day, and all the churches are invited to 
join in the movement. As an aid to 
the work an attractive program has been pre- 
pared, which we publish in this number of 
the Recorder. 

Please look on the next 
cover page to see what is said about it there. 

All that the churches have to do to secure 
these programs is to indicate the number 
needed to supply every member, and 
the leaflets will be forwarded free of charge.

A Church Year Book 
The publication of a 
Milton’s Annual Report 
church year book is a 
new move among 
our churches, as far as we know, but it is really 
a good one. Within a year, two of our 
larger churches, Alfred, N., and Milton, 
Wis., have each issued a year book 
containing reports of the pastor and church 
oficers, together with statements regarding 
the work of the auxiliary societies of the 
church. 

In the 1915 Year Book of Milton, the 
reasons for publishing such a book are 
given as follows:

At the annual meeting of our church, January 
2, 1915, it was voted that the annual reports of 
oficers and auxiliary organizations be distributed in 
booklet form to the members and friends of the 
church, as a base from which to assure 
that people are not greatly interested in things 
about which they know but little or nothing. 
It is expected that giving the details of all 
church activities in this concrete form will increase 
interest in church work and inspire each member 
of our church to assume greater 
personal responsibility in forwarding the work 
of Christ’s kingdom.

Below we give in full the reports of 
Pastor Randolph and Secretary Davis. The 
treasurer’s report shows that $1,634.43 has 
come for church purposes through the 
envelope system, $174.80 by loose change in 
cash, and $376.41 in individual gifts to the 
church treasurer for church work.

The church gave to the Missionary 
Society $247.70, to the Tract Society $155.65, 
to the Theological Seminary $20.10, and to 
the Sabbath School Board $13.50.

The Sabbath School Board published its full quota as suggested by the Forward 
Movement. It uses as helps “The Keystone 
International,” a graded system published by 
the Baptist people, and has voted to give 
the first column each month to the Sab- 
bath School Board. The school has a 
Philathea class and a Baraca class. 

The Woman’s Benevolent Society of 
the church is divided into three “circles,” each 
of which has a special line of work. Cir- 
cle No. 1 raised during the year, aside from 
last year’s balance, the sum of $205.77; 
Circle No. 2 raised $201.99, and Circle No. 3 
rased $237.85.

The Brotherhood, designed to increase 
eciciency in Christian service and to pro- 
mote the social, civic, moral and spiritual 
wellfare of the community, is doing a good 
work.

The Christian Endeavor society is 
engaged in an Efficiency campaign. The 
young people are holding meetings in a 
schoolhouse some five miles from Milton, 
to discuss the importance of 
holding things clean. 

The society now has 58 members, 
a gain of 12 during the year, and 25 
have joined the Tenth Legion. Of this society, 
34 are Comrades of the Quiet Hour. The 
Junior class, even the Juniors, 
have accepted the Savior and united with 
the church during the year.

Who can read such reports and compare 
them with records made a few years ago, 
without the encouraging assurance that our 
churches have been making progress?

We all need help. None are sufficient 
for all the exigencies of our condition. 
Life is too large for us, its duties are too 
great for us, and its trials too severe for 
our power of endurance. Its antagonisms 
overmaster us. Our own hearts contain 
only a little cupful of oil; and unless we 
can replenish them from some reserve 
supply, our lamps will go out, leaving us in 
darkness.—J. R. Miller.
From the Church Year Book, Milton, Wis.

Pastor’s Report

A pastor’s report is to a large extent given in the reports of the activities of the church and its affiliated organizations.

Much time has been spent the past year in gaining and carrying out plans for the General Conference, whose influence has been felt so powerfully for good. We have since been working along the lines of the Forward Movement, with gratifying results. Twenty-four members have been added to the church by baptism since August 28, and about forty people have been added to the Sabbath school. Over one hundred in our church and congregation have taken the tithe pledge. Over one hundred have agreed to observe the Quiet Hour. Nearly one hundred have made the Life Decision. We hope and believe these numbers will be largely increased during the year.

There has been a healthy growth in attendance at the various services. The Sabbath eve meeting is especially urged upon the attention of the people, and every one who was able to come to the Sabbath school, either for personal attendance or in the Home Department or the Cradle Roll.

The pastor of the Milton Church should take in his report the denominational movements, in the building up of the college and in the welfare of the community at large. His activities are therefore many and varied. The time spent in filling out fifty leagues to visit the people was to no means lost to the church; for the days on the road are utilized in study, literary work, the visiting of home Sabbaths and churches, and the gathering of valuable information.

The pastor makes grateful acknowledgment of the seven weeks’ leave of absence granted him to help his son in his fight for health, to visit the reformatory institutions, and to take a little needed rest. He also expresses his great appreciation to the Tract and Missionary societies for the very valuable help of Rev. W. D. Burdick in his evangelistic work early in the year and in regular pastoral work this fall during the pastor’s absence. No freewill offering was taken for these societies. Better than such an offering—we ask the church to lift its regular contributions to denominational benevolences above the apportionment suggested by the Board of Finance. Let all, young and old, give “as God hath prospered them.”

Let us all seek to fulfill the purpose God has for our lives.

Secretary’s Report

The subject of statistics is dry. In the minds of some people annual meetings and statistics are synonymous terms, which probably accounts for the small attendance at such meetings.

The total membership of this church is 429, of which 284 are resident and 145 are non-resident members. We have lost during the year by death 3, by letter 1. We have gained by letter 8, by baptism 27, making a net gain of 31.

The property is insured as follows: church building—fire—$4,000; church furniture—fire—$600; church organ—fire—$2,500; parsonage—fire—$1,800; tornado insurance on church and furniture $2,000.

A new cistern has recently been built for fire protection and to afford water for the baptism. This is fed by a small pump in the baptistry. A new roof has been put on the primary room and the parsonage has been painted. The ceiling in the basement has been ordered repaired. All work has been done for which we are indebted to the congregation and the church treasury.

What weight of the matter? We have a strong, active resident membership of 285 people capable of accomplishing untold good. This church is maintained to glorify God and to help people live in harmony with our heavenly Father and with each other. And we all know how happy we will live happily. No one has so good a right to be happy as a Christian. Some people think going to church is serving God. Well, it is, but we can do more. There are those, even Christians, who think we are here on this earth to accumulate wealth. The theory is wrong. We are here to serve God and to make others happy. Real service to God is sacrificing for self. Would a mother be happy if she could render no service to her helpless babe? No, indeed. Her happiness is largely a result of service. And so it should be with every member of this church. Our daily lives should be so unselfish that our neighbors and the world will be forced to follow Christ. Our ideals should be so godly and our daily lives so attractive that others will join our ranks. Not that we should esteem ourselves superior. Egoism and pride will lose us many converts to Christ. A farmer said he could not see why his neighbor had joined those Seventh-day people. No one else in that community kept Saturday. In a sense they became outsiders, for their neighbors were not in sympathy with them.

What compensation was afforded this family? First—A conscience void of offense toward God, but also toward his neighbors. Second—A more intimate social relations among Seventh-Day Baptists they became interested in education and musical culture, thus adding largely to their comfort and social enjoyment. At the same time their sphere of influence was largely increased. Instead of being content to spend their lives making a living they gained a higher conception of life, its duties and social obligations. The world is richer spiritually, morally and socially because they keep the Seventh Day. It is the duty of every resident member of this church to make the Seventh Day a better day and this world a better world. God calls us to be missionaries right here in Milton. This call is the only reason for maintaining this church.

What Students Are Doing for Prohibition

The students of North America are beginning, slowly in some sections, but safely and surely, to regard the movement against alcohol and the traffic in this stimulant as the demand of keenest things against which modern men are fighting. They are awakening to the fact that it is a world movement of their own day in which they are expected to play a part. In The North American Student, by Harry S. Warner, secretary of the Intercollegiate Prohibition Association, writes of the more prominent ways in which students are aiding the anti-liquor movement. Among these are:

1. Large service is being given by students all over the country in no-license, anti-saloon, legislative and “state-wide” prohibition campaigns. They circulate petitions, interview uncertain voters, and take surveys of social causes and results of saloons. They form deputation teams; they go out singly or by twos and threes or in quartettes and pentecosts, week by week, door to door, and speak of the anti-liquor movement.

2. By encouraging a broad, systematic study of the liquor problem, the movement among the students has made a decided contribution to the ven, anti-liquor movement. It has added the dignity of an unbiased approach, of an effort to be scientific, and has emphasized balanced preparation for practical reform. It has steered the students away from the neue mistaken movements, and has shown the need for a new, above all, a new emphasis, in the temperance movement, to the force of moderately stated facts and principles. For twelve years students in increasing numbers have studied the liquor question in voluntary classes at a white. For six years an ever-growing number of colleges has offered systematic study of the question in curriculum courses, until now classes, voluntary and credit, are at nearly all the colleges and universities.

3. Students themselves are more and more taking the initiative against social drinking traditions. In certain colleges where “beer-busts” a short time ago
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marked class affairs, where roysterings times at saloons followed the big games as the usual thing, where certain saloons flourished as student saloons, where liquor was the regular custom in fraternity houses and at banquets, decided changes are being made. National fraternity papers are passing rules against having intoxicants in chapter houses; recent graduating classes are catching the new spirit and setting an example of dry reunions to the older classes. The attitude of college papers is changing; editorial policies of the university dailies are changing from defense and tolerance of student drinking to antagonism.

