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.

There is one choice we can not make, we are incapable of making: we will not choose the path of submission and suffer the most sacred rights of our nation and our people to be ignored or violated. The wrongs against which we now array ourselves are no common wrongs; they cut to the very roots of human life. Our object now is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power, and to set up among the really free and self-governed people of the world such a concert of purpose and of action as will henceforth insure the observance of those principles. The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them.—From President Wilson's Address to Congress.
A Question Answered. The same mail brought these two letters. They show different attitudes toward the debt statement appearing in the Recorder from week to week. Both come from the great West, and we believe both writers have a deep love upon their hearts. They are loyal to the denomination and will both rejoice over any success that may come to it. The first letter reads:

Easton Sabbath Recorder:

Why should we be confronted, from week to week, with a statement of the denominational debt? Did not our several boards at the beginning of the year send to the churches a denominational budget showing each church’s proportion of the debt, as well as the needs for the coming year? In this budget eighty-six thousand dollars was computed as the proportion of our church. Ninety dollars was pledged for this purpose, every dollar of which will be paid.

So far as we know, the budgets do not include the debts in their apportionments, but only the estimated needs for the coming year’s work. If debts be paid, it must be done by special effort.

The second letter follows:

Dear Elder Gardner: My heart goes out in loving sympathy to you and all others who have the burden of the “debts” resting on you. How weary you must all be feeling, the burden to lift the debt which belongs to every one of us Seventh Day Baptists.

I have been watching with interest and hoping that I might be able to do something worth while toward the debt, but so far I see no way of doing anything worthwhile, so am sorry that I have little I can. It seems so small compared with the debt that I felt almost trembled not to send at all. I have gathered little drops of water, little grains of sand make the mighty ocean and a pleasant land, and so I took courage and hope that we all put in their debt or grain, and we may see the debt paid. Then when the wheel is kept a spinning to the wheel and keep the denominational wagon moving. It would be so much easier and much more effective.

May God help us to give as he prosper us.
April 14, 1917.

We are glad for some things offered in both letters. If all our churches had responded for three or four years as the one mentioned in the first letter has done for this year, there would be no debt now, unless there were “courses” from some unforeseen necessity which could not well be provided for in the yearly budgets. Such an emergency confronted the Tract Board this year when it had to buy a new linotype machine or leave our publishing house handicapped in its work. And Treasurer Samuel H. Davis, of the Missionary Board, told us at Conference last year why that board could not pull through without increasing its debt. (See Sabbath Recorder, Oct. 2, 1916, p. 430.) Nobody can tell how much the worryment over that debt hastened the death of Secretary Hulbert, or what Tract debt seemed about to be written off after months of effort. But a few peep through the Recorder, the emergency arose of having to bring one of our missionary families home from China for a much needed rest.

Read again Treasurer Davis’ address on page 430, and you will note the stress of the idea that made the Missionary Society’s debt inevitable. Three years ago its debt was about $1,000. You thus see that the debts date farther back than the present year; and no matter how well the churches respond to the budget call for this year—even though they all pay every dollar apportioned to them—it will only meet current expenses and will leave the debt untouched.

It is the churches which did not pay up for two or three years before the present year, that we now have to be “confronted from week to week” with a debt statement. If our readers will refer to the report of the treasurer of the Tract Board made at Milton, in 1915, they will see that this board received for the preceding year only “about forty cents on a dollar” of the budget amount assigned to the churches. (See Recorder, September 20, 1915, p. 363.) Then pass on to the same treasurer’s report for 1916 (Sabbath Recorder, Oct. 2, 1916, p. 320-22), made at Salem during the last Conference, and you will see that, while commendable improvement was
made during that year, still only about sixty per cent of the amount assigned to the churches for the Tract Society in the budget had been paid into the board’s treasury. For the year ending July 1, 1915, only two churches in the denomination had paid their full apportionment to the Tract Society, and for the next year, ending July 1, 1916, only ten churches out of seventy-six had met their apportionment in full. Twenty-two churches out of the seventy-six had made no contribution whatever to the Tract Society.

Any one can see how far short the churches came two and three years ago by reference to the Year Book reports. For instance, multiply 90 cents by the number of resident members reported, to see what should have been paid to the Tract Society, and compare that with what was reported as actually paid, and you will find how far your own church fell short of meeting its obligations.

The Linotype Machine
The plan upon which our new Linotype machine was purchased has been explained before. (See Sabbath Recorder, Nov. 20, 1916, p. 653; Dec. 25, p. 821; and January 29, 1917, pp. 131-32.) But lest some readers may not remember, we briefly state the case here again.

