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OF THE
AMERICAN SABBATH TRACT SOCIETY

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The Question of Sunday Laws
How Did Sunday Come into the Christian Church?
Loved Thou Me?
A Sacred Day: How can we have it?
Not Under Law, but Under Grace
The Day of the Sabbath
And many others

Also a series of four-page gospel tracts, ten in number.

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

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O Thou whose equal purpose runs
In drop of rain or stream of suns,
And with a soft compassion rolls
The green earth on her snowy poles;
O Thou who keepest in thy ken
The times of flowers, the dooms of men,
Stretch out a mighty wing above
Be tender to the land we love!
If all the bidders from the storm
Have found her heartstone wide and warm;
If she has made men free and glad,
Sharing with all, the good she had;
If she has blown the vory dust
Forsaking her bright balance to be just
Oh, spread a mighty wing above—
Be tender to the land we love!

When in the dark eternal tower
The bell-strike strikes her trial hour,
And for her help no more avail
Her sea-blue shield, her mountain-mall,
But sweeping wide, from gulf to gale,
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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Vol. 82, No. 12
March 19, 1917
Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

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Teacher of Mathematics—J. D. Tallman, Plainfield, N. J.
Teacher of Languages—F. E. Hubbard, Plainfield, N. J.

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath Recorder, at Plainfield, N. J.

American Sabbath Tract Society

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The Sabbath Recorder

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

Volume 82, Number 12

Plainfield, N. J.

March 19, 1917

Whole No: 3759

We Have Had Enough

Evidently this is the verdict of almost the entire Recorder family as to the discussion concerning the National Council of Churches. From every quarter the words that come to us indicate that, with two or three exceptions, the members of this organization are tired of this discussion, and we feel fully justified now in giving them a rest. In order however to be fair, we are willing to give them another chance the last word and are doing so in this number. Altogether too much has been made of the matter of having representatives in the Council. It has been magnified out of all proportion; "mountains have grown out of molehills"; and, so far as we can see, nothing but ill feeling has come from it.

Don't Miss That

On another page Rev. Alfred E. S. Davis, President, Milton, Rockford, Wis., gives an interesting account of his visit to some Sabbath-keepers in Texas and says that you will enjoy reading it. We are cheered by such messages. They reveal the true missionary spirit and enlist our sympathies with both the missionary and those to whom he carries his message. The story of consecrated souls who embrace the Sabbath through Bible study and prayer, and who are standing alone as light-bearers, always touches our hearts. We shall see to it that the Sabbath Recorder finds its way into these homes, and shall strive by God’s help to make it a source of help and blessing to them in its weekly visits. Let us pray that God may richly bless the labors of Brother Van Horn and his wife in the great field over which they have the watchcare.

Why Not Have Some Such?

I sometimes wonder if our missionaries among the scattered ones and in our little churches fully realize what a help they could be if they would send to the Recorder frequent reports of incidents and encouraging things in connection with their work. We know of some earnest, faithful workers who could help the cause very much in this way.

Loyalty in Honolulu

According to the Journal-Telephone of Milton Junction, Wis., our friend, William M. Davis, of Chicago, is in Honolulu, where he witnessed the Mid-Pacific Carnival. He was interested in one great Japanese-lantern parade in which many children carried the Stars and Stripes and sang the praises of George Washington. One float in the procession represented Washington crossing the Delaware River.

In a few years the children of our mid-Pacific islands, who have been taught to honor our flag and who have learned to revere the patriots of American history, will be found among the most loyal friends of the nation that has lifted their country and elevated their race. Wherever the children are properly schooled in the principles of freedom for which America stands, wherever they learn to honor the Stars and Stripes, whether in the States or in the provinces thereof, in the years to come, will be found a generation of liberty-loving citizens upon whom the nation can depend and in whose hands it will be safe.
Impressed with the sense of duty to their faithful ministers, the people of several denominations are rising to the occasion and trying to fulfill their obligations. If you could see some of the letters that reach Treasurer Joseph A. Hubbard of the Memorial Board regarding the needs of our own aged retired ministers, you would feel just as he does about helping. Read his brief note on another page, and see how you feel about it.

Our Great Need

As a denomination we need many things for which we have longed during the years. We need more faithful men for the ministry, more consecrated, self-sacrificing workers among the laity, and better support for our schools and other denominational enterprises. But to the Sabbath Recorder it seems that there never has been a time in our history when we needed to cultivate the spirit of brotherly kindness more than we do today. If the entire membership of our churches would humbly seek the divine guidance; if we could put away selfishness and personal ambition; if we could exercise the spirit of true Christian charity toward those who honestly differ from us in opinions, and as to methods; if we could unite heart and hand in efforts to bear another’s burdens, we would see the dawn of a brighter day. Can we not all pray for this? A small people under great pressure from without need above all things else to be like one household filled with love and prayer.

One Denomination Reaches Its Goal

Of all the churches striving to raise stated funds for pensioning their aged and infirm ministers, the Episcopal Church is the first to secure the minimum amount asked for. On Sunday, February 12, according to a plan for widespread united action, pledges were returned to their churches which carried the fund well above the $5,000 mark. Business-like efficiency characterized the movement, and the results were most gratifying. Clergymen of that denomination, retired on account of age or ill health, will receive pensions in amounts fixed by the length of their service.

Liquor Men in League

The persistent effort to raise funds for the liquor men’s benevolent and charitable enterprises is appealing to the American people. If the liquor men’s benevolent and charitable enterprises can be started in one hundred different localities in the United States, they will be able to do the work of missions; (1) Those who give one hundred thousand dollars; (2) Those who give fifty thousand dollars; (3) Those who give thirty thousand dollars; (4) Those who give twenty-five thousand dollars. Each of these classes will be able to do the work of missions.

One Million Members

The American Red Cross is appealing for a million members. Japan now has one million eight hundred thousand members; England, France, and Russia have one million each; Germany, one million four hundred thousand; while the United States has as yet only three hundred thousand. Our own Red Cross has done noble work in the war zone ministering to the sick and wounded of all the warring nations. It is equipped for service in times of war, and famine, and of natural disasters such as earthquake, fire, and flood; but its membership is not large enough to enable it to meet all the demands made upon it.

The hope is that the two hundred and seven thousand Protestant churches of America, and the two hundred and twenty-five thousand ministers, will come to the rescue and give the million members needed. One dollar entitles one to membership for a year; two dollars, to membership and the Red Cross Magazine for a year; ten dollars, to what is called a sustaining membership; while for twenty-five dollars one can become a life member.

but who are unable to give for God’s cause. Do you really feel that you belong to this class?

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Three of these letters, two of which are from Wisconsin, were received by Treasurer Frank, and in one of them the financial burdens rest heavily, and the other came to the Recorder. In addition to these, Secretary Shaw received a most encouraging and helpful letter from Battle Creek, Mich., telling him that the little church there, at its meeting on March 10, gave in pledges and cash $140.00 and expressed the hope that $1,000 a member would be realized before the canvass ends. This amount will appear in the statement in due time. The words are so cheering we could not withhold the news from our readers until the money should reach the treasurers, so give it now.

DEBT STATEMENT

Missionary Board's debt, balance due March 7

<table>
<thead>
<tr>
<th>Amount</th>
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<tbody>
<tr>
<td>Received since last report: 28.25</td>
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Still due, March 15: $2,180.59

Tract Board's debt, balance due March 8

<table>
<thead>
<tr>
<th>Amount</th>
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<tbody>
<tr>
<td>Received since last report: 19.50</td>
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</tbody>
</table>

Still due, March 15: $2,161.95

MILL YARD CHURCH: MRS. TRASK
CORLISS F. RANDOLPH, LL. D.

One writer has well remarked that John Trask's most noteworthy convert was his wife. Probably the most that we know of her is to be gleaned from the writings of Euphras W. Pagitt, who was her contemporary, and, though not in sympathy with her religious views, respected her highly, even to the extent of sending to at least one of his children the school to her. Pagitt's "Herstory (6th ed., London, '601), according to Robert Cox, contains copies of certain documents relating to the group of Sabbath-keepers to which Trask and his wife belonged, but pertaining chiefly to Mr. and Mrs. Trask.

Of Mrs. Trask's early life, nothing is known, save as may be conjectured from certain phases of her life after she reached womanhood. Where her home was in childhood, who her parents were, under what conditions her husband met and wooed her—all of these are questions of which we know nothing. Insomuch, however, as she was "endowed with many and particular virtues," and was a successful school teacher, of more than ordinary repute, and able to command her own price for her services as such, it is but fair to assume, for a girl, she had rather unusual opportunities for an education, and that she was brought up in an environment of stern integrity, as well as of culture and refinement.

Of her rare qualifications as a teacher, there seems to be abundant testimony. Pagitt, himself, says: "We found hardly any one that could equal her for so speedy beginning children to read. She taught a son of mine who had only learned his letters in another place, at the age of four years, in the space of nine months, so that he was forsook, into which he was then entered." As a disciplinarian, she was exacting, of parent and child alike. The parent was required to send the pupil to school promptly at seven o'clock in the morning, and to send its breakfast as promptly at nine o'clock. It is further related that Mrs. Trask that she would "teach the children on five days in the week [only], for on Saturday she would not teach, as that was the Sabbath, and on Sunday she did not take the privilege of going out to the sick and aged neighbors for the benefit of their children to read. Her price was fourteen pence per week, under that she would not teach; if, however, any of the parents were poor, she would sometimes return part of the price back again; as she would also in the case of some scholars for whom she thought not so much." Her popularity as a teacher is said to have been so great that she was obliged to turn many applicants away, and that "many were waiting for admittance with confidence in the teacher's work" for them. But the reason for such a popular demand was not fail to attract the attention of other members of this incipient Mill Yard Church. Accordingly, she, too, was cast into prison,—first in Maiden Lane, and subsequently, after 1640, in the Gatehouse,—where she lay until, after a confinement of some "fifteen or sixteen years," she was mercifully released by the messenger who summoned her home to Heaven.