4. Students are giving themselves for life service and leadership in the prohibition movement. This they are giving not unnecessarily, or primarily, as temperance specialists, but as keenly interested citizens who know how vitally the liquor institution affects our national life; the service of men and women who know how to lead, and have the heart conviction to lead, in the conflicts and everyday work of their home communities; the earnest and educated men determined to make their lives count for God in civic affairs.—Christian Work.

Florida Colony—Questions Answered
DEAR BROTHER GARDINER:

As a number of queries have arisen in reference to the Seventh Day Baptist colony in Florida, I would like the privilege of reviewing, through the columns of the Recorder, the history of the movement, and state the conditions at the present time.

Several years ago I was very much infatuated with the idea of making a home for myself and family in Florida. Having had some experience as a lone Sabbathkeeper I resolved not to go unless we could have some assurance of Sabbath-keeping society. After some little time had elapsed my son, U. P. Davis, then teaching in Montana, bought land at Ft. McCoy, Fla. When he moved there in January, 1913, wife and I went down with them, remaining in Florida about six weeks. While there I traveled over the State quite a little, visiting a number of places in the interior and on the east coast. Having in mind the location of a colony of our people, I visited places where there would be opportunity for them to buy land near together, and where we thought everything most favorable to make a living among the white homes. We did not think conditions favorable for our settlement at Ft. McCoy, notwithstanding the fact that our son had already settled there. After visiting many places we returned to Nortonville without reaching any conclusion. The following spring, 1914, The Florida Land Company, of Topeka, Kan., having heard of my efforts, sent their agent to try to induce me to go and look their proposition over. On account of the illness of my wife I could not leave home. We then prevailed upon Rev. M. B. Kelly, who was then pastor of the church here, to go in my place. U. P. Davis, then at Ft. McCoy, met the party at Palatka and went with them to look things over at Stuart. They also visited Felsmere and other places. After consulting together we decided that Stuart was the location for the colony. After two years of development we have had no occasion to change our minds.

The following Seventh Day Baptists have bought there: Rev. M. B. Kelly, 20 acres; Ansel Crouch, 150 acres, for his two sons; T. C. Davis, 60 acres; U. P. Davis, 20 acres; A. I. Maxson, 10 acres; O. F. Maxson, 10 acres; J. L. Creamer, 20 acres; T. F. McClure, 40 acres. All have bought with the intention of making homes for themselves and children. None have bought merely for speculation. Several of the above are expecting to move to their new homes this spring and summer.

We are especially interested in all those who contemplate going to Florida, investigating the advantages offered at Stuart before settling elsewhere. We would be glad to have those now living in Florida, or otherwheres away from Sabbath influences, come and unite with us in building up a good live Seventh Day Baptist church at Stuart. For any information write the undersigned.

T. C. DAVIS.


I hold not with the pessimist that all things are ill, nor with the optimist that all things are well, but all things are not ill, and all things are not well, but all things shall be well, because this is God's world.—Browning.

From the Northwest
MRS. ANGELINE ABBEY

I spent two months early in the year at New Auburn, Minn.

The first three weeks, on account of stormy weather and deep snow, we did not try to hold evening meetings. Later we had services on Sunday nights at the church, and prayer meeting in the homes on Thursday nights. The people are faithful to attend and help at these meetings. A number of non-professors have asked for prayer.

The attendance and interest at the Sabbath morning service and Sabbath school are good. The Sabbath school has recently purchased new singing books. Frank Hall is the very capable superintendent. Mr. and Mrs. Hall are musical leaders.

The people of New Auburn are very hospitable and appreciative. I enjoyed the personal work in the homes.

I am now spending a few weeks at Exeland, Wis. The church here has been holding services in the homes during the winter. A building is very much needed. Last Sunday the society voted to build a church as soon as the money can be raised. A Finance Committee and a Building Committee were elected. Steps have already been taken to raise this fund. We have a choice of four different plots of ground which have been offered free of cost. Some money and some work have been promised.

The Seventh Day Baptists here are workers, and they are progressive. They will accomplish much if they keep their faces heavenward, and hold together.

This place is growing rapidly. Twenty-nine families have moved here during the winter and spring. Three of these are Seventh Day Baptist families. Others are looking this way. One family has sold, and moved away.

The season here is rather short, but farm products grow and mature very rapidly. Land is cheap but advancing in price.

There is a good opening here for a druggist and for a physician. The climate is healthful, but the nearest doctor is sixteen miles away. A good physician could build up an extensive practice in time. If a consecrated Christian, a loyal Seventh Day Baptist, could come here he could do much good.

A missionary pastor is very much needed here and at New Auburn, Minn. At present I am trying to work in both fields, but there should be a resident worker in each place.

Exeland, Wis., April 6, 1916.

Fifteenth Anniversary of the Gentry Church

The Seventh Day Baptist Church of Gentry, Ark., celebrated its fifteenth anniversary on March 25, 1916. The personal letter to the editor, accompanying the program and papers given below, assures us that under the efficient leadership of Pastor Theodore J. Van Horn and family the interest in Bible study is greater than the writer had ever seen it in that church. The people greatly appreciate the aid given by the Missionary Society which enables them again to have a leader.

The anniversary program was as follows:

Doxology
Invocation
Prism
Scripture Lesson
Offering
Hymn—"How Firm a Foundation"
History of the Church—R. J. Maxson
Anthem—"Burst with Praise"
History of the Auxiliaries of the Church—Mrs. H. D. Witter
Prayer from ex-pastors
Letters from non-resident members
Hymn
Short Sermon—Pastor T. J. Van Horn
Hymn—"Faith of Our Fathers"

The ex-pastors who responded by letter were Rev. James H. Hurley, Rev. D. Burdett Coon, and Rev. Wilbur Davis. Non-resident members in Florida, Tennessee, California, Nebraska, Iowa, North Dakota, and South Dakota all sent interesting letters. The church has requested the publication in the Sabbath Recorder of the two papers following.
of the beginning and consecrated hearts, always, members of their church. Attended while all through the woods were evidences was about all, the cleared land to be seen, out of the native forest. The old farm the Gentry Seventh Day Baptist family of an even dozen. The family aforesaid, religious privileges, found an M. E. The old farm family of an even dozen, the cleared land to be seen, out of the native forest. The old farm family aforesaid, religious privileges, found an M. E. E Adam. J. Hurley, of Dodge Center, Minn., together with Miss E. A. Fisher, a missionary helper. The first pastor of the church was Rev. J. H. Hurley; the first child born to church members was Vivian Ochs; the first marriage, Arthur M. Stillman and Mattie Williams. The first death in that of Miss Angie Severance; the pallbearers were young ladies. The pastors of the church have been Rev. J. H. Hurley, Rev. D. Burdett Coon, Rev. Wilbur Davis, and the present pastor, Rev. T. J. Van Horn, all noble, consecrated men filled with love to God and their fellow-men. The pulpit has been supplied also by Rev. W. H. Ernst, Rev. J. H. Biggs, and Rev. Madison Harry. The ceremony of laying the corner stone of our church building is best described in a brief sketch prepared at that time by the church clerk, E. R. Maxson, which is here appended.

The Gentry Seventh Day Church was the direct outgrowth of a desire on the part of a few immigrants from the churches of Smyth, S. D., Nortonville, Kan., and North Loup, Neb., to become united in church fellowship and build permanent homes in the Southland in a genial climate. God has wonderfully blessed us thus far, and our desire is that we may be useful in his hands and under his direction in the spread of gospel truth, and in the salvation of many souls. And now, as we come this Thanksgiving Day to the beautiful and impressive ceremony of laying the corner stone to this our house of worship, may we, with thankful and consecrated hearts, promise God and each other to be faithful, loving, and true to each other and to him in whose hands are the destinies of nations.

Further exercises were reading of Ezra 6: 15-22, prayer by Rev. J. H. Hurley, short address by Rev. J. H. Maxson, of the Building Committee, and by Pastor Hurley. In a box imbedded in a granite rock were deposited a copy of this historical sketch, a few coins dated 1901, some cards of Gentry’s business houses, a copy of the Gentry Recorder and a copy of the Journal-Advance, a local paper, articles of faith and covenant, a Bible, and a small flag. The exercises were interesting and impressive throughout and were attended by nearly two hundred people. We closed by singing America. The church building, which cost about $2,400 when completed, was dedicated on March 23, 1902, with appropriate and impressive services, in presence of an immense crowd. The dedicatory prayer was by Rev. S. I. Lee, of Gravette, Ark. Excellent and appropriate music was furnished by the choir.

What things have been accomplished by the Gentry Seventh Day Baptist Church in the fifteen years of its existence are matters of history. What it is doing, and will do in the future will depend upon the consecration and devotion of its individual members. If the mission of the church is to save souls, we need a baptism of the Holy Spirit that we may become more efficient and useful. We are thinking today of the scores of boys and girls who have grown to manhood and womanhood under the ministrations of the church, and have gone to other places, and are acting as a potent in holding up the banner of the Cross. And may the blessed Lord and Savior lead us on through the struggles of life and at last beside the still waters where all is blessedness and peace.