This debt is not like an ordinary debt for Missionary or Tract work, but is an addition to our assets, and was originally to have been paid for at the rate of $40 a month—one-half by the publishing house out of its earnings, and one-half by the Tract Society out of its funds. But in order to save a discount of $124, the Tract Board hired the money and paid all. Now month by month the publishing house will save and pay its half as agreed; and if the people soon respond and lift the board’s debt, they will thus save double interest. It is in course of time the publishing house will have turned in its share to the board and the treasurer will be so much ahead. Then the people will own the fine new machine, and their facilities for publishing will be better than ever before, instead of a debt that increases the value of the property, aside from the great improvement in our ability to do the publishing work. If people understand this matter, they will certainly appreciate the forward movement.

More Old Books
In the Recorder of April 6, the editor referred to a few old books and tracts published, some of them, over a hundred years ago. The entire list of those in his possession includes several not mentioned at that time.

The oldest book was not published by our people and has nothing to do with our cause. But when a book in a good state of preservation bears the printer's date, 1713, and one realizes that it is two hundred years old, he cannot help looking it over. This old volume is entitled "Miscellanies in Prose and Verse, Second Edition," and was printed in London, England.

Some old schoolbooks, too, seem quaint enough compared with those of our day. Here is an old "Daboll's Schoolmaster's Assistant" that has stood the wear of one hundred and three years. Children in olden times must have used books in school more carefully than in our time, or both covers would have been shed by this one a hundred years ago.

Clarke's History
Probably no work of our early writers is better known by the old people today than the "History of the Sabbatarians and Seventh Day Baptists in America, Containing their Rise and Progress to the Year 1811." This book was written by Rev. Henry Clarke, pastor of the First Brookfield Church, in Madison County, N. Y. Probably these books are preserved in the libraries of many Seventh Day Baptist homes, so there is no need of further description here.

On its title page is this Scripture: "Preserve all things; hold fast that which is good." The printing was done in Utica, A. Y., and the book contains the names of one hundred and eighty persons as original subscribers.

"Burnside on the Sabbath"
Our next old book is a reprint of "Burnside on the Sabbath." It was originally published in London by Robert Burnside, A. M. This volume is a reprint of the London edition, by Joseph Stillman, Schenectady, N. Y., Isaac Biggs, printer, 1837. This is an interesting old work because it deals with the "Different Sentiments Entertained in Christendom relative to the Weekly Sabbath," and is the source of much trouble for brethren Lewis and others who have written on the Sabbath question. It is in excellent condition.

A Discussion by Rev. William B. Maxson, pastor of the Seventh Day Baptist Church of Piscataway, N. J.; and Rev. William Parkinson, pastor of the First Baptist Church in New York City. This discussion consisted in a series of letters running through a period of one and a half years, and was distributed in a book of 344 pages. Mr. Parkinson's last letter, written eighty-one years ago this very week, closes with these words: "Now bid you and your Christian fraternity a cordial farewell; hoping ere long to meet you and all who have received an unction from the Holy One in the true and everlasting rest that remains for the people of God."

Mr. Maxson's final words, and the last in the discussion, were: "Now bid you adieu, and repeat my former invocation of God's blessing upon you, in hope of meeting you and all who have received an unction from the Holy One in the true and everlasting rest that remains for the people of God."

This book, too, is well preserved. It was printed in Schenectady, by John Maxson, in 1836.

Series of Questions
This book of 206 pages was printed in 1837, by J. and C. H. Maxson, in DeRuyter, N. Y. It was brought forth by a committee appointed by the General Conference in 1836. The Preface is supposed to contain the committee's report, but it has no signatures. The body of the book contains questions only. It is a thorough catechism, taking chapter by chapter of the four Gospels and of the Acts of the Apostles; and the hope is expressed that it will be found useful in Sabbath schools and Bible classes. The Preface contains no words of advice to parents, to youths, and to teachers.

On the flyleaf is the name of my grandfather, Amos Green, of Little Genesee, Allegany County, N. Y., who was its owner until his death, which occurred in his ninety-fourth year.
"The Carol" Another book that is full of interest is "The Carol; A Collection of Original and Selected Music and Hymns," compiled by Lucius Crandall, and published by the Seventh Day Baptist Publishing Society, 9 Spruce Street, New York. It was copyrighted by George B. Utter in 1854.

Those in mid-life today, to say nothing of those who are older, can well remember these two aged men, who were almost always prominent in our annual Conferences. Many Recorders readers will recall some of the beautiful songs they learned from this collection which was the songbook in their Sabbath school. Just to glance over its pages takes some of us back to childhood days when we learned to sing—

"Joyfully, joyfully, onward I move, Bound for the land of bright spirits above."