Of her abiding faith, her steady, unswerving loyalty to the Sabbath, and her loveliness of character, one may judge something from the brief account of her by Pagitt, who spoke from personal acquaintance with her and with the facts of her deportation. He says, "Mrs. Trask lay for fifteen or sixteen years a prisoner for her opinions about the Saturday-Sabbath; in all time which she would receive no relief from anybody, notwithstanding she wanted [or needed] much alleging that it is written, 'It is a more blessed thing to give than to receive.' Neither would she borrow. She deemed it a dishonor to her head, Christ, either to beg or borrow. Her diet for the most part of her imprisonment, that is till a little before her demise, was bread and water, roots and herbs. No flesh, nor wine, nor brewed drink. She charged the keeper of the prison not to bury her in church nor churchyard, but in the fields only; which here, in another place, at the age of her deplorable persecution. He says, quoted. But the significance of the lines just quoted. But the poem itself bears conclusive internal evidence that this theory is not true, if we accept, as we must, the testimony of Pagitt as to Mrs. Trask's character. Clearly the poem is not one written by a serious-minded young man as a tribute to a dignified matron whom he highly respected. The poem, unquestionably, was addressed to a young woman. Moreover, the one was an austere Puritan, while the other was a gay Cavalier. The claim that Mrs. Trask was identical with 'Althea' is too absurd to claim attention here, except for the purpose of refuting it, and thereby correcting an error which has already become a part of the record. We should not forget that the infancy of the Mill Yard Church owes far more to John Trask's wife, loyal to her Master's Sabbath and to the incomparable ideals of the Sermon on the Mount, than it owes to Trask himself; for persecution made of him but a sorry deserter from a magnificent cause. Forafter those who have occupied "the high places of the earth"; while she, in all humility, but also in all confidence in the promises of her Lord and Master, fought the fight and kept the faith until overwhelmed by the waters of the River of Death, and won a martyr's crown.

The poet, who was an enthusiastic Royalist, and had spent his whole fortune in support of that cause, was imprisoned in 1642, for presenting the "Kentish petition" in favour of the King. In prison, he wrote the above named poem, the last stanza of which begins with the well known couplet,

"Stone walls do not a prison make, Nor iron bars a cage."

It is asserted that Colonel Lovelace was confined in the same prison with Mrs. Trask, and that he wrote this poem for her comfort; indeed, in their arguments, the propositions of both stress upon the significance of the lines just quoted. But the poem itself bears conclusive internal evidence that this theory is not true, if we accept, as we must, the testimony of Pagitt as to Mrs. Trask's character. Clearly the poem is not one written by a serious-minded young man as a tribute to a dignified matron whom he highly respected. The poem, unquestionably, was addressed to a young woman. Moreover, the one was an austere Puritan, while the other was a gay Cavalier. The claim that Mrs. Trask was identical with 'Althea' is too absurd to claim attention here, except for the purpose of refuting it, and thereby correcting an error which has already become a part of the record. We should not forget that the infancy of the Mill Yard Church owes far more to John Trask's wife, loyal to her Master's Sabbath and to the incomparable ideals of the Sermon on the Mount, than it owes to Trask himself; for persecution made of him but a sorry deserter from a magnificent cause. Forafter those who have occupied "the high places of the earth"; while she, in all humility, but also in all confidence in the promises of her Lord and Master, fought the fight and kept the faith until overwhelmed by the waters of the River of Death, and won a martyr's crown.

"People generally go in the direction they look. If they look upward they are moving higher. If they continually see the lower and baser things of life they are traveling in that direction."
What should I do, a surer confidence in the faith we profess.

The Sabbath is a day of rest and observance. It is a day set aside for spiritual renewal and spiritual growth. It is a day to reflect on the word of God and to seek guidance from the scriptures.

The purpose of Sabbath Day is to honor the Sabbath; this is the first and chief purpose. We need to remind ourselves and to teach our children concerning the value of the Sabbath, its privileges and its obligations. We need to know better how to use the Sabbath, how to spend its hours, that we may secure the good for which it is intended.

The purpose of Sabbath Day is not primarily to argue or discuss the question of the Sabbath as regards the seventh or the first days of the week. That matter is taken for granted but settled question with us on that day. But indirectly any study of the Sabbath must give to our children a surer confidence in the faith we profess.

Rally Day helps us in honoring the Sabbath, for it gives the value and power of what is called the mass movement. There is value in working together, at the same time, for the same object, in the same way. There is power in the knowledge that on Sabbath Day all our churches, all our Sabbath schools, all our young people's societies, all our Sabbath day prayer meetings, are honoring the Sabbath by giving special and definite emphasis to it, by observing programs previously arranged, by united prayers and loving loyalty.

Sabbath Rally Day will, if wisely and sincerely observed, come to be a strong factor in teaching our children Sabbath truth, and giving them the spirit of Sabbath loyalty. I sometimes think that one of the things we need in particular to cultivate and develop the loyalty to the Sabbath. A young man or young woman who deserts the Sabbath ought to feel like a traitor, and not like a martyr, ought to feel like a comrade of Benedict Arnold rather than of Major Andre. A spirit of loyalty.

When is Sabbath Rally Day? The third Sabbath in May of each year. Each church or community arranges the program to suit its own special conditions. But the Tract Society prepares a general outline program and has it published in the Sabbath Recorder, and supplies it in leaflet form to all churches and Sabbath schools which desire to use it. Such a program will be published early in April, and will be ready for distribution early in May. Ask your pastor, ask your Sabbath school superintendent, ask the prayer meeting committee of your young people's society, what is to be done this year about Sabbath Rally Day, the third Sabbath in May. And may great and lasting good come to this blessed Sabbath truth, and to all our people, by the observance of this denominational anniversary.

FRAGMENTS

Rev. George M. Cottrell

(From Some Sabbath Keepers)

"Gather up the fragments, that nothing be lost." I see that two or three things that I wish to say are of the nature of fragments or conclusions to my last Recorder letter. I almost felt that an apology or explanation was needed for my "diggings" on figures, such as subscriptions for the Recorder and to the great endowments needed for our colleges, tithing, etc. But my course has not been prompted simply from blindness, but for psychological reasons as well. Here is the law contained in a single stanza:

"Vice is a monster of so frightful mien As to be hated needs but to be seen; Yet seen too late. She first endures, then pities, then embraces." We recognize the truth of this statement, that familiarity with vice, which we naturally hate, leads first to endurance, then pity, then appropriation. And the same rule that applies to vice applies also to goodness, righteousness, benevolence. So we may transpose the lines and read that "duty, charity, giving is a grace of such noble men, as to be favored needs but to be seen; and seen oft oft, familiar with her grace, was first endured, then pitied, and then embraced."

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (and sometimes a good deal). In the history of the understanding, overcoming prejudice, disseminate knowledge, persuade the judgment, and convince and convert the man and secure favorable consideration and final action.

I have a good thing will hear repetition, reiteration, hammering in, till it penetrates the thickest skull, and enters the hardest heart.

FINAL WORD ON RATIONING

I don't know who "A. C. G." is, but his (or her) article in the Recorder of the 26th is a very good and wrong answer to the opposition. But there still seems to be an irremovable difference of views on this question.

Preliminary to a recommendation or suggestion, let me tell an incident in connection with Sam Jones and Sam Small's great Chicago revival. The two evangelists were well known to be quite inveterate tobacco users. One night during the meeting, one of the speakers was on the platform and the first thing he said was: "Well, Small tells me he has quit tobacco, and I said to him, 'What did you do that for, Sam?' and he replied, 'I didn't do it because I thought it was wrong, but I got so roiled up every time folks criticized me I would be sorry, and I didn't think it his responsibility as Standard Oil sold it to him for gasoline. Well, I was astonished. What should I do, and how should I meet such evidently unfair treatment?"

I wonder if we couldn't apply that rule with the federation? If there are any considerable number who feel as badly as some do, and can not or will not be reconciled, isn't their sympathy, harmony and co-operation in the denominational work worth more to our cause than the privilege of continuing in the federation? Can't we say with Sam Small, "We'll not quit because we like tobacco, but rather than this continualickering, hard feelings, perhaps, and alienation of some of the brethren, let's give the federation a rest, and if necesary, not eat no meat so long as the world stands."

There is another argument, the economic one, why separation from the federation might prove profitable to our people, as it would allow concentration of all our powers upon the advancement of our own specifc work. Moreover we have at least four noted examples of successful organizations or denominations that make no alliances with other peoples. I refer to the Catholics, the Mormons, the Seventh Day Adventists and the Christian Scientists.

LESSON FROM OUR MOTOR CAR

"Twas a cold day, and she got to acting up, and then refused to go. In no way could she be coaxed to do so. One member of the firm put in the whole day, mostly, but she wouldn't budge. An expert was called who worked two or three hours, and recommended a new set of spark plugs. These were secured, but it made no difference. Then the Ford man was ordered to haul her in and give her treatment. This was done. He tried some new platinum points, but that was not the trouble, she was still obstinate. Finally he looked into the gasoline tank and found that it was it had been filled with kerosene instead of gasoline. This was some I had put in the tank from our family gasoline can, secured from the family grocer. This was bad enough, but when all was over the owner of the motor admitted it was his fault, and be glad to share at least part of the $10 to $15 expense, loss of time, etc. But no, the grocer investigated, admitted it was taken from the gasoline tank, and I think it was the grocer who didn't think it his responsibility as Standard Oil sold it to him for gasoline. Well, I was astonished. What should I do, and how should I meet such evidently unfair treatment?

First, I could sue him and perhaps collect the whole bill, and our lawyer would like the fun; but the cost would perhaps be greater than the amount at issue, and who wants the name of going to law? Second, I could quit trading there, but the Missus would have something to say about that, as they give good service and our loss would be about as bad as his. Third—well, we have guarded the bills this month almost enough to make the loss good. By studying economy and hunting bargains elsewhere, perhaps we will be the gainers from this loss. I was sorry to discover that our dealer is less a man than a grocery man; but he probably thinks he..."
was in the right, and of course I know that I was. But it doesn't pay to quarrel. "Agree with thine adversary quickly, whilst thou art in the way with him," and get over it; for life is too short to nurse a grudge.


A SUNNY SABBATH
REV. GEORGE W. HILLS

The sun shines here in southern California more or less all the Sabbaths of the year. This is truly the "Sunny Southland," as the poets and sentimentalisists tell us. The range to the northeast of the city is capped with snow more than half of the mountains are largely occupied by flowers, walnut groves, and evergreen orange trees, which are now heavily laden with bright-hued fruit capped with snow. The orange groves, and evergreen orange trees, are no\v heavily laden with . their

The long miles between the city and the mountains are brightening day by day. The white-barked maples are turning to orange and yellow, and some of the perennials are blooming with thine adversary quickly, whilst you are in the way with him," and get over it; for life is too short to nurse a grudge.


