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American Sabbath Tract Society
(Seventh Day Baptist)
Plainfield — — — New Jersey

The Sabbath Recorder

PEACE
What was the first prophetic word that rang
When down the starry sky the angels sang,
That night they came as envoys of the Birth—
What word but peace, "peace and good will on earth!"
And what was the last word the Master said
That paring night when they broke brother-bread,
That night he knew men would not let him live—
Oh, what but "peace I leave" and "peace I give"
And yet behold: near twice a thousand years
And still the battle-wrath, the grief, the tears,
Let mercy speed the hour when swords shall cease,
And men cry back to God, "There shall be peace!"

—Edwin Markham.
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Sabbath Recorder. See articles in the two articles referred to here.

J. V. Scudder, Salem, West Virginia.

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

Single copies, 6 cents per year.
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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

Gratifying Advice In the Advent Review and Herald of February 8, in a full-page article, the Seventh Day Baptists are severely criticized for being represented in the Federal Council, and the unfortunate article published in the Recorder of December 18, page 795, is reprinted in full. We say unfortunate, because the writer confused the "Church Federation," as he called it, with the Federal Council of Churches, when the two societies or organizations have nothing to do with each other. The things charged in the article are entirely untrue so far as the Federal Council is concerned. This has been clearly shown by at least two writers, who have been familiar with the doings of the Federal Council from its beginning and whose articles have also been published in the Sabbath Recorder. See issues of Dec. 21, 1915, pages 807-8 and January 15, 1917, page 78.

The Review and Herald has been requested in the most kindly spirit to be fair enough to publish the other side as shown in the two articles referred to here. Certainly a desire to be fair will prompt compliance with this request. We do not see why the article reprinted in full from the Recorder of December 18 should have been chosen rather than several others against federation that have appeared in our columns, unless it was because of its unsought praise of the Adventist Denomination.

We have been hoping that the brother who confused the Church Federation with the Federal Council would promptly correct his error when the mistake was pointed out. As for ourselves, we regret that it was allowed to creep into the Recorder even over the signature of another. We are now hoping that the Review and Herald will print the articles that clearly point out the error. That paper says: "We believe that the only consistent thing for the Seventh Day Baptist Church to do is to take its stand squarely upon the platform of no compromise so far as the Sabbath of the Lord is concerned." This is exactly what the Seventh Day Baptists have been doing all these years. If they were not standing true, arguments drawn from plausible surntruth would not be likely to help them to see their errors.

Writers May Be While the Sabbath Recorder has tried to give all people the opportunity to express their views freely in its columns upon questions of interest to the denomination, it has at the same time tried to eliminate anything like bitterness of spirit in the discussions. The things objected to have been unkind denunciations and personalities. These in three or four instances have kept out of the paper articles which might have appeared had the writer been willing to modify his language.

Even though a writer may sign his own name to what he writes, the editor can not escape responsibility if he helps such writer to spread before the public things that can but offend and hurt. The cause of truth and righteousness does not need such things, and the chances are that injury to the cause will result from their publication.

The Recorder has no censor whatever excepting the editor himself, and the people may justly hold him responsible for all that appears in its columns. Feeling this, the editor has tried to place before Recorder readers those things only that will help them to get a better knowledge of our needs, a better understanding of the work, and that will tend to comfort and encourage them in bearing their burdens. Seventy years ago this paper was founded for most of them, and we would feel condemned if we were to load them down with reproachful criticisms while they are conscientiously doing their best, and doing all they can for the cause they love.

In view of these things, we do not approve of articles that compare the best Christian workers in our own church and in other churches to Pharisees, Sadducees, blind leaders of the blind, and that represent them as hypocrites, deceivers and denominational cowards, and that refer to
them as men of "shady dealings." Those who insist upon publishing articles written in this spirit need not ask the editor to help them do it. He has conscientious convictions against circulating such writings and would much rather see them elsewhere than in the denominational paper.

Knowing this to be the policy of the Recorder, our friends can be their own censors and determine beforehand whether their writings should be given place in our paper. There is ample room for every one to express his honest and strongly and kindly his views upon denominational issues, but no room for impugning the motives of faithful brethren. This can result only in ruin.

What hope could the Recorder have for holding its young people loyal, if it allowed in its columns things that destroy the influence of our best men, and undermine confidence in our leaders?

Some Qualities of A Successful Speaker In this paper we give an article on "The Joy of Expression," by Lucia S. Weed, instructor in public speaking, Alfred University, which is worthy of much passing notice, especially by those who would be successful public speakers. The paragraphs on the speaker's responsibilities and opportunities and on the conscientious speaker contain excellent suggestions.

Many a message from the pulpit falls short of accomplishing its purpose through faulty expression. Beautiful Bible lessons may be spoiled, so far as their effect upon the hearers is concerned, by inexpressive, indifferent reading, by faulty accent or want of proper modulation of voice. Sometimes a preacher has a pupil tone so different from his natural voice that his hearers think more of the tone than of the message; and now and then one seems to have no idea that the expression of his face and the use of his hands have much to do with making his words effective.

Fortunate is the man whose schooling has enabled him to make the best use of all his means of expression—his tone, accent, emphasis, his less clearly and strongly and kindly his views upon denominational issues, but no room for impugning the motives of faithful brethren. This can result only in ruin.

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THE SABBATH RECORDER

grain field in the center, with two spouts running from it, one chuting the grain into a bakery for bread, and the other sending it into John Barleycorn's brewery. Below was pictured the "Food King" (speculator), well fed, smiling and indifferent, looking out of his window over the heads of the multitude who, lifting emaciated hands, were pleading for bread.

Following are some of the figures given by the writer of the article. Last year 118,000,000 bushels of grain in the United States alone was destroyed by turning it into distilled and fermented liquors. Enough rye to make 594,000 barrels of flour went into whisky, and people drink up 42,000,000 bushels of corn every year. Twelve million bushels of rice in a year go into beer instead of food, to say nothing of 37,500,000,000 bushels of barley that go the same way and 116,000,000 gallons of molasses that go into whiskey and rum. All these products converted into liquor mean little or nothing toward feeding the hungry. Our readers may draw from these facts some conclusion as to one cause, at least, of the present shortage of food.

The Joy of Expression

LUCIA S. WOOD

An absolute sincerity, the knowledge of his own thought and the ability to follow a line of reasoning to its logical conclusion, even in the presence of confusing opinions, may be said to be the first essential qualifications of a successful speaker. In this rapid age men must do more than know what they say, neither too fast nor too slow in his thinking, who is neither swept off his feet with the current of popular thought, nor left stranded beside the stream of modern progress is the man whose influence on his audience will be both constructive and lasting.

The public speaker, be he actor, lecturer, reader, preacher, or politician, has, like the newspapers and magazines, a tremendous responsibility in these most trying days. His opportunities for influence being great they should be wisely used. The ideas or emotions he voices should be carefully considered and as carefully expressed, for here, as in daily life, a fine sentiment can be killed by a sensational death. If we let the listener know that we do not desire to put it away! Can you tell why it is not done? Can you suggest a better way to secure the payment of the debts? We are getting so tired of hearing to worry over it and write about it, and yet there seems to be no other way. Does anybody care?

Yes, of course, somebody must care, and we believe somebody will show us how much he cares. Is that somebody you?

DEBT STATEMENT

Missionary Board's debt, balance due March 1, $3,214.75
Received since last report .......................... $0.00
Still due, March 7 ................................. $3,214.75

Tract Board's debt, balance due March 1, $2,818.25
Received since last report .......................... $2.50
Still due, March 8 ................................. $2,815.75

"Through medical missions, orphanages, leper asylums, homes for the blind and deaf, through famine relief and similar philanthropies many foreign nations are learning that Christianity is not a selfish religion."

I could not live in peace if I put the shadow of a wilful sin between myself and God.—George Eliot.
dramatic expression is a fundamental one. In a tiny, isolated, rural community somewhere in the Dakotas, there has been organized a dramatic club which holds its performances regularly in an old barn. The stage floor is of planks, the curtains are on drawing strings, lanterns and possibly lamps form the lighting system, and the scenery consists of burlap screens and evergreen trees. But the plays are well chosen and well rendered, and it makes a progressive and enthusiastic little town out of a very lonesome one.