The happy faces of our companions of sixty years ago and the children's animated voices come back again as we turn to the song—

"O come, come away! the Sabbath morn is passing, Let's hasten to the Sabbath school; O come, come away."

Again there come visions of bright Sabbath mornings with sisters in the home and playmates in the church singing the song that for a time was on all lips:

"For 'tis wrong to hide holy time away; I'll awake at dawn on the Sabbath day, For 'tis wrong to dose holy time away; I'll awake at dawn on the Sabbath day,"

With m'le

Thus do memory cling to the songs of childhood days which lessen the gathering shadows of age. When the soul in life's evening time keeps singing the songs that mother said, and faith are kindled anew and the way grows brighter to the end. There must be in many homes today some precious old books bearing the names of grandfather or grandmother, the very sight of which fills the soul with longings for a better life.

Seven Other Tracts

Aside from the tracts and books of historic value referred to in these editorials, there are seven more that are worthy of mention.

"A. Campbell on the Subject of the Weekly Sabbath" is a tract of 28 pages, without date, giving an interesting account of the "conviction, trials and conversion to the Sabbath" of Rev. Alexander Campbell, one of our most gifted evangelists of sixty or seventy years ago. He was brought to the Sabbath about the year 1825.

Next comes "An Apology for the Practice of Strict Communion," by a committee of the General Conference, addressed to "A Pedo-Baptist Clergyman." It is a 12-page tract, printed in 1832, in the office of the Old Protestant Sentinel, in Homer, N. Y. On the inside of the front cover is a condensed statement of reasons why the seventh, and not the first day of the week is the Sabbath.

Then comes a tract of 52 pages, printed in 1842, with handsomely decorated cover, bearing the title, "The Weekly Sabbath, Moral Nature and Scriptural Observance Defined." The author's name does not appear. It was published by the New York Sabbath Tract Society, Isaac P. Labagh, No. 136 Fulton Street.

Besides an extended extract from a sermon by Joseph Stennett, of London, printed on the inside of the covers, there is a poem or hymn, entitled "The Sixth-day Night," the first and last stanzas of which we give here:

"As flows the rapid river, With channel broad and free, Its waters rippling ever, And hastening to the sea; So life is onward flowing, And days of offered peace, And many a swift going, Where calls of mercy cease."

This thus memory cling to the songs of childhood days which lessen the gathering shadows of age. When the soul in life's evening time keeps singing the songs that mother said, and faith are kindled anew and the way grows brighter to the end. There must be in many homes today some precious old books bearing the names of grandfather or grandmother, the very sight of which fills the soul with longings for a better life.

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TRACT SOCIETY NOTES
SECRETARY EDWIN SHAW

The March-April number of the Gospel Herald, the Seventh Day Baptist magazine edited and published by Rev. T. L. M. Spencer, of Georgetown, British Guiana, has for its leading article a paper by George A. Main, of Daytona, Fla. It is called "A House Divided," and deals with the inconsistencies of Sabbatarianism that are put forth by different people to uphold the observance of Sunday as a Sabbath.

Towards the close of the article is the following: "A survey of this whole argument for Sunday observance forcibly reminds one of a certain lawsuit over a syrup kettle. A farmer was sued for breaking a borrowed kettle. His defense, like the Sunday-keeping Protestant's defense of the plan worship day, was in three divisions.

"In the first place," he assured the court, "I never borrowed the kettle.

"In the second place, when I borrowed the kettle, it was already cracked.

"In the third place," he concluded, "the kettle was not cracked when I returned it."

"With similar and startling inconsistencies we find the Sunday-keeper declaring, now that there is no Sabbath; and then assuring us that there is a Sabbath but that we are not liberty to keep any out day in the seven; and still again, telling us that we are wrong and even have not the right to keep the Sabbath of Jehovah, that Sunday is the established and only day for Protestant's."

After the quarterly meeting of the Missionary Board the secretary made a brief but very pleasant visit to Shiloh and Marlboro. The coming of the springtime was far more apparent there than it had been in Rhode Island. The Sabbath school at Shiloh had every appearance of being a live, up-to-date flourishing, interesting school. And such a nice lot of children and young people! At Marlboro there are children, too, but the secretary did not have the privilege of being present at the time of the Sabbath school. Stops of a few hours each were made to call on lone Sabbath keepers at Vineland and at Glassboro.