Auxiliaries of the Gentry Church

E. ARLOUIN WITTER

The most important auxiliary of any church is its Bible school, and it is a fact often commented on that the members of Seventh Day Baptist churches are, almost always, members of their Sabbath schools.

The Gentry Church has always maintained an interesting school. Deacon R. J. Maxson, with the exception of two or three years, has been its efficient superintendent, and the fact that as soon as the scholars, as soon as the scholars come to the time of understanding, they nearly all become members of the church speaks well for our leader and his helpers in the work of the school.

Young People’s Society

Sometime during the summer of 1901, the young people met at the farm home of...
Brother William Ochs, and in the shade of the trees in front of the house organized a Christian Endeavor Society, with Edwin R. Maxson as president, and Miss Phoebe Stillman as secretary. The society has maintained a Junior Christian Endeavor for the most of the time of its existence. In the spring of 1914, by vote of the society, the Senior society was disbanded. In September of 1914, it was reorganized, with Herbert Hoffmann as president, and Miss Grace Maxson as secretary. With the efficient help of Pastor Van Horn and his family, it is now doing a good work.

LADIES' SOCIETIES

On January 1, 1902, fifteen ladies of the church met at the home of Deacon Norman Severance for the purpose of organizing a society for benevolent work.

The society was organized with fifteen members, but at each meeting new members were added, until at the first anniversary forty-three names were enrolled. Sixty women and girls have, at some time, been members of the society. At the present time only five of the constituent members are living within the bounds of the church, namely, Aga Maxson, Eva Whitney Maxson, Eunice Maxson, Mary Ochs, and Arlouine Witter.

The first six months were devoted to furnishing the new church with carpets, etc. The latter part of the time was spent in earning and spending the money and were used for the work of the school for at the school at Pouke, Ark.

The second year, and each year since, the larger contributions of money have been for the work of the Woman's Board of our denomination.

The society has always helped whenever money was needed for the church, helping to pay the debt incurred at the time the church was built, for the lighting plant, and sometimes assisting in paying the pastor's salary or sending him to Conference. While all has not been accomplished that was desired, and while the gradual moving away of some of the members has held them back, the members have been steadfast in their loyalty to the society and have received a blessing.

On September 7, 1912, Mrs. Wilbur Davis organized a society under the name of the Good Will Society, having the social betterment of the church as its object. On October 5, 1915, the two societies united, under the name of Ladies' Aid and Good Will Society, and chose Mrs. Harriet C. Van Horn as president. Meetings are held the first and third Wednesday of each month. The present enrolment is eighteen, and we are hoping it will increase until every woman and girl in the church and society joins in helping to carry out the society's motto, "To help, in whatever way we can, the cause of Christ and humanity.

An Explanation of Associational Matters
DEAR READER: My only reason for bringing up the associational matter again is because Elder Seager has been placed in a somewhat embarrassing position in the discussion, through no fault of his.

A meeting was called at the Milion Conference to postpone the fall session of the Northwestern Association. This meeting was quite representative but did not desire to take the responsibility of adopting a resolution changing the time of the association meeting from the spring to the fall. Some one however passed this resolution on to Elder Seager, our delegate, urging him to have the associations in the East act on this question. Probably by an oversight or by a mistake no resolution was given Mr. Seager as to the exact standing of the resolution in this association. In fact some thought the resolution, even though it was not acted upon, expressed the sentiment of the meeting while others did not understand it so. The sender explains that he wished it to be used as a "feeler." So it happened that our representative united in a resolution in our sister associations that the Executive Committee in the Northwest would not recognize as the sentiment here. Elder Seager himself says that there should have been some preliminary discussion in the Recorder before such a change was urged upon the associations. He prefers the fall to the spring sessions but put his own wishes aside because he understood he was acting in the interests of a larger body. The Rev. L. D. Seager is a big enough man so he neither asked nor desired this explanation. He wrote the undersigned saying to let the matter stand with the blame for the confusion resting on him, but justice can require this.

elegant and costly, or ordinary and necessary.

In this collection of which I am speaking there were beautiful articles of furniture, hat-trees, wardrobes, chairs, teapoyys, stools, tables, and a couch, dressing table, etc., the articles upon which to sit being covered with red satin cushions elaborately embroidered with gold thread. The sides of comfortable, many of them of delicate silks and satins, and some of them exquisitely embroidered, while others were distinctly utilitarian, being of stout, dark-colored calico. Then there were articles of all description, foot stools, teapoyys, dishes, and a nickel charcoal burner for heating purposes. Tubs, of course, of all sorts and for all kinds of uses, were in abundance, all shiny bright red, as appropriate for the occasion, for red is the old custom color for every joyous event, and this was a strictly old-fashioned wedding—little advance over what might have been seen many years ago, although there were many gifts which I, suppose, had not come into Chinese usage until recently. There were immense satin scrolls, ready to be embroidered or decorated with character sentiments as the recipients should see fit. There were—but time fails me to tell of all the wonderful dowry and beautiful gifts. One ought to mention the handsome chests and trunks filled with the bride’s trousseau. The contents were not permitted to see, of course, but the exterior looked interesting. A relative of the bride, a Mr. Waung, who by the way is connected with the U. S. Government with regard to the interests of Chinese students in America, was present, and had asked to show us the gifts. His English was perfect, and dignified, though not stilted, I should say.

Mr. and Mrs. Crofoot went yesterday to the wedding feast, and I’ve not yet heard their report of it. I’ll leave that for them to write of, if they so wish.

We have had the privilege of meeting a good many of our former acquaintances and friends, so that it has seemed quite like being at home once more. Mrs. Burdick and Miss West invited a large number of ladies for an afternoon tea, one day during the vacation, that I might meet many old friends and make new ones. It was a delightful occasion.

Miss Burdick will, I am sure, write something of the splendid religious meetings recently held in the Girls’ School. We hope for much definite good result from the effort and the annual effort to bring the Chinese to an actual and open acceptance of Jesus Christ as their Lord.

We have not yet been able to go to Lien-oo but certainly hope to before long. The malaria was so prevalent and malignant there during this autumn and early winter, that the doctors thought it quite unwise for us to come then, and later the winter’s cold prevented our taking the children there on such a long and open trip. And so we have deferred the visit that we are eager to make.

Now, with all good wishes, and affectionate remembrances for the women of our denomination,

Faithfully yours,

MARY R. DAVIS.

West Gate,
Shanghai, China.
March 9, 1916.

Woman’s Board—Treasurer’s Report
For the three months ending March 31, 1916
Mrs. A. E. Whitfield, Treasurer.
In account with
The Woman’s Executive Board

