Sabbath Rally Day
MAY 19, 1917

All Churches, Sabbath Schools, Christian Endeavor Societies, Men's Clubs, Women's Societies, Prayer Meetings, in fact all the organized activities of Seventh Day Baptists, ARE INVITED TO OBSERVE the week of Sabbath Day, May 19, as an anniversary rallying time for the purpose of honoring and exalting the Sabbath.

It is suggested that a COMMITTEE be appointed in each Church, representing all these interests, TO ARRANGE A PROGRAM, or plan, for the observance of this occasion. The Tract Society will soon issue an outline suggestive program, but each community will have to modify and change it to suit existing conditions.

It is also suggested that on Sabbath morning a SPECIAL OFFERING be made by each church for the debt fund of the Missionary and Tract Societies.

But the main thing is to observe the occasion as to teach real SABBATH TRUTHS, and LOYALTY TO THE SABBATH, and to unite ALL THE FORCES among the people in the closer bond of the common purpose to live and labor for the advancement of the gospel Sabbath.

The local committees for this work should be appointed in ample time in order to secure the best results.

APRIL 19, 1775-1917

One hundred and forty-two years ago today a handful of farmers assembled on Lexington Green and at the old North Bridge in Concord in response to that call which aroused all the love of liberty and justice instinct in men of English blood. We shall lose all that is worth while in a nation if we permanently forsake the principles established at Lexington and Concord. We shall cease to be great in all save size if we ever forget the origin, the character, and the condition of our national life. Americanism is not a figure of speech. It is not an empty phrase. It is an ideal of service and of sacrifice. It was expressed by the Middlesex farmers one hundred and forty-two years ago when they left everything they had or hoped to have and without thought of victory and without prospect of survival challenged the trained armies of a European power because the rulers of that power invaded their rights and sought to limit their freedom. Their example remains the clearest expression of the meaning of Americanism that we have had or ever can hope to have. The pathway to national greatness lies toward and not away from Lexington and Concord.—New York Tribune.

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Owen competent teachers will assist. Former excellent standard of work will be maintained. Special advantages for young people to pay their way in school.

For further information, Clark Hull Siddieff, Fouke, Ark.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Plainfield, N. J., August 27th, 1917.

President—George B. Shaw, Ashaway, R. I., Recording Secretary—William J. Babcock, Rockville, R. I., Corresponding Secretary—Rev. W. F. Babcock, Plainfield, N. J.

TUESDAY, Aug. 25th, 1917—Clearing House Conference.

Thursday, Aug. 27th, 1917—Men’s Conference.

Friday, Aug. 28th, 1917—Women’s Conference.

Sabbath, Aug. 29th, 1917—Morning Service.

Monday, Aug. 30th, 1917—Men’s Conference.

Tuesday, Aug. 31st, 1917—Boys’ Conference.

Wednesday, Sept. 1st, 1917—Women’s Conference.

The Seventh Day Baptist Church School Board of the Seventh Day Baptist General Conference.


J. Hubbard, Plainfield, N. J.

TUESDAY, Aug. 25th, 1917—Clearing House Conference.

Wednesday, Aug. 26th, 1917—Men’s Conference.

Thursday, Aug. 27th, 1917—Women’s Conference.

Friday, Aug. 28th, 1917—Youth’s Conference.

Saturday, Aug. 29th, 1917—Morning Service.

Sunday, Aug. 30th, 1917—Afternoon Service.

Monday, Aug. 31st, 1917—Men’s Conference.

Tuesday, Sept. 1st, 1917—Boys’ Conference.

Wednesday, Sept. 2nd, 1917—Women’s Conference.

The Seventh Day Baptist Church School Board of the Seventh Day Baptist General Conference, the American Sabbath Baptist Society, and the Seventh Day Baptist Education Society.

The Sabbath Recorder

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

Vol. 82, No. 17

Plainfield, N. J., April 23, 1917

W.H. WILSON, Editor

War Service

Not All Military

On another page we give

Patriotic Dinner by the Men’s Club

On the evening of

Plainfield Men’s Club

April 15, the Men’s Club of the Plainfield Seventh Day Baptist Church held one of its most important dinners. It was the annual dinner, to which the men are expected to bring their wives, and to which all women of the church are invited. It was also the anniversary of the death of Abraham Lincoln, assassinated at the close of the Civil War, and in view of the fact that our country is entering the great world war, a patriotic program was prepared for the double purpose of a memorial service and a service of inspiration and uplift in the present crisis.

The banquet room in the church was draped with many flags, and the table was spread for seventy-five or eighty persons.

At this table the first thing to attract attention and draw forth pleasant comments was the menu, which we give here:

Patriotic Dinner by the Men’s Club

BOILED HAM.

“Let us go and do the same thing.”—George William Curtis.

“On the Sabbath, let all the work of business be done.”—George Washington.

“Is there anything that comfits us.”—Annie Oakley.

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THE SABBATH RECORDER

Mr. George M. Clarke, president of the club, then called upon Dr. Lester C. Randolph, of Milton, Wis., who gave one of his stirring speeches, bringing a message from the West to the people of the East, in which it was shown that the great West would not be found wanting in its loyal support of the President in these critical times. He paid a glowing tribute to the Stars and Stripes, referring to scenes in foreign lands where his soul had been stirred by "Old Glory" and the principles for which its stands.

Henry M. Maxson, superintendent of the Plainfield public schools, spoke at some length upon the ways in which young men now in school cannot be enlisted as Uncle Sam's service elsewhere than in the army. The necessity for increasing the supply of foodstuffs in case the war continues is spurring national leaders to devise plans for securing help for the war, especially in harvest time. Professor Maxson explained the proposed plan by which young men now in the schools can be enlisted as an army for the supply and conservation of food and so be of service in the war as certain that the number of men killed in battle is indeed great, but it is small compared with the list of victims of the liquor traffic.

Our Greatest Foe It will be a great mistake if in our interest in the war we forget the more destructive and merciless foe within our own borders. The number of men killed in war is indeed great, but it is small compared with the list of victims of the liquor traffic.

War ruins homes and breaks up families, but it can not keep up with the liquor business in matters of waste and destruction. If the devastation made by war and that made by ruin, which our nation came into existence, were set forth in separate columns of statistics, the world would stand aghast at the awful showing against the liquor traffic.

The enemy that menaces our armies now more than do our foes in Europe is the liquor business—a business that worse than wastes over six hundred million bushels of grain every year. It thus steals from men the very bread from their mouths and reduces them to poverty. Our nation cannot afford the ruin that it does not save! We are urged to conserve our food supplies and to avoid waste in every possible way; and yet as a government we protect, rather than fight and destroy, the very enemy that causes our greatest waste of food grains! Let the United States Congress, as a war measure if for no other reason, prohibit the use of grain in the liquor business and it will do much to strengthen our armies and to feed the famine-stricken nations. Then let America hasten the nation-wide prohibition movement until our entire country is "bone dry" and future generations will be safeguarded against humanity's greatest foe.

William A. Sunday and The Liquor Traffic Whoever hears "Billy" Sunday arraign the liquor dealers and their miserable business will not wonder that the brewing and distilling interests are concerned over the results of his work. Without doubt Mr. Sunday is now exerting a greater influence against the liquor traffic than any other person in America. He is unfailingly to address to the people the business in its true light, so that every one can see what ruin it is making. He is uncompromising and thorough in his fight to make that city dry.

Glad People Are Responding A friend who sent ten dollars for the debts wrote: "I am glad the people are beginning to respond to your appeals for money to pay off the debts. Wish I could make my offering many times larger." We feel sure that many Recorder readers are as glad as our friend to see people responding, though they may not as yet have sent on their offerings. Of course all misgivings as to whether the people are interested or not would be removed if they would only respond with the money they are thinking of sending. Such a response by many in the next week would cheer the hearts of those on the boards who are anxious for the burden to be removed, and at the same time would be an incentive to others to do their part.

DEBT STATEMENT

Missionary Board's debt, balance due April 12 $2,661.50
Received since last report 52.00
Still due April 18 $2,609.50
Tract Board's debt, balance due April 3 $2,034.50
Received since last report 45.50
Still due April 19 $2,989.00

PRESIDENT WILSON'S APPEAL TO THE NATION

My Fellow Countrymen: The entrance of our own beloved country into the grim and terrible war for democracy and human rights which has shaken the world creates so many problems of national life and action which call for immediate consideration and settlement that I hope you will not find me too busy to address to you a few words of earnest counsel and appeal with regard to them.