In last week's Sabbath Recorder appeared the suggested program for our denominational Sabbath Rally Day, May 19. Bundles of these programs in a four-page pamphlet will be sent to pastors and to superintendents of Sabbath schools, without any written request. We have estimated from the records of the schools about how many copies each school can use, and these will be sent to the superintendents. The bundles of six sent to the pastors are for them to give to the leaders of the various organizations of their church, with the hope that an effort will be made to recognize, by a well-prepared observance, our denominational anniversary of Sabbath Rally Day.

The suggestion is that a special offering be made on Sabbath morning for the Missionary and Tract societies. Although the cost of living is high, and going higher, although we are having appeals made to us for our denominational interests, although the suffering caused by the war calls us to be generous, yet let us go down a little deeper into our hearts and purses and remember generously on Sabbath Rally Day the work of these two societies.

Our Missionary and Tract societies have for many years been helping in the support of the Sabbath cause in Holland. The following verse is taken from De Boodschapper for March. This is the monthly magazine that is published by the Seventh Day Baptists in Holland. Of course few of our people can read it, but possibly it will be of interest to find one or two that can read it, and thus enlarge the sphere of information for ourselves and for others, not only in the Sabbath Recorder, but the work in Holland as well. We shall be glad to publish a good translation either in English verse or prose translation, if sent in soon. The writer of the verse, "G. V. Jr." is the editor of the magazine, Rev. G. Velthuysen.

De onpeilbare liefde Gods
De onpeilbare liefde Gods is mij de spind' Zijn heilboeke en trouw, waar 'k al mijn hoop in vond.

Vertroosten mij
THE SABBATH RECORDER

k Zocht—d' aardschen strijd en zorgen moe—
naar rust,
Maar vond ze niet;
Tot 'k rusten leerde in Uw genade en zegen
mocht:
'Wu wil geschiedt'!
Zie 'k Heland op Uw luidenskelt,
Uw kruis, Ga dan op 't mait.
Waar blijft de last—hier, in dit aardsche huis—
Van al mijn pijn?
Uw edel hoofd spa art God geen
Zocht-tot
Welzalig wie den strijd aanvaardt,
Uw Juk, en den trieste schijne
Wie steunt op U en in den zwaarten druk
Gerust mag zijn.
Die vat, met meerder liefde en trouw Gods hand
In kruis en zijn,
En geeft het over aan het Goddelijk verstand,
Waarmoe 't moet zijn?
Wie 't moede hart aan Jezus' heemt vlijt
In droefenis,
Leert in de smart, dot Zijn harmlaartacht
Ombelpaalt is.

G. V. JR.

THE NEXT TEN WEEKS

FROM now on till after commencement
the Review will be packed full of items
of interest to all who have ever been stu-
dents of the institution as well as to a large
number of friends of Milton college who
appreciate its service to the world and who
are lining up to make that service larger in
the future. You can not afford to miss one
of these issues. The Review is always a
bright and stimulating sheet. It will be of
special value during the coming weeks. Big
things are stirring. Keep your eyes on
the old school.

On June 21 next, we celebrate the
fiftieth anniversary of the happy day
when the college was chartered by the
State. That will be the commencement
day. Wednesday, June 20, will be set apart
for the old students. There will be a reunion
in the mass and reunions in groups. We
want to give a thought to old students on the
campus, and that is a reasonable number to
expect. The plans will be so made that you
can readily find the bunch you went
school with and introduce your wife to
them.

The invitation is extended with special
heartiness to the academy students who
were here before the college was chartered.
Some of Milton's most loyal sons and
daughters date their education back in those
pioneer days. Their numbers are fewer
than they were in the days of yore, but the
old sparkle will be in their eyes as they
clasp hands.

Begin at once to plan to come. Send in
your name in advance to the committee in
charge of entertainment. Write to your old
friends and plan a rendezvous. If addresses
are not at hand, send to Mrs. L. C. Randolph,
Milton, Wis., for them. Give the full
name and State as you can, and what was
their last year in school. An immense
number of addresses of old students have
been gathered in the last few months. The
list is incomplete, of course. While you are
writing send in information about yourself
and others, for the Alumni Page. And
remember that the word alumni is used in
a broad sense. It includes all who were
ever in school, even for a term.

ARRANGEMENTS are being made to
provide entertainment on the Harvard
plan—room and breakfast. You will be
permitted to get your dinners and suppers
where you like, but a place will be provided
for a large draft which will be made upon
you. You are cordially invited to share
our homes during as much of the commen-
tence week as you are able to spend.
The latchstring is out also to friends and
supporters of the college that means you.
The homes of Milton and Mil-
ton Junction are open. The hospitality
famous for over half a century will be equal
to the large draft which will be made upon
it. We want you.