To cash on hand December 31, 1915...$ 96 31
Adams Center, N. Y., Ladies’ Aid Society:
Tract Society Missionary Society 4 00
Alfred, N. Y., Mrs. John Wilk.
Alfred, N. Y., Woman’s Evangelical Society:
Tract Society Missionary Society 5 10
Alfred, N. Y., Woman’s Industrial Society:
Tract Society Missionary Society 5 35
Alston, W. ‘Missionary and Benevolent:
Ministerial Relief Fund $ 6 70
Alston, W., Wiling Workers.
Ministerial Relief Fund 10 00
Amherst, N. Y., Missionary and Benevolent:
Tract Society Missionary Society 5 65
Ann Arbor, Mich., Missive Society:
Tract Society Missionary Society 15 00
Battle Creek, Mich., Ladies’ Aid Society:
Unappropriated 22 00
Brookfield, N. Y., Missionary Aid Society:
Tract Society Missionary Society 20 00
Brockport, N. Y., Woman’s Missionary Society:
Unappropriated 5 00
Chicago, III., Women of Church:
Tract Society Missionary Society 7 25
Dayton, Ohio, Mrs. W. F. Langworthy:
Tract Society Missionary Society 6 00
Dodge Center, Minn., Woman’s Benevolent Society:
Tract Society Missionary Society 15 00
Dodge, Mont., Mrs. E. A. Allen:
Unappropriated 10 00
Fontana, Wisconsin:
Tract Society Missionary Society 5 00
Galena, Kans., Ladies’ Aid Society:
Mrs. John Smith:
Unappropriated 5 00
Guilford, N. C., Mrs. Benjamin and daughter, L. H. K.
Unappropriated 10 00
Hornell, N. Y., Mrs. F. R. Shaw:
Unappropriated 5 00
Leonardville, N. Y., Woman’s Benevolent Society:
Tract Society Missionary Society 15 00
Lost Creek, W. Va., Ladies’ Aid Society:
Tract Society Missionary Society 15 00
Missionary Relief Fund 15 00
Milford, Ohio:
Tract Society Missionary Society 7 25
Miss Burdick:
Tract Society Missionary Society 10 00
Missionary Relief Fund 10 00
Milton, Wis., Woman’s Benevolent Society:
Miss Burdick’s salary 1 00
Tract Society Missionary Society 5 00
Board, Expenses 5 00
Milford, Ohio, Circle No. 2:
Tract Society Missionary Society 10 00
Missionary Relief Fund 5 00
Milford, Ohio, Circle No. 3:
Tract Society Missionary Society 10 00
Missionary Relief Fund 5 00
Milton, Wis., Mrs. W. W. Clarke:
Tract Society Missionary Society 5 25
Missionary Relief Fund 5 25
Milford, Ohio, Circle No. 2:
Miss West’s salary 1 00
Missionary Relief Fund 1 00
Milford, Ohio, Baraca Class, S. R.:
Missionary Relief Fund 5 00
Milton, Wis., “Lend a Hand” Bible
Tract Society Missionary Society 1 25
Missionary Relief Fund 1 25
Milton Junction, Ws., Ladies’ Aid Society:
Tract Society Missionary Society 25 00
Milton Junction, Wis., Junior C. C.:
Tract Society Missionary Society 8 00
Minion Junction, Wis., Church:
Tract Society Missionary Society 2 00
Missionary Relief Fund 2 00
Minster, Ohio:
Tract Society Missionary Society 2 15
Mariboro, N. J., Ladies’ Aid Society:
Tract Society Missionary Society 16 65
North Long Beach, Woman’s Missionary Society:
Tract Society Missionary Society 31 50
North Little Rock, Woman’s Missionary Society:
Tract Society Missionary Society 15 00
Nortonville, Kan., Missionary Society:
Missionary Relief Fund 10 00
Plainsville, N. Y., Woman’s Society:
Tract Society Missionary Society 10 00
Plainsville, N. Y., Woman’s Society:
Missionary Relief Fund 10 00
Rockville, Md., Church:
Tract Society Missionary Society 10 00
Verona, W. I., Ladies’ Benevolent Society:
Tract Society Missionary Society 5 00
Washington, W. Va., Ladies Aid Society:
Tract Society Missionary Society 10 00
Missionary Relief Fund 15 00
Washington, W. Va., Circle No. 2:
Tract Society Missionary Society 2 00
Wasson, S. C., Mrs. G. W. Witter, L. H. K.
Missionary Relief Fund 10 00
Welles, Iowa, Woman’s Benevolent Society:
Tract Society Missionary Society 5 00
Missionary Relief Fund 15 00
Westerly, R. I., Woman’s Aid Society:
Tract Society Missionary Society 25 00
Missionary Relief Fund 25 00
Miss Burdick:
Tract Society Missionary Society 20 00
Alfred Scholar’s Aid:
Board, expenses 5 00
Piano:
Missionary Relief Fund 10 00
Cowan, W. Va., Osteo. M. Bee, L. H. K.: $ 10
W. Va., Mrs. Bas. E. & S. K.: 10 00
Loan, Bank of Milton 150 00
1,568 15

1-5 Share Edison Magnigraph.
Missionary Review
Davis Family.
Letterheads.
Carpenter.
F. J. Hubbard, Treas. Trust Society:
General Fund 120 00
S. H. Davis, Treas. Missionary Society:
Missionary Society 150 00
Missionary Relief Fund 50 00
General Fund 20 00
Debt on ‘The Sabbath Recorder’ 40 60
H. Eugene Davis, Shanghai 2 00
Quaker:
Lien-oo Hospital 45 72
Curts F. Randolph, Treas. Alfred Uni-
versity, Woman’s Aid Society Scholarship.
J. A. Hubbard, Treas. Memorial Board:
Missionary Relief Fund 65 75
Cash on hand March 31, 1916...$314 47
$1,568 15

I thank God that if I am gifted with little of the spirit that is able to raise mortals to the skies, I have yet none, as I trust, of the other spirit that would drag angels down.—Daniel Webster.
The Great Test, or the Struggles and Triumph of Lorna Selover

REV. HERMAN D. CLARKE

(Continued)

CHAPTER XII

Holiday vacation had come and Lorna was again in her beautiful home. How good it seemed to be there. She was greeted as though there had been no disturbances in the past, and for some days nothing was said along the lines of former discussions. A few of her former schoolmates and Sunday-school friends seemed somewhat cool, but she greeted them cheerfully all the same. On Sunday she went to church with her parents and took her seat with them. The new organist had been called away by the sickness of a brother in another town. But she had no idea of supplying. Her motto was to do whatever she could when asked to help; and in other matters,—of charity and the like,—to do without any harm in playing, but as she saw Lorna there she declined. Lorna had quietly observed all this and so had her parents. The choir had an unusually fine anthem they had practiced to sing that day. She could play it like Lorna. At last he went to Lorna and asked her to play. She looked at her father and he nodded. She went, and such improvement had she made in the short time she was at college that many could not fail to notice it. All this tended to call up the question of baptism that had been the occasion of her struggles. The pastor, knowing that students were home for the vacation, had prepared a sermon on the Mission of the Methodist Church. The morning service was a Christmas feast and this special sermon was for evening. Lorna received congratulations after the morning service and the choir had seldom sung so well. In Sunday school, Lorna went to the class of young women about her age. The teacher was absent, an unusual thing. The superintendent asked the class what was their choice for teacher that day and they chose Lorna.

She went home quite happy and seemed like her old self.

Sitting with her, parents in the library after dinner, she was asked by her mother if any of the college students danced at Kingsbury.

"There were a few attempts to introduce the dance there among the students but it was quickly forbidden by the faculty. Our Discipline is of course against it but there are some there who say they will dance. Discipline or no Discipline; and church discipline is not very popular these days, though our rules keep many from it," said Lorna.

"What of the outside students not of our church—are they permitted to dance?" asked her father.

"Not as a college function and they are debarred from many privileges if they go contrary to the college rules. Of course, the college can not stop private dances among others but it puts its disapproval strongly upon them; so much so that dances are not very much in vogue at Kingsbury. The faculty met the question, as I suppose they do, on account of newer students, at the beginning of each school year, at the very first and made no attempt to evade it. They seemed to consider their responsibility in a way beyond firm and endeavor to carry their influence first on the side of right and then explain why they must stand out against dancing. The problem seemed weighted with great meaning and there was no trifling about it. One professor suggested that they write to each of the parents, asking if they wanted their son or daughter to dance, and have an appointed overseer to see that all was properly conducted; but this was at once overruled by the president and all others. 'It,' said he, 'students coming here can not conform to the wishes of the faculty, they are at liberty to go elsewhere for questionable amusements; this college stands for purity and for the best influence over its students regardless of the wishes of some who see no moral harm in the dance.' He told the students that it was, of course, true that each one must in the end decide for himself and that parental and ecclesiastical authority could not do it; but at that college they were trying to aim at self-culture and the attainment of the highest manhood and the fairest womanhood. He then asked, 'Under the light of this self-imposed ideal what should you do?' and it was put to a vote whether the student body wanted dancing as a college function. Only just a few voted that they did. But this was not leaving it to their decision. It was a matter of their professional influence; and while they must eventually decide for themselves, while there they must deny themselves for the general welfare. There was no prohibition of girls dancing alone in the gymnasium, and as purely recreative, in broad daylight and in pure air. But to the minds of the faculty the popular dance was more than this implies. The rattle of a snake is not objectionable. The dance is the rattle but following come the fang and the poison. Its associations and tendencies were to be considered. He quoted Thackeray with a smile: 'When a man confesses himself fond of dancing I set him down as a fool.' He showed how the institution had a dark background. Without knowing it of the students, her parents had little wish to appear as fools while at college.

Thus her parents wanted to be assured as to the social and religious influences connected with their denominational college. It meant a great deal to anxious parents to send boys and girls away from home; to have them started well in life and not placed under influences that meant failure as far as moral and religious lives are concerned. "Well, Lorna," said Mr. Selover, "mother tells me that you have some correspondence with Mr. Ellington. Has he fully decided his life work?"

"Yes, he said he was to enter the ministry."

"The Presbyterian, of course?"

"That was his decision, I understood." "Does he wish to continue correspondence?"

"He expressed that desire, but I told him I wanted to please you about it and I wrote mother what he said of his prospects in life and that he wanted to make some inroads along religious lines."

"What can you do to assist him, I wonder. Convert him to Methodism?" asked her father.

"I can hardly do that. He is very cosmopolitan, I think. But what if he should not be converted to Methodism?" asked Lorna.

"Oh, that can be tolerated, of course, but you should let your light shine and contend for the faith."

"Of course you mean that, father," said Lorna.

"Certainly, have I not always been outspoken about the doctrines of our church? The Methodist Church is the great reformation of the church of ages and her preachers among the greatest," said Mr. Selover.

"There are great preachers in all denominations, as witness Spurgeon, Talma and others, and there are reformers also among them. That alone will not prove any church or denomination entirely right in doctrine. I have learned that foremost among the reformers in the days of slavery and in the recent prohibition movement was the little sect of Seventh Day Baptists."

"Where have you learned that?" asked her father.

"From some of our Presbyterian acquaintances and Mr. Ellington especially. And I heard one of them lecture in a public hall one evening. I never heard a better prohibition speech in my life."

"Well, I sincerely hope you will not be long in making any such associations with the latter. They are distracters of the peace," said Mr. Selover. "I have been to Chicago lately and the city is being sown kneecap-deep with their literature."