We are rapidly putting our navy upon an effective war footing and are about to create and equip a great army, but these are the simplest parts of the great task to which we have addressed ourselves. There is not a single selfish element, so far as I can see, in the cause we are fighting for. We are fighting for what we believe and wish to be the rights of mankind and for the world.

To do this great thing worthwhile and successfully we must devote ourselves to the service without regard to profit or material advantage and with an energy and intelligence that will rise to the level of the enterprise itself. We must realize to the full the great fact that the work is not ours, how many kinds and elements of capacity and service and self-sacrifice it involves. These, then, are the things we must do and do well, besides fighting—the things without which mere fighting would be fruitless.

We must supply abundant food for ourselves and for our armies and our seamen not only, but also for a large part of the nations with whom we are at war, and show a common cause, in whose support and by whose sides we shall be fighting.

We must supply ships by the hundreds out of our shipyards to carry to the other side of the world materials to which we are fighting for our country.

In view of the pressing necessity of increasing the food production of the South and the nation, so as to release food for our army and our Allies in our common struggle against Prussian autocracy and militarism, I hereby pledge myself to "do my bit as follows:"

"Then comes the time in which the additional number of acres to be devoted to foodstuffs is to be set down, and what is to be planted upon them. As a war measure the government may yet be obliged to draft men for service on the farms.

Moreover he has been the means of saving thousands from their cups and of inducing hundreds who formerly favored and patronized the saloon to become most telling foes of the liquor power.

The Anti-Saloon League of New York State is hopeful that the Sunday campaign now on in New York City will become a deciding factor in the fight to make that city dry.
THE SABBATH RECORDER

IT is evident to every thinking man that our industries, on the farms, in the shipyards, in the mines, in the factories, must be made more prolific and more efficient than ever, and that they must be more economically managed and better adapted to the particular requirements of our task than they have been. And what I want to say is that the men and the women who devote their thought and their energy to these things will be serving the country and conducting the fight for peace and freedom just as truly and just as effectively as the men on the battlefield or in the trenches.

The industrial forces of the country, men and women alike, will be a great national, a great international, service army—a notable and honored host, engaged in the service of the nation and the world, the efficient friends and saviors of free men everywhere.

Thousands, nay, hundreds of thousands of men otherwise liable to military service will of right and of necessity be excused from that service and assigned to the fundamental, sustaining work of the fields and factories. And it is almost as much a part of the great patriotic forces of the nation as the men under fire.

I take the liberty, therefore, of addressing this word to the farmers of the country and to all who work on the farms. The supreme need of our own nation and of the nations with which we are co-operating is an abundance of supplies, and especially of foodstuffs. The importance of an adequate food supply, especially for the present year, is superlative.

WHILEOUT abundant food, alike for the armies and the peoples now at war, the whole great enterprise upon which we have embarked will break down and fail. The world's food reserves are low. Not only during the present emergency, but for some time after peace shall have come, both our own people and a large proportion of the world's people must rely upon the harvests in America.

Upon the farmers of this country therefore in large measures rests the fate of the war and the fate of the nations. May the nation that up to this time has not met the deep challenge of this moment be exalted in the production of their land or that will bring about the most effectual co-operation in the sale and distribution of their products? The time is short. It is of the most imperative importance that everything possible be done, and done immediately, to make sure of large harvests. I call upon young men and old alike and all the boys of the land to accept and act upon this duty—to turn in hosts to the farms and make certain that no pains and labor are lacking in this great matter.

I particularly appeal to the farmers of the South to plant abundant foodstuffs as well as cotton. They can show their patriotism in no better or more convincing way than by resisting the great temptation of the present price of cotton and helping, by working upon a great scale, to feed the nation and the peoples everywhere who are fighting for their liberties and for our own. The variety of their crops will be the visible measure of their comprehension of their national duty.

THERE government of the United States and the governments of the several States stand ready to co-operate. They will do everything in their power in securing an adequate supply of seed, an adequate force of laborers when they are most needed, at harvest time, and the means of expediting shipments of fertilizers and farm machinery, as well as of the crops themselves when harvested. The course of trade shall be as unhampered as it is possible to make it, and there shall be no unwarranted manipulation of the nation's food supply by those who handle it on its way to the consumer. This is our opportunity to demonstrate the efficiency of a great democracy, and we shall not fail short of it.

This let me say to the middlemen of every sort, whether they are handling our foodstuffs or our raw materials of manufacture or the products of our mills and factories: The eyes of the country will be especially upon you. This is your opportunity for signal service, efficient and disinterested. It is a great contribution to the safety of the nation. I trust you will not fail to respond.

L ET me suggest also that every one who creates or cultivates a garden helps and helps greatly to solve the problem of the feeding of the nations, and that every housewife, who practices strict economy and thrift, not only in her own household, but in her relation to the consumer. This is our opportunity to demonstrate the efficiency of a great democracy, and we shall not fail short of it.

In the hope that this statement of the needs of the nation and of the world in this hour of supreme crisis may stimulate those to whom it comes and remind all who are in the saddle of the solemn duties of a time such as the world has never seen before, I beg that all editors and publishers everywhere will give as prominent publication and as wide circulation as possible to this appeal. I venture to suggest also to all advertising agencies that they would perhaps render a very substantial and timely service to the country if they would give it widespread repetition; and I hope that clergymen will not think the theme of it an unworthy or inappropriate subject of comment and homily from their pulpits.

The supreme test of the nation has come. We must all speak, act and serve together.

PROVINCETOWN SEVENTH DAY BAPTISTS* 
MILDRED FITZ RANDOLPH

In complying with a request to present a paper on Prominent Seventh Day Baptists, on this occasion, I have chosen, for the most part, men who lived in England in the eighteenth century. The Seventh Day Baptists with whose achievements the most of us are least familiar.

Three centuries ago, religious life was very different from that which we know today. The men and women of that day who thought for themselves and determined upon their own beliefs could not openly join a church of their own faith, or even practice the religious beliefs they thought right. England, church and state were so intimately associated that failure to conform to the faith and practice of the Church of England took the aspect of treason. The age was an age of martyrs, and our denominations now follow our forefathers.

It is interesting to note that what is said to be the only surviving record of the infamous Court of the Star Chamber contains a description of the trial of a Seventh Day Baptist and the sentence passed upon him. It is a curious document, interesting from several points of view. The language and spelling are typical of that period, as is the cruelty of the punishment prescribed.

John Trask was a schoolmaster. He first belonged to the State Church, but later adopted the views of the Puritans and became a clergyman. He was a man of compelling personality, and when he went to London a number of Seventh Day Baptists followed him in preaching in public places. One of his converts pointed out that the Bible Sabbath was the day to keep; he became convinced that this was so, and converted many others to that faith. It is generally be

*Material for this paper was largely obtained from Seventh Day Baptists in Europe and America.
lied that this work of John Trask resulted in the Mill Yard Church in London.

For his unorthodox views, he was ar¬
aigned and tried in the Star Chamber. The
barbarous features of his cruel sentence
were executed in full; and, besides, he was
imprisoned for three years. Later, for
some unknown reason, he recanted and
cased to defend the Sabbath; but the
choker himself had continued its existence down to the present day. He
died in 1636. His wife, however, proved
more firm in her conviction than he. She
was an educated woman who kept a pri­
manship, and her most highly.

After its formal organization, John
James was probably the first pastor of the
church which came to be known as the
Yard Church. About the church which came to be
known as the
church, was
published manners and extensive learning.

Other examples of Seventh Day Baptists who achieved distinction in many fields of activity, both professional and commer­
cial, in public and in private life, might be enumerated to an indefinite length; but these whom I have indicated will, perhaps, show something of the work which Seventh Day Baptists have accomplished in the three hundred years beginning with the independ­
ence of the Mill Yard Church, the first or­
ganization, of which we have any certain
record, of English-speaking

The church is in business for the King
and will live just as long as it attends to
this business. When it goes out of the
soul-saving business, it will be bankrupt
and will die.
SABBATH REFORM

WAYS AND MEANS OF SPreading SABBATH TRUTH

REV. IRA S. GOFF

(Paper read at the Sabbath Institute, Alfred, N. Y.)