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GOOD NEWS FROM A MISSIONARY PASTOR

Dear Sabbath Recorder:

My route to Belzoni lay through northeastern Texas. Paris, where I change from the T. & P. R. R. to the "Frisco," is still largely a mass of ruins from the great fire about a year ago. It is one of the older and richer cities of the State, and I was told that the fire which destroyed almost the entire city was incited in expense only by those of Chicago, Baltimore and San Francisco. The new Paris is rapidly building, but it is yet a scene of desolation. Antlers, where we leave the railroad for Belzoni fourteen miles east, was reached too late for the stage. It is a progressive town of about 2,500. "Progressive," by the way, is an appropriate adjective for this new State of Oklahoma. One of the finest new school buildings I have seen anywhere witness to the progressiveness of this town. I was told that a Presbyterian revival was still in progress here and this induced me to remain here for the night. It turned out, however, that the meetings had closed the night before.

It need not surprise you that the next day was spent in attendance to the meetings in Belzoni. Two or three things will sufficiently account for this. I must reach the Belzoni neighborhood before the stage at night in order to make arrangements for the evening appointment. Then, when a man pays 25 cents for two eggs at breakfast, is asked by an urchin at the high school building where he is seeking admission if he is "Billy Sunday," he is likely to go in the strength of that to something.

My destination was reached before the Friday afternoon school was dismissed. It was a pleasant surprise to me to find a large and commodious school building with two rooms, up to date in equipment and teaching force. The principal room was crowded with children and visitors for the afternoon exercises, and it afforded a good opportunity to advertise the meetings to be held.

The Jacksons had failed to get the word I was advising them of the exact time of my arrival, but Brother Jackson was on his way to find me when I was on the way home with the children after school. The welcome I received from this family was very worth the inconvenience of reaching there. Six meetings were held in the schoolhouse, and the best of interest was shown. Sunday afternoon, on invitation of the singing and preaching committee, we had an organized meeting for singing, three miles from where our meetings were held. Mr. Duncan is making a commendable and apparently successful effort to get the young people of the neighborhood together to spend Sunday afternoon in this way. Here I was given the opportunity to speak briefly to a house full of young people, and I am inclined for this way of preparing themselves for the higher enjoyments of life here and the harmonies of heaven after a while. I was also asked to give the notice of the meetings at the other schoolhouse. Having been requested to speak on the subject of the Sabbath during my stay, I announced that on the following Monday night I would consider that question. This request came from J. J. Almond, a fine specimen of young manhood who, with his wife, has been keeping the Sabbath for about eighteen months. They came to the knowledge of this truth by their own reading and study. Stopping at a schoolhouse by the roadside on my way from Antlers, I had asked the teacher to open the door and let me in at Belzoni that evening. A little orphan girl living with the Almonds took the word to them. They had no knowledge of Seventh Day Baptists before my coming to the neighborhood. They are fine young people, living the consecrated life and loyal witnesses to the Sabbath truth in their neighborhood. They are asking for literature and our Articles of Faith. Who is willing to send them the Sabbath Recorder and to remit the trial subscription of three months? Address J. J. Almond, Antlers, Okla., Belzoni Route.

My largest congregation was on Monday night when I preached on the Sabbath question, and the closest attention was my appreciation. One of the profitable results of this meeting was the Gospel of John by a goodly number of people at my suggestion, counting the number of "believers" and finding the verse telling the reason for the writing of this gospel. It is ample compensation for the hardships of this pioneer work to be able to express the gratitude of those to whom you come with the gospel message, including the Sabbath truth. Evidences of appreciation came from many. The Jacksons were especially grateful, since my coming brought them the knowledge and fellowship of another Sabbath-keeping family within their reach. They will doubtless find much mutual help and encouragement in the acquaintance.

On my return the Gentry people were found to be in good health, a number of families having been sick when I went away. There is a general feeling of depression over the going away of a number of families this spring. There is relief from this feeling in the consideration that what is our loss is the gain of other Sabbath communities. There is also relief in the arrival of Deacon E. A. Sanford, formerly of Dodge Center, late of Riverside, Cal. What better evidence could be desired of the advantage of this location and the healthfulness of the climate? We are happy to welcome to our midst any who desire to make their home here as the Sanfords have arranged to do.

Increased interest and attendance are welcomed in the Sabbath evening and Christian Endeavor prayer meetings. I find much interest here and elsewhere in the story of "Lorna Solover." I heard one man express the belief that if a new edition were printed it could sell five hundred copies. The things seen and heard on the wide field during the past six weeks are stimulating the disposition of optimism that should be in all our minds during these momentous days. God is signally blessing his own word in many places. "There's no time for longing, while the days are going by." Let us bend to our own special task with faith in the power and promises of God to bless his word and his workers in a way that shall bring victory to the cause we love.

Hopefully,

T. J. VAN HORN.

Gentry, Ark.,
March 6, 1917.
GEORGE GREENMAN
1805-1881
(Compiled from the records of the Missionary Board by William L. Clarke, president of the Seventh Day Baptist Missionary Society.)

George Greenman was born in Westerly, R. I., August 27, 1805, and died at his home at Greenmanville, Mystic, Conn., May 21, 1881, in the eighty-sixth year of his age, having been for over thirty years the president of the Seventh Day Baptist Missionary Society.

When sixteen years old, he began to learn of his father the trade of a ship carpenter. When twenty-one, he commenced life for himself; without money, but with the invaluable capital of a strong, noble Christian manhood. In 1836, there was established the shipbuilding firm of George Greenman & Co., for which years did great and prosperous business. He was a Christian husband and father; in the community, an active, influential, and honorable citizen and business man; in the church, true, wise, and loyal; and in the denomination, an interested, intelligent, generous fellow-worker and helper. He was a zealous anti-slavery and temperance man and an earner man of the Connecticut Missionary Society, not afraid to be in the minority when convinced that the right was on that side.

Mr. Greenman was one of the thirteen who became members of the Missionary Board at its organization in 1843, by the payment of five dollars or more; and one of the first life members, his name being in the list of 1846. He was vice president in 1846, 1847, and 1859; a director from 1848 to 1850; and president from 1860 to 1881. The last annual meeting of the society that he presided over was in 1882. He was present in 1885, and after a few appropriate remarks, as he was relieved from the duties of the presiding officer, and called upon Mr. William L. Clarke, the first of the Board of Managers, to take his place. For the last few years of his life he was not able to regularly attend the meetings of our board and actively share in the work on our hands, greatly to our regret.

Although practical and positive in judgment and expression, Mr. Greenman was generous and warm at heart. His counsels were safe and wise. Not to many men is it given to enjoy so large a measure of other men's confidence and esteem. He left behind the record of a good life, of a persevering Christian spirit and endeavor, of wise words spoken, of good deeds done; and we may well pray for more such business men and Christian disciples.

At the board meeting held July 15, 1881, after several had spoken in high regard for our departed brother and president, the following resolution was adopted: "Resolved, That we hereby express our reverent, loving, and tender remembrance of one who so long has been our standard-bearer. With a courage rare, with unfaltering trust and radiant hope in the final triumph of our cause, through the conflict of toil of many years he has led us on. "In the quick response to every call for help, in the ready assumption of all needed responsibilities, in the devotion and fervor of a soul consecrated to his duty of missions, he has ever been to us a bright example and high inspiration. We mourn with those that mourn, and extend the sympathy of bereaved hearts to those nearest in the ties of kinship and association. "In the ripeness of full age, crowned by high endeavor and noble achievements, our brother, like a sheaf of ripened grain, has been garnered in. "We now in submission and pray that his mantle and spirit may fall upon his successor."

A SHORT STEP IN THE RIGHT DIRECTION
LOIS R. FAY

There is a law before the Massachusetts Legislature giving one day of rest in seven to hotel employees. This proposed enactment has passed the House of Representatives, and seems to have a will behind it that predicts its passage through the Senate and a place upon the statute books of the State.

I mention this fact for two reasons. One is, that the agitation for this bill shows that the hearts of some people are recognizing the need of a day of rest, in which to recuperate and to become re-created. Such hearts are more open to Sabbath truths than those who do not recognize they need a day for this purpose, and are testifying, if only partially, to their appreciation of the truth of Christ's words, "The Sabbath was made for man." No doubt this short step from "no day" to "one day" is the beginning of God's answer to the prayers of his servants, that the hearts of people be turned more to the Sabbath.

Those who have advanced the next step, from "one day" to God's sanctified holy day, the Seventh Day, have an opportunity for exercising their influence in leading upward and onward to God's holy day. This is an opportunity every Sabbath-keeper has. Some are denied money to work with, but every one has his or her valuable and far-reaching influence, unimportant though it may seem. "We are living epistles," may we all remember.

The second reason I bring this law to notice is, that such an enactment makes it possible for Sabbath-keepers to find employment at a business in which state law helps instead of hinders. There are few occupations that favor their employees having Saturday off duty, but a law of this nature looks like one which would encourage workers to consider the Sabbath in seeking employment. There are many one-time Sabbath-keepers in this State, and probably in other States as well, who have gone back a step instead of forward, mistakenly feeling compelled to lay aside their conscientiousness to get work. May the prayers of the faithful, and the works of God and his servants be directed toward these unfortunate ones, that they may see the divine opportunities. "Behold, I have set before you an open door, and no man can shut it," are words that seem to possess individual importance, and reassurance.

The hotel business has had a baneful influence on society, because in mistaken hospitality well-meaning people desecrated what they thought was the Sabbath Day, its design for rest being lost in the gratification of voluptuous desires. Perhaps some eyes will be opened in the future to the opportunity of combining hospitality and devotion to God in such a way that the gospel will be advanced and the social status of moral affairs be elevated. Indications are that sensible minds long for times of release from the everlasting "rush" of the city, times when they can go apart into some quiet place "and rest awhile."

IF ....... ; BUT SINCE ...
ARTHUR ELWIN MAIN, D. D.

In England, about 1612, the Rev. John Cotton preached so mightily against existing corruption that he and men like him fared hard at the hands of William Laud, an arch-persecutor. Hurst, the church warden, said that "as the Earl of Dorset sent a message to Cotton, that if he had only been guily of drunkenness, or adultery, or any such minor ministerial offence his pardon could have been had; but since he had been Puritanism, he must flee for his life."