"I guess not, father. I think you must have reference to the Adventists. They are the greatest book-sellers and tract-distributors on earth. I hear. They have been to Kingsbury and they have a little company there that meet each week in a private house. One of their girls is in our college, though as a rule they do not patronize other schools than their own."

"Does the one in college seem to be ordinarily intelligent?" asked her father.

"She is up to the average in her standings and very exemplary in conduct. She said that her mother was once a Methodist but had accepted the Adventist faith. What that failure was I do not recall."

"Not much of a stable-minded Methodist, I assure you, to run off into that doctrine. The fact that she was once a Methodist and lived there probably accounts for her sending her daughter to that college."

"Well, I do not see as it was then. But I do know that she is a very refined girl and attends to her own business except when
questioned; then she has a gift to defend herself and people, and there is not another girl or a man in college that can equal her in quoting the Bible.

"That is where such people have an advantage; they are drilled in a certain lot of passages suited to their peculiar belief and you can almost be sure that they are not as a rule a very intelligent sort of people."

"Father, forgive me, but you have a sort of notion that we Methodists own the earth and that all wisdom will die with us. Now I have to leave some part of that. I hope that does not offend you, but I have had sufficient acquaintance already with such people to know that they are not ignorant people nor are they bad citizens or always thwarting their doctrines before us; but they think they know the truth for it and they are very pleasant in doing it. They have sold hundreds of books in homes at Kingsbury. I have not read any of the books but they are in Methodist homes and Baptist homes and Presbyterian homes. If they were dangerous books why do our people, who say we are so superior to other religious people, buy them?"

"They buy them not knowing what they buy. They buy them with pictures and have a presumptive title and with that they sell like hot cakes and at last are found to be tinctured with their materialistic doctrines," said Mr. Selover.

"Well, I have no means to read them now and so you need not worry about me. What I want is the truth as I read it direct from God's Word. If I see it there I want it," said Lorna.

"That is the way you are not able to interpret all the truth unaided and so we have our men who devote all their lives to the study of perplexing questions. We will not talk of this though any more. I wanted to know how our college stood on certain questions. I am glad to hear your report, especially as to dancing and other popular amusements of the day that are crushing out the spiritual life of thousands. By the way, daughter, I met one day one of your professors on my trip and he spoke of you and wanted to know if you had any engagements that might seem to interfere with your studies and occupy your mind and I told him none. He said that he noticed you were with a Mr. Ellington twice and that you had a special seat one night at some entertainment. But he seemed to me to want to know more on his own account. He is a fine teacher, I hear, and if he asks you to accompany him to some college function it will be all right. He is a strong Methodist and stands high as a scholar and Christian."

"Well, as to that, father, I think I know who you refer to and I may as well say that somehow I do not 'take to him.' He has one of my classes and he is too partial to be the best of teachers. He has had several promising students in view as possible candidates for his favor. I am not impressed with such ways of winning a girl," replied Lorna.

"Very well, I was only looking after your future usefulness as a leader among our people in some profession or in some home you will make in the future, and I always wanted you to aim high."

"There is time for all things, father. I may or may not be a good Methodist, probably will be, but I must be a good Christian and a faithful obedient servant of God wherever I am and whatever I do. I think you and mamma instilled that into me so early in life that I will never forget it," said Lorna.

"I think it was evident that her father had more Methodism in him than anything else and that any work outside of his church was dangerous. But he was a good father and spared no means to help his daughter in the attainment of success." (To be continued)

"How much land does it take to support a cow, or a horse, or a hog? Rather important questions to every one of us, but not so important as the query: How much land does it take to support a person?"

"A recent survey made by the United States Government in Ohio seems to show that it costs on the average $107 to board and house each person on the farm."

"That is, the husband, wife, and three children must have an income of $985 if they live as well as the average."

"This is the income in dollars, and the examination—on forty-four farms—indicates that it takes forty acres to 'pasture' a person. —Farm and Fireside."

"Reform is discarding old clothes, Christianity is discarding the 'old man.'"
Sabbath Rally Day, May 27, 1916
AMONG SEVENTH DAY BAPTISTS
"Remember the Sabbath Day, to keep it holy"

OUTLINE PROGRAM
The Sabbath, a delight, made for man, holy unto God.

Mid-week Sociable
It is hoped that each community will arrange for a general sociable some evening during the week preceding the 27th of May, at which the interests, the importance, and the value of the Sabbath shall be presented and emphasized.

Something interesting and original in the program might be secured by appointing seven captains, each to select seven helpers to form a team to present a Sabbath "stunt" for seven minutes each. Where the company is small the same people could be on more than one team. Each team might be asked to represent in some way one of the following qualities of the Sabbath:

Sacred
Atractive
Blessed
Biblical
Authoritative
Triumphant
Honorable

Sabbath Eve Prayer Meeting
(Led by a layman)
Topic: The Sabbath, a rest for the people of God.
There should be prayer, praise by song, and witnessing by testimony. As a preparation seven people might be asked beforehand to speak on thoughts suggested by the following lines from familiar hymns:

"Glassy through another week"
"A mother six days' work is done"
"Blest be the tie that binds"
"Blessed assurance, Jesus is mine"
"All hail the power of Jesus' name"
"Hine earthy Sabbaths, Lord, we love"
"Hail sacred day of earthly rest"

Sabbath Morning Service
Let the pastor preach a Sabbath sermon, and let the hymns and anthems be in keeping with the spirit of the program.

Sabbath School
1. Call to worship. (School rise.) One verse of "All hail the power of Jesus' name."
2. Superintendent—They that trust in the Lord are as mount Zion, which can not be moved, but abideth forever.
   School—As the mountains are round about Jerusalem, so the Lord is round about his people, from this time forth, and forevermore.
   Superintendent—O Lord, open thou our lips, School—And our mouths shall show forth thy praise.

3. Prayer, by the assistant superintendent, and Lord's Prayer. (School seated.)
4. Fourth Commandment in concert.
5. Singing:

   ANVERN L.M.
   L. Mason, Arr.

   1. Another six days' work is done, Another Sabbath is begun; Rest now, my soul! enjoy thy rest, Improve the day, thy God has blessed, Improve the day, thy God hath blessed.

   2. O that our thoughts and thanks may rise,
   As grateful incense to the skies,
   Which none, but he that feels it, knows.
   In holy duties let the day,
   In holy pleasures pass away:
   How sweet a Sabbath thus to spend,
   In hope of one that never shall end.

6. Responsive reading.
   Superintendent—Thus the heavens and the earth were finished and all the host of them.
   School—And on the seventh day God ended his work which he had made.
   Superintendent—And he rested on the seventh day from all his work which he had made.
   School—And God blessed the seventh day and sanctified it.
   Superintendent—Because that in it he had rested from all his work which God created and made.
   School—Wherefore the Lord blessed the Sabbath Day and hallowed it.
   Superintendent—Ye shall keep my Sabbaths and reverence my sanctuary.

   School—If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day;
   Superintendent—And call the Sabbath a delight, the holy of the Lord, honorable;
   School—And shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words;
   Superintendent—Then shalt thou delight thyself in the Lord;
   School—And I will cause thee to ride upon the high places of the earth,
   Superintendent—And feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.
   School—And they rested the Sabbath Day according to the commandment.
   Superintendent—And Jesus said unto them, The Son of man is lord also of the Sabbath.
   School—Wherefore it is lawful to do well on the Sabbath Days.
7. Offering, announcements, and dismissal of classes.
8. Study of regular lesson (twenty minutes).
9. Bible reading on the Sabbath, by five boys and five girls, the boys reading in concert the questions, and the girls reading in concert the answers, standing in front and facing the school. (Copies of this tract will be supplied free by the Tract Society on request in time.)(The reading will take about ten minutes.)

10. Singing:

Sabbath Worship.

Words by
Mary A. Stillman.

Music by
James Stillman.

1. Once more upon Thine holy day,
The sacred time Thy love hath blessed.
2. We thank Thee for Thy wondrous love,
A greater love could never be.

We gather in Thy courts to pray
And worship on this day of rest.
It seems a favour from above
Who gave His life to make us free.

We lay aside all earthly care
And call the Sabbath a delight.
Oh, let us feel Thy presence near,
Accept the tribute that we bring.

When to Thy temple we repair
Our voices all in praise unite.
All who come to worship here
Adore Thee to be our King.

Published by the American Sabbath Tract Society.

11. Address by the superintendent. Real Sabbath Observance.
12. Reports, etc.
13. Singing:

SABBATH 10 10 10

William C. Deland.

1. God of the Sabbath, unto Thee we raise Our grateful hearts in songs of love and praise.

2. Christ, Thou art Lord 'e'en of the Sabbath-day; Darkness and error Thou canst sweep away,
From Deplorable bondage bring us sweet release,
Light of the World and glorious Prince of Peace.

3. Spirit divine, O shed abroad Thy love!
Quicken our souls with power from above.
Father and Son and Spirit, mighty Three,
Grant us a blessing, holy Trinity!

Mary A. Stillman.