Send your name to Professor R. V.
Hurley, chairman of the committee. Furth-
er announcements will be made later, but
this is enough. Do not wait for another
call. June 20 and 21 will be the big days.
Be here then anyway. Put a red circle
around the dates.

D. R. E. BAILEY, known to his cronies
as 'Still', because names go by con-
taries, has sent this letter of gratitude and chary
my stuff about commencement. We are
saving this for a later issue when a few
more have dropped into the back seat of the
Review's audience. You know what

a great success he made of his office of
President of the Alumni Association last
year. We urged him by compelling him
to serve another year at hard labor. He is
a delightful writer. Makes you feel com-
pasionable and right at home.

His reminiscences, sparkling reveries of
the past and visions of the future will be
published in a number that outlines the
program of the two big days of commence-
ment week. There will be a number of
great men here; and also, thank the Lord,
a whole raft of common folks like you and
me. The Lord sure did make a lot of them,
as Abraham Lincoln said, and they are
doing the work of the world.

DURING the last six months of the year
1916, we are still remaining in my pas-
torate at Milton, if I did a good deal of pre-
liminary work for the big drive. This
work should have been begun a year sooner.
But it wasn't, so there is no use talking about
that. We are at work as hard as we know
how, and will push the work as fast as we
can.

FOR over three months of the year
1917 I have been giving my time di-
rectly to the campaign. I shall make a
brief reference to results at this time. More
later.

I am now on the Atlantic coast. I have
found many people who are interested in
the great work of the endowment.
My experience thus far, extending from
Nebraska to Rhode Island, gives me a feel-
ing of solid expectation that the campaign
is going to succeed. If the other old stu-
dents and friends of the institution
and in the same spirit and in the same propor-
tionate measure as many have already re-
plied, victory is assured. Milton ex-
pects every man to do his duty. Let every
one do his or her part, and we can sing the
Doxology together.

I have been deeply interested in the
articles which have appeared in the College
Review on this subject. Let there be a for-
ward movement all along the line. The
present system is loyal and enthusias-
tic to a degree I have never seen surpassed.
There is a great ground swell of love turn-
ing toward the dear Alma Mater from all
directions. I expect to return west about
the last of April full of confidence. That
confidence is based on my expectation that
everybody will take hold and pull together.
We have made a good beginning.

To raise the $105,000 additional endow-
ment, we are putting a good deal of de-
pendence upon the "Endowment Scholar-
ship." Your note for $1,000 becomes at
once a part of the Endowment Fund. You
may make the principal payable as many
years hence as you think advisable, or in
some cases after your death, and keep the
interest on the unpaid principal at four
per cent. The yearly income from your
note or from the funds derived from your
note, goes to the maintenance of Milton
College. By way of the trustees it may at
the same time serve the additional purpose
of paying tuition for some needy, deserving
student.

By this plan you can make your gift now,
but you may take years to pay it in. Many
of you can take out a full Endowment
Scholarship on this plan, and it will be one
of the greatest blessings of your life to do
so. This gift will go on educating young
people and blessing the world for centuries
after you are gone from earth. There is
no place where you can invest money that
will bring back a larger income of all that
is most worth while.

Some are founding Endowment Scholar-
ships where they can. We have
in some cases different members of a family
or a class or some other group of people
join together in doing this. Write to me
about it.—Lester C. Randolph, in the Mil-
ton College Review.

THOUGHTS ON THE BOOK OF
REVELATION

MARY E. POST

(Concluded)

In my first article I closed with the fifth
chapter. That this great war is to end in
a world power or empire is shown in Rev.
13: 5-8; and also that whoever gains this
power confers authority to ten kings
and that their authority lasts for one hour,
they giving the control over into his hands.
Rev. C. W. M. Purner, in his notes on
this chapter, says: "The present trend of
events in the world today is most startling.
There has been a movement on foot in
recent years to federate the principal
nations of the world so that through their
combined armies and navies they could
compel a world peace in the interest of universal brotherhood and the extension of commerce. This movement has been acknowledged by some of the world's greatest statesmen and financiers, for these men have come to believe that if many of the men that are necessary to keep up the armaments of the nations, together with the cost of the same, were turned into ordinary channels of industry and trade, there would be much better times than we have ever seen. Thus the trained mind of business and finance sees no stopping place to corporate absorption and growth, except final absorption of all the world's material assets into one corporate body, under the directing control of one corporate mind.

The best out of the sea (Rev. 13: 1) represents civil power; the best out of the east, ecclesiastical power; and both, civil and ecclesiastical tyranny—the civil head demanding to be wipped as God. This head will be able to continue forty-two months (Rev. 13: 5).