I presume my experience as a Sabbath-keeper has been very different from that of any other man present here today, as Paul in Romans says, I was grafted upon a stock other than mine. But, as to the great manifestation of God yet to be accomplished, all observers of the first day in the vicinity, have never been in any community as broad-minded men we have. I do know the Sabbath influence is present everywhere, that before we at­tend to the problem of an itinerant evangelist is all that the lone Sabbath-keeper; but unless there are some splendid results have come from our sowing Sabbath truth broadcast. But to say this is all that is needful in spreading Sabbath truth would be as absurd as to say that the work of the first Adventist evangelist is needful for the salvation of mankind. So I am trying to speak of the work that will abide. There must be the preparation of the soil, the fertile seed sown, and the cultivation of the crop, if there is to be a harvest. If the spreading of Sabbath truth in rural districts, we have a problem equal to that of the city. While the problem is of an altogether different type, it is grave. Rural life is more conservat­ive; there is the problem of carrying such a Sabbath to them as will in its ob­servation rather develop a bigger manhood than insure salvation in a life to come. Our Sabbath-keeping has been too abstract. We have thought of it too much as a title to a life beyond the grave. We have dwelt too much on the divinity of Christ, and lost the value of his manhood in failing to see the humanity of his life. Christ said the soul was made for man. If new converts to the Christ should be made for man. If new converts to the Sabbath truth, than to attempt to bring back men who have in the face of duty turned away from the Sabbath for the sake of gain.

However, in our attempt to work within the city, we should not hold up the Sabbath truth as a special mission; we should preach a Christianity with a Sabbath; a religion of the life and worship. I ac­knowledge the splendid assistance given these smaller churches, but the personal visits he must be paid in the homes of our lone Sabbath-kelpers.

I do not believe we will gain anything by our scat­teration; nothing worthwhile will come, in fact, it nearly always results in loss, if not in the first, in the second generation. Rural life is conservative; there is the problem of carrying the Sabbath truth in rural districts, we have a special points of interest worthy of our attention. We should not map out more than we can, but there should be an earnest effort to enter the most needy fields—fields that to our judgment are open to us. Perhaps a tent would be a success­ful means as a place of meeting. With this tent send our Evangelist Coon, or on occasions our Sabbath evangelist. In either case send a quartet of young men who would do a good work. Our squad should be men of such character and ability that they would demand the attention of thinking people.

Sabbath truth will be successfully spread when we are willing to pay the price. It would be a waste of means and time to send a tent to some field, develop an in­form work than the East. For instance, it would be a task to do aggressive work in some of our Eastern towns where the conditions are so pot-bound. The attempt to do Sabbath reform work in the city must be abandoned. It is better to do our work among fair-minded, thinking people who have not heard of the Sabbath truth, than to attempt to bring back men who have in the face of duty turned away from the Sabbath for the sake of gain.

It is my opinion that the ways and means of spreading the Sabbath truth should be by a careful selection; indeed, it must be as varied as the method of religious education in its various stages from the cradle roll department to the Bible class of the most aged of our congregation, from the unlearned to the college man.

For instance, in the revision and selection of tracts and literature, there must be a breadth of scope and a variety that will de­velop the attention of men of various types of thought and stages of culture; and in the distribution of these tracts care should be taken to fit the right tract to the right man.

The method of distribution and the work of following up are both of great value. If there are earnest seekers after truth in a city, it is well to present the best of literature to them, and to be careful of the selection. I have seen earnest inquirers turned away by coarse or single statement in a tract. If there are a few Sabbath-kelpers in a city, it would be well to have a place of meeting, of worship, and from this center do our work, not however, in the way of proselyting. Enter into no inroad. In the way of proselyting. Enter into no inroad. Our work of an itinerant evangelist is all that the lone Sabbath-keeper; but unless there are some splendid results have come from our sowing Sabbath truth broadcast. But to say this is all that is needful in spreading Sabbath truth would be as absurd as to say that the work of the first Adventist evangelist is needful for the salvation of mankind. So I am trying to speak of the work that will abide. There must be the preparation of the soil, the fertile seed sown, and the cultivation of the crop, if there is to be a harvest. If the spreading of Sabbath truth in rural districts, we have a problem equal to that of the city. While the problem is of an altogether different type, it is grave. Rural life is more conservat­ive; there is the problem of carrying such a Sabbath to them as will in its ob­servation rather develop a bigger manhood than insure salvation in a life to come. Our Sabbath-keeping has been too abstract. We have thought of it too much as a title to a life beyond the grave. We have dwelt too much on the divinity of Christ, and lost the value of his manhood in failing to see the humanity of his life. Christ said the soul was made for man. If new converts to the Sabbath truth, than to attempt to bring back men who have in the face of duty turned away from the Sabbath for the sake of gain.

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I do not believe we will gain anything by our scat­teration; nothing worthwhile will come, in fact, it nearly always results in loss, if not in the first, in the second generation. Rural life is conservative; there is the problem of carrying the Sabbath truth in rural districts, we have a special points of interest worthy of our attention. We should not map out more than we can, but there should be an earnest effort to enter the most needy fields—fields that to our judgment are open to us. Perhaps a tent would be a success­ful means as a place of meeting. With this tent send our Evangelist Coon, or on occasions our Sabbath evangelist. In either case send a quartet of young men who would do a good work. Our squad should be men of such character and ability that they would demand the attention of thinking people.

Sabbath truth will be successfully spread when we are willing to pay the price. It would be a waste of means and time to send a tent to some field, develop an in­
terest, and then abandon it for want of funds. It matters not that to successfully spread the Sabbath truth the hearts of our people must be prepared to do the work. We need a spiritual revival in all our churches, a willingness to stand together and pull together. I call to mind how the husband and wife who watched a large team of horses pull on a test. The husband turned to his wife and said: "Wife, if we could only pull together like that!" The wife immediately replied: "We could, if there was but one tongue between us." There is but one tongue between the Missionary and Tract societies. With all reverence and appreciation of the consecrated man who once served the people so faithfully as our field secretary, we ought to rejoice in the union of the two societies with a joint secretary. I have watched six or eight large horses pull all-breast, without any tongue between them; this is co-operative. If we succeed in the spread of Sabbath truth, it will be because we hold together, co-operative. This co-operative must begin with a consecrated life in the home and the church, such as will warrant our faithful service for the Sabbath truth successfully until we have consecrated our material goods to God. Our Adventist friends have succeeded largely because they tithe. I have found that it pays to tithe. I am sure that a large army as our tithe. With a church that both prays and gives, and with a united, unanimous effort, we can go forth carrying a gospel, a Christianity with a Sabbath. In my opinion, anything short of this will continually speak failure for us.

**ON A WAR FOOTING**

**REV. GEORGE M. COTTRELL**

Our nation has entered the war. She is mobilizing all her resources for action. Not only the military, but the agricultural, financial and industrial powers are being lined up for service. And in one way or another all the people are asked to contribute their part to the common good. The young men are flocking to the standards, filling up the batteries, the engineers' corps, the navy and the army. The old men for council; the money for the Red Cross; the financiers to be taxed heavily to furnish the means where they are too old to "devote their muscle to the battle. Those who can not go to the front are expected to occupy the trenches at home, and render just as patriotic service as the boys on the firing line. If voluntary enlistments are too slow, then the country will resort to the draft and adopt the plan. We were crying "Peace, peace," when there was no peace. The enemy proved to be a foe to all mankind. His sword was drawn for conquest. He would know no restraint. He would use himself above all humans. A diabolical ambition inspired him. Like his prototype he would even defy the powers of heaven and chance a like mighty fall. Not only did he use all known methods of warfare, but invented new ones also. From the air, the trenches underground, and beneath the waters of the deep, he hurled his deadly missiles against friend and foe. Besides these, when force failed, he sent his spies; he stirred up animosities among our friends and foes; when force failed, he sent his spies; he stirred up animosities among our neighbors. No means were too atrocious to accomplish his ends.

Likewise, friends, are we dealing with our spiritual foe. We have been crying "Peace, peace," and lulling ourselves to rest and sleep. We have been resting in fancied security and have become unprepared. Our fortifications have crumbled. Our armor has rusted in its hiding place. We have ceased the drill and practice of arms. Some of the old soldiers have deserted the colors, and the ranks are depleted. The call is "To arms! to arms!" and we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day. . . . Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith . . . and the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

There is no surcease in this war. The enemy never folds his tents nor stores his arms. Neither must we. A new enrollment is called, and all our resources are needed: some for the trenches, some for the draft, and some for the home artillery; some for the engineers' corps; some to furnish the finances, and some to stay by the staff. With too many our national emblem had become too lightly regarded until we were shown another side of it. Too many have also lightly esteemed the banner of the Cross, and must be taught a new loyalty.