It is well known that the public dance, the theater, the movies, and cards, for example, have been sources and occasions of great curses of our day, in many instances, it is the movie. It is also equally, and sadly, true, that, among other things, crowd action arouses
The Sabbath Recorder

instinctive impulses that are good or bad, according to the dominant elements of personility in the one under crowd influence, in harmony with the laws of psychology in which are slowly being understood and appreciated. On account of these principles, unknown or disregarded, revivals of religion have often been accompanied by fanatical and immorality. Shall we therefore condemn revivals? No. But it does mean that revivals of religion, and all crowd action, dances, theaters, movies, etc., as well as individuals, should be brought into the realms of psychology, ethics, and religion, for their testing.

Play," that is, amusement, recreation, games, exercise for the enjoyment of it, rest, and so on, under the direction of moral reason is normal and wholesome. In some thoroughly good people favor the dance, billiards, and pleasurable exercises and games. Some thoroughly good people oppose them. Some favor them, and some oppose them; those other thoughts and deeds might not enjoy being brought into the light. What is a wise course for homes, churches, and communities?

There were once two sons, the younger whom played cards, and the older, his son, who played cards, though in moderation; and did not attend church. A prominent member of the church, and a good man, said if the boy were his he would thrash him and make him go to church; but the father did not hold with that or believe in that kind of religious education. The father decided to say to his son, in substance, You are now old enough to settle this problem for yourself. I wish you would not play cards; but if you think it right and wise to continue playing, it is my wish that you play openly, with nothing secret or hidden; this home is mine and yours; this roof is for the sheltering of you and me; let nothing be concealed that you think is right.

As the writer happens to know, the father, to this day, in the light of many years, is as a rule as he acted with his son might have said. Card playing is all wrong; and if you are bound to play, and to stay away from church, this home can no longer be yours; but he chose not to say that.

I do not play cards, and wish that nobody did. I rarely attend a movie or theater; as well is known, they are often corrupt and corrupting. I am not enthusiastic over football, because it seems to me unreasonable rough. But with such a fine lot of young men on the team as we have at Alfred, and with such a gentleman for a coach as we have, I have no disposition to stand out against the game. That physical, social, intellectual, and moral interests should be safeguarded, goes without saying.

Mr. Rumor and Madame Gossip have been more or less busy telling in distant parts about community meetings held in Alfred several weeks ago, at which I spoke; and I have been called upon to admit or deny certain reports concerning my position. The following is essentially what I said:

A community is a body of people having common rights, privileges, and interests. Religion, education, business, village streets and association roads, neighborliness, are all matters of common concern; but with reference to one of the hardest of all problems let me say that I would like to see public dances, movies, theatricals, sports, and public places, such as billiards, bowling, chess, checkers, etc., all gathered in the indoor and outdoor play for boys and girls. By the power of a public sentiment growing in intelligence and ethical ideals, placed under the general censorship and counsel of a community committee representing the church and its organized activities, Firemen's hall, the entire university including athletic and the Christian Association interests, and the nearby rural neighborhoods.

I said that smoking should be confined to one room; and that gambling, drinking, every sort of indecency, and late hours, should be given up, whatever. All wrong; a compromise with the devil one says. Possibly; but there are honest differences of opinion. Improachable ideals! another says. Possibly; but if our community is to rise to higher excellence it must climb toward perfection on ideals as on ladder rungs.

Public sentiment is to be our coming king; a ruler mightier than an army, navy, or police. To rule, it must be the product of education, and of gradual evolution from lower to higher levels of goodness and power.

This has been our Creator's method of lifting the race toward himself. This was the way Jesus interpreted history, and the principles of human progress.

Alfred Theological Seminary, Alfred, N. Y.

If you were being nice, Before you knew it you would find You'd soon forget to think twas true That some one was unkind to you.

If you were being nice, Before you knew it you would think You'd soon forget to notice That some one was unkind to you.

If you were being nice, Before you knew it you would have You'd soon forget to notice That some one was unkind to you.

If you were being nice, Before you knew it you would think You'd soon forget to notice That some one was unkind to you.

We are indebted to Mrs. Nettie West for the following extracts from a letter under date of February 2 from her daughter Miss Anna. Anna is writing the letter to Nettie and Miss Mabel, and shows us that the life of a schoolgirl in China is as busy as is the life of her sister in America.

DEAR MRS. AND MISS WEST:

Miss Anna West is writing the letter to you and I am here, too. I said to Miss West that I feel very tiresome in studying my geography. She said that she could write to you if I want to do it. I am sorry that I can't write an English letter very much but I am going to just try to write a letter to you.

I spent the New Year in school because I should review some books to prepare to examine at the kindergarten. We shall have our examination about a week after. We don't go there to study till September 5. This school is in Suchow. There is snow and rain there in the winter. Do you know that my home has been at Hankow. My mother was there, too, this year. Miss West knew my home in Han-
kow because she has been there last summer few days. When you come down to China I like to have you go to my home in Hankow very much.

Miss Burdick with two girls had gone to Lieu-oo to join the New Year's meeting but E-ling and I did not go there. I guess they will come out here today. There are only three persons here now. We like to have you here to keep us from lonely.

Miss West is a very kind teacher and she loves our Chinese students too. We all love her very much and we were very glad to have her come to teach us. She taught me algebra and sometimes she also teaches us the English reading.

Our school will open at February 7. We shall begin studying soon. We like to have some more days to play but the days are passing so fast. I am very sorry to forget to write days on top of my letter. I ask Miss Anna West what day is today and she told me it is February 2, and she also told that it is Miss West's (Miss Ma- bel's) birthday. I am very glad to know it. I wish you have a happy birthday. I guess I shall stop here because Miss Anna West will go to town to send this letter right away. Please excuse me this bad writing and grammar. I know there are many mistakes in it for I have not been corrected by Miss Anna West. I close my letter with much love. 

**West Gate, Shanghai.**

**Kyung-yung.**

The new study book put out by the Central Committee on the United Study of Foreign Missions is to be published this month and promises to be a very interesting book. About four years ago the commit- tee secured the promise of Miss Jean Kenyon Mackenzie, a missionary of the Presbyterian Board, in Kamerun, Africa, to write a study book on the general topic, "The Approach of the Gospel to Primitive People." That book is now completed and the title, "An African Trail," sounds very inviting. Miss Mackenzie, in 1915, fur- nished a series of letters under the title, "Black Sheep," to the *Atlantic Monthly*. These letters, later issued in book form, caused so much favorable comment that the editors of the Presbyterian *Monthly* asked permission of the Central Committee to publish two chapters of this study book in their magazine. This permission was granted and these chapters appeared in the November and December numbers of the *Atlantic*.

That Miss Mackenzie's book has great literary merit is assured; that her knowledge of the field is first-hand will add to the worth of the book. That you may have a little taste and long for more I quote the opening paragraph of the book: "This is a book about a neighborhood—a neighborhood like many others in the forests of equatorial Africa. It is a book about a tribe—one like many others of the tribes of the Bantu people of Africa. It is a book about an adventure—an African adventure which repeats itself wherever the word of God makes entrance into a neighborhood of those forests and addresses itself to these tribes. This is not a book of ethnology, or anthropology, or zoology, or geography, though in our neighborhood and our tribe there is rich quarray for such effort. Neither is it a book of missionary history or biography, though we have not been without honor in our corps and history. This book is an account of the-impact of the word of God, in a Bantu dialect, upon the hearts of some of the tribes of the Bantu.

Any mission study group taking up this study is urged to supplement this book with a study of our own interests in Africa. It is a fact that more attention is being given to mission study now than at any other time in the history of the Christian Church. If we take up this work we want the best au- thority and it would seem that this Central Committee have chosen wisely both the topic and the author.

Our corresponding secretary, Mrs. J. H. Babcock, has some copies of the "Mission study," the leaflet put out by the board a few years ago, and she is always glad to send out copies of these leaflets to those who have not used them and who wish to spend some time on denominational study. She has just answered such a request from the New Auburn (WIs.) society. This society is reported as doing very good work, with Mrs. Kittie Cole North as president and Mrs. C. J. Carpen- ter, secretary.

**THE SABBATH RECORDER**

**MINUTES OF WOMAN'S BOARD MEETING**

The Woman's Board met in regular session Sunday afternoon with Mrs. George Crosby.

Members present: Mrs. A. B. West, President, Mrs. A. E. Whitford, Mrs. George E. Crosby, Mrs. John Babcock and Mrs. N. M. West.

In the absence of Mrs. Maxson, the Recording Secretary, Mrs. Nettie West was appointed secretary pro tem.

The minutes of the previous session were read.

The Treasurer's report was read and adopted. Total receipts for the month, $280.50. Disbursements, $45.00.

Mrs. Babcock, the Corresponding Secretary, reported correspondence with Mrs. Blough, of the Salemville (Pa.) Ladies Aid Society, who had written asking for suggestions for programs and work for their society which was recently organized. She also reported a letter from Mrs. S. J. Carpenter, of New Auburn, Wis., requesting copies of the mission leaflet on China for a year's program. Mrs. Babcock informed the Board that the study book on foreign missions is now ready for distribution. Mrs. Babcock was authorized to procure a copy of this book, the title of which is 'An African Trail,' and also the Junior mission study book, entitled "Afri- can Adventures."

The President read a letter from Rev. George B. Shaw, of Ashaway, R. I., Presi- dent of the Conference, in regard to the time of holding the Woman's Hour at Con- ference, and also in regard to the music for this evening. Mrs. West was in- structed to answer the letter asking for the evening after the Sabbath for our program.

On motion of Mrs. John Babcock, Mrs. L. M. Babcock was appointed Vice President of the Woman's Board.

On motion the meeting adjourned to meet with Mrs. Morton the first Monday in April.

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

**MRS. N. M. WEST, Secretary pro tem.**

**WANTED AT ONCE.**—A linotype operator with experience, able to care for up-to-date machine. Clean proofs a necessity. Sabbath-keeper given preference. The SABBATH RECORDER, Plainfield, N. J.

**THE SABBATH RECORDER**

**RACHEL LANDOW, THE HEBREW ORPHAN**

**REV. HERMAN D. CLARKE**

**CHAPTER X**

(Continued)

"How long are you going to stay, Lor- na?" asked Rachel.

"We had planned on two weeks," replied Lorna. "It will depend upon circum­ stances. Montrose is always liable to be called back if any of his people are se­ riously sick. I expect I might stay three weeks if all goes well with us."

"I want to see you alone, Lorna, when you can spare the time."