If we compare the sixth seal and the fourth chapter of Ezekiel we shall see that it is the same spirit, and that nearly all the members of the Long Island Baptist Association have moved away, and unless others come to take their places the services there will have to cease. Only one family is left now, and these people are planning to go elsewhere at the close of the school year.

Rev. George W. Hills in making his report of the work on the Pacific coast says that nearly all the members of the Long Beach Church have moved away, and unless others come to take their places the services there will have to cease. Only one family is left now, and these people are planning to go elsewhere at the close of the school year.

Report of Home Field for quarter ending March 31, 1917, Seventh Day Baptist Missionary Society:

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<th>Work</th>
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<th>Money for Missionary Society</th>
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MISSIONARY BOARD MEETING

A regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Wednesday, April 18, 1917, with President Clarke in the chair and the following members present:


MISSIONS

SECRETARY EDWIN SHAW

Dr. Grace I. Crandall, in a letter dated March 10, 1917, writes, "I have now booked to sail on the Empress of Asia sailing June 9. I am coming second class. I would much rather have a big boat otherwise, for they have advanced the price of this class. I am coming very cheaply, and am glad of it, for I don't want to make the board any more expense than necessary."

Rev. J. J. Kovats in his quarterly report tells of sixty sermons, two hundred and fifteen calls, four conversions, two baptisms, four Sabbath converts, and average congregations of thirty-five to sixty. He has preaching stations at Joliet, Ill., South Bend, Ind., and Gary, Ind. He has distributed about thirty-five hundred publications of his literature. His home station is in South Chicago, and his work is among the people of his own race, the Hungarians.

Rev. Jesse E. Hutchins has resigned from the evangelistic work of the Missionary Society, to become pastor of the Second Brookfield Seventh Day Baptist Church at Brookfield, N. Y. He will continue however in the evangelistic work till about the end of June with Rev. D. Burdett Coon and Rev. T. A. T an horn with a tent near Shepherdsville, Ky. He and his family have moved to Brookfield and that is now his postoffice address.

Concerning the work at Portville, or Main Settlement, Rev. D. Burdett Coon in a personal letter writes, "We had excellent fortune in prayer meetings. Real earnest prayers were frequently offered, for definite conversions. A genuine passion for souls was manifested. Attendance was very good for such a community. A number were ready for real personal work. They engaged in it, too." He made a good many visits during the day, sometimes as many as sixteen, and preached every night, and on Sabbath Day three times and twice on Sunday. At the close of the meetings the people (there are only twenty-five resident members of the church) gave an offering to the Missionary Society of $47.50.

Rev. T. L. M. Spencer writes of our work as Seventh Day Baptists in Georgetown, British Guiana, with a courage born of an abiding faith in the triumph of truth. He says among other hopeful things, "In time we will be able to hold our own. Patience and perseverance win. The Lord has blessed me to go ahead here, and I do thank him for placing me in fellowship with Seventh Day Baptists. I have no trumpet of victory to sound." He is working patiently on the matter of raising funds to put up a building that shall stand for permanency of our mission in that city.
THE SABBATH RECORDER

Visitors: Mrs. O. U. Whitford, Mrs. George B. Shaw, Mrs. Dell Burdick, Mrs. G. Frank Burdick.

Prayer was offered by Rev. Clayton A. Burdick.

Minutes of the last meeting were read and approved.

Edwin Shaw, Corresponding Secretary, and Samuel H. Davis, Treasurer, presented their quarterly reports which were approved and recorded.

The Evangelistic Committee reported as follows:

The Evangelistic Committee reports that Evangelist Rev. D. Burdett Coon and Jesse E. Hutchins have, since the last meeting of the Board, conducted four revival meetings, at West Edmeston, N.Y., Brookfield, N.Y., Leonardsville, N.Y., and Portville, N.Y. At Leonardsville Rev. A. Clyde Ehret, of Adams Center, began holding meetings while Coon and Hutchins were yet at Brookfield, and later all worked together at Leonardsville. In fact it was a general united effort on the part of the people of these three churches and communities. At Portville Rev. Eli P. Loofboro, pastor at Little Genesee, took the place of Brother Hutchins when yet on the Leonardsville and Brookfield field. Mr. Hutchins has accepted a call to become pastor of the Brookfield Church, but will go with Mr. Coon for the tent work in May and June at Shepherdsville, K.y. Some arrangements must be made for a singer to go with Mr. Cook for the work later in the year.

The plan now in effect from Wisconsin under the support of the Northwestern Association Missionary Committee to go with Mr. Coon for the summer tent work, possibly somewhere in the State of Michigan.