Had the church, with her members, the power and authority of the state over her citizens, what a rallying cry could make! Then both men and money would be at her command. What is life without liberty in the state? And for liberty, we sacrifice, if need be, everything we possess. And what is life without the blessings of the gospel, the knowledge of God, and the spiritual good we get through the church and the world? And what should we not be "glad to yield for the defense and advancement of these things? We are called upon for a higher work. The highest things we can use. Too many have lost the appreciation of the best and holiest things of life. Oh, it is not hard to prove. It proves itself. Our own indifferent, unsanctified worldly way of living, our poor dedication is demanded—a dedication that includes us all, and includes all of us. We may have to look to other people for examples. So be it: e.g., four blocks east of my office two Mormon girls are rooming, going forth to look to other people for examples. So that, for it is explained. Two years of service is demanded—a dedication that includes us all, and includes all of us.

We may have to look to other people for examples. So be it: e.g., four blocks east of my office two Mormon girls are rooming, going forth to look to other people for examples. So that, for it is explained. Two years of service is demanded—a dedication that includes us all, and includes all of us.

*When a Man is after God's Own Heart*  
**ARTHUR L. MANOUS**

Infidels have long pointed to the dark chapter in David's life and character, saying in triumph and derision, "This is the man after God's own heart!" Thus bringing a reproach upon the religion of the Bible. God and his holy word have been blasphemed. Some have been hardened in unbelief, and many, under a pretended faith, Sabbath and piety, have not shunned to become bold and open in the blackest of sin and crime.

But a study of the life and history of David furnishes no countenance to sin. It is not possible for a man after God's own heart to walk with God, as Enoch of old, that he was called a man after God's own heart. When he committed that black crime recorded in Second Samuel, eleventh chapter, he ceased to be called a "man after God's own heart" until by true repentance he had again turned to the Lord. The Bible plainly declares: "The thing that David had done was evil in the eyes of the Lord" (2 Sam. 11:27, margin). And David was a "man after God's own heart" he was "not one who was faultless in character, but who, instead of trusting to himself, would rely upon God, and be guided by his Spirit; who, when he sinned, would submit to reproof and correction." And just so the man who will today be thus minded may also be a "man after God's own heart."

"Those who, by pointing to the example of David, are to lessen the guilt of their own sins, should learn from the Bible record that the way of transgression is hard. Though like David they should turn from their evil course, the results of sin, even in this life, will be found bitter and hard to bear."
PROGRAM FOR
SABBATH RALLY DAY
MAY 19, 1917

(This program is of course only suggestive and in outline. It will need wise and careful modification and adaptation for each community. Half a dozen copies will be sent to each pastor for him to divide among the leaders of the several organizations. To the superintendent of each Sabbath School will be sent a package containing enough copies to supply his school. These will be sent without being requested.)

It is expected that the pastor will preach a special Sabbath sermon at the time of the usual Sabbath worship. Hymns and anthems should be in keeping with the spirit of the occasion.

Suggestions for the Church Prayer Meeting. Let the service be in charge of a layman. Sing Sabbath hymns. Scripture lesson, Luke 6: 1-12. Topic—"A Righteous Life the best Testimony for the Sabbath Truth." Let it be a meeting for all, where all take a part. Let the topic be announced two or three weeks in advance, and several times, and let everybody be urged to attend and to give testimony.

Suggestions for the Young People’s Society of Christian Endeavor. Let about four of the young people be given, before the meeting with time to prepare, a Sabbath tract, each different. For example, “The Sabbath and Seventh Day Baptists,” “A Sacred Day, How can We have It?” “Pro and Con of the Sabbath Question,” and “How did Sunday come into the Christian Church?” After a service of song and prayerful devotion let these people give from memory the substance of the tract assigned, all the others present having copies to follow and compare. This will be well worth while for at least four of the Society.

Suggestions for Junior and Intermediate Societies. A very interesting and helpful Bible reading can be conducted by the leader by using the post card Sabbath tract by Rev. George B. Shaw. The leader only needs a copy. It is in the form of questions with Bible references for answers. Read the question, then put the Bible reference on the blackboard, and let the children find the places, giving credit to those who are quick about it. When all have the place, read the question again, and have a child answer by reading the Bible, then let it be read by all in concert.

Suggestion for the Woman’s Society Meeting. Take the general topic and consider it by prepared papers and by discussion. This is the topic: The Sabbath in the Home.

(a) The Friday afternoon getting ready problems.
(b) Treating Sabbath eve wisely and well.
(c) How best to meet the Sabbath morning situation.
(d) What about the Sabbath afternoon questions?
(e) Along towards sundown, what about it?

Suggestions for the Men’s Club, the Baraca Class, or the Men’s Bible Class. Let three men be prepared to discuss, each from his own point of view, the topic, “Why I am a Sabbath-keeper.” Let this be followed by a general discussion, the asking and answering of questions that have a bearing on the topic.

SABBATH 10 10 10

William C. Daland

1. God of the Sabbath, un-to Thee we raise Our grateful hearts in songs of love and praise,
   Maker, Pre-serv-er, all to Thee we owe: Smile on Thy children, waiting here below.

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

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

Mary A. Sellman
THE SABBATH SCHOOL PROGRAM

1. The Call to Order
2. The Sabbath Hymn
3. The Prayer
4. The Commandments (in concert)
5. The Offering
6. Remarks by the Superintendent concerning the purposes and value of Sabbath Rally Day
7. Responsive Service
   Supt.—How did the Sabbath originate?
   School—“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctioned it.”
   Supt.—What day therefore is the Sabbath?
   School—“The seventh day is the Sabbath of the Lord thy God.”
   Supt.—For whom was the Sabbath made?
   School—“And Jesus said unto them, The Sabbath was made for man, and not man for the Sabbath.”
   Supt.—When does the Sabbath begin and end?
   School—“From even unto even shall ye celebrate your Sabbath.”
   Supt.—Why should we observe the Sabbath?
   School—Jesus said, “If ye love me, keep my commandments.”
   Supt.—What did Jesus do on the Sabbath?
   School—“And as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.”
   “Also on another Sabbath he entered into the synagogue and taught.”
   “Also immediately the man was made whole; and the same day was the Sabbath.”
   Supt.—How then did Jesus use the Sabbath?
   School—He used it as a special time for worship to God and doing good to those about him.
   Supt.—What promise is given to those who call the Sabbath a delight, who call it holy unto the Lord and honorable?
   School—“Then shall thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the inheritance of Jacob thy father; for the mouth of the Lord hath spoken it.”
8. Singing
9. Study of Lesson (regular lesson, or special Sabbath lesson, as the teacher may have provided)
10. School Reassembles
11. Reports and Announcements
12. Closing Service
   Supt.—Where shall we find the best literature on the question of the Sabbath?
   School—The Bible contains the best literature on the question of the Sabbath.
   Supt.—What other literature is needed to teach people the Sabbath truth?
   School—No other literature is needed. The Bible is clear and plain and complete in itself in reference to the Sabbath truth.
   Supt.—Why then do we have a Tract Society and a Publishing House?
   School—The object of the Tract Society is “to promote the observance of the Bible Sabbath and the interests of vital Godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians.”
   Supt.—Of what does the religious literature of the Seventh Day Baptist Denomination of Christians consist?
   School—It consists of books, periodicals, and tracts.
   Supt.—What periodicals are now being published?
   School—The most important is the Sabbath Recorder, our weekly paper that should be in every home in the denomination.
   Supt.—Why should this be so?
   School—Because the Sabbath Recorder contains week by week the history of what is going on in the denomination, and keeps us posted and interested in our work.
   Supt.—What other periodicals are being published?
   School—The Pulpit, the Helping Hand, the Junior Quarterly, and the Sabbath Visitor.
   Supt.—How much do all five of these periodicals cost for one year?
   School—The subscription to all five of these magazines for one year is only three dollars and fifty cents.
   Supt.—What is the most important value of a tract on the Sabbath question?
   School—The value of a tract is to get people to study the Bible, where truth can be found.
   Supt.—What can we do to promote the observance of the Bible Sabbath?
   School—First we can observe it loyally ourselves, then we can tell others about it, and we can join with others in supporting our denominational Societies and Boards in their work.
   Supt.—To this end let us pray—
   All—We thank thee, Father, for the Sabbath Day. May it be a blessing to us week by week, and all the time. Help us to be true and loyal and keep the Sabbath right, in thy sight. Amen.
13. Singing (standing)
14. The Lord’s Prayer (in concert)
WOMAN'S WORK

MRS. GEORGE R. CROSLEY, MILTON, WIS.
Contributing Editor

"At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by,
There's a calm in the central calm.
So here in the realm of mortal things,
I have a place where my spirit sings,
In the hollow of God's Palm."