For Junior and Intermediate Society Meetings

These programs have to be arranged by the superintendents. Suggestions are as follows: Drill on repeating the Fourth Commandment, learning of Scripture verses having the word "Sabbath," study of the Sabbath as found in our Catechism and in such tracts as "Pro and Con," and "Bible Readings," singing familiar hymns, special recitations, pictures of Seventh Day Baptist people and places, short stories showing love and loyalty to the Sabbath, maps showing location of our schools and churches, etc. If the superintendents take hold in real earnest, the children always respond with interest.

For the Young People's Meetings

1. Singing: "God of the Sabbath."
2. Twenty-third Psalm in concert.
4. Sentence prayers for the Sabbath.
5. Special music.
6. Pro and Con of Sabbath Keeping (four-minute talks as follows):
   a. The view of the college boy
   b. The view of the high school girl
   c. The view of the teacher in the public school
   d. The view of the young man on the farm
   e. The view of the young stenographer
   f. The view of the young business man
7. Volunteer testimonies.
8. Singing, Lord's Prayer in concert, Mizpah benediction.
Using the Sabbath

MABEL E. JORDAN

Sunday—Sabbath rest (Jer. 17: 19-27).
Monday—The Sabbath a reminder. (Dent. 5: 12-18).
Tuesday—Sabbath worship (Acts 16:12-24).
Wednesday—Sabbath work (John 5: 1-9).
Thursday—Sabbath preparation. (Rev. 1: 9-20).
Friday—Sabbath fellowship (John 20: 19-20).
Sabbath Day—Using the Sabbath for this world and the next (Isa. 58: 1-14).

It was not the privilege of all our Endeavorers to attend the Chicago Christian Endeavor Convention and hear the excellent addresses given there, so I will bring to you a part of an address, given by Bishop W. F. Swengel, on "The Sabbath Necessary to Civilization."

"In New Hampshire many years ago there were two communities side by side. One, consisting of five families, kept the Sabbath. The other, consisting of six families, profaned it, and jeered at the Sabbath keepers as being puritanical. The only apparent difference at first was that the five families who abstained from labor and amusements lived farther from church than the others. The six families broke the Sabbath, worked on Sunday, attended ball games, hunter and rode about, but did not go to church.

"Before the third generation had passed, a great contrast was evident. In the five Sabbath-keeping families there were peace and prosperity. Only two of all became grossly immoral. Most of them were faithful church members. Some became ministers of the gospel and one, a missionary to China.

"The six Sabbath-breaking families had quite a different history. The father of one family became a thief and ran away. Eight of the parents became drunkards, one a suicide, and all came to poverty. Four or five of them were in state prison. Some went to sea and were never heard from. Of all, only one became a Christian, after spending a youth in wickedness and dissipation.

"At least three things are evident from the preceding statements. 1. Keeping the Sabbath is practical. 2. It pays. 3. Appropriating the Sabbath to secular purposes is harmful, degrading, ruinous."

FOR ANSWER IN THE MEETING

How are Sabbaths wasted?
How did Christ use his Sabbaths?
What elements are oftenest omitted from our Sabbaths?
How can we make our Sabbaths most restful?

SUGGESTIVE THOUGHTS

Remembering that the Sabbath is primarily a rest day, remember also that the best rest is in a change of activity.

The central thought of the Sabbath being unsatisfactory, you can not keep it in solitude.

Do not expect to enjoy the Sabbath if you are haunted by the ghosts of duties left undone the week before.

A CLUSTER OF QUOTATIONS

Take the Sabbath with you through the week and witness with it all the other days.

"Longfellow.

I have found that a due observance of the Sabbath has ever had joined to it a blessing on the other part of my time.

"Chief Justice Hale.

We are not poorer, but richer, because we have through many ages rested from our work one day in seven.

"Macaulay.

QUOTED FROM THE "WISCONSIN ENDEAVORER" Topic: Using the Sabbath for this world and the next (Isa. 58: 1-14).

The Sabbath for labor. The Sabbath for freedom. The Sabbath for spiritual uplift. The Sabbath for communion with God. The Sabbath, the ocean voyage of the soul. The Sabbath, the wedding ring on the hand of Christ's bride, the Church. The Sabbath, a sign between God and his people.

The keeping of the early Sabbath a confession of religion before the world. Perils of the Sabbath sports and games: Making it a day of visiting. The encroachments of business. The Sabbath not a holiday, but a holy day.

To what extent should we make the Sabbath a day of communion with nature?
How did Christ keep the Sabbath?
How did it happen that Christ was accused of breaking the Sabbath? Was he doing so?
What work is allowable on the Sabbath?
What is the difference between the American and the continental idea of the Sabbath?
How far should we keep the Puritan Sabbath?

To be a well-spent Sabbath.

Was the Sabbath meant for all mankind? Prove it.

Of what is the Sabbath a memorial?
What relation between the Sabbath and the Jewish national existence.

What relation between Sabbath-keeping and our national life?

Relation of Sabbath-keeping to the existence and success of the Church?

How may we help to promote Sabbath-keeping?

"L. C. Randolph.

Working With Intermediate Christian Endeavorers

A copy of the Wisconsin Endeavorer, a little, but profitable life, has recently come into the hands of the editor of Young People's work. The prayer meeting topics are prepared by our Rev. L. C. Randolph. In his general foreword he has the following to say, in his characteristic way, about work with boys and girls of the teen age. Here is what he says:

"It is not my purpose in these studies to give you predigested Mellen's food, but to throw you where to get real meat and how to cook it in an appetizing manner. There are a lot of undeveloped resources lying around loose in and adjacent to our Christian Endeavor societies. Let us make it our study how to bring these out and utilize them.

The most delightful Christian Endeavor experience of my life has been in the past two years, as I have been the "big brother" of an Intermediate Christian Endeavor composed of young people from fourteen to about eighteen years of age. I have waked up to the fact that this age, instead of being the most difficult to handle in religious things, is the one most inspiring of all. If they are kept interested and ready to be enthusiastic when they have a chance, they will try their best to do what they are asked to do. Their responsiveness, their loyalty, their chumminess, make the work a pleasure to their leader.

Don't expect a boy in his teens to tell his inner religious experience in public, but utter religious exhortation and, in general, talk like a grandfather. Draw him out on the practical things that boys talk about when they are among themselves. Let him be natural. If he gets in a slang phrase now and then, he shows that he feels at home. If he has a quaint humor of his own that crops out, let a ripple of laughter go around the room. You will all feel better for it. Let your meetings be homely, informal, full of full good cheer. Let me quote to you the words of a young fellow who is describing a religious convention he recently attended:

"Wasn't that a dandy? What impressed me was, everybody seemed to have such a good time, while, from my standpoint, there was plenty of religion in it. I liked it. If Christianity is what people profess, it has always seemed to me that it ought to make people happy—that they should have reason to smile. Do you know, Uncle, I have never been drawn toward those long-faced Christians that can lick salt out of the bottom of a mutton chop. I love a Christian Endeavor society and every pastor and every Christian should read these sentences over and over again, for they express the way a lot of fellows feel, and many of them have given me evidence of it.

I often help the leader of the meeting to make out a series of questions or topics to be handed out beforehand and answered in the meeting. Some of these might be given in the form of a reading of the meeting. Some of them need several hours for preparation. Gauge the questions to the ability and the stage of development of the person. You need not be afraid, though, of giving out a mind stretcher once in a while to one who has worn off the first edge of embarrassment. Tell them to make a stagger at it and then perhaps some one else can add something. Let the pastor, or "big brother," encourage the timid by looking interested and smiling encouragement. Let him occasionally put in a word of approval, explanation, reinforcement or illustration. If there is time left at the close, he can give them a drill in Bible verses, open an informal discussion on some question raised or give a short talk.
Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society, met in regular session in the Second Day Meeting church, Plainfield, N. J., on Sunday, April 9, 1916, at 2 o'clock p. m., Vice President William C. Hubbard in the chair.


Visitors: Business Manager Lucius P. Burch, Professor Edward E. Whittford.

Prayer was offered by Rev. Edwin Shaw.

Minutes of last meeting were read.

The Advisory Committee reported progress on the Sabbath Rally Day program, and presented correspondence from Sabbath Evangelist, W. D. Burdick, who is at Milton, Wis., he having completed his trip through the Southern States.

The Supervisory Committee recommended:

That the Board authorize the Supervisory Committee to purchase, if satisfactory prices can be obtained, two fonts of matrices for the linotype machines and one folding machine, with the understanding that said equipment be paid for out of the Publishing House Sinking Fund, and that the Treasurer is hereby directed to make payments as necessary.

Recommendation adopted.

Vice President William C. Hubbard being called away at this time, Marcus L. Clawson was called to the chair.

The Committee on Italian Mission reported for February and March an average attendance at New Era, N. Y., Miami, and New York 8; and 400 papers distributed each month.

Attorney Asa F. Randolph reported progress to Joseph T. Murphy of our interest in the Cram and Balentine case, and on motion the committee was continued.

The Treasurer reported correspondence from Herbert G. Whipple relating to the will of the late Charles F. Greener, and it was voted that we consent to the appointment of Mr. Whipple as administrator, and that we renounce our right to letters of administration, and that the proper officers be authorized to execute the necessary papers.

The Treasurer presented his report for the third quarter, duly audited, which was adopted.