Granting then that the desire for expression is a fundamental one, it may be well to consider one or two of the underlying causes that are the mainsprings of this desire. With the very young and inexperienced the longing to "show off" is responsible for many elocutionary or histrionic efforts. Way down in the hearts of many of us, some time or other, there has existed just such a craving for recognition of what we consider our really superior talent and personality. As time passes, however, we begin perhaps to realize that we are not making quite the impression we expected to with the people whose opinion we most value; and, after a thoughtful investigation of causes, we begin to think more of our work and less of ourselves. Then our growth commences, and that superficial thing often loosely called "personality"—made up mostly of vanity and egotism—is shaped by our work and intelligent thinking into a deep and forceful individuality—and nothing worth while is lost thereby.

Broadly speaking, with the true artist the joy of expression is the joy of giving,—or more properly, the joy of sharing. The vision of beauty which he conceives into chosen terms, awakens a responsive chord in the heart of any hungry world.

Somewhere in the consciousness of each of us is the artist, awaiting the coming of the vision,—the thing that will interpret life, that will be to each of us the most worth while,—and when it comes, this radiant revelation, and to the awakened consciousness it will surely come—too vital to be repressed, too blissful to be impaired, whether by tongue or pen or pencil,—the gates of our conservatism will be let down, and forth shall flow a flood of joy that will

water hill and valley and nourish every green and striving thing.

With Shelley we can reverently listen to the song of the skylark, that most exquisite of little artists, and seek from him something of the freedom and spontaneity of expression that inspired these wonderful lines:

Hail to thee, blithe spirit—
Bird thou never wert—
That from heaven or earth
Pourest thy full heart
In profuse strains of unpremeditated art.

Higher still and higher,
From the earth thou springest,
Like a cloud of fire;
The blue deep thou wingest,
And singing still dost soar, and soaring ever singest.

In the golden lightning
Of the sunken sun,
O'er which clouds are brightening,
Thou dost float and run,
Like an unembodied joy whose race is just begun.

The pale purple eve
Melts around thy flight;
Like a star of heaven,
In the broad daylight
Thou art unseen, yet I hear thy shrill delight.

What thou art we know not;
What is most like thee?
From rainbow clouds there flow not
Drops so bright to see,
As from thy presence showers a rain of melody.

Teach as, sprite or bird,
What sweet thoughts are thine:
I have never heard
Praise of love or wine
That panted forth a flood of rapture so divine.

Teach me half the gladness
That thy brain must know;
Such harmonious madness
From my lips would flow,
The world should listen then, as I am listening now.

"Death takes us by surprise
And stays our hurrying feet;
The great design unfinished lies,
Our lives are incomplete.
But in the dark unknown
Perfect their circles seem,
Even as a bridge's arch of stone
Is rounded in the stream."

To mount from a workshop to a palace is rare and beautiful, so you think; to mount from error to truth is more rare and beautiful.—Victor Hugo.
who was at home but without money, that she borrow the money, or he would charge them double the amount if he had to come back on Monday to collect the fine and costs.

"With fear and trembling Mrs. Fisher went to a neighbor and succeeded in getting enough money to pay what the constable demanded. She then went to the officer, who was at home but without money, and was a candidate for clerical orders, it is reasonable to infer that he had at least a fair education. He is said to have been well versed in Latin, and to have studied Greek and Hebrew while in prison for his religious faith.

Our first real knowledge of him is as a schoolmaster in Somersetshire, in southwestern England, where he appears to have aspired to the ministry in the Established Church, but was refused, for reasons which do not appear. Subsequently, he removed to Salisbury, in Wilts, the first shire immediately east of Somerset, where he attached himself to the Puritan movement, and was made a preacher by that church.

Later, he came to London, but in just what year is uncertain; surely as early as 1617, and perhaps earlier. He soon began to preach in streets, and gathered about him a band of followers known as "Traskites." Among these followers was one Hamlet Jackson, who had already been led to the observance of the Sabbath. His example and a careful study of the Holy Scriptures led Trask and others of those associated with him to keep the Sabbath, also. Among other followers who accepted the Sabbath, were Trask's wife, as well as William Hillyard, Christopher Sands, Mary Chester, Messrs. Copinger, Hebede West, and others of the Established Church, and others. These are accepted as the constituent members of the Mill Yard Church,—the first English-speaking Seventh Day Baptist Church of which we have any certain knowledge. It was complained of these people that they "cried aloud in the streets, calling upon sinners to repent; they fasted; and prayed, and distributed lavishly of their money and goods to the poor."

The constable went to worship at Trask's house, near Fleet Bridge, close to the foot of Fleet Street, in the heart of the old City of London.

These people sought to order the minor details of life,—their social and business life by the Law, making a sort of handbook of rules of conduct purpose. One writer says that "they regulated the price, style, and texture of their garments by it, and also made it a guide for weaving, farming, planting, building," etc. The same writer continues, "As a testimony against the extravagant dress of the period..." Traskites wore a very plain russet gaberdine [or long, loose cloak] as an outer garment, reaching from the shoulder to the ankles; a small black 'billy-cock' hat; a plain band of linen at the throat and wrists; whilst beneath this outer garment was a waistcoat of simple pattern, and trousers to match. This for the men.

The women wore skirts of plain, dark cloth, with waists laced at the breast, corse in their eyes. One little child wore golden bonnets on her head. The hair was gathered in a simple knot at the back of the head." Both men and women refrained from dancing, a self-restraint very strange to their neighbors.*

This was about the 1645 of the reign of James I, of England, when Oliver Cromwell was puttingSimon Sudbury College at Cambridge, because of his father's death, and when the star of Archbishop Laud, the stern upholder of Church authority in this period, was already in the ascendancy. John Robinson had already been with the Church of the Pilgrim Fathers in Holland for nine years; and now it was but three years before that church was to embark in the Mayflower for America.

The spirit of persecution was abroad in England and the strange practices of Trask and his followers (a clear breach between the Established Church and others) led to the attention of the rulers of the Established Church, particularly when the former began to Judaize, as the observance of the Sabbath was regarded. Moreover, as Trask put his views on the subject of Baptist in print, adverting immersion, and taking Mark 16:16, as a suitable passage for the exposition of his position on this subject. When to this he added the offence of the observance of the Sabbath advocated by the Sabbath advocates, he brought his church into the notice of the Star Chamber. There, Bishop Andrews, at that time the presiding judge of that Court, arraigned Trask in a lengthy address, indicting him for Judaizing, and for attempting to make "Christian men, the people of God, his majesty's subjects, little better than Jews, both in the matter of abstaining from eating meats which the Jews were forbidden to eat in Leviticus, and that in the year 1634; and it was discovered that he was not one of the constituent members of the Mill Yard Church; but that is mere conjecture.

Thomas Fuller, D. D., Prebendary of Sarum (Salisbury), the author of The Church History of Britain, from the Birth of Jesus Christ until the Year 1658, is quoted by Robert Cox as saying of Trask, "I have heard him preach a sermon, nothing relating to the aforesaid doctrine of the Sabbath;" and when his auditors have forgotten the matter, they will remember the loudness of his stentorian voice, which indeed had more strength than anything else he delivered. He afterward relapsed not into the same, but other opinions rather humorous than hurtful, and died obscurely at London, (in Surrey, on the south bank of the Thames, Westminster,) in the reign of King Charles." We do not know the date of his death, but he was living at the end of the year 1634; and it seems fairly certain that he was not living four years later. His wife was cast in a stancher, more heroic, mold; but her story is reserved for next time.

**Readers of the Sabbath Recorder may be interested in comparing this description of these early Baptist leaders with that of the Saints of the South Fork, or Pine Grove Church, on pp. 303-314 of the present writer's History of Seventh Day Baptists in West Virginia, and of the German Seventh Day Baptist Church at Ephrata, in vol. ii, pp. 1012-1014, et seqce.**

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BEGINNINGS OF MILL YARD CHURCH: JOHN TRASK

CORLISS F. RANDOLPH, LL. D.