MRS. HANSON'S THANK OFFERING

The place had never seemed more im-
possing to Miss Abby than it did that bright
afternoon in the early springtime, and she
stopped before going in to admire the
beauty on every side.

"It's a beautiful place," she mused. "No
wonder they take such pride in it, but I do
wish they had a little more interest in the
heavenly possessions. Like so many others
in these practical times, they seem to think
only the things they can see and handle are
real, and they live as though they expected
always to have them. 'To use during her
lifetime', people say in their wills, but God
shields his blessings upon us and we hoard
and, or course, if we live long enough, we
will have them. 'To use during her
afternoon; I should certainly use it, Mrs.
Hanson, if I knew how.'

"But if you get the money, and I am sure
you do, for no one could refuse it if you
smiled upon—"

Miss Abby's face flushed, and there was
a note of pain in her voice as she said quick-
ly, "Mrs. Hanson, if you'll excuse me.

"No, no, you dear woman," Mrs. Hanson
hastened to say. "I do not mean anything
in the least unkind. Don't I know that you
could not talk without smiling any more
than you could without words? And we
would not want you to, for without your
smile you would not be you. Perhaps you
do not know it, but you always smooth out
my wrinkles and clear up the sky for quite
a while, when you come. Indeed I feel bet-
ter if I just meet you in the street. Now
what I am asking is this: If you get the
money, is it not just as well? I believe the
church ought to do missionary work, but not
all members need do the same thing; let
those who can, give money, and others
who are interested in these things give
time and work.

"That might be all right if it would only
work," Miss Abby replied, "but the fact is
that very little money comes from those
who are not interested, while those who
are giving the most in service, like the mis-
sionaries, are also the most liberal givers.

Then, too, you who give money and have
no interest in the work are missing the
blessing you might need. If you ask Mrs.
Hanson, and every other woman in the
church, but not nearly so much as you
need the work. But really, I did not come
here this afternoon to preach, but to invite
you all to a meeting next week. It is
our annual thank offering meeting, and
since we all have so much reason for
thanksgiving this year, we hope for a
generous response. Doctor Johnson, a
more entertaining spectacle and a missionary
for twenty years, will be there, so I feel that
we have a program no one can afford to
miss. Please tell Wilbur and Anna about
the meeting; I think they will enjoy it.

"But, Miss Abby, pardon my frankness, but
I do not think you are interested, at
least not until they are older. Such
appeals, coming to our young people
during their impressionable years, often lead
to some rash decision which otherwise would
never have been considered.

"Would you not feel honored if one of
your children should decide to become a
missionary?"

"Indeed, I would; I have quite dif-
ferent plans for both Wilbur and
Anna."

Miss Abby longed to say more, but fear-
ting to do more harm than good, only re-
plied, "But you will at least come your-
self?"

"Perhaps for your sake, but you had bet-
ter take my dollar and make sure of that."

"It was a great meeting, mother, I wish
you had been there."

"Yes?" Mrs. Hanson answered, raising
er eyes from the book in her lap, to the
shining eyes and glowing face of her eldest
son, the pride of her life. "I am glad you
liked it; I do not care for missionary talks
myself."

"Oh, but this was such a wonderful
message. I do not see how any one could hear
it without being thrilled.

"We are not all such enthusiasts as you,
my son. What was it about?"

"He was talking of China, the changes
that are taking place, the opportunities just
now for doing in a few years what would
ordinarily take centuries. I have been
thinking for a long time, but this settles it."

"Settles what?"

"I am going to China, if they will send
me."

"If who will send you? If you want to
travel are you not able to pay your way?"

"I thought you understood, mother, that
I want to be a missionary. I have not been
just sure about my qualifications."

"Are you still clinging to that crazy no-
tion, Wilbur? Have you no regard for me
when I am at all young and tender and
given to all the advantages within reach, to
have you throw yourself away in a place like
that? No, indeed! Qualifications! As
though you are not qualified to take your
place anywhere. And, moreover, with the
start you would need, there is no reason why
you should not make a name and a place for yourself that is worth
while."

"But, mother, I do not know why I
would rather be one who helped to turn one Chinese
city from heathenism to Christ, than to be Presi-
dent of the United States or have all of
Rockefeller's millions."

"There are plenty of others who could
not be President, Wilbur, who will do
well enough to go over there. We need
the best here in these days."

"I do not think so. The very best are
needed there to give them the true idea of
Christianity and meet all the problems that
arise. It is not-or, if you will, you, mother,
you know, but education, government, sani-
tion, engineering, agriculture, yes, every-
thing. One man, of course, can not be
everything, but the few in given places must
be able to lead and guide others, if the
work that is needed is to be accom-
plished. Truly, mother, I can think of no
greater work than the missionary's and no
greater success than that work well done.
That is what I call worth while."

"I will not listen to it. It is out of the
question, and altogether unreasonable for
you to even consider it."

She left the room, and as there was no
further reference to the matter she consid-
ered it settled, as far as she was concerned
and Wilbur thought, but not as Mrs.
Hanson thought.

Sitting where she had left him, his head
bowed in his hands, Wilbur prayed, "O
God, I must do what is right, I must an-
swer the call. Help mother to under-
stand."

The days passed, and, though nothing
was said, Wilbur continued his applica-
tions and his mother fought desperately
against her own inclination and her son's
plea, that was still ringing in her ears. Then
came a letter, which she read and pondered
for several days before she showed it to
Wilbur.

When she finally gave it to him, she
merely said: "A letter from Aunt May."
He opened it and read: "As you know, Arthur is already in the trenches; whether alive or dead, we do not know. As if that were not enough, Henry and Charles sailed today. O, Margaret, pray the heavenly Father that I may not be called upon to send any more of my boys into that conflict. I could give them up for some good work, but for war! Oh, it is too much! And to think that when Arthur talked of being a missionary, I would not give my consent. "I have wondered sometimes if that does help to account for the war. They can put twenty-five million soldiers into the European war but in all the world only twenty-five thousand missionaries. There must be a good many Christians like me, and a good many churches doing as I am doing the Lord commanded them to do. Enough followers of Christ in Christendom instead of so many nominal Christians would surely have made such a war impossible. "Poor Aunt May!" Wilbur said as he folded the letter. "Yes, poor, poor May!" Mrs. Hanson replied. "It is too much, as she says. We little thought that my coming to the States instead of remaining in Canada would make such a radical difference. "Both were silent for some time, then, with tear-dimmed eyes Mrs. Hanson rose, and laying her hand on her son's head said: "Do what seems to you right, son. Perhaps success as measured by money and position is not so all-important after all. "Oh, thank you, mother. I felt sure you would come to understand. She smiled wistfully, then said, more as if speaking to herself than to me, "You must take another day to come to the thank offering meeting, saying they hoped for a generous response, since we all had so much reason for thanksgiving. And I gave her a dollar! Too lazy to go to the meeting! Too indifferent to even think why I should be thankful! "If there are any Christians like me, then this land of ours is in danger, too, for lack of the salt God meant should preserve us. A. S. Brown, in Missionary wanderings."

I have a great notion of being the master of my own happiness and not suffering it to be contingent on the manners and conduct of other people.—T. E. Brown.
"Going around the globe. Superficial! No one claims that the identical times makes up each day all over the world. The day comes in its course to all people. Navigators know how to adjust their calendar, and when they reach a starting point they have the identical day that is known at that starting point. If it is in the way of the Sabbath, is it not in the way of the Sunday? Why do you keep Sunday and urge others to do so if it is going around the globe so upsets us? It does not deserve a notice. No one will for a moment believe that circumnavigation interferes with Sabbath or Sunday observance.