On the recommendation of the Corresponding Secretary it was voted to have printed 5,000 copies each of the following two tracts: "Not under Law, but under Grace," by Rev. George W. Hills; "Love Thou Me?" by Rev. Eugene H. Socwell, the authors to have 4,000 each for their own distribution. Also a reprint of an edition of 5,000 of the Herbert L. Hard tracts, by Rev. George B. Shaw, called "The Sabbath."

Correspondence was received from Rev. William D. Burdick, Rev. George W. Hills, Rev. Eugene H. Socwell, Rev. Herman D. Clarke, Mr. James A. Davidson, K. C. Amon Porgwe, Rev. Edward B. Saunders, Mr. David C. Dorsey, Department of Statistics, Washington, Mrs. William D. Burdick, Mrs. J. Jones, Mr. Frank Barnhart, Rev. George Seeley, Rev. W. D. Tickefer, Rev. James L. Skagg, Rev. Jesse E. Hutchins, Rev. Charles S. Sayre, Corliss Fitch, Rev. Clayton A. Burdick.

Pursuant to correspondence from Mrs. Davidson it was voted that if he can make use of the gospel tent now at Scott, N. Y., we donate the same to him for use in Canandaigua, and that when the freight on its removal, he to pay the duty.

Correspondence from W. D. Tickefer was referred to Corresponding Secretary Shaw.

The Recording Secretary reported that in the interest of the Society, he had authorized the Plainfield Trust Company to honor the signature of Lucius P. Burch as Business Manager, in any business transactions, as was formerly done with Mr. Worden.

Voted that Edwin Shaw, T. L. Gardiner and Corliss F. Randolph be a committee to formulate for the Board, a plan for publishing the Pulpit for next year. Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH,
Recording Secretary.

"The age says: 'Do something first, get a reputation first,' but Christ says: 'Be something first. Follow me!'"
THE SABBATH RECORDER

Marilla B. Phillips Est, net amount transferred to Permanent Fund 250 00

Publishing House Expenses:

Recorder $ 1,150
Visitor 138 45
Heimel-Hanaford 38 85
Tracts 13 65
Pulpit 20 75
Tract Society, circular letter 1 35
Tract Society, circular letter, year's supply 114 23

Loans and interest paid 1,748 54
Balance on hand, March 31, 1916 6,938 47

E. & O. E. F. J. Hubbard, Treasurer.

Plainfield, N. J.
April 2, 1916.

Examined, compared with books and vouchers and found correct.

Theo. G. Davis, Asst. F. Hanaford, Auditor.

Marilla B. Phillips Estate:

Balance deposited by Executor with Illinois State Treasurer 2,942 18

Net proceeds of sale of farm 5 91

Review and Herald Publishing Assn., excess cost clearing title 5 91

995 03

Income from Invested Funds:

George L. North Bequest $ 129 75
Richard C. Bonner Bequest 3 00
Julius M. Todd Bequest 3 00

American Sabbath Asylum Assn.

S. D. E. Meader Fund 2 50
Barry's Harbor Bequest 3 00

Harry B. Westmore, Mona Hills Bequest 3 00

D. B. M. Bequest 3 00
D. B. M. Bequest 3 00

Geo. B. M. Bequest 3 00

Women's Executive Board:

Nancy M. Frisby through E. J. Van Hoosen, Boulder, Colo. 2 00

Miss Backus, Salem 5 00

Maude Cooper, Marketon, Wis. 3 00

Mr. and Mrs. E. F. Combe, Asheville, N. C. 1 00

Mrs. W. R. Smith, New London, N. Y. 1 00

Dr. Rome C. Easterling 1 00

G. F. Keener, Chicago 15 00

N. W. S. K. 1 00

D. S. F. 1 00

Nannie Brandt, Eldorado, Ill. 2 50

Dr. D. Robinson, Whitefish Bay, Wis. 1 00

Miss A. L., New York 1 50

Lydia K. Newell, Youngs, R. I. 5 00

Mr. and Mrs. R. C. Earle, Honolulu, Col., L. R. K. 5 00

Churches:

Milton, Junction, Wis. 4 35

Apostles, New York 19 45

Lincoln, Milton, Wis. 25 00

First Baptist, New York 20 00

Plainfield, N. J. 18 49

Adams, Ashaway, R. I. 5 00

Shiloh, N. J. 21 65

Second Baptist (Bradford) R. I. 17 10

Milton Junction, Wis. 17 25

Marlboro, N. Y. 9 15

Salem, N. Y. 9 15

Friendship (Niles), N. Y. "Young Men's Class" 8 00

The SABBATH RECORDER

DeBryan, N. Y. 11 35

Fitchburg, Mass. 1 40

Gentry, Ark. 1 35

Gleason, Second Baptist Church School, General Fund 3 28

Canandaigua, N. Y. 2 05

Church, General Fund 1 35

New York City 26 35

Flushing, N. Y. 19 15

Forked Horn (Wess.) 35 15

Fortuna, Ill. 24 05

Fowlersville, Pa. 5 60

Women's Executive Board:

Little Genesee, N. Y. 10 65

From the voiceless lips of the unreplying dead there comes no word; but in the night of death Hope sees a star, and listening Love can hear the rustle of a wing.—Ingeroll.
The Fate of the Flexible Flyer

It was Jerry's birthday, and long before breakfast he was downstairs and out of doors, testing his new "Flexible Flyer."

"Oh father," he cried, coming in rosy and breathless, "thank you so much for my sled! She's beautiful!"

Mr. Johnson looked down into the eager face. "I'm very glad you like it, my boy. And now, Jerry, I want you to promise me one thing. You can coast on any of the other hills, but don't go on Court Street; it is dangerous."

Jerry's face fell a little at father's words. "Come on, boys; see the new flyer I got for my birthday. I can beat you, Ralph. Let's have a race," cried Fred.

"But father will be so angry, and my sled is gone," sobbed Jerry.

"Don't worry. Father will forgive you if you promise he is to go straight home when he comes home and tell the whole story," said mother. "But I am afraid he will think using your old sled will help our little boy to remember to obey."—Boys and Girls.

French Dogs as Sentinels

The following account appears in a recent issue of Figaro, Paris, of one of the dogs used by the French for sentry purposes.

A small post has been established at a sharp turning. It is spoken of as the Dog Post, as dogs mount guard there. The animal on duty is called Portos. He is of medium size, curly-haired, with long silky ears and gray great eyes, with a red tongue that as it hangs out looks like a slice of ham. Every night a soldier brings him to his post in a sort of rock well hidden, out of the wind. When night comes Portos sits by the side of the two sentinels and watches. Wild and excitable when off duty, he is just as serious and attentive when on guard. It is no good trying to pet him. Nothing can distract his attention, and he seems to know the part he plays in the Quadruple Entente. He listens with his long ears pricked up, tries to pierce the darkness with his keen eyes, sniffs every breath of air with dilated nostrils. If there is anything unusual he gives a low growl to attract a sentinel. But as day dawns Portos, despite himself, becomes more of a dog, glancing at the hut where his master sleeps, and only a sign is necessary for him to say "good-by" to his comrades who share the night watch with him and to jump off his rock in a state of the wildest joy.—Our Dumb Animals.

Home News

ALFRED, N. Y.—A meeting of the Executive Committee of the Seventh Day Baptist Women's Association was held at the home of Miss Ada H. Bean last Thursday afternoon, when it was voted to hold the next session beginning on Thursday, June 14. The sessions are to be held at Alfred Station.—Alfred Sun.

MILTON JUNCTION, WIS.—The Juniors of the Seventh Day Baptist church held a pop corn social in the church basement on the evening after the Sabbath. The little folks gave a very entertaining program and afterwards games were enjoyed. Pop corn and homemade candy were sold and a neat sum was realized from the sale.—Journal-Telephone.

NEW MARKET, N. J.—The annual meeting of the Seventh Day Baptist Church of New Market was held on Sunday afternoon and evening at the church, election of officers taking place and much business of importance to the denomination being transacted. At the election of officers the following were chosen: Frank Burdick, trustee for five years to succeed his father, Alberne H. Burdick; Miss Ethel Rogers, chorister; and William H. Ryno, janitor. The reports of the various auxiliary organizations were submitted, as was the annual report of the pastor, Rev. H. L. Polan. All these were read and placed on file. It was then voted to raise the salary of the pastor one hundred dollars.

The business session was from 2 to 6 o'clock in the afternoon and then came a social time including the serving of a supper, which was greatly enjoyed by all. It was prepared and served by the men under the supervision of a committee composed of Frank Rinehart, Elston Fitch-Randolph and Charles Witter. The menu included fried oysters, potato salad, peaches, cake, and coffee.

Following the serving of the supper, music was in order and a general social occasion was enjoyed by all.

Rev. Herbert L. Polan, pastor of the local Seventh Day Baptist church, occupied the pulpit of the South Plainfield Baptist church on Sunday.—Dunellen Call.

SALEM, W. VA.—The regular quarterly meeting of the Seventh Day Baptist church was held Sunday afternoon, at which time the regular business of the quarter was transacted. Among the items of new business it was voted to release the pastor at his own discretion, to respond to some of the calls that come for home mission work at various points in the State. A committee was also appointed to plan for the entertainment of the Seventh Day Baptist General Conference which meets with the Salem Church the latter part of August. Professor Bond of the college is president of the Conference this year. The last session of the Conference to be held in Salem was in 1910.—Salem Express.