"Come now, Rachel, into your room. I expect I can guess your troubles or your questionings," replied Lorna.

When in Rachel's room and the door closed, Lorna said: "You are trying to keep the Sabbath, I hear. Harold has told me, and while mother permits it under all the circumstances, you feel that you do not have liberty to do all your little Christian heart prompts you to do. Am I right?"

"Yes, but it is all that Your mother and father are very fond of me and I like them so much. They try to make me happy, and do a great deal for me, mostly on your account, I suppose. But I want to belong to some church that I can attend and the Baptist church here is open for me to keep my Sabbath. Of course if I were where your church was, I'd be so glad to join there if auntie would let me. Can I not in someway do that?" asked Rachel.

"Perhaps mother will permit you to send your name to our church as a non-resident but you would not get much benefit from that, only in knowing that you were a member of such a church. We will see about it a little later. What is your other trouble?"

"I am in constant fear of my father, or of him who says he is my father, and I think he is. I may be snatched away almost any time. And then some of the Methodist girls keep trying to tease me by calling me a little Sabbathman, as though it were something disgraceful, and they tell me in Sunday-school class that the Jews killed our Lord. I guess Jews are hated the world over," said Rachel.

"You need not care for all the sneers and taunts of such ignorant, faulty Christian people. That does not work against you."
What you are tells the story in the long run. Your character is what will count among people. I have passed through all that, and more than you will pass through for being a Jewess. They naturally expect it of you but I was a prominent Methodist girl and the opposition was fierce in my home and among church people here. Do what you know is right and God will surely lead you as he has led us. As to your father, I think he will live in fear of capture, as his picture is everywhere among the police.

"But if he has lots of money he can get other parties to get me. There are all sorts of ways for that. And now I am a little past sixteen years of age and our people mature much earlier than your people and I see things different and quicker than most girls of my age. I am advancing fast in school and in music and that makes some jealous of me as I am a Jewess. But let that all go, I want you to tell me about your father, their leader."

"I have not been baptized as was written by those how sprinkling was all right as well as pastor and others labored. In fact, it came to her so plaintiners frankly admitted these were and since and resurrection that of that they, but I want you to tell me about your father, their leader, and as he had commanded. Her and as he had commanded. Her and to true Sabbath or disobey her Lord; and to the true pastor and not in a large and popular denomina-

"You have helped me greatly, Lorna, and I will try so hard to be faithful and patient," said Rachel. Just then Mr. Ellington came into the house.

"Lorna, I am going to preach next Sunday for the Baptist minister. I met him on the street and was introduced. I like him very much. He said he had heard a great deal about me in town and had read some of my sermons in our denominational paper, which an eastern friend had been sending him the past year. I asked him who it was, and he said a Mr. Kenyon that he had known in boyhood days and who was a Seventh Day Baptist. It seems that he has lived in some community where there were some of our people, non-resi-

Lorna was not in a large and popular denomina-

"I understand that the Baptists have in-

"Rev. Mr. Carlton is coming to call on us next Monday if acceptable to us.

"Why, certainly I'd like to see and hear him. But it will be rather displeasing for us to go to that church at the regular hour for worship at father's church. They will almost resist it," said Lorna.

"It will be only for this one Sunday, and you may stay two more, nothing preven-

Mr. Ellington laughed. "Thank you, girile. A compliment from a young person counts more with me than one from an older one. It is not the usual attempt to make a minister feel good."

"Why, Montrose, when your deacons and others say they like your sermon it is not flattery," said Lorna. "Oh, no, but then we quite often know when it is."

"Father, Mr. Carlton is going to call on Montrose tomorrow evening. Can't you be here?" asked Lorna.

"More discussions, child? But I will try to come home early."

"I do not know of any plans for discus-

The day passed off quietly and pleasant-

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from West Virginia had asked him to come down to Salem for a year and be with him and they would chum together. Salem College, he said, was a fine college and the West Virginia social atmosphere was conducive to happiness and friendship as well as culture. But he did not feel that now he ought to make any changes in colleges until he took his medical course. Mr. Mother, Montrose is going to supply the spot for Mr. Carlton next Sunday. I have decided that I will not go but be with you in our old pew, but Montrose wants Rachel to hear him just once. Can she go with him?"

"Nonsense, this trampling from one church to another is not good for young people," said Lorna's mother. "Besides I think the Baptists are trying to proselyte Rachel."

"In what way, Mother? I have not seen anything of such a plan or intent, only you said that the pastor had invited her to unite with them if she was a Baptist; and now being a member of such a church, I see no harm in such a request. Pastor Dudley would do the same to a Methodist girl com-

Mr. Ellington did not know the Baptist church to another is not good for young her views of God's laws and gospel and in her belief that they could not be separated. Thank you for the sermon, Brother Ellin-

"The Baptist Church is trying to proselyte her belief that they could not do the same to a Methodist girl com-

By Brother Ellington, and I am glad to see our young friend Rachel here today. Come again if possible," said the pastor.

At the dinner table Lorna said, "We had a good sermon at the Methodist church to-

The next Sunday Montrose Ellington with Rachel went to the Baptist church in the forenoon. It was a pretty little church not building and though small, it was warm and pleasant. Many of the members were Lorna's friends and she was happy to see them. The services were pleasant and attractive. They had a leader but congregational singing. One young man played a horn and a lady played the violin, and this added much to the singing.

Mr. Ellington discoursed on "The Per-

Mr. Ellington said Lorna, "I think the Baptist Church is trying to proselyte her belief that they could not do the same to a Methodist girl com-

MEDITATION. Not just glancing at it but looking into (Ps. 119: 97). (b) Inquiry (Prov. 2: 3-4). V. Continuing therein. Perseverance (Luke 11: 8). (b)

Obedience is liberty; sin is bondage. Obedi-

Obeying out of gratitude. (c) We have the Spirit's assistance (Ps. 51: 12). III. It is the perfect law of liberty. (a) It directs us to great perfection. (b) It is free from error and is pure (Ps. 19: 7; 119: 140). IV. Looking unto it. (a) Meditation. Not just glancing at it but looking into (Ps. 119: 97). (b) Inquiry (Prov. 2: 3-4). V. Continuing therein. Perseverance (Luke 11: 8). (b)

His language and illustrations were simple and a child could understand quite a little. Rachel was deeply impressed and somehow "read between the lines" something to more than ever confirm her in her views of God's laws and gospel and in her belief that they could not be separated. Thank you for the sermon, Brother Ellin-

"The Baptist Church is trying to proselyte her belief that they could not do the same to a Methodist girl com-

To be continued..."
**THE SABBATH RECORDER**

**YOUNG PEOPLE'S WORK**

**REV. ROYAL R. THORNHAGE, HOMER, N. Y.**

**Contributing Editor**

**THE QUIET WAYS OF GOD'S PROVIDENCE**

**REV. HERMAN D. CLARKE**

Christian Endeavor Topic for Sabbath Day, March 31, 1917

**Daily Readings**

Sunday—Surpassing wisdom (Rom. 11:33-36)

Monday—Protection for travelers (Ps. 121:1-8)

Tuesday—Cares for the body (Ps. 122:7-8)

Wednesday—Reviewing God's ways (Deut. 8:1-9)

Thursday—God's leading (Exod. 13:17-22)

Friday—Trusting the Father (Ps. 91:1-16)

Sabbath Day—Topic: .The quiet ways of God's providence (1 Kings 9:1-13) (Consecration meeting)

Paul in greatest eloquence tells of the richness of God's wisdom and knowledge. What heights and depths! It is beyond comprehension. It should engage our loftiest thought and most profound study. Shall we then reject things stated in God's Word because our puny mind can not fathom them? May we not wait his own time to reveal to us the things of the Spirit and the great mysteries, and attend upon the things plainly spoken for our salvation and growth in grace?

Oh, what promises and what assurances for the child of God! What safety for those who put their trust in him. "My help cometh from the Lord." "He will not suffer thy foot to be moved." "The Lord is thy keeper." Do you want that on your dying bed? "The Lord shall preserve thee from all evil." Is that helpful when you are tempted?

These are hard times. The cost of living is terrible. The war-stricken nations need our products and we must suffer greatly in consequence, especially the ministry where salaries have not been raised as in other professions. There will be very much thought about the body now, "what we shall eat and what we shall drink." Surely "life is more than meat, and the body than raiment." But all the same people are going to have a great deal of trouble to get the meat and raiment. Must they fret and fume and distress God now? Has he failed them at last? These are days when we need to keep close to our Lord by faith. "Are ye not much better than they (fowls)?" "Shall he not much more clothe you, O ye of little faith?"

"Thou shalt remember all the ways which the Lord thy God led thee these forty years." God was speaking to Israel as they were about to go over into the promised land. Oh, how many had doubted and fallen! How many had complained and suffered for that complaint! Unbelief brings so many sorrows and so much loss. Now "remember how many times the Lord has been with you and brought you out of your anticipated troubles. Will he not do it again?" If you hungered, was it possibly to humble you? If you did not have work or your salary was not paid, was it possibly suffered that your obedience might be tested? It was so with Israel. Why not with us? Does God not do things or suffer things that we may learn that "man can not live by bread alone"? Maybe it will do us good to wear our clothes a little longer and have a more simple diet. We need possibly be better taught in frugality. So many pleasures may be weaning us away from God and truth. If you have read the "Daily Readings" you will see all this. See how God went before his people when Pharaoh went to destruction. He is the same God today. Read again the Ninety-first Psalm. If God is your refuge, then you will be delivered in times of perplexity. If he fails, then we have no God. And if you think he fails, then look to your own disposition and to your own ways and see what is the matter with yourself. So many pleasures may be weaning us away from God and truth. If you have read the "Daily Readings" you will see all this. See how God went before his people when Pharaoh went to destruction. He is the same God today. Read again the Ninety-first Psalm. If God is your refuge, then you will be delivered in times of perplexity. If he fails, then we have no God. And if you think he fails, then look to your own disposition and to your own ways and see what is the matter with yourself. So many pleasures may be weaning us away from God and truth. If you have read the "Daily Readings" you will see all this. See how God went before his people when Pharaoh went to destruction. He is the same God today. Read again the Ninety-first Psalm. If God is your refuge, then you will be delivered in times of perplexity. If he fails, then we have no God. And if you think he fails, then look to your own disposition and to your own ways and see what is the matter with yourself. So many pleasures may be weaning us away from God and truth. If you have read the "Daily Readings" you will see all this. See how God went before his people when Pharaoh went to destruction. He is the same God today. Read again the Ninety-first Psalm. If God is your refuge, then you will be delivered in times of perplexity. If he fails, then we have no God. And if you think he fails, then look to your own disposition and to your own ways and see what is the matter with yourself. So many pleasures may be weaning us away from God and truth.