Respectfully submitted,

J. B. CRANDALL, FRANK HILL, CLAYTON A. BURDICK.

It was voted that $200 of the accumulated income from the H. Alice Fisher fund be placed with the Ministerial Relief Fund held by the Memorial Board, for distribution.

Upon invitation of President Shaw a Program Committee for Missionary Hour at General Conference was appointed by President Clarke, consisting of Clayton A. Burdick, Edwin Shaw, Frank Hill.

The Seventh Day Baptist Historical Society, by its President, Corliss F. Randolph, invites the co-operation of the Missionary Society in organizing a Seventh Day Baptist Exhibit in connection with the next annual session of the General Conference, and the matter was referred with authority to the Committee on Program.

The following report was received and adopted:

To the Board of Managers of the Seventh Day Baptist Missionary Society.

Your Committee begs to submit the following report:

APPLICATION FOR AID TO CHURCHES

Name of church Postoffice
Name of clerk Postoffice
Name of pastor Postoffice
Resident membership Average attendance
Number of families in church and society
Is there a church building? Estimated value $ .......
Is there a parsonage? Estimated value $ .......
Amount raised by church for pastor's salary. $ .......
Amount raised by church for denominational work. $ .......

Is this money raised by systematic offerings? If not, how?

What amount is asked for from the Missionary Society? $ .......
What amount was received last year from the Missionary Society? $ .......
Is there at least a monthly offering taken for the Missionary Society?

Are the people united in the choice of pastor?

What are the prospects for growth and permanency?

Will the church make a definite every member canvass for pledges for pastor's salary and other church expenses? What are the needs which seem to justify this application for aid?

Signed by the Church Clerk.

C. H. STANTON,
A. S. BARCOCK, EDWIN SHAW.

Several requests for financial help were presented, but, in view of the condition of our treasury, the Board does not deem it wise to make further appropriations during the remainder of this Conference year. A very general discussion of our work, both foreign and at home, was had. The report from the home field shows 17 workers and 358 addresses made during the quarter, and over 3,000 pages of tracts distributed, and money from the field, $168.63. The demands were never so great, calls for help are increasing; these the Board would gladly meet if it were able.

WILLIAM L. CLARK,
President.

A. S. BARCOCK,
Recording Secretary.

TREASURER'S QUARTERLY REPORT

January 1, 1917, to April 1, 1917

S. H. Davis, Treasurer.

In account with

The Seventh Day Baptist Missionary Society
By

Dr.

Cash in treasury January 1, 1917. $ 678.83
Cash received in January... $1,324.95
Cash received in February... $ 496.00
Cash received in March... 1,915.16 3,726.78

$4,405.61

By Classification

Cash Receipt

General Fund, including balance brought forward... $1,884.82
Distance to the nearest Seventh Day Baptist church...

May be raised by church for pastor's salary. $ .......
Amount raised by church for denominational work. $ .......

Bank balance April 1, 1917... 1,128.60

$4,405.61

Disbursements

Corresponding Secretary and
g. missionaries... $493.93
Churches and pastors... 1,509.91
China field... 774.20
Java field...

75.00

$1,128.60

$4,405.61

Did we put ourselves in the place of others, the hatred and jealousy we harbor against them, would fall away.—Goethe.

Avantu, Satan! While I am at peace with God I am a match for all thy temptations. Thou offerest me silver; I have gold. Thou bringest before me the riches of the earth! I have the riches of heaven.—Sturgoen.

MEETING OF TRUSTEES OF HISTORICAL SOCIETY

At the quarterly meeting of the trustees of the Seventh Day Baptist Historical Society, held at the offices of the Society in Plainfield, N. J., on the First day of the week, April 22, 1917, in addition to the purely formal routine of business, the following action was taken:

First. A program for the celebration of the 300th anniversary of the founding of the Mill Yard Church was presented and approved as follows:


b. The English Reformation. By Dr. Charles B. Clark, President of Salem College.


Second. After a full discussion, the plan for a denominational exhibit in connection with the General Conference was approved, and a committee was appointed with power to carry it into effect.