John Trask (also spelled Thraske and Trasque) is believed to have been born about the year 1583, but this is uncertain. Of his earlier life, we know nothing, except that because he belonged to a schoolmaster, and was a candidate for clerical orders, it is reasonable to infer that he had they were bound to observe the Jewish Sabbath."

The prisoner was found guilty as charged, and, according to one authority, 'sentenced, on account of his being a Baptist, to be set upon the pillory at Westminster, and from thence to be whipped to Fleet prison, there to remain a prisoner for three years.' Another writer says he was "tied to the cart's tail and whipped all the way to Fleet prison, probably about two miles." Still another historian says that the letter "I" (for Judaean—"Jew" probably) was branded upon his forehead. During the three years that he remained in prison, he is said to have devoted himself to study. But at the end of that period, his faith wavered, and he yielded, making a recantation on December 1, 1619. But his change of views did not alter those of many of his followers—of none, in fact, so far as the available record shows. Among the steadfast ones are said to have been true evangelical, of whom Hamlet Jackson, who is recorded as the person first to call Trask's attention to the claims of the Sabbath, was one; the others were Christopher Sands, one Heben, and another thought to have been the mother of Copinger, who abode a week in the house of one of the constituent members of the Mill Yard Church; but that is mere conjecture.

Thomas Fuller, D. D., Prebendary of Sarum (Salisbury), the author of The Church History of Britain, from the Birth of Jesus Christ until the Year 1658, is quoted by Robert Cox as saying of Trask, "I have heard him preach a sermon, nothing relating to the aforesaid doctrine of the Sabbath;" and when his auditors have forgotten the matter, they will remember the loudness of his stentorian voice, which indeed had more strength than anything else he delivered. He afterward relapsed not into the same, but other opinions rather humorous than hurtful, and died obscurely at London, (in Surrey, on the south bank of the Thames, Westminster,) in the reign of King Charles." We do not know the date of his death, but he was living at the end of the year 1634; and it seems fairly certain that he was not living four years later. His wife was cast in a stancher, more heroic, mold; but her story is reserved for next time.

"Missions have almost completely abolished cannibalism."
MISSIONS

MISSION NOTES
SECRETARY EDWIN SHAW

Just now evangelist Coon and Hutchins are at Brookfield, N. Y. It is expected that they will be in Leonardsville by the time this issue of the Sabbath Recorder reaches its readers. Rev. A. Clyde Ehret, of Adams Center, is now in Leonardsville holding meetings, and they will all be working together soon.

The secretary is planning to visit the Western Association the last half of March. He has never been at Hebron and Hebron Center, and he wishes to become personally acquainted with that field and its faithful workers. Sabbath evangelist Willard D. Burdick will at that time be with him a few days.

We are now looking ahead to a work near Shepherdsville, Ky., in the spring and early summer. The family is to have the tent that belongs to the quarterly meeting of southern Western set up at a convenient place, and to have evangelists Coon and Hutchins go there for a work of several weeks. It is hoped that field worker T. J. Van Horn can also be with them at least a part of the time.

A member of the Missionary Board in a personal letter says in substance that he is very much interested in the matter of missions, in fact he believes that it is the most important matter for our people, or for any people. In this we are all quite likely to agree, at least in theory. There is no more important work in the world than the salvation of the souls of men. But, as I heard a man say last night in a temperance lecture, after knowledge, there must come feeling, and after that must come willing, and then will come doing.

This leads me to say that it is our duty as pastors, and teachers, and leaders, to impart knowledge, to give information, to bring facts and figures, to present principles of truth that underlie the subject of missions, in every possible way to bring people to know and to understand the work of our Missionary Society, as being a part of the great mission of the times, the part through which we are trying to do gospel service for our Master.

Then in addition to giving the information and knowledge, it is also ours to give inspiration and leadership to arouse feeling, for without feeling there is not likely to be much action. Things that appeal to our feelings are the things that get our attention and keep our interest and secure our effort. We must touch the feelings of people, and touch them deeply in the matter of missions.

When we have given information and have aroused feelings, we have done about all that we can do. The decision, the willing, must rest with others. The decision to give $100.00 to the work of missions instead of using it to beautify our home, or our bodies, rests with us. The decision to make a bequest to the Missionary Society of $1,000.00 instead of leaving it to relatives who already have all that is needed for health and comfort, rests with us. The decision to give up the prospect of a career of distinction in the world to become a deacon of the church rests with us. Others may bring to us information, others may stir up within us feelings, but the willing must be ours.

These three things precede action, knowledge, feeling, and willing. And it is only action that is of any value to the cause of missions. We may talk about it long and intelligently, we may speak of it earnestly and eloquently, we may even decide with courage and with determination, but until we begin to do something, the cause of missions has received but little help from us. Every church ought to be a missionary church, every Sabbath school ought to be a missionary Sabbath school, every church organization ought to be a missionary society, every home ought to be a missionary home, every person ought to be a missionary, every Christian is a missionary, doing something for the saving of the world to the life which is in Jesus Christ.
THE KINGDOM OF CHRIST
M. A. BRANCH

The word "kingdom" appears many times in the Bible, and denotes territory, authority, sovereignty, and subjects. We also find expressions like these: the kingdom of God, kingdom of heaven, the kingdoms of this world; and while the kingdom of God has existed at the same time that the kingdoms of this world have existed, it will not be true of the kingdom of Christ. That is, the kingdoms of this world will not exist at the same time that the kingdom of Christ does, because the kingdoms of this world "become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11: 15).

Now if we can locate the time of the destruction of the kingdoms of this world, we can also locate with some degree of certainty the time of the setting up of the kingdom of Christ; that is, we shall know that the kingdom of Christ is in existence when we know that the kingdoms of this world have been destroyed.

For proof, I will cite the unprejudiced reader to Daniel 2: 44, which plainly states that the God of heaven shall set up a kingdom, and "it shall break in pieces and consume all these kingdoms, and it (the kingdom that God sets up) shall stand for ever.

Not only this, but there are other quotations which prove very plainly the establishment of the kingdom of Christ, the time it is set up, and the territory; as to time, it is set up before the kingdoms of this world are destroyed, and the territory is the same as that occupied by the kingdoms of this world.

There is another text of Scripture I wish to call the attention of the reader to. It is found in Daniel 12: 3-4, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." And the Son of man shall come with power, and with great glory, and shall set up his kingdom, and all the nations shall serve and obey him; for he shall reign for ever and ever" (Dan. 7: 14).

The last quotation shows the act of setting up the kingdom, when there shall be given to the Son of man dominion, and glory and a kingdom; that all nations, people and languages shall serve and obey him; and that the kingdom he acquires shall not be destroyed.

But the kingdom is not set up in the new Jerusalem, as some would have us believe, but in old Jerusalem, the city of David, as we will show hereafter. Neither are the nations destroyed by the brightness of his coming, as some teach, for they are not destroyed, but live and serve and obey him, if they will.

"The same thought is expressed in Psalm 2: 6-9: "Yea have I set my king on my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." "There," says the objector, "I was in hopes you would quote that text, for it plainly teaches that when the Lord comes he will destroy the nations, resurrect his saints, change the living and take them to himself for 1,000 years. Not quite so fast, my friend; for the Savior said that when the Son of man should come in his glory, then he should be seated on the throne of his glory, and all nations should be gathered before him, and a separation take place. They are not dashed to pieces yet, are they? Listen: he will break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." There," says the objector, "I was in hopes you would quote that text, for it plainly teaches that when the Lord comes he will destroy the nations, resurrect his saints, change the living and take them to himself for 1,000 years. Not quite so fast, my friend; for the Savior said that when the Son of man should come in his glory, then he should be seated on the throne of his glory, and all nations should be gathered before him, and a separation take place. They are not dashed to pieces yet, are they? Listen: he will break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." -same as.

"The word 'kingdom' in the Bible, and particularly 'the kingdom of Zion', is an everlasting dominion, which shall not pass away, and his kingdom which shall not be destroyed.

The last quotation shows the act of setting up the kingdom, when there shall be given to the Son of man dominion, and glory and a kingdom; that all nations, people and languages shall serve and obey him; and that the kingdom he acquires shall not be destroyed.