Guided by the instructions given in the Bible, whom shall we fellowship? One definite instruction is, "Have no fellowship with the unfruitful works of darkness" (Eph. 5:11). Another instruction is, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness?" (2 Cor. 6:14). Plainly we are not to fellowship "works of darkness" or "unrighteousness." Are we sure that we ought to have "fellowship" with any one? If we walk in the light, as he is in the light, we shall have fellowship one with another" (1 John 1:7). Surely we are to have fellowship with some one as this Scripture clearly shows. But we know we are all sinners. "There is none righteous, no, not one" (Rom. 3:10). We know also that some of us are "sinners saved by grace," and we know also that all other sinners are not so saved, and the difference between these two kinds of sinners, is one of them is meeting the conditions of grace, and the other is not. We know also that the conditions of grace rest upon a manifestation of love for God, because that loving apostle John defines love thus, "This is the love of God, and we keep his commandments" (1 John 5:3), and because the Master himself put the test of love in exactly the same place. "We love him that beareth our commandments" (St. John 14:15). And we have been made to see clearly also that the keeping of the commandments will not purchase for us eternal life, it is a gift of God. But we are made to understand also that this matter of obedience, this matter of keeping the commandments is fundamental; here is where the whole business starts, this puts us in line, if you please, and enables us to meet the conditions which make us eligible to the gift, so it is impossible to be content for God without absolute obedience, so far as we are able, to every known command of his. Forgiveness.

The writer of this first epistle of John tells us how the "sinner saved by grace" escapes his sin: "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Read that whole verse and you will see that some very definite conditions are imposed: "If we walk in the light, as he is in the light" (the very least we can make out of that is, If we try, struggle, fight to walk in the light, as he is in the light), "the blood of Jesus Christ cleanseth us from all sin." And if we do not so strive and struggle to walk in the light, the blood can not avail for us, our sin still remains, and we must answer for it. Therefore it goes without saying that he who habitually, regularly, clearly goes contrary to God's instructions can not, simply can not, "walk in the light." And this describes the Sunday-keeping Sabbathbreaker of the Federal Council who "voted" that there is no Scripture to support the observance of Sunday. He acknowledges what God has said about it, but with brazen effrontery, for twenty-four hours at a time and for fifty-two times each year, he sins against God and plainly intends and expects and thinks to keep right on all through life doing the same sinful thing. Can such a sinner come under "grace" when he has not met the conditions of "grace"? When he does not "walk in the light" he confesses to have? There is no sign of repentance here; it is simply open, outright rebellion against God. He is "unrighteous," he is walking in darkness, and we are definitely warned against the "fellowship" of such.

**A FEW EXAMPLES**

Take "sister A" who is a good earnest Christian, why she has been at times woe-somely "she thinks too much of dress." But she despises it, and at times weeps over this weakness. She acknowledges that it is a fault, and tries to quit it, but often fails to conquer it. She prays that God will help her to overcome, and that he will forgive her sin. She really wants to be mod-
erate, and to be content with less finery. I tell you, these are evidences of a “sinner saved by grace.” She is trying to “walk in the light, as he is in the light,” and John shows that we are to have “fellowship” with such. Now just put this humble, penitent, repentant sinner alongside the impertinent, impudent, Sunday-keeping, Sabbath-breaking sinner, and I would like to know who would dare to look up into the face of a just God and say, “If you fellowship one, you must fellowship the other?”

Take the case of “Mrs. B” who “admits that she is envious.” Confession is good for the soul, and sister “B” confesses her weakness. She acknowledges that it is squarely against what God has said, and she is anxious to rid herself of this besetting sin. She asks God to help her conquer this evil tendency, and to forgive her past transgressions, and she keeps struggling on. Here again you have the unmistakable evidence of a “sinner saved by grace.” She, too, is struggling to “walk in the light, as he is in the light.” Logically and palpably he is walking in darkness. Sabbath-breaking is a work of darkness, because it is in open rebellion against the plainly revealed will of God. Shall we “fellowship” the impertinent, unrepentant Sabbath-breaker because we are to “fellowship” the penitent, repentant sinner who is struggling against “envy”? There are times when this sister masters her “envious spirit” and actually overcomes it. But not so the Sabbath-breaker. He never keeps the Sabbath at all, he don’t even try to. He just keeps right on observing Sunday, and trampling upon God’s Sabbath. His sin keeps up a steady pressure for twenty-four hours a day and for fifty-two times each year. He plans and shapes all his business with an eye to working every Sabbath Day. Just think of trying to place a sin like that alongside of the sin of “envy” that rises occasionally and is resisted and conquered part of the time. Just think of trying to make them parallel.

Take the case of “Mr. C” who boasts that he has no “interest” in his working men except “how much he can get out of them.” This man “votes,” if you please, that the teaching of the Bible is squarely against his conduct, but he expects and intends and plans to keep right on in this sinful path just the same. He admits that he is not “walking in the light, as he is in the light.” But he does not repent, he is not sorry for his sin, he does not deplore it. And this puts him in exactly the same class as the Sunday-keeping Sabbath-breaker who says there is no Scripture for Sunday observance. And we are plainly admonished to “have no fellowship with the unfruitful works of darkness.”

Take the cases of “Mr. D,” the murderer, and “Mr. E” who “has a little habit,” and “Mr. F” who cares nothing for the “right or wrong” but only to “argue.” If these men admit that the word of God is against their conduct, as the Sunday men of the Federal Council have done, and, like them, place the “right or wrong” of the Sabbath repentence and “works meet for repentance,” they are walking in darkness according to their own testimony, and we are plainly told to have no “fellowship” with such.

**OUR CIVIC RELATIONS**

Many good people make a great mistake in confusing our civic and religious relations with the outside world. And because we are to have civic relations with them, they think we must also have religious relations with them in spite of the plain instructions in God’s word already cited. Read that parable of Jesus in regard to the wheat and the tares (Matt. 13: 37-43) and you will see that he taught us that we are to live side by side with the people of this world—the religious and the irreligious, alike—just as the wheat and tares take root in the same field, and side by side draw their nourishment from the same soil, and receive benefit from the same sunshine and showers. Jesus teaches by this parable that we are to do business, and attend to civic affairs as citizens of the same town, state and nation; attend the same school, belong to the same Temperance Union, the same Prohibition party, the same social betterment club where religion is not involved. But he makes it very plain that “in the end of the world, God will send his angels as reapers,” and then will be made the proper choices, selection and adjustments. We must keep these two relationships distinct. The Ten Commandments show it; four of them are religious and six civil. Jesus made the same distinction, love to God and love to man. A man may be a first-class citizen, treating all his fellows on the square without having any personal devotion to God at all. And he who teaches his child that his neighbor is a bad citizen because he keeps Sunday instead of the Sabbath, utterly fails to teach the truth, especially if the Sunday man meets all the other requirements of God; for the child can see no justification here.

The man’s badness is all toward God, and his sin is against God, and God alone. And the child must be taught that we are not saved by our “works,” not saved because we have been perfect in our treatment of our fellow-men, but that we are “saved by grace.” He must be taught that “grace” can not be applied without “faith,” and “faith” can not be had without “works,” keeping the commandments, “walking in the light, as he is in the light.” And the very least that you can possibly do, openly, knowingly,—“he is guilty of all” ( Jas. 2: 10). “Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (Jas. 4: 17).

**THE ACCEPTABLE TO GOD**

The Bible tells us that we are all sinners. Christians and all, and already we have noticed that the “sinner saved by grace” gets rid of his sin through the “blood of Jesus Christ” when he has met the conditions of “walking in the light, as he is in the light.” So, then, when we refuse to do what God wants us to do, we walk in darkness. And the Sabbath-breaker who acknowledges the claims of the Sabbath walks in darkness because he is an unrepentant sinner against God. He may easily be a first-class citizen, and may also be very religious. But being a good citizen and being very religious cannot put a man into harmony with God, if in any place he says “No” to God. That puts him out of touch with God, no matter how small the offence. God don’t cast him off, but he just breaks with God. He may claim to love God, but that is impossible; for love has its proof, its evidence in obedience, self-subjection, keeping the commandments. “If ye love me, keep my commandments.” “He that loveth me not, keepeth not my sayings” (Jesus).

No matter how much one may pray, no matter how many good works one may do, even in the worthy name of Jesus, if he does not show it; four of these sayings” (Jesus).

No matter how much one may pray, no matter how many good works one may do, even in the worthy name of Jesus, if he does not show it; four of these sayings” (Jesus).

No matter how much one may pray, no matter how many good works one may do, even in the worthy name of Jesus, if he does not show it; four of these sayings” (Jesus).

No matter how much one may pray, no matter how many good works one may do, even in the worthy name of Jesus, if he does not show it; four of these sayings” (Jesus).
CHILDREN'S PAGE

AN EVERYDAY BOY

He's a master hand at all a bat, Yet he never forgets to feed the cat; His kite is the beauty of all that fly, But he keeps it all piled up high.

He dotes on a drum, and he loves a noise, Yet he can be stillest of all boys: When mother is ill, or the baby's asleep, Oh! then you should see him carefully creep!

A morning man is his keen delight, But he's up at his lessons early and bright; He's a famous skater and coaster, too, Yet he cleans the walk without any ado.

Oh! he is a boy brimming of fun, Eager for play when tasks are done; Ready for work when through with play, A boy of boys for every day!

The holiday boy is good for a show, And brings to his mother delight; If I were to have but one boy, I'd call him my everyday boy.

—Emma C. Dowd.

A PIECE OF PIE

Katy Lum was a happy little girl, so happy it was fearsome. Katy had been invited to a party, and such a party—that was what made it fearsome.

Mrs. Lum said, when Katy came in: "Here's Mrs. Fancher's man, been over from the Great House with a note from her own little girl to you. I guess Miss Alice must have got the right one. Just hear this." Mrs. Lum read from the oilcloth pink paper—the faintest pink it was, you'd think it was white and only blushed a bit.

"Miss Bessie Fancher will be pleased to have Miss Katy Lum join her birthday party of six, on Friday afternoon at four."