Dr. Henry van Dyke, United States Minister to the Netherlands and Luxembourg, returned yesterday to the pulpit of the Brick Presbyterian Church, where he was pastor until 1909. He assured his former congregation that the confusion in Europe was due to the self-destructive evil and that God could wait patiently for eternal victory.

"There are some," he declared, "who say, and who more secretly fear, that these dark days through which we are passing will be fatal to mediocrity. But the late John Galsworthy recently wrote: "Whatever be the result of the present conflict, it means the end of Christianity." What folly! Christianity was born in darkness, and over the long time of this. It has lived and grown through times more trying than these.

"True peacefulness in human experience is not an affair of outward circumstances. It belongs to the heart and the mind. It may exist in the noise and tumult of the market place, the roar and strain of the factory, the confusion and anguish of the battlefield, while a recluse dwelling in the cell, a sybarite in his grotto, may be eating his own heart out with unrest."—Tribune.
Light Under a Bushel?

Well, I should say not—at least not at Murry, Wis. Seventh Day Baptists are hereditary foes of the saloon, having the same feeling toward it that a ferret has toward a rat. In practically every community where there is a church of our faith, its members are looked to for leadership in the fight for clean conditions.

The superintendent of the Exeland Sabbath School is Mrs. E. A. Watts. Mr. and Mrs. Watts live in the township of Murry, being the only members of the school whose residence is there. Some months ago Mr. Watts resolved to make a systematic canvass of the township in the effort to get rid of the saloons. He wrote to me for literature, and I put him in touch with the Anti-Saloon League. I will describe the result in his own words:

Dear Brother Randolph:

I received a package of literature from the State League and we made the campaign. It is with great pleasure I now inform you that God has won for us a victory by getting out forty-one majority of votes, thus closing two saloons. One of our saloonkeepers got the office of justice, the other got road commissioner, and the next day the sheriff got both of them. They were a little too free with their booze. Nearly all the towns around us went dry, but I am ashamed to say our county capital went wet by fourteen votes.

We felt that, being the only Seventh Day Baptist family in the township, it was a great undertaking. Then we thought, Would God want us to hide that little light under a bushel? We said no, so started out, knowing that you and others were with us in prayer, to do what we thought was God's will and our duty.

Yours with best wishes.

E. A. Watts.

Murry, Wis.

April 7, 1916.

Township in which the Exeland Sabbath School is located—dry! Township in which two members of that school live—dry! Saloon-keepers nabbed for breaking the law by selling to minors the next day after the no-license vote was taken. Town votes dry one day. Becomes dry next day. Lightening work that! I don't know how many more towns up there have been whitened by that little pioneer Sabbath school; but these two will do to start with.

If a little slice of one Seventh Day Baptist school can dry up one township in one day—get out your arithmetic and figure it for yourself.

Suggestion for the allied forces of Prohibition: Thus closing two saloons.

Nearly all the towns around us went dry, being the only church of our faith, its name is a church of our faith, its members white. All that is necessary is to cover the country with Seventh Day Baptist Bible schools. And that's no joke! Light under a bushel? No; the bushel is over the boozes.

Lesson V.—April 29, 1916

THE MISSIONARIES OF ANTIOCH.—Acts 11: 19-30;

Golden Text.—"Go ye therefore, and make disciples of all nations." Matt. 28: 19.

DAILY READINGS


(For Lesson Notes, see Helping Hand)

I feel more pity for the people who have waited on the bank and caught cold in their hearts and souls through standing still too long, than for those who have been bruised and buffeted by the full force of the stream.—Ellen H. Fowler.

I wish that more of us had the courage to be poor; that the world had not gone after gold and delight; but so it is, and the blessings we might have are lost in the effort to get those which lie outside the possible.—Alice Carey.

No man can conceal himself from his fellows, for everything he fashions or creates interprets him.—Hamilton Wright Mabie.
**Uplift of Negroes**

On 20,000 acres of western Kansas land, which a committee is arranging to buy from the Atchison, Topeka and Santa Fe Railroad, about 800 negroes of the People’s Civil League are planning to settle within a year. The league has membership among the negroes of Chicago, New York, Philadelphia, St. Louis, Cincinnati, Washington and several southern cities. The committee is comprised of M. B. Brooks, editor of the Hutchinson _Blade_, a negro newspaper; Thomas Owens and N. H. Jelizt, of Hutchinson; A. W. Gooch, of Pratt, All in Kansas. The committee will hold the land until the final payments are made by each of the colonists. The railroad will give them twenty years to complete payment. Only negroes, if not related, farmers or inhabitants of cities will be permitted to take the land. A town site of 160 acres is reserved for trading purposes. The deeds to the land will require that the land be sold to no one but Negroes, and that any negroes who hold public office, or control, teach in, or attend the schools to be established. All church organizations to be admitted will be allotted 10 acres as a site, but only one of each denomination will be admitted. Kansas already has a successful negro colony, established in Graham County nearly thirty years ago by the Union Pacific Railroad. The township and the town they established is known as Nicodemus, a hamlet several miles from the Santa Fe railroad. Most of the negroes are farmers, but a few operate shops in the town. Nearly all the negroes own their land and many have homes. The children attend the state agricultural college and are prosperous, advanced farmers. These negroes are more progressive than their white neighbors and make considerably greater profits on their farms. The Nicodemus residents all came from eastern cities.—_The Continent._

—Theodorus L. Gardiner, D. D., Editor

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The work of this Board is to help parochial churches in finding and obtaining pastors, and unemployed ministers in finding employment.

The Board will not undertake information, help or advice upon any church or persons, but give it when asked.

The first three persons named in the Board will be its working force, being located near each other.

All correspondence and financial transactions will be handled by the Committee.

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All correspondence and financial transactions will be handled by the Committee.

—Miss Minnie E. Sorrells

**WOMAN’S EXECUTIVE BOARD OF THE AMERICAN SABRINA TRACT SOCIETY**

President—Mrs. A. E. Whitford, Milton Junction, Wis. Vice-President—Mrs. A. C. Maxson, Milton Junction, Wis. Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis. Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

The committee will hold the land until the final payments are made by each of the colonists. The railroad will give them twenty years to complete payment. Only negroes, if not related, farmers or inhabitants of cities will be permitted to take the land. A town site of 160 acres is reserved for trading purposes. The deeds to the land will require that the land be sold to no one but Negroes, and that any negroes who hold public office, or control, teach in, or attend the schools to be established. All church organizations to be admitted will be allotted 10 acres as a site, but only one of each denomination will be admitted. Kansas already has a successful negro colony, established in Graham County nearly thirty years ago by the Union Pacific Railroad. The township and the town they established is known as Nicodemus, a hamlet several miles from the Santa Fe railroad. Most of the negroes are farmers, but a few operate shops in the town. Nearly all the negroes own their land and many have homes. The children attend the state agricultural college and are prosperous, advanced farmers. These negroes are more progressive than their white neighbors and make considerably greater profits on their farms. The Nicodemus residents all came from eastern cities.—_The Continent._

—Theodorus L. Gardiner, D. D., Editor

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**CHICAGO, ILL.**

_**ENRICO F. LANGWORTHY**_—Attorney, and Counselor-at-Law

1140 First Nat’l Bank Building, Phone Central 346

—The Sabbath Recorder
The Board of Directors of the American Sabbath Tract Society is asking the churches of the Seventh Day Baptist Denomination to unite in celebrating the last Sabbath in May of this year by turning all the services of the churches of that week into a grand rally for the Sabbath.

May 27, 1916
SABBATH RALLY DAY
for Seventh Day Baptists

The Sabbath merits our earnest and loyal and best support. Let us emphasize its value and its importance to us and to the world by entering enthusiastically into this united effort.

Outline programs that can be adapted to each community will soon be published in the Sabbath Recorder. Watch for them. Printed copies in leaflet form will be sent on request to the churches in sufficient quantities to supply each person.

REV. WILLARD D. BURDICK
Sabbath Evangelist and Teacher
Present representative of the American Sabbath Tract Society

REV. ABRAM H. LEWIS, D. D.
Sabbath Writer and Editor
1858-1906

The real historical evidence for the resurrection is the fact that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian Church, long before any of our gospels was written. Faith in the resurrection was not only prevalent but immensely powerful before any of our New Testament books was written. Not one of them could ever have been written but for that faith. It is not this or that in the New Testament—it is not the story of the empty tomb, or of the appearing of Jesus in Jerusalem or in Galilee—which is the primary evidence for the resurrection; it is the New Testament itself. The life that throbs in it from beginning to end, the life that always fills us again with wonder as it beats upon us from its pages, the life which the risen Savior has quickened in Christian souls. The evidence for the resurrection of Jesus is the existence of the Church in that extraordinary spiritual vitality which confronts us in the New Testament. The existence of the Christian Church, the existence of the New Testament: these incomparable phenomena in human history are left without adequate or convincing explanation if the resurrection of Jesus be denied.

—James Denney, D. D.