And then it is set up in the new Jerusalem, as some would have us believe, but in old Jerusalem, the city of David, as we will show hereafter. Neither are the nations destroyed by the brightness of his coming, as some teach, for they are not destroyed, but live and serve and obey him, if they will.

"The same thought is expressed in Psalm 2: 6-9: "Yea have I set my king on my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." "There," says the objector, "I was in hopes you would quote that text, for it plainly teaches that when the Lord comes he will destroy the nations, resurrect his saints, change the living and take them to himself for 1,000 years. Not quite so fast, my friend; for the Savior said that when the Son of man should come in his glory, then he should be seated on the throne of his glory, and all nations should be gathered before him, and a separation take place. They are not dashed to pieces yet, are they? Listen: he will break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." -same as.
turn a deaf ear to anything that sounds like "restitution." Notwithstanding Peter said, "God hath spoken by the mouth of all his holy prophets, yet some are not impressed by it. This being the case, let us use another name, we will call it "the time to favor Zion," the time of David, which is Zion (1 Kings 8:1). It is not necessary that we go into detail to tell of ancient Jerusalem, "the holy city," the city of David and Solomon, where the temple of Solomon was built, where Jesus lived and died. Whence he ascended into heaven, and to which we believe he will come again (Zech. 14:4). But this holy city was destined to be destroyed; the prophet Daniel saw its destruction in vision; the Savior also prophesied of its destruction, as recorded in Luke 21: 20-24: "And when ye shall see Jerusalem compassed with armies, then know that her desolation is nigh. . . . And they shall fall by the edge of the sword (meaning Israel) and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The predicted destruction took place A.D. 70, and is fully described in history. The Romans took the city, slew the inhabitants, plundered the temple, and carried the golden vessels out of the temple. Michael stand up, the great prince which standeth for the children of thy people: . . . and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12: 1). This, like the quotation in Amos, means the deliverance of Israel.

My second reason is, because it is one of the signs David has given of the coming of the Lord, and David made this sign so very prominent that it is evident that if we can locate the time when "the Lord shall build up Zion," or "favor Zion," we can come very close to the time of his coming; and while we know that it is not possible for us to know the day and hour, the Savior foretells, "When he shall see all these things come to pass, then know that it is near, even at the door." Peter said that David was a prophet, and added, "Knowing that God had sworn with an oath to him (David) that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne" (Acts 2:30). And it is also evident that, when David speaks of the Lord "coming in his glory," he has in mind the time when he shall come to sit on his (David's) throne. Listen: "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants (Israel) take pleasure in her stones" (we know it), "and favor the dust thereof. Son of the heathen shall be a crown to Zion, and the kings of the earth thy glory." Yes, all the world will take notice. "When the Lord shall build up Zion, he shall appear in his glory." And it is not also evident that the Savior has the same things in mind; for when he speaks of his coming "in his glory" he says, "Then shall he sit upon the throne of his glory," which undoubtedly is David's throne. Read Isaiah 40: 1-11: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." James says, "The tabernacle of David is fallen down; but the Lord says, "I will build it as in the days of old." The prophet Micah says, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. He shall come to mount Zion, and gather out of his kingdom the things that offend, and them which offend and them." (just as the Savior said all nations should be gathered before him) "and say, Come" (the objector says, "Oh, that's what the people say." Yes, I know the people say it, and the prophet says it, and Jesus said it; so please don't try to make light of sacred things)—"come, let us go up to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation in all the earth; neither shall they learn war anymore." But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Mic. 4: 1-4). Please notice "the Lord of hosts hath spoken it." In that day, in that time, shall I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in mount Zion (the city of David) from henceforth, even for ever" (Mic. 4: 6-7).

That is pretty strong, but I can not understand why men would rather cling to the ancient notion of a world peace, and accept the plain teaching of the Bible. Much more could be said on this subject, in fact I have only outlined this great Bible subject in the few quotations given above. Peter, in speaking of "the restitutions of all things," adds, "and Christ hath spoken by the mouth of all his holy prophets since the world began." This makes it plain; it is God speaking by the mouth of the holy prophets. Let us be very careful how we turn it down.

Paul in speaking along the same line, that is, the reign of Christ, which is the restitution, says, "He must reign." How long, Paul? "Till he hath put all enemies under his feet." Dear readers, I can not close this subject without calling your attention to the prophecies that await the children of God. For a while think of the condition of the world today,—nation warring against nation, thousands dying, almost daily, and what for? No one is able to answer the question. Shall and dyne shall be forgotten. The rich are oppressing the poor on every hand. It is a wonderful time, but listen: this earth is the rightful heritage of the saints. David says, "The meek shall inherit the land and dwell therein forever." Oh! how long for the time to come when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ;" for "he shall reign for ever and ever." And the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the most high God. "And the time came that the saints possessed the kingdom." The Son of man comes in his glory, and he reigns on his throne (David's throne), the same throne on which he sat in the visions before him, and he will plead with Israel as he pleaded with their fathers in the wilderness of Egypt and purged out the rebels. He will send forth his angels and gather out of his kingdom the things that offend, and them which offend. Then shall the King say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The people are trying to bring about a world peace, but it will be a failure. The
will be no lasting peace until Jesus comes and takes the throne. Then there will be lasting peace, for the King of glory will be king over the whole earth, and Satan will be bound—yes, really bound; his power to deceive and afflict the people will be gone. Do you see any reason for rejoicing? Still another reason for rejoicing—listen: "Thy watchmen shall lift up the voice; with the voice together shall they sing: 'Praise the Lord, for he shall bring again Zion. Break forth into joy, let all the ends of the earth see the salvation of our God.'"

Your (¢ains; children are all married and gone; the farm will be no lasting occupation or profession must be settled. Your time is up.

"A hint of softness in the air, The answering note to Nature’s prayer, Spring’s wondrous miracle to be— Let it be springtime, Lord, to me!"

"Long have I dwelt in Winter’s night, When moon and stars withheld their light, With upturned hands and roaring sea— Let it be springtime, Lord, to me!"

"I dream of lilies flecked with gold, Of Jasper cups from Nature’s mold, Of shimmering sands; nor land and sea, Let it be springtime, Lord, to me!"

"Across the chill of Winter’s night There breaks a softness and a light. Bowed at thy feet I cry to thee— Let it be springtime, Lord, to me!"

**HAVE A HOBBY**

REV. GEORGE M. COTTERELL

**THE BEST GIFT**

What is the best gift to give at Christmas? Thousands have asked this question. The answer is best suggested by the query, "Why give any gift at all at that time?" For the reply to that is, "To commemorate the greatest gift ever given to humanity," which suggests, "The best gift at Christmas is the one that nearest resembles the Original." Some years ago I was approached by a man "worth many millions" whose only son had become a victim of alcohol and general self-indulgence. "I have given my boy everything," he said, "education, travel, unlimited and no money, only anxiously to give him anything that will do him good." But what that best gift was he had not any idea, much less how or where to buy it. Peter’s wrath with Simon Magus for thinking that God’s free spirit could be purchased for gold, would come just as unexpectedly to many today as it did twenty centuries ago. This rich man was just waking up to the fact that with all his unlimited millions he couldn’t give his son anything "worth giving." For here are the Christmas problems—What is really worth giving? And how can we best set about giving it? We can easily give material things to material bodies, in the loving hope of doing the recipient a "good turn"—alas, how often our material gifts are really disguised bombshells, which momentarily please the body, but later help to kill the soul, and blast that strong combination of the two that we call human life. He who said, "Love is blind," meant it kindly—but alas, even love's blindness has its inevitable drawbacks.

This was a particularly sad wreck. For this "rich young man" had a sweet young wife and babe. Already he had deserted them for the tawdry charms of a woman who was after his money. Scarcely finished with the university, already his commitment as a drink fiend had been attempted.

Witnesses of the cruelty and heartlessness of his only child, sensitive to the public disgrace brought on a well-known name, there stood that miserable possessor of millions, babbling about giving his son something that would do him good—and yet all he had to give were the things money can purchase.