"Didn't Katy's eyes shine! How wonderful first-time things are! It was the first time she had ever had a letter, the first time she was ever called "Miss," the first time she was ever asked to a party.

Mrs. Lum's eyes shone, but they looked wet. Why older people cry when they're glad, is more than one can tell. Katy was her only, only child. Mrs. Lum did fine ironing and mending for Mrs. Fancher, two days in each week.

Up at the Greathouse, Mrs. Fancher and her sister had been talking the party over. Said Mrs. Fancher:

"There are Grace Hurburt and Mary Sanford and Sally Cornell and Beulah Bates, but who'll be the fifth guest? There must be six in the party on a sixth birthday, and I don't want to make it more than a neighborhood affair. Don't you think it would be nice to ask Katy Lum?"

"Katy Lum?" Miss Bessie, beside her, repeated. Then the loveliest look came into her face. "I think you're a dear," she said.

"You're a triffe off the question," Mrs. Fancher laughed. "Katy often comes when her mother works here. She and Bessie play well together then. She seems such a good little thing, and I don't suppose she ever had a party. I want Bessie to grow up to know goodness wherever it is found; but, besides, I'd like to give Katy a perfectly happy time for once."

"She shall have it, if putting our heads together will do it." Miss Alice nodded her own pretty head as if the matter was settled; and, indeed, it was.

What great doings at the Lumm's the rest of the week! Mrs. Lum said to herself: "It isn't so much to buy muslin and a frock, and a little lace to trim it with, and I'm as quick with my needle as the best of them. My girl isn't feel ashamed by the side of the others."

Between the stitches Katy had many a good idea as to what she was going to give her how to behave—and didn't she listen, her blue eyes wide open!

When the day came, and four o'clock came, her little heart beat so fast, so fast, as she went to the party. With her white dress, and its pretty lace edge, and the pink sash, and her pink cheeks, there wasn't a sweeter-looking child there, not to except Miss Bessie Fancher herself.

Such a gay afternoon! Aunt Alice wasn't so far off from being a little girl herself that she couldn't lead the fun and think up things they never thought of. "Twas a pretty sight to see them play at "exercises," while she sat at the piano directing them. Katy had the native wit which catches things quickly, and she quite led off in the march. Mrs. Fancher was so glad to see Katy able to come into anybody's thought that Katy didn't "belong."

It was a wonderful, wonderful afternoon! Two hours of play, and at six they sat down at the tea table. Such a table Katy had never seen before—Beautiful china and silver! And flowers—flowers in the middle, flowers at each plate! Katy did just as the others did, and pinned hers on her white dress at the left side, up near her throat. And the broiled chicken and the cake and the nuts and the sweets! Then six odd little candles were brought, each one in a pink candlestick, and each one with a tiny black wick lighted—and, behold, the odd little candles and the candlesticks were all made of ice-cream! You had only to just blow out your candles and then eat it up!

Katy had dreaded the tea a little bit, not being quite sure of her table manners, but Miss Alice was always at hand to help her over the hard places without letting her know it, and that is the true way of helping.

Then everything was taken away except the tablecloth, and Katy wondered why they all kept their seats, when the maid brought in the largest pie you ever saw. It was as big as a large milk pan, and very nicely browned was the crust, and cut in six great pieces.

No sooner was it set down than all the guests except Katy cried out, "Oh, Jack Horner's pie!" and clapped their hands. Now, Katy had heard how Jack Horner "put in his thumb, and pulled out a plum," but she thought this would be a most impolite thing at such a table, however it might answer if you were all alone.

But Mrs. Lum had said to Katy over and over again, "When you don't know how to do, don't do it—wait, and take notice." So Katy waited and took notice, and lo! just at the edge of every piece was a loop of baby ribbon. Beside, the small hostess, who sat at the head of the table, said, "Put in your thumbs, girls!" Then each girl put her right thumb into the loop of ribbon in front of her, and all were as still as mice, an instant. Now put salt Beside, when all the thumbs were in, and they pulled.

Never a pie went to pieces as that one did! Katy pulled with the rest, but she was so taken up with noticing how they did it, that when something fell forward in her arms she was surprised to see a dollbaby resting there with its eyes closed as if it had just gone to sleep, as indeed it had. Now, Katy's darling wish had been a doll which would open and shut its eyes, and say "Mamma!" She squeezed this one close, and if you'll believe me, it pipped out the real word, "Mamma" so plain that a very deaf person couldn't have heard. And the size of it! It must have laid quite across the pan! And the dressing of it—quite as fine as Katy's own party frock! The other girls, too, seemed delighted with their pieces of pie, though there were no more wide-awake-to-sleep-say-mama dolls. Possibly they had had them before.

And it wasn't wonderful that this one should come to Katy Lum's thumb to pull out—this one doll which made her the very happiest child there, without any "fearsome" in the happiness?

Maybe Mrs. Fancher and pretty Miss Alice could have explained how it happened.—Helen A. Howley.

L. S. K. SECRETARIES

REV. GEORGE M. COTTRELL
(Secretary Lone Sabbath Keepers)

I wish you would all make a special and comprehensive study and analysis of your state L. S. K. lists. If the Recorder office will send me another list of the scattered Recorder subscribers, I will separate them and send to each of you the part that belongs to your field. From this you will see who are and who are not taking the Recorder, and this will direct your effort for new subscribers. It will reveal some or many not on the L. S. K. list and furnish you an opportunity to seek and secure them by correspondence. Some of these not now of us will furnish the field for your evangelistic effort by correspondence, and such an enlargement and perfect your state list.

We have a great field in New York State, nearly a hundred Recorders taken and really no secretary to do the work. Is there a volunteer in the whole State of New York who will undertake this work? I await a volunteer.

CORRECTION.—In this week's Recorder, in the figures given for contributions for Milton College, where they have one contribution of $25,000 it should be $25,500.

Topeka, Kan., March 10, 1917.

"Social philanthropy is the craze of the hour. Regenerate individuals and you will socialize the race."
PAYING POULTRY FARM FOR SALE
AT SACRIFICE PRICE

Quarter mile outside Battle Creek City Limits; half mile north of car line on North Washington; three acres of mile north of Sanitarium. 4 and 9-10 acres, consisting of roads 1224 ft. long and 30 ft. wide; three-fourths of an acre; an unopened garden spot. One seven-room house, furnished; bath, laundry, fruit cellar, furnace, electric lighting, water, piped from city. A rare find. A fine leader for young men.

FOR QUICK SALE $6,000
$1,500.00 DOWN, BALANCE ON EASY TERMS

At this price I am sacrificing ONE THOUSAND DOLLARS, and will only accept my real estate. I have a fourth of an acre for $500.00. Get in touch with me at the Sanitarium. I will take 6000.00 or CASH.

The Sabbath Recorder
was elected for the ensuing year, as were K. R. Wells for moderator and W. C. Bond, clerk. D. T. Roosevelt was chosen treasurer. B. T. Severance had served the church as treasurer for ten years and asked that he might not be re-elected. The church extended to him a hearty vote of thanks for his services for so long a time.

The Finance Committee for the present year was made up that day and later arranged for a simultaneous canvass of every member of the church, which resulted in a gratifying increase in the amount subscribed over that of last year.

At the beginning of the year, under the superintendentship of Charles Socwell, several changes were made in the arrangement of the classes in Sabbath school, and a training class was formed. Workers' meetings are being held monthly, and we look forward hopefully to advances in our Sabbath-school work this year.

Two day-time socials have recently been held, when picnic dinners were served and a chance afforded to add a little to the treasury of the Woman's Society. In connection with the second social, which was held at the home of Henry Ernst on March 4, a church meeting was called, there being many present, to see these people go down into the water to be saved from their young people's Christian Endeavor meetings, and also come out to choir practice each week. Already some of them have joined our Christian Endeavor society and others will soon join.

In December we had five additions by baptism to our church: Mrs. George Bently and son Roy and three young children. It was indeed a beautiful sight to see these people go down into the water to be saved from the perils of the world and raised into newness of life. Such scenes are always inspiring, even to the more worldly people.

Our society is sending our pastor, James H. Hurley, to the western part of the State to visit his family. He has a desire to renew his relationship with our church; he will also visit some Sabbath-keepers.

The Ladies' Society is still zealous in its work and is keeping up its interest by meeting from home to home every two weeks.

Our society was thrown into a bit of excitement one Sabbath afternoon not long ago when the phone rang in to inform us that Pastor Hurley's house was on fire. In very short order the people gathered and there was soon water enough there to float and sink a German war-ship; and so the fire, which was caused by a spark on the roof, was soon under control and before any great amount of damage had been done.

We were very glad to have Rev. L. C. Randolph call on us a short time ago to present his work for Milton College. We (Continued on page 384, 1st column)
OLMSTED.—In Alfred, N. Y., February 9, 1917, Mrs. Dulcina Olmsted, aged 80 years, 2 months and 18 days.

Mrs. Olmsted was born in Bridgewater, Conn., but her home has been in western New York since early childhood. In 1895, she was united in marriage with Alfred, who died thirty-six years ago. She is survived by four children: Mrs. M. M. Cramer, of Whitesville; Mrs. E. E. Bentley, of Corning; W. B. Olmsted, who is an architect in the employ of the United States Government at Washington, D. C., and Mrs. L. A. Burdick, who in 1891, and married to Mrs. Ella Balenger, were held Sunday afternoon, February 25, 1917, conducted by Pastor Erol F. Sutton, who used a text 2 Timothy 4:7-8.

BOHAN.—John Bacon Bonham, son of Rldge~eld Bohan, was born in the village to Mary West, who died in her declining years. She also leaves to mourn her departure an aged mother, Dorazie Austin, of Whitesville, and a stepson, Sherman B. Bonham, of Wellsville.

In early life he made a profession of religion and joined the Methodist Episcopal church and of this church she remained a member until her death. She was, however, deeply interested in the work of the local church and was a regular attendant upon its Sabbath services whenever health would permit. One of the things for which she will be longest remembered by her many friends was the fact that she looked upon yearly two and a half years so to the last, even to the time of her passing.

Funeral services conducted by Pastor William L. Burdick, were held Sunday afternoon, February 11, and burial took place at Spring Mills the following day.

W. M. L.

BONHAM.—John Bacon Bonham, son of Malachi and Tabitha Bonham Bonham, was born at Bath, N. Y., September 18, 1824; died in Shiloh, N. J., February 27, 1917.