"Are we better than Sunday-keepers? We make no claim to that. Get alone is the judge. But all other things being equal, a man who keeps ten of God's commandments should be better than he who keeps only nine. He may not show it in his disposition or looks. It is a matter of the heart, that God looks at. Obedience is more pleasing to God than disobedience.

"I think I have answered your questions. Now show me the Bible for observing any day, or communion, or resurrection, Chapter and verse, or hint, please. You Baptists, like us, believe that baptism is burial and resurrection. Any other institution to commemorate it? And do you positively know that Jesus rose from the dead on the first day of the week? The disciples went to the sepulchre 'late on the sabbath day,' and he had gone then (Matt. 28: 1). He was 'three days and nights' somewhere in the earth. Get that in being the matter of fact presented in the latter part of the sublime truths here presented, to see whether the spirit of God as portrayed by Paul in this beautiful passage has taken a hold upon our hearts and lives. In the preceding chapter Paul has been admonishing the Corinthian Christians to exercise the spiritual gifts with which they were endowed. He tells them to "dare earnestly the greater gifts." But he says there is a more excellent way to edify the church than by the exercise of apostolic gifts, and that is the way of love. Have we discovered the importance of love in advancing the interests of the kingdom of God, or are we trusting solely in the power of empty words? Men can rarely be talked into the kingdom, but they can be won to Christ. Love has been declared by the Bible in teaching that love is a bond of the Master's fold and they are not coming in any large numbers. Can it be that our message is as "sounding brass or a clanging cymbal?" If so, "There's a Reason."

"When we go about the Lord's work equipped with that love which counts no sacrifices too great we will see the lost coming in to be saved.

"Paul also says that giving one's goods to feed the poor, unless accompanied with love, profits a man nothing. And many professing Christians are trying to ease their consciences by doing out husks in the way of supporting organized charities and relief committees while the world is starving for love.

"After having magnified the value of love in showing that without it all other gifts are powerless. I might illustrate the way in which this divine grace manifests itself. Read and reread this passage until its contents are indelibly fixed in your minds. I expect many Endeavorers have committed this chapter to memory. I certainly commend the exercise to every one, but care should be taken lest familiarity breed contempt. A careful reading of the Scripture that takes in its real meaning, and the application of its truth to one's own life is far more valuable than a careless reciting from memory.

"We should not overlook the important fact presented in the latter part of this chapter, which shows how the practice of love-deeds brings an increase of love in the life and makes character truly mature, manlike. "But now abideth faith.
Young People Notice

The raising of money to buy an organ for Marie Jansz has been postponed till we hear directly from Miss Jansz and know just what her needs are. Watch for further notice in regard to this.

In looking over the books I find that $553 has been paid into the treasury since Conference. This is less than half of our budget and we have but two months in which to pay the balance. Last year at this time we had received over eight hundred dollars. Can it be that our enthusiasm and love are drifting back into the old careless method of paying up?

Last year we raised $1,101.75. We ought to make it over twelve hundred this year. Can we do it? We certainly can and we will. I expect to be moved under with checks during the months of May and June. Please don't disappoint me.

L. H. Stringer,
Treasurer.

“Thence the crucifixion of Christ is the greatest thing in human history—not that Jesus came into the world, but that he died in it. “Love kept Christ on the cross more than the nails.”

PERSONAL REMINISCENCES, NO. 2

A SPARKS GROUND IN PHILADELPHIA

Julius Friedrich Sacche, Litt. D.

As stated in a former article, it was the old Sabbatarian ground at the old (Newtown) Square which gave the historic spark in the present chronicler. This was accentuated when, during his researches, it appeared that this ground was the first piece of property to be held by any Christian denomination in fee simple within the Province of Pennsylvania, and still further, when it was found that the original deed was still in existence at that time.

It will be noted that prior to the act passed by Council and approved in England in the year 1730, no religious society of Protestant Christians within the Province of Pennsylvania could purchase or hold land for church, school, or burying-ground purposes—a strange provision in the Quaker colony, wherein religious liberty was supposed to be absolute!

Subsequent investigation showed that there were three Sabbatarian landmarks within the bounds of Chester County; viz., First, the one at Newtown Square, the history of which was fully published in the Village Record of West Chester, during March, 1888; one at East Nantmeal, also known as the “French Creek” ground; and a third, at Nottingham, in the extreme southwestern corner of Chester County, near the border of Maryland.

In Philadelphia, there were two of these memorials; viz., The Price Ground, on Ninth Street, a small piece of property which bears the name of the noted artist (b. 1783; d. 1872); the next one towards Chestnut Street was Blake's Music Store, with its curved bulk and its old careless niche.

So much with sence indulged That of his own and Brothers Death controve Sing Dear Brother This know well Do I

Twill not be long Before we both must die

(On the back)

THE SABBATH RECORDER

The old landmark was purchased by the Easton Market Company, who made an effort to build over the old graveyard. The trustees of the Shiloh Church, however, again maintained their rights, and the market-house was built around, and not over, the lot.

It was at this time that the present writer visited the ground, photographed the tablet, and wrote an exhaustive local sketch of the old Sabbatarian landmark. This was published by the Pennsylvania Historical Society in their magazine of History and Biography, and at the time excited considerable interest, comments being published in several of the daily papers.

Thus the matter rested until the year 1893, when it was proposed to have the block of property lying between Fourth and Fifth streets, and Merchant and Ranstead streets, bought or condemned for the purpose of building a house for the use of Philadelphia merchants and shippers. Eventually, all the property was secured except the lot known as the “Sparks Ground”; as this could not be bought, it became necessary for the city to widen Fifth Street to the depth of the “Sparks Ground,” and thus eliminate it by condemnation.

This action brought the matter before a special road jury, and it was that the present writer wrote, and stated the claim of the Seventh Day Brethren of New Jersey, with the result that the city paid the two Jersey churches of Shiloh and Piscataway an ample remuneration.

Further, one of the stipulations of the present writer obtained from this jury was that the graves should not be disturbed, and that the spot should be marked by four brass bars in the pavement, with a brass tablet in the center. The tablet bears the following inscription, compiled by the present writer:

THE RICHARD SPARKS BURIAL GROUND

For the Seventh Day Baptists

ESTABLISHED A.D. 1716
TAKEN FOR WIDENING FIFTH STREET A.D. 1894

This tablet designates the plot of ground desired by Richard Sparks as a burial ground for the use of the Society of Seventh Day Baptists, and in which he was interested in the year 1716. Members of this society were here buried until 1802 and the grounds remained unchanged until taken by the city in 1894.
THE SABBATH RECORDER

TO PERPETUATE THE GIFT OF RICHARD SPARKS
THE SEVENTH DAY BAPTIST CHURCHES OF PISCAT-AY AWAY NEW MARKET MIDDLESBROUGH COUNTY AND SHILOH CUMBERLAND LANDS NEW JERSEY, HAVEN APART A Plot 27 GROUND IN SHILOH S. B. REMONERY, IN WHICH IS PLACED THE MONUMENT WHICH WAS HERE ERECTED, AND THE ORIGINAL RECORDS ARE NOW IN THE CUSTODY OF THE SAID CHURCHES.

MABEL ASHTON'S DREAM
(A translation from the Danish, by Mrs. M. S. Hansen, of Milton, N. H.)

The guests were gathered in the brilliantly lighted, luxurious drawing room in Mabel Ashton's home. There was nothing to indicate that this evening's pleasure would be less than in like occasions in the course of the winter. Still some of the guests noticed a disturbed look on Mabel Ashton's beautiful face, but laid it to the, Mabel,' he said, and followed me in his demeanor.

"Again I blushed, as I thought of the meetings he mentioned. I would have been more than happy to see him there, but not here."

"I brought him to my parents and presented him to them. They were both astonished, but Father quickly recovered his composure, offered him a seat and said it was an unusual honor that was shown them. After a long pause, Father said, apologetically, 'My daughter Mabel is much taken up with her studies and has very little diversion, so she invited a few friends for a little dancing, in a way a good exercise. Her friends are all select young people and it must be considered a harmless pleasure and permissible pastime for the young people, even if the church does look at it in a different light."

"When Father was bringing this out in my defense, I felt a burning flame spread over my face, in shame over Father and myself. Why did Father bring all this out in defense of what he thought was an ordinary event? How lame and empty it all seemed. Did not Father know that my studies were not so important but that I could spend hours, yes, whole evenings, with my friends? Father wanted to help me in my dilemma and said, 'I am afraid we cannot leave the young people to themselves any longer. Nothing could be dearer to me than to have the Lord Jesus go with me to my library where we can talk together.'"