There could be no question there was a real passion in the man’s heart, for it must have greatly humiliated him to come to a stranger on such an errand. As for himself he felt right in this—I doubt if any one would be of all things most valuable to him was something to make him a channel to give real life to his son. That is a divine gift. The joy of realizing we are of value to others is also divine, and the faith that even we can be of value to God makes life ten earth divine.

Alas, a concept of intellect makes many business men "too modern" to go to Jesus Christ, "to learn of him." Even to those interested, salvation by orthodox means still shouts so loud, they can scarcely hear the Christ saying, "Follow me, if you want to be made fishers of men." Any man trying to make his own life as Christ’s would be in his place, is able to understand that he was right in this—"and if any one could honestly question it. This implies that a man has to learn the meaning of sacrifice. He has got to be able to give this gift, to realize that playing the Christ part in life means, "Go—and do likewise." One means not only the love of others, but "paying others to do it." Personally "getting busy" or "going to it" are the modern synonyms for the following that confers the gift. Moreover the creeds
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will follow, for “he who is willing to do shall know.”

This was the only method Jesus had to offer. He couldn’t spare even those he loved best, by tender earthily ties, the call that to them spelled suffering and death. Yet even now carried was teaching.

Indeed, the more he loved, the more he sought for them this greatest of all gifts, “the power for service,—the gift of his own Spirit. Only this knightly spirit can justify our brief human life and make it here and now meaningful.

Here in real time of need it was plain that one might as well try to save the body of a condemned man on a scaffold by giving him soap bubbles, as this boy’s life by giving him mechanic material things. No— the gift must be given some other way.

As we stood talking, it was obvious that this modern Dives had learned this part of his lesson, though he had still faith to believe more might be channel, even if he was not one himself. To have acquired this dearly bought knowledge by “studying his Bible” and hearing for himself Jesus saying centuries ago, “Not by might, nor by power, but by the gifts I have given,” would have been sentimental, unmodern, almost feeble-mindedness to his businesslike, “practical,” “utilitarian” intellect.

This one of the great truths that shatter the mean mechanics of humanity, this that demonstrates that things material can’t get the best work out of man—it takes a spiritual impulse to make a spiritual being do his best work—and the best of all gifts, therefore, a man can have, is this spiritual gasoline of God’s Spirit that enables him to fill this task for which he was created and gives him the imperishable joys of those who have “well done.”

Those ahead of their times, not drowned or dimmed by the insistence of the “modern science” of each age, have realized this. King Midas with all his power of turning everything to gold was shown only to bring death to all he touched. But though no man can give this gift—every man may be a channel, if he will keep the fair way clear—that is, if he is willing to pay the price of personally following the One life that gave and who have I none,” said dear old ignorant and unlearned and penniless Peter to “the man who was down”—“but such as I have give I thee. . . Rise up and walk.” Why then you, sir, set about getting into line to do that for your own boy?” Christmas, thank God, has given this Gift to many men. How many, like Scrooge, have learned from the unspoken but genuine love betrayed at Christmas into showing itself, the fun and the wonder of the life of loving service.

Many another fine lad has come amongst us during the years that are past. Some have been sent, others have come of their own desire, vaguely seeking, as many young folks do, a key to the secret of the meaning of life. Lately we have been privileged to do recruiting for our beloved homeland—and to send over our strongest and best, many of whom already have gladly given their young lives for their country—ours, like the Christ, have not been conscripts, but willing soldiers. Even with the gaps fresh around us we realize the honor it has been to share in the great struggle for freedom. How much more unsatisfactory is the daily make soldiers for the long and endless battle-line with sin and suffering. That is the joy of the King of kings.

A little while ago I was talking to a young man of wealth, who had paid us a visit down North to give us a help. So clean, so generous, so unconventional, so athletic and so willing to do any kind of job he was asked to undertake, one felt as if we stood in the yard of his home that same old perennial question rising to one’s mind. Had we the impertinence to think that with our humble stock of “things” we could have given this heir of everything that makes life worth while? Was it justifiable allowing a man who might have “enjoyed himself in luxury” to come down to do “menial” work for others? I was almost close enough to the doubting point to say, “I hope you didn’t feel you wasted your time in the North,” when he suddenly turned around, and wringing my hand with a very fisherman’s grip, said: “I want to thank you. I down there, ever since I didn’t know I wanted it,” and later his mother said, “You can’t believe what a new man it has made of John.” “What has?” “Why, he caught the idea that the object of life is to help himself.”

One Christmas I found myself in a pala­

tial home, where one little girl formed all the family of children—she had received thirty-odd dolls for presents, one of which was as big as herself, walked about when you wound it up, and squeaked out “mama.” The danger of “things” loomed large in the mind of one whose Christmases were often spent in the surroundings of pov­

erity. Yet one carried his mind to the witch’s animated scarecrow, called “Feathertop,” the personification of Shams. The best gift of Christmas is getting the love of giving. Yes, to give gifts is not, as some joy of the receiver, if it teaches him to seek the joy of giving, is ample apology for all the simple tokens of love that make Christmas the season of all seasons in Christian lands. The greatest joy in the world is having some one to give to and having something to give—it is enhanced in proportion as the giving approaches the gift of Himself for the world that Christmas is to remind us of, and the greatest of gifts we can give any man is to open his eyes to see, his ears to hear, and his heart to understand while still life lies ahead of him, that Jesus was, as always, absolutely scientifically right when he said, “It is not for men to give to them to receive.”—Wilfred T. Grenfell, M. D., in Record of Christian Work.

EARTHY OR HEAVENLY LAURELS

MRS. S. E. R. BARCOCK

Read at the Woman’s Hour of the Annual Meet­

ing of the Kansas and Nebraska Churches, at Natickville, Kan., October 10, 1891. Re­

printed from Old Recorder.

History tells us that in the days of Roman greatness the laurel was considered an emblem of victory, crowning the victor. The poet laureate, therefore, with leaves of this shrub, gives origin to the expression, poet laureate. It was also formerly placed upon the heads of students who took their degrees, and was hence known as academic, expressing that they were students whenever a person has in any way acquired the title “banker, merchant, artist, journalist, or the like.” The poet laureate, however, was a fashionably successful poet of his time, the half had never seen or heard of him, and many have cherished the provinces about him, and thought of him, that taking to himself wives from the idolatrous world would make him more powerful. We can trace the same worldly ambition in Alexander the Great. The acquisition of universal dominion was the master passion of his soul. His ambition for conquests so predominated, that it is not strange it was said of him that he sighed for other worlds to conquer. Napoleon also furnishes an illustration of this. His intense love for earthly laurels so swayed his whole being, that his unsurpassed military ability, self-reliance, great energy, and commanding intellect, he zealously used for the acquisition of the crowns of Eu­

trope. Nothing that stood in his way was too dear to be cast aside. He even cast from his heart one of the dearest wives that man ever had for earthly laurels. All along down the vista of years men have been doing this. One may have spent all their energies to gain wealth, with the hope that a fortune would crown them with the ever coveted laurels. Many have endured years of toil and privation, hoping to win the world of the world by their productions of sculpture, painting, poetry or music. Politicians have sacrificed their honor for earthly laurels. Still lower in the scale, many have devoted years of work and study, knowing no more than their art and nothing about its market price, in the hope that it would indeed crown them with the laurels of their profession. These, it may be said, are extreme cases. Yet let us for a moment examine our own hearts and see how they are living. We may consciously perhaps, are living for self, and not for Christ. Bankers, merchants, mechanics or farmers, who are devoting their best talents and energies for the accumu­lation of property, only giving for Christ the few moments of their time, the few dimes or dollars that they can spare without inconveniencing themselves, are as truly living for earthly laurels as those I have mentioned. And young woman just starting in life with the idea that they have nothing but words to give for Christ till they can be fashionably dressed, have a fine “turnout,” or complete a practice of dress, are living earthly laurels. And you, my sis­
ters, and I, if we are using our time and


What if the millions of earth's brave heroes, had, like Christ's heroes, Abraham, Elijah, Paul, Bunyan, and thousands of others, used their talents and energies for Christ's cause? The world would long since have been Christianized, and today instead of shedding bitter tears over the lost and perishing millions, we write in a great grand anthem of praise to God for the greatest religious reformation the world has ever known.