On February 14, 1841, he was united in marriage to Mary West, who died in Shiloh, N. J., September 26, 1852, and died at his home in Shiloh, N. J., February 27, 1917.

Mr. Rogers was the son of Clark and Lydia Stillman Rogers, who are both born in the town of Wirt, Alleghany Co., N. Y., the exception of the first decade of his life, the most of which was spent in Wisconsin, his home has been in Alfred. He completed a college course in Alfred University, but did not take a degree. After completing his college course, taught school in Jackson Center, Ohio, for a time, and returned to Alfred, enlisted in the United States Navy, serving several years. This he finally gave up and sought work that would give him more exercise and the open air.

June 29, 1882, he and Miss Ida Lewis were united in holy wedlock. Besides his wife he is survived by one brother, Mr. Alburnt C. Rogers, of Alfred, and his half-brother, Mr. Frank L. Rogers, of Providence, R. I.

In his natural endowments he was markedly literary, and these tastes he continued to cultivate. Not only did he read extensively from the writings of the wise, great and good authors of all ages, but he himself possessed a skill as a writer and brought forth worthily productions, many of which are found in the Alfred Student and the village paper of that city. He wrote many poems whose thought was noble and serviceable was enjoyed by the students.

For about twenty years he was trustee of the university, being first elected to fill the vacancy caused by his father's death. He was a member of the B. Frank Maxson Post and had been its commander, and filled various offices there.

A farewell service, conducted by Pastor William L. Burdick, was held at the house on Feb­ruary 11, and burial took place in Alfred Rural Cemetery.

W. M. L.

DAVIS.—Phoebe Ann Davis, daughter of Joshua C. and Mary Taylor Davis, was born near Bridgeton, N. J., December 13, 1841, and died at the home of her daughter, Mrs. Mattie Moore, February 23, 1917, in the seventy-sixth year of her age.

She was united in marriage to Albino W. Davis, March 12, 1863, and was the mother of six children: S. V. Davis, of Shiloh, N. J.; Mrs. Lydia B. Holmes, of Bridgeton, N. J.; Mrs. Mat­tie Moore, of Shiloh, N. J.; Walter G. Davis, of Ridefield Park, N. J.; Mrs. Frances Fraileger, of Bridgeton, N. J.; and a daughter who died in infancy. Mr. and Mrs. Davis celebrated their fiftieth wedding anniversary in Alfred in 1913. She was a good wife and a loving mother and will be greatly missed by the family. Mr. and Mrs. Davis have enjoyed a happy home together for more than a generation.

For many years he has been a faithful member of the Shiloh Seventh Day Baptist Church. He was a regular attendant at the services until hindered by failing health and was ready to do what she could to serve her Master.

Funeral services were held in the Shiloh church Sunday afternoon, February 25, 1917, conducted by Pastor Erol F. Sutton, who used a text 2 Timothy 4:7-8.

ROGERS.—In Alfred, N. Y., February 5, 1917, Or­ville H. Rogers, aged 73 years, 3 months and 15 days.

Mr. Rogers was the son of William and Lydia Stillman Rogers and is a native of Cumberland Co., Pa. He was baptized by Elder Backus and united with the Carlton (Minn.) Seventh Day Baptist Church. Soon afterwards he united with the North Loup Seventh Day Baptist Church of which he remained an honored and faithful member. Mr. Rogers was a man, earnest, conscientious and faithful in his service, and will be greatly missed by the church and congregation.

He was the father of eight children, seven sons and one daughter, Mrs. Fannie Lawton, died in Utah, December, 1911. A son, Orville, died March 10, 1888, being two and one-half years old. He is survived by his wife and six sons: Eugene, of Shanghai, China; George, of Jersey City, N. J.; Orson, of San Antonio, Tex.; David, John and Ross, of North Loup; and eighteen grandchild­ren.

Funeral services were held from the church, Thursday morning, March 1, conducted by his pastor, Rev. A. L. Davis, and the body was laid to rest in the cemetery west of the Methodist church.

A. L. D.

TITSWORTH.—Arthur Bentley Titsworth was the son of Lewis T. and Emily F. Bentley Titsworth, born at Dunellen, N. J., August 29, 1882.

When about twelve years of age he was bap­tized by his parents to the membership of the North Loup Seventh Day Baptist Church. In 1907, when he moved with his parents to Plainfield, he transferred his membership to the Plainfield church where it remained till the time of his death, March 1, 1917.

He was a graduate of the Plainfield High School in the class of 1908, and of Rutgers College, New Brunswick, N. J., in the class of 1912, in the mechanical engineer course. He entered into the work of his profession with enthu­siastic ardor, and was successful in the work he entered into, and was gainfully employed in the work of the office of the steel company at which he was employed.

A severe cold suddenly developed into pneu­monia and he was seriously ill only a few days before his death. He was united in marriage to Minnie L. Atwood, February 12, 1917, in the North Loup Seventh Day Baptist Church, of which he and his wife were members.

He was born in Shiloh, N. J., and died in North Loup, Neb., March 5, 1917.

When he was but a small boy, his parents moved to Lewis County, N. Y., and later they removed to Illinois, and later to Minnesota. At the outbreak of the Civil War he enlisted in the 119th Minnesota Volunteers, served as corporal. He was in the service of his country three years and six months when he was very sick in the army which caused his discharge.

He was married to Mary E. Keever. In 1892, they moved to Shiloh, N. J., and moved to the Valley, where he has since lived. He was bap­tized by Rev. D. P. Curtis and united with the Corson (Minn.) Seventh Day Baptist Church. Late in life he transferred his membership to the North Loup Seventh Day Baptist Church, of which he and his wife were members.

He is survived by two brothers and one sister: Ira, of Clarion, Iowa; and Mrs. Floyda Davis, of North Loup. He is also survived by three daughters: Mrs. Lura T. Davis, of Nevada, Neb.; Mrs. John B. Dick, of Gering, Neb.; Mrs. Cora Van Horn; and by fifteen grandchildren and one great-grandchild.

Funeral services were held from the home of his brother-in-law, Mr. Alex Rankin, Shiloh, N. J., on February 12, 1917, and from the North Loup Seventh Day Baptist Church. The body was then laid to rest in the cemetery.

A. L. D.

DAVIS.—Reuben Maxson Davis, oldest child of Benjamin and Candace J. A. Davis, was born in the township of Verona, Oneida Co., N. Y., January 13, 1850, and died in North Loup, Neb., March 5, 1917.

When he was but a small boy, his parents moved to Lewis County, N. Y., and later they removed to Illinois, and later to Minnesota. At the outbreak of the Civil War he enlisted in the 119th Minnesota Volunteers, served as corporal. He was in the service of his country three years and six months when he was very sick in the army which caused his discharge.

He was married to Mary E. Keever. In 1892, they moved to Shiloh, N. J., and moved to the Valley, where he has since lived. He was bap­tized by Rev. D. P. Curtis and united with the Corson (Minn.) Seventh Day Baptist Church. Late in life he transferred his membership to the North Loup Seventh Day Baptist Church, of which he and his wife were members.

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A. L. D.
Sutton, who used as a.......

March 16, 1881, he was united in marriage to Miss Anna M. Lang. To the union thus formed there were born six children, two of whom died in childhood. The children still living are Miss Emily M., Clarence, Percy, and Edward.

Brother Fogg united with the Shiloh Seventh Day Baptist Church in early manhood and was interested in its work until his death. He was a man of sterling character, with excellent judgment, and was always interested in the things pertaining to the welfare of his fellow-men. As a citizen he was interested in the affairs of his township and county and conducted by Rev. A. J. Jennings.

In the death of Mr. Fogg, the community has lost one of its best citizens.

Funeral services were conducted at the home Thursday afternoon, March 19, 1881, conducted by his pastor, Erol E. Sutton, who used a text Revelation 21: 4 and 22: 5.

JENNINGS.—Virginia F. Randolph Jennings was born June 1, 1850, at West Union, W. Va., and died at the old homestead, March 2, 1917, aged 67 years.

She was the daughter and only child of Samuel Preston F. and Hannah Davis Randolph, pioneers of the West Union country. She was married on June 5, 1864, to Alfred N. Jennings.

They had two children, Coralie E. and George B., who died at twelve and seventeen years of age, and Charles Preston, who is still living, and who cared for her mother in her declining years. Mr. Jennings, the husband, died in 1884.

Funeral services were held Sunday, March 4, conducting the train to Bond, of them, at the old home where the deceased had spent a long life. Burial was made in the beautiful family burying ground on the old farm.

HOME NEWS (Continued from page 38)

hope his work may prove helpful wherever he goes and the world be made brighter for men’s cares made lighter for his having passed this way.

We hope, trust, and pray that this may be said of all of us, for here at Welton we feel the need of a deeper consecration to our Master’s work.

SUBSCRIBER.

"Giving is not an unmistakable sign of being a Christian; wanting to give is."

Fog.—Charles Dare Fogg, son of Joseph H. and Rebecca Davis Fogg, was born near Shiloh, N. J., May 10, 1887, and died at his home in Shiloh, March 5, 1917, in the sixtieth year of his age.

Mr. Fogg spent a large part of his life near the place of his birth. His education was obtained in the public schools of his native State. He was one of the successful farmers of South Jersey and was greatly interested in the problems of the farmer, and was a member of the local Grange.

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AND WHOM SHALL WE FELLOWSHIP? (Continued from page 372)

the Sabbath, cannot be acceptable to God, no matter how many millions of money he may give for the spread of the gospel, no matter how many thousands of sinners he may turn to righteousness. We have Jesus’ own word for it, and that is entirely ample.

Let us accept the Sabbath as a small matter that we are "unequally yoked with unbelievers" and openly rebellious sinners in this Federal Council after all God has said about it; for rebellion in one thing is just as bad as rebellion in another, and puts us out with God just as surely: as if we were deliberate Sabbath-breakers. We read, "Come out from among them, and be ye separate, saith the Lord" (2 Cor. 6: 17). God help us to come out.

Albion, Wis.,
March 6, 1917.

It is far easier to preach from the pulpit to a crowd, or to speak to a class in the Bible School, than it is to speak a loving word to brother or sister, father or mother, son or daughter in the home. Yet it is in the home that Christ would have us begin work for him. That is what Andrew did when he brought Peter to the Lord.—J. D. Jones.

Contentment travels rarely with fortune, but follows virtue even in misfortune.—Anon.