"'No,' Jesus said, 'Mabel has often asked me to come, and tonight I am come especially to be with her. Will you present me to your friends, Mabel? Some of them I know, but some are unknown to me.'"

"'Again I felt myself blushing—why, I could not say. Why could I not tell him,' Lord, it will be a pleasure?' Because it was an untruth. I therefore answered, if you wish it, Lord.'"

"'I first took him to some of the church members, but none of these, after greeting him, seemed as pleased and happy as before. Their faces changed color and they tried to leave the room. Really, it seemed that the church members were more unwilling to meet in the dance hall with Jesus than those who did not call themselves Christians. One of the members came over to me and whispered, 'Shall I tell the orchestra? Shall we have a dance? Shall we have hymns?' But Jesus looked at us sharply.

"'Why should you do that?' We could not answer. Others suggested that we change the plan for the evening."

"After the Lord Jesus had been presented to them all, and no one knew what to do, he turned to me and said, 'Was it not your intention to dance? It is time to begin, if the program is to be gone through before morning. Will you not go to the orchestra, Mabel?'

"'I found no way out, but one thing I knew: if my company was what it should have been, his presence would have increased their pleasure to overflowing; but here we only shamed and disturbed faces, in the presence of one whom they called their best friend."

"At last I gave the order to play the first dance tune. The young man who had begged the first dance of me did not know me, and no other couple stepped on the floor. The orchestra played another dance and still another. I was filled with shame, when the Lord Jesus came to me and said, 'Mabel, your guests seem somewhat embarrassed.' Why don't you, as the host, relieve the tension by dancing yourself? Would it help the situation any if I offered to dance with you?"

"I was amazed, as I looked into those penetrating eyes, and cried, 'You dance, Lord! You can not mean it!'"

"'Why not, Mabel? If my disciples can dance, why not I?'

"He went on to say, 'You ask me to be present at your prayer meetings but you do not invite me to your home. Without not, my child? Why has my presence spoiled your pleasure this evening? Even if I am a man of sorrows and acquainted with grief, I do not want to disturb any pleasure for my disciples. Is it possible that you leave me out of your pleasures, Mabel? If so is it not that you feel that these things take your time and thoughts in such a measure that you lose the joy of my word and presence? In this, have asked, Mabel, What harm does it do? but ask instead, What gain is there in it for me; is it to the glory of God?"

"At once all was clear. Overcome with grief, I fell down at his feet and sobbed out my repentance. With a 'Daughter, go in peace, your sin is forgiven,' he left me and I awoke from my dream.

"'Now, friends, I want to ask you, Shall we follow our program tonight, or shall we talk with each other about an hour or two, about the question, 'What shall we young people do to make the world better by our lives?'"

"The answer was a unanimous yes to the new plan, and this occasion was followed by many others like it."

"If any man serve me, let him follow me; and where I am there shall my servant be also."

There is nothing that needs so much patience as just judgment of a man, or even of one act of a man. We ought to know his education, the circumstances of his life, the friends he has made or lost, his temperaments, his daily work, the motives which filled the act, the health he had at the time, the books he was reading, the temptations of his youth—we ought to have the knowledge of God to judge him justly; and God is the only judge of a man. But, to judge him at all, we must see what patience of his he needs, and his greatness. We must know his education and his circumstances, his motives, his health and his powers, his books and his daily work, his friends and lost, his temperaments, his education, and his special greatness. We must know all this work even as far as we can do it. There is nothing which enables us to do it but love of the man. . . . It is only love which makes us take pains with a man. Just judge him, then be slow, and one mark of unjust judgment is its haste.—Stedford A. Brooke.
**CHILDREN'S PAGE**

**PLENTY OF ROOM**

**ALICE ANNETTE LARKIN**

Oh, ho! for a ride with a jolly crowd. When the day is so cool.

When the trees are dressed in their very best,

And we are all home from school.

Then why should we care though the horse is at work,

Or the pony has run away?

There always is someone to draw the load,

And there's plenty of room today.

There's plenty of room on a roomy seat,

And more on the floor beside,

Now who'll be the ones to hold the thills,

And who'll be the one to ride?

There's a good wide path in the meadow-lane,

And room and a plenty for all:

Perchance the pony will hear us shout,

And come at our eager call.

There's plenty of room wherever we go,

And plenty of shady trees,

With apples enough for boys and girls.

To eat as many's they please.

There's room in the barn for a big old swing,

And plenty of room on the hay.

For a picnic or party or even a nap.

Perchance it's a rainstorm.

Then ho, for a ride! We're ready to start,

Our horses are tried and true;

They'll carry us safely to your house,

Where mother and Cousin Sue are waiting.

Are waiting with doughnuts and cookies and tarts.

Now hark and you'll hear them call:

"Your lunch is just ready, yes, come right in;

There's room and a plenty for all."

The Practical Farmer.

**MAY PLAYS FAIRY**

**GLADYS A. BEER**

"Uncle Dick," called a little voice.

"Please may I come into your room? Mama has gone away and I am awful lone­some, 'cause there's nothing to do."

Walk right in, Puss," was the cheery response.

Then a May appeared he asked.

"Where is Mama?"

May perched herself on a big chair and gazed about delightedly. Uncle Dick's room was so interesting.

Mr. Brown came over a-running," she explained, "and he said the baby was all stranded, I guess he said, on something he tried to eat. Mama just ran off and left everything. She didn't even finish clearing the breakfast table," ended May impressively.

"Let us go out and play fairy," said Uncle Dick, "and surprise Mama when she gets back. I'll make you some wings out of this red paper. You know fairies all have wings.

"Make some for you, too," begged May, watching Uncle Dick as he shaped the big red wings.

"No," he answered. "I'll be a gnome, and gnomes don't wear wings. Now come. I'll call you Fairy Petite. Let's begin by clearing the table and brushing the floor."

May was happy and flew about the work, rustling her red wings. After the crumbs were carefully brushed up, Uncle Dick asked:

"Does the Fairy Petite know how to wash dishes?"

"Oh, yes," was the gleeful answer.

What fun it proved, washing and drying the dishes with Uncle Dick.

Then they went out of doors and picked up a pan of nice chips and next they straightened the book table in the living room and made everything tidy. Lastly they watered the plants in the window. Then May heard Mama's step.

"O Uncle Dick," she cried, "hurry and unpin my wings or she'll suspect!"

Why, why?" exclaimed Mama, entering the kitchen.

"Has some good fairy been here?"

How little May shouted. "It was the Fairy Petite," she said, "and a gnome. How did you guess?"

Mama kissed the red lips so near her own.

"I guess the fairy whispered it in my ear," she said. "Now we'll lay the table for dinner."

"Did the baby get better?" asked May.

"Yes, dear," was the answer. "I got out the bit of bone that was strangling him, while my little daughter helped by being a good hostess at a good meal, and the fairy and gnome did my work."

Coudersport, Pa.

"I'm just five-year-old boy and my three-year­ old girl were talking. Glenn said, 'I'm older than you,' ou and I was feeling a bit cross about the fact. Ilia, who always has a ready reply, said, 'Well, I'm newer than you.'"

The Christian Herald.
“Is God in his heaven and is all well with the world?”

But before the splendid result of the constructive genius of some horticulturist who has produced magnificent beauty from dried roots and decayed remains, we meet an object lesson in the constructive power of him whose spirit in former ages transformed a waste and desolate expanse into a world that was good—exceedingly good, the Hebrew has it.

God is in heaven, a living and life-giving Power, and all would be well with the world if it had not allowed such extreme development of destruction; and as a deplorable result Abaddon or the Sabbath are cordially part, heaven 

hovah. Is as able to 'iestablish something of the life of the people, teaching too, the classes to hold low Injustice serp.

and in the heavens. destruction of homes, destruction of its destruction seems very development of some horticulturist who sought the world? . But before the splendid result of the Son, Jesus, a. God in his heaven and is all well produced of construction of some horticulturist who sought the world? .

、“And as a deplorable result Abaddon or the Sabbath are cordially part, heaven Evangelist William E. Biedewol1 preached his farewell sermon in the big tabernacle before a crowd estimated at seven thousand.