My brother, my sister, which shall we strive for, earthly or heavenly laurels? If for those of Christ's kingdom, we must, like Bunyan, be so forgetful of self, so filled with the Holy Spirit that the salvation of souls shall be the highest aspiration of our lives. We may not preach like Paul, but we can, with God's help, cheerfully give our earnest prayers, our talents, our tithes, and free will offerings for his service. We can also give a smile, a cheery word, a handshake, to the weak and discouraged, to those less favored than ourselves. Not simply tip the fingers to them, as if we feared the touch might pollute us; but give them a cordial grasp, that will assure them there is a soul back of it. Such a handclasp and smile given to wandering ones, will disappear. But the word of kindness that it is poverty that is put darkness for light, and light for darkness. That is the license system. How good men years agoreviled prohibition and could not say mean things about it. How they stood up and pleaded for high license, that it was the right of men to drink and make whatever they pleased, and that it is poverty that is evil; that put darkness for light, and light for darkness.
brewers and distillers and saloon-keepers to help us pay our taxes and build our sidewalks. Woe unto us from this revenue. It is the price of blood. It is a Jodah selling his Master.

THE NATION AWAKENING
Long agitation by "cranks," prohibitionists, W. T. U's, and many other agencies has at last awakened the nation. Business men brown on drink and taboo the workman who uses it. "We do not want you." Railroad managers say, "We do not want you." The nation will soon say, "We do not want you." The voter will soon say, "I no longer justify the wicked for reward." Soon will we say to the drinking emigrant, "We do not want you." Shall we save ourselves as a nation from the woe sure to come from a drunken people? God grant it.

If, as the Bible so plainly tells us, intoxicating beverages make fools, illusionists, grifters, and bring poverty and destruction, shall Bible scholars any longer assert that the Lord Jesus who knew all this and whose Holy Spirit inspired men to write all this, shall they continue to assert that our Lord made intoxicating, vines, giving that which the Holy Spirit inspired men to write? Let us fall into line. Let those committees who are really anxious to fill their respective places. Let business managers say, our Lord made intoxicating vines, giving that which the Holy Spirit inspired men to write. Let us gain the approval, which the Holy Spirit inspired men to write. Let us reach the goal.

Christian Endeavorers and prohibition
Christian Endeavorers are enlisted in the great conflict with the saloon and drink traffic and are taking a most prominent part in the struggle. Daniel Foling and others are leading us with brave hearts. Let us fall into line. Let no vote help send 100,000,000 gallons of rum to Africa and non-Christian lands when Christians by vote can prevent it. Where liquor revenue is abolished are increased bank deposits and gained efficiency among the workmen.

NEWS NOTES
JACKSON CENTER, OHIO—I know that you will be glad to know that the Y. P. S. C. E. society is a wide-awake department in the Jackson Center Church. I am glad to report that the officers and most of the committees are really anxious to fill their respective places. Attendance is excellent.

Perhaps our plan for raising our financial share of the budget may help others if passed on. The young people entered into a contest—the boys against the girls. The side defeated was to give a banquet to the others. First, nine boxes were given out to the entire membership. Three cents a day was to be collected, and when a certain number of days. At a social given by the Social Committee at Thanksgiving time each side had a chance to report. At this money collected in boxes, subscriptions were taken for Today's Magazine, for which the Christian Endeavorers received a certain per cent. The contest included getting new members for the Christian Endeavor society, also visitors to attend the Christian Endeavor prayer meetings. The contest closed with splendid results. The young men won and were given the banquet at Christmas time. Never before has this society made such an effort to reach the goal set for us.

Yours for work for Christ and the Church.

MRS. W. I. STOUT.

THE DOUBLE-MINDED MAN
ARTHUR L. MANOUS
"The double-minded man" (Jas. 1: 8) is said to be one who "seeks to follow his own will, while professing to do the will of God"; "the man of two souls, who has one for earth, and another for heaven; who wishes to secure both worlds; he will not give up eating and drinking is loth to let heaven go;" he has "two hearts, one for the holy blessed God, and one for something else." A man in this unstable condition "will neither let earth nor heaven go, and yet he can have but one." Persons of such a state of mind can not make progress in the Christian life, or divine things. "Let not that man think that he shall receive anything of the Lord." "Cleanse your hands, ye sinners; and purify your heart, ye double-minded." is the exhortation, and "Let this mind be in you, which was also in Christ Jesus" (Jas. 1: 5; 8; 4: 8; Phil. 2: 5).

Be not conformed to this world, writes the apostle, but let ye be changed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12: 2).

Do not despair,—each caring care
To silence will be awed
When this great word thy soul has heard: "Delight thyself in God."

—Alexander Louis Fraser.

THE NATION'S ANSWER
Milan, May 13th.

"My little Jewess Sister: Does that plague you? I heard you say once that you were proud of your nationality, so I venture to keep you in mind of it. But say, what do you suppose I have learned while at Milton this year? The Seventh Day Baptists had a Jewish Missionary in Calicia or Austria named Landow. You said that your mother was an Austrian Jewess. I am wondering if this converted Jew will possibly be any of your family. But no matter, I just thought of it.

"I want you and father and mother to come to our commencement next month. Sister and husband are coming and then all go home with me and have a good time for two weeks. Say you will. Of course it will depend upon father's decision. But we are going to have a great old time. There will be all the literary societies with sessions, the class play, Shakespeare's Hamlet, and the commencement proper, besides several 'side shows,' and ball game and field meet. Come and see me throw a ball weighing ten pounds, and see me outdo the rest in a high jump (7). As to running the half-mile race I can beat all the snacks you ever chased after. But there is something more than games and orations and the like. I want you to see the college spirit and the splendid lot of boys and girls that have a purpose in life and the grand faculty we have that are as of one family. Every teacher knows every student and that is so much more than can be said at the larger colleges.

"I have joined the Christian Endeavor here and the Y. M. C. A., and one of the literary societies. But say, your voice would be found charming at the chapel exercises. Miss Randell is a fine music teacher and you would take leaps and bounds in your piano playing. I shall take lots of comfort learning a few duets with you this summer. How's Mr. Reiga? He is a crackhead like him, but Miss Randell is also thorough. Prexy is grand. He talks more languages than I want to learn and mix up. He is a fine musician. Was a great organist in an eastern church once. Oh, well, you come and see the elephant and then we will speed toward Plattsville.

My! I nearly went crazy when father phoned that you were kidnapped. I wanted to leave and join in the search. I'll guard you all this vacation and shoot the first man that says a word to you on the street if he is a stranger. Girls ought to go armed for protection. But, then, they are committing suicide every time a fellow looked at another girl! I am just bubbling over with joyful anticipations of the good times we are going to have after commencement.

"Here's my bow and tip of my hat.

"Harold."

"I should say that the boy was not losing any flesh in study and no nerve from burning midnight oil," said his mother after Rachel had read the letter to the family.

"May we all go to commencement, uncle," said Rachel.

"I have been thinking of it," he replied, "but business is increasing just now and I am short one clerk. I wish you knew bookkeeping and typing, Rachel, you'd come in pretty handy after school hours and especially vacations.

"Oh, that would be just fine! May I not learn it soon? I know I should like it. But what would auntie do in the house without me?"

"I could get her a young Jap to do the housekeeping," laughingly replied Mr. Selever.

"Not much Jap around this house, John. But I might get along some way by patronizing the bakery a little more, and get a girl to do extra cleaning. Girls are so difficult to obtain—they all want to teach school or—clerk in a store or type-writers."

"And run off with the proprietor and start a divorce suit," said he to his wife.

"But, if you don't go, can aunty and I go?" asked the girl.

"That will be for your aunt Sarah to say."

"We will settle that in a week or two," said Mrs. Selever.

"Oh, I'd be so happy if I could," said Rachel.

"Happiness seems to be universally longed for by the young and old," said Mr. Selever. "But happiness is not the ob-
ject of this life, and whoever lives for happiness will not attain the highest measure of it. You must realize that, in your struggle for existence, if you want satisfying success.

"Then what is the object of life?" asked the girl.

"The dividing line between worthy and unworthy purposes is right here: self or service. There was never a hero whose chief thought was himself. Happiness may come to him as a result of his devotion to service, but he could not have been a hero if happiness had been his object."

"Then am I out of place in life if I think of happiness?"

"I did not say that; to think of it is one thing and to live merely for it is another. I have tried to train my children to find joy in usefulness for others. I think they have learned it well, Lorna especially. In choosing your friends do not choose because you want to be a friend and serve. Where do you come from?"

"I belong to a Baptist church at Marshalltown," she said.

"That's the way with those Baptists," remarked Ethel. "Anyway, consider the matter and let us know. Can't you come over to our little sewing circle next week and meet our young people? You know some of them at school."

"I do not know, that will depend upon Auntie Selover's consent," she said. "And Miss Ethel. Any way I am glad for this little friendly talk, and come and see me."

"Good-by, I must hurry home now." And Rachel tripped away with a new thought. Would her aunt let her unite with a Baptist church? Doubtful. She did not believe as the Methodists do and would never be at home with them as far as uniting with their church. But at home she said she was a little late because she was passing the Baptist parsonage and the pastor spoke to her, and his daughter also came out to talk a moment.

"Wants to proselyte you, I suppose. That's the way with those Baptists," said Mrs. Selover.

"Auntie, I am a Baptist and I was not proselyted into it. I was converted to Christianity and united with your sister's church because they would let me keep the Sabbath. Was not that right for me then?"

"I suppose you know no difference then as to churches. My sister and I have never been of that but she sticks to her Baptist notions without as stubbornly as you do to Judaism."

"I am sorry to have you say that, auntie."

But, then, you would not want me, for I keep the Sabbath." And she added, "Bible Sabbath. Don't we all keep that?"

"Indeed I am. I had little pleasure in a forced journey. Are you the new Baptist pastor?" she asked.

"Yes, Rachel. How do you like our new church and parsonage? And I have a daughter, I would say about a year younger than you,—can't you make her acquaintance? I am sure she would be glad to have another friend in another home and they let me keep it."

"And we would let you keep it here if you were in our church. It makes little difference these days what day you keep it if you only keep—" "Sunday," broke in Rachel.

"Well, that seems about it to some of us," laughed the pastor for he was pleased at the quick wit of the girl. "Anyway, consider the matter and let us know. Can't you come over to our little sewing circle next week and meet our young people? You know some of them at school."

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"I am sorry to have you say that, auntie."

I may be stubborn in some things but I do not stubbornly keep to only satisfied Sabbath. I do that because God commands it and Peter says, 'We ought to obey God rather than men.'"

"Well, you can't unite and go to that Baptist church and live with me. Settle that at once." And Mrs. Selover went to her work.

Of course she must obey in that, as it was no compromise in religion. When Harold came home and the daughter Lorna she would talk with them about it.

The time arrived for the meeting of the Baptist Young People's Society at their parsonage for sewing, and Rachel asked if she might go.

"What is the use of your belonging to two such societies, is not ours good enough?" said Mrs. Selover. "I suppose you associate with them at school and that ought to be enough. To get into their company when they are sewing for their church would only unsettle you and make trouble in our church."

"I will not argue the matter, auntie, and will do as you say. I can't see why people ought not to follow their honest convictions. Your daughter did and she is one of the best according to your view."

"Yes, and she made herself great trouble when she might have been a leader among women and a great help to her first church."

"Is she not a leader among women of her faith now? And is not her work great where she is? I do not understand it," said Rachel.

Oh, the persistency of a conscientious child of God when wanting to know and follow what is truth. The world and those who are worldly in their views can not know the secret of their consecration. God's chosen ones are a peculiar people; they always have been and always will be. The compromises of Christian people and the worldly ambitions manifest among so many mean the real spiritual life. They work in societies and be generous and leaders but they have not the real life with God in Christ Jesus. The age of Rachel is the religious age and time when truth is most easily accepted. If indeed they are led to Christ at that age, they are most conscientious, most fervent and ecstatic and joyful and hopeful. Why can not the Christian life always abound
with the hope and joy of the youthful follower of Jesus?

Vacation was at hand. Mr. Selower felt that he could not attend the commencement, but a friend was going to Milton on business, and he asked Rachel to go and be with Harold. The woman that tended one before and she was fired with we will resign for the night. It was far away as things looked now.

"Bless my heart, sissy, you will set all the fellows wild. Just take off some of those trimmings and be a common human being while here. You will be kidnapped again, but for other reasons," said Harold after the first greetings at the station.

"Now Harold, stop that nonsense. I am altogether too common already, it would seem. But here is some one waiting to speak to you," remarked Rachel.

"Our club lady, Miss Rachel, let me introduce you to Mrs. Dell—Aunt Dell," we call her.

"Glad to meet you, Miss Rachel. I have heard of you about every mealtime from Harold. He's a great brag," said Lorna.

"I know," Rachel answered softly.

"Some good to be here again," said her father.

"Did you take off some of those trimmings and be a common human being while here. You will be kidnapped again, but for other reasons," Harold said after the first greetings at the station.

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"I know," Rachel answered softly.

"Yes, God does kindle our eyes. I have had much to impress that upon me and make me now more trustful. But you have not met my husband, Mr. Ellington. Montrose, come and shake hands with our new sisters."

It was a pleasant greeting and Rachel was happy. Right after commencement they went to Harold's home and the family were all united.

"Seems good to be here again, mother," said Lorna.

"Are you in good health? You look a little worried, but we will soothe out all those wrinkles in a moment, mother. You are still the bestest mother in all the country. Give me a kiss like the ones you used to plant on my cheek when I was a naughty little girl. Have I improved any, mother?"

"I guess so," said her mother and laughed in spite of herself.

"There, that sounds natural. Got any cookies like you used to have when I came home from school?" Lorna asked Mr. Ellington.

Montrose does not tell me that his mother made better bread than I do but I tell him that you make better cookies than I do and he will not believe me. Let's prove it now." and Lorna rushed to the cupboard.

"These are bakery cookies, Lorna," said her mother.

"Oh, shame, when I was so hungry. Well, here's a pie, that will do as well. No bakery ever made this pie, I know. Taste it, Montrose. Are you in good health?"

"I would not like to say a word against your mother's reputation as a cook. I know it is o.k. and so are her daughter's pies and cookies," replied Mr. Ellington.

And now for a little music. Had the piano tuned for me at Milton and I think her fine already, don't you, Harold?"

"She is boss, sister. She will be a second, no, a better than Reiga," said Harold.

(To be continued)
Schofield's Big Spring Drive

At the present time, outside of the regular routine college work, there is not a great deal happening. Preparations are being made, however, for a big spring drive. Take the field of athletics, for instance. The baseball games are over; the team has broken training. Manager Henderson of the baseball team is busy working out a schedule which from present indications will be big and heavy, with many games away, and include two or three good healthy trips. The material is fair. Coach Thorngate assures us that baseball is his game, and we fans are awaiting results with much interest. Several of our best track men graduated last June and this leaves us without much promising material. DeWitt Watson is manager and promises to unearth one or two dark horses. Our track is in a very dilapidated condition and in need of repairs. We understand, however, that the Athletic Association is already laying plans to put it in good condition. And yet no plans have been made for tennis beyond that of repairing our two courts. Ellsworth Childers, a college junior, has earned quite a reputation in this line of sport, and with his enthusiasm and knowledge of the game will no doubt be able to build up a good class team.

There is great activity in the music line. The Men's Glee Club is practicing faithfully for a trip which will take place during the spring vacation. Mr. Paul Musgrave has been scouting around this past week in an effort to secure engagements at the various high schools, etc. At the present time, the following men are practicing under the direction of Miss Harkness of the Music Department: first tenor: Max Davis, Ralph Feltz; second tenor: Paul Clark, Paul Musgrave, Ed. McCaffrey; first bass: George Thorngate, John H. Davis, Dick Dolan; second bass: George Ford, Pascar Morrison, V. L. Davis. The Girls' Glee Club is practicing for the spring concert, which will be given the last part of March.