In closing, Dr. Biedewol1 called upon his audience to bury petty sins and erect monuments over the graves. After a heart-searching silence, kerrick: vessels were draped upon upraised hands, forming a sea of white linen. The thirty co-operating ministers were called to the platform and while the National Male Quartet sang the benediction the entire building was in darkness except a charmed circle which was thrown upon the singers from a lone electric bulb. The solemnity of the occasion was heightened by the songs of newshawks on the outside yelling their war extras.

It is doubtful if Lawrence's 6,500 “trail-hitters” from a population of 100,000 has ever been equalled proportionately by any other campaign in the country. Certainly it is the high-water mark of Dr. Biedewol1's ministry of nearly a quarter-century.

A guaranteed fund of $37,000 had been underwritten to cover the expenses of the campaign, but this was not called for, as the total expense of $13,000 was easily covered by the collections. It is a strange coincidence that the freewill offering to Dr. Biedewol1 was almost exactly one dollar for each one of the “trail-hitters.” More than half of this sum has already been donated to a non-sectarian institution known as Winona College.

The Biedewol1 party are now in Madison, Wis., where a vigorous five weeks' campaign was launched on April 7:

"What fret thee, soul, For things beyond thy small control! Do but thy part, and thou shalt see Heaven will have change of these and thee. Sow thou the seed, and wait in peace The Lord's increase."

RECORD-BREAKING CAMPAIGN CLOSED IN LAWRENCE

EDGAR 0. JONES

With an attendance aggregating two and a third times the entire population of the city, the six weeks' revival at Lawrence, Mass., was brought to a close on April 3, when Evangelist William E. Biedewol1 preached his farewell sermon in the big tabernacle before a crowd estimated at seven thousand.

In closing, Dr. Biedewol1 called upon his audience to bury petty sins and erect monuments over the graves. After a heart-searching silence, kerrick: vessels were draped upon upraised hands, forming a sea of white linen. The thirty co-operating ministers were called to the platform and while the National Male Quartet sang the benediction the entire building was in darkness except a charmed circle which was thrown upon the singers from a lone electric bulb. The solemnity of the occasion was heightened by the songs of newshawks on the outside yelling their war extras.

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THE SABBATH RECORDER

This is a rare opportunity to become better acquainted with our friendly sister public.

The remaining three lectures of the course, which is planned to have on Sunday, Monday and Tuesday at 7:45 o'clock next week, are as follows: “Government and Foreign Relations”; “The Religion of the Chinese”; “The Christian Church of China.”

The lectures on Sunday night will not be illustrated by lantern slides but the lecture on Monday night will be illustrated by a few, and the closing lecture will use more than any of the others.

Eleven members were received into the church last Sabbath. Others will join soon.

The regular services this week will be given over to a Sabbath institute. All who are interested in the Sabbath are cordially invited to attend.

The program will be as follows:

Friday evening at 7:45, "How Sunday came into the Christian Church," by Rev. W. D. Burdick.

Sabbath morning at 10 o'clock, sermon by Rev. W. D. Burdick.

Sabbath morning at 3 o'clock, "Letting down the Bars," Rev. W. D. Burdick.


THE UNION OF THE SPIRIT

REV. E. B. SANFORD, D. D.

"With the heart man believeth unto righteousness." Many humble but devoted servants of the Master have been unable to express their belief in terms that would satisfy a professor of theology. The committee that examined Bishop L. Moody when he sought membership in the church were perplexed by his answers to their questions. But they recognized the presence of a genuine heart experience and some of them lived to hear the words that would condemn the Word of God to the edification of even learned theologians. It is the inner spirit that tests the indwelling purpose and the reality of the "confession unto righteousness." If, with
no uncertainty of faith, the deity of Christ and his leadership as "the Way, the Truth and the Life" is accepted, differences of interpretation and administration ought not to keep his disciples apart.

In the autumn of this year in which, under the guidance of the Federal Council of Churches, the four hundredth anniversary of the Reformation will be celebrated in a united way, as never before, we may well rejoice that the period of a divided Protestantism is passing into an era of unity in spirit and common service.

There will still be differences of administration and interpretation, but Luther will take the proffered hand of Zwingli, the future Melanchthons be spared the experience that made him look forward to his death as a happy release from theological strife. The law of diversity in unity prevails. No two faces in the passing crowd are alike. In the Christian life there are diversities of gifts but there may, and must be, oneness in spirit among those who believe in Christ, if the unity for which he prayed shall win the world to his allegiance.

Dr. Paton, the well-known missionary to the New Hebrides, awoke one night to find the natives firing the church right by his home. Committing himself to God, he went to face the savages. He says: "They yelled in rage, and urged each other to strike the first blow, but the invisible One restrained them. I stood invulnerable beneath his invisible shield. At this dread moment occurred an incident which my readers may explain as they like, but which I trace directly to the interposition of my God. A rushing and roaring sound came from the south like the noise of a mighty rushing and roaring sound. Flights light and shadows free You'll listen to my pleading; and the bush where once the sparrows made him fear most for his life. God did not make earth's sweetness and love, unless we listen to my pleading. And in our hearts we'll cherish the bands and make life sweet."

THE SABBATH RECORDER

AN APRIL WALK

M. E. H. EVERETT

You choose the breezy highland And choose to walk alone Where white and yellow violets Along the way are strewed; Where the dark plumes of sedges Toss lightly as you pass And the red cups of fairies Lie scattered in the grass.

You choose the bumpy upland— Alone you shall not go, For every curving pathway Along the height I love; The bough where once the sparrows found life supremely sweet And the dark leafy maple That lures the squirrel's feet.

The earth is fair in the breezy morn, And the toilers sow and reap, And the Julness comes to the tasseled corn Whether we wake or sleep; And far on the hills by feet untrod There are blossoms that scent the air For ah, in this world of our Father-God There is beauty everywhere.

The babe lies soft on the mother's breast, And the tide of joy flows in; He giveth, he taketh and he knoweth best; The Lord to whom we win. And, oh, when the soul is with trials tossed, There is help in the lifted prayer; For never so that loves is lost, And our Father is everywhere.

The ships sail over the harbor bar, Away and away to sea; The ships sail in with the evening star To the plains where no tempest be; The harvest waves on the summer hills, And the hands go forth to reap; And all is right, as our Father wills, Whether we wake or sleep.—Unidentified.

Give not thy tongue too great a liberty lest it take thee prisoner. A word unspoken is like a sword in the scabbard, thine: if vented, thy sword is in another hand. If thou dost this work of our Father-God, be so wise as to hold thy tongue.—Quailes.

The ships glide into the harbor's mouth And ships sail out to sea, The wind that sweeps from the sunny south Is as sweet as sweet can be.

There's a world of toil and a world of pains, There's a world of trouble and care; But, oh, in a world where our Father reigns There is gladness everywhere.

The earth is fair in the breezy morn, And the toilers sow and reap, And the Julness comes to the tasseled corn Whether we wake or sleep; And far on the hills by feet untrod There are blossoms that scent the air For ah, in this world of our Father-God There is beauty everywhere.
FEARS

Day of Battle Creek
American Ave.

THE SABBATH RECORDER

SPECIAL NOTICES

PRAYING FOR OTHERS

There is nothing that makes us grow as such

love a

and

you have

performer

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SABBATH RECORDER

SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER
Sabbath Rally Day
MAY 19, 1917

All Churches, Sabbath Schools, Christian Endeavor Societies, Men's Clubs, Women's Societies, Prayer Meetings, in fact all the organized activities of Seventh Day Baptists, ARE INVITED TO OBSERVE the week of Sabbath Day, May 19, as an anniversary rallying time for the purpose of honoring and exalting the Sabbath.

It is suggested that a COMMITTEE be appointed in each Church, representing all these interests, TO ARRANGE A PROGRAM, or plan, for the observance of this occasion. The Tract Society will soon issue an outline suggestive program, but each community will have to modify and change it to suit existing conditions.

It is also suggested that on Sabbath morning a SPECIAL OFFERING be made by each church for the debt fund of the Missionary and Tract Societies.

But the main thing is so to observe the occasion as to teach real SABBATH TRUTHS, and LOYALTY TO THE SABBATH, and to unite ALL THE FORCES among the people in the closer bond of the common purpose to live and labor for the advancement of the gospel Sabbath.

The local committees for this work should be appointed in ample time in order to secure the best results.