In the literary line we have the Fenster-schiebe—our college annual—and the two literary societies. The business manager of the annual recently mailed two hundred letters to our active and prominent alumni for the purpose of securing their moral and financial aid. Returns indicate that

they are back of the senior class and their Alma Mater. They are for the book—strong. Even though our merchants have not seen their predictions. "It Pays To Advertise," some do have faith. Advertising through this medium, and appreciate the student trade. The students appreciate their appreciation and are urged to patronize the men who patronize the college. It is natural, therefore, that the newly elected officers of the literary societies, in an effort to make their administration the best, urge reforms and wage a campaign for new members. They are planning a big spring drive.

PRESIDENT CLARK AT MORGANTOWN

President Clark spent last Tuesday in Morgantown offering with members of the state board in reference to educational matters.

INTERCLASS BASKETBALL CHAMPIONSHIP

A great deal of rivalry is being manifested among the students over the interclass basketball games which begin next week. Practices are being held daily in accordance with schedule mapped out by the coach. About four classes will enter the games.

CLASS SPIRIT DAY

For want of a better name, we have called the chapel exercises last Tuesday morning, "Class Spirit Day." Professor Thorngate was in charge. The various classes—from the academic freshmen to the college seniors were called upon to give their respective and respectful yells. All the classes responded. Sam Henderson gave the senior yell by himself, in silence. The various class athletic managers then told of their plans and what their prospects were of winning the interclass basketball championship. The entire student-body joined in giving the college yells and songs.

SCHOOL ANNOUNCEMENTS

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Announcements

Violin Solo—Selected Mrs. Noel G. Evans
Primary Department
Offering——For the General Fund
The Lesson, read receptively——Cor. 15: 1-11
School
The Lesson Taught—Henry M. Maxson
Singing—100th Psalms
Recitation—Jesus Rose
Tilton
Anna Frances Wells
Song—Easter Morn.
Gaynor
Primary Department
Exercise—Who Arose on Easter Day?
Tilton
Members of the Primary Department
Secretary's Report
Singing—129, "Crown Him with many crowns," School
Benediction Pastor Shaw
Our Sabbath school meets for one hour, at the close of the church service. There is a class for every one. If you are not enrolled as a member of the school, or have been obliged to drop out for a while, you are respectfully and earnestly invited to join the school and lend us your hearty co-operation and support.

WILLIAM C. HUBBARD,
Superintendent.

Lesson XIII—March 24, 1917

THE DECALOGUE

Golden Text.—Matthew 22: 36-40.

DAILY READINGS

March 18—Exo. 19: 15-23
March 19—Exo. 20: 1-18
March 20—Exo. 34: 1-9
March 21—Deut. 1: 1-14
March 22—Deut. 5: 1-21
March 23—Deut. 5: 1-21
March 24—Deut. 5: 22-23; Deut. 10: 1-10

For Lesson Notes, See Helping Hand

No one can cherish an ideal, and devote himself to its realization from year to year, and strive and struggle and make sacrifices, for its attainment, without undergoing a certain gracious transformation, of which the highest powers must be aware, and which men can hardly miss.—John White Chadwick.
THAT DENOMINATIONAL SURVEY, APPRAISAL, ETC.

Upon the recommendation of the president of Conference in Salem last August, the Commission of the Executive Committee was instructed to appoint a committee to make a denominational survey and appraisal and report at Conference in Plainfield next August.

The writer was unfortunate enough to be named by the commission as a member of this committee. After two or three months of mulling the matter over in my mind, I have arrived at the conclusion, that in its present form, and with the resources and personnel of the committee named, nothing of practical value can be reached by any effort we can put forth.

An accurate evaluation of our resources and an impartial inventory of the undertakings to which people of the denomination are now asked to give their support, or may or should be asked to do so, and the extent to which we can reasonably be expected, with the probable results of such support, would be of inestimable value to our people. Indeed I am disposed to say that no adequate attack upon our problems can be made until we have obtained such an accurate and material summary and budget for our guidance.

But the committee can not do this work for the following obvious reasons: First, such work requires trained experts who can give their whole time to it for many consecutive months. The committee is made up of the busiest of men who can not devote adequate time to it; and they are not trained to do that kind of work. The variety of talent and effort required by such a survey is next to infinite. The home, in country and city, resources, living costs, reasonable surpluses, etc.; the rural church and its problems, the city church and its tasks; ministerial supply and support; education, with advisable efforts, limitations, combinations and centralization; both within our borders and beyond; reasonable and advisable missionary efforts at home and abroad; publication activities with scope, equipment and workable plan; interdenominational obligations and opportunities; civic and moral concern; benevolences; and many other problems appall the surveyor.

Second, such work requires large funds for its successful prosecution. Secretarial and statistical services must be employed. Traveling expenses must be met. Results must be compared with similar results in other fields. Printing and tabulation must be done. Not a dollar is available for a work that would require thousands if it is to be well done, and worth while when done.

Third, a committee to perform such a task must be free to study the results of findings in utmost frankness without the charge or the suspicion of being influenced by local or sectional or professional prejudices. This freedom the present committee could not hope to have accorded to it.

In all these and other respects it might be mentioned, it is, in my judgment, impossible to hope for any efficient or constructive work from this committee. I hope the officers of Conference and the people of the denomination will, therefore, absolve the committee from the guilt of neglect or indifference, and will look squarely in the face the stupendous problem of a denominational survey and appraisal.

Booth Colwell Davis.

Author's Note.—Since preparing the above, word has reached me from the president of the Conference that the appointment of this Survey Committee has been abolished, and that the commission to put this committee in cold storage, but since it seems to me that the facts in regard to a survey should be looked at by all our people with the aid of a high power searchlight, I venture to turn on the current by forwarding the article as already prepared with this additional note.

B. C. D.

Alfred, N. Y.,
Feb. 28, 1917.

Storms and tempests are experienced by every soul. But they should become as stepping-stones to higher ground, where the sunshine of God's presence will be seen more clearly. The disciples at Galilee would not have heard the words, "Peace, be still," but for the raging storm that threatened to engulf them in the angry waters. The quiet of the harbor seems to the people who have been riding the billows. The sunshine is more fully enjoyed by those who have been passing under the shadow of the clouds.—G. B. T.
The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor

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

Terms of Subscription
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Papers to foreign countries, including Canada, will be charged 30 cents additional, on account of postage.

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(Continued from page 348)

leyan College. There were about 150 delegates in all, representing various state, private, and denominational institutions. All the delegates were sent as representatives of the Young Men's and Young Women's Christian Associations.

They met mainly for the purpose of studying missions in its various phases and to recruit and train candidates for this field of Christian work from our Western colleges.

Mr. Russell Cofferand, president of the Y. M. C. A., presided as chairman and introduced the various speakers. Mr. McClain pointed out the purpose of such a conference and what good it did him to attend. Miss M. Thornaght told what the girls were doing in mission work and the opportunity one had to make and renew acquaintances by attending such a conference. Clyde Dugan spoke of the reception Friday evening, and the illustrated lecture on Africa given by Mrs. W. C. Johnston; of the business meeting, and the basketball game between Ohio Wesleyan and Virginia Union. And Dr. Humbley told of the meetings held on Sunday, at which Dr. I. T. Headland was the principal speaker.

"Repentance is the golden pivot on which hangs the destiny of the soul. It is a heart broken because of sin and a life turned from sin."

Happiness comes not from the power of possession, but from the power of appreciation.—H. W. Syfvoeter.
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O Thou whose equal purpose runs
In drops of rain or streams of suns,
And with a soft cooing voice
The green earth to her snowy poles;
O Thou who keepest in thy keen
The times of flowers, the dooms of men,
Stretch out a mighty wing above—
Be tender to the land we love!

If all the huddlers from the storm
Have found her heartstone wise and warm;
If all its banks have seen me sad and glad,
Sharing with all the good she had;
If she has blown the very dust
For her bright balance to be kept—
Oh, spread a mighty wing above—
Be tender to the land we love!

When in the dark eternal tower
The day-clock strikes its last hour,
And for her help no more avail
Her sea-blue shield, her mountain-mail,
But sweeping wide, from gulf to lakes,
The battle on her forehead breaks,
Throw Thou a thunderous wing above—
Be lightning for the land we love!

—Wendell Phillips Stafford, in the Atlantic.

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