Third. The president, who had been appointed a committee to negotiate with Dr. Julius F. Sachse, of Philadelphia, for the purchase of his historical material pertaining to German Seventh Day Baptists, reported that he had visited Doctor Sachse twice, that he had inspected the collection of historical material and had found him desiring to place it where it would be kept intact, and not scattered, and in order that this might be done, he was willing to accept a price for it far less than its actual commercial value; and that it was particularly pleasing to him to have it come to this Society, if it could be so satisfactorily arranged. To that end, he would accept a price of $1,500 for the collection, and contribute $500 of that sum himself, leaving an actual cash payment of $1,000 to be paid by this Society. The president stated that he had conferred informally with the trustees, and had then informally accepted Doctor Sachse's offer, but asked official confirmation of his action; whereupon it was noted that the action of the president be approved and ratified, and that the Histori-
The high and responsible position which all true Christians should occupy is not always regarded as it should be. They “are the salt of the earth” and the light of the world” (Matt. 5: 13-14), and therefore they must live even as Christ lived. All followers of Jesus should exercise self-control and not allow themselves to speak fretfully or impatiently whenever necessary complaining on her part. And when the husband comes home at night from his daily toil, and possibly perplexed, he too often meets a clouded brow instead of loving, cheerful, and encouraging words from the wife and mother. It will not detract from the dignity of the wife to do all she can to make him “whom she has chosen to be her counselor, adviser, and protector,” as happy as she can.”

The wife should today, as in days of old, “reverence her husband” (Eph. 5: 33; 1 Pet. 3: 6).


dolatrY as it is

After months spent in idolatrous lands, I have been unable to see much real worship in heathen shrines. A worship with their tongues in their cheeks and the ignorant with their hearts in their mouths. But the amount of real worship that exists in heathen temples is very small. Sometimes a bereaved mother will enter the temple and draw from her kimono the tiny lib of a departed little one, and tie it to the statue of Jizo, the god of motherhood. Sometimes an old man or woman, almost blind, will enter the temple and rub the eyes of a wooden god and then rub his own in the hope that eternal darkness may not close in on his affrighted soul. In some places, Buddhist services are as dignified, as well attended and as helpful as our Christian service is in some places. Buddhism preaching service that smacked less of idolatry and more of morals than some ceremonies in our cruciform chapels.—Maynard Owen Williams, in The Christian Herald.

You have not fulfilled every duty unless you have fulfilled that of being pleasant.—Charles Buxton.

WOMAN’S WORK

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

SPRING SONG

Hark, I hear a robin calling!
List, the wind is from the south;
And the orchard bloom is falling
Sweet as kisses on the mouth.

In the dreamy vale of beeches
Faith is woven from its mist,
And the river’s orient reaches
Are the palest amethyst.

Every limpid brook is singing
Of the lore of April days,
Every piny glen is ringing
With the maddest roundelay.

Come and let us seek together
Springtime lore of daffodils,
Greeting to the golden weather
Greeting on the sun-warm hills.

Ours shall be the moonrise stealing
Through the birches ivory-white,
Ours shall be the mystic healing
Of the velvet-footed night.

Ours shall be the gypsy winding
One path with path with violets blue,
Ours at last the wizard finding,
Of the land where dreams come true.

—L. M. Montgomery.

WORK FOR WOMEN IN SHANTUNG

There is probably no work in all China which presents stronger contrasts than that which is done for women. It is a long story from the professional Chinese woman of culture to the ignorant product of the typical native village. Many are the erroneous deductions made by the West in regard to the progress of women in the new Republic. From America one hears much of woman suffrage in China; but it is not apparent to the naked eye in Old Shantung! The keynote of Shantung is comradship, and we must not expect to find many startling incidents in the emancipation of our women.

As we watch the progress of affairs in China, let us never lose sight of the fact that one of the fundamental and indispensable conditions of a new China is a new Chinese womanhood. What are we doing toward this end in the second largest province of the Republic, Shantung? In this paper the most promising work of all, that of education of girls, must be omitted.

It means comparatively little to look over the table of statistics and see how many women patients were cared for in the past year. No one grasps the full meaning of the merciful ministry of medical missions which has not gone into the clinic and visited the hospital. Surely one may safely say that no form of missionary effort demands a fuller consecration of every power of mind and body than does the medical work. Undoubtedly this is true to an even greater degree in the world than of the men's. Who has to give more largely of herself than the woman physician or nurse, with the tremendous strain of heavy night work and the necessity of travelling along unspeakable roads in all sorts of weather, and of meeting the colossal ignorance and positive inhumanity of many heathen customs of caring for the sick? Surely it is no wonder that so great a gift of loving heart and costly service on the part of devoted doctors and nurses has been signally blessed of God. From the first, the gospel of the love of the Almighty seems to have needed some form of mercy to commend itself to men. Medical mercy has been greatly used by God in dispersing ignorance, and in gaining access into many a home.

In one of our Shantung villages there is now a flourishing church where several years tarvet, but no Christian. The woman doctor went one night in a heavy snowstorm and spent hours working over a sick woman. I can not now say whether the woman was restored to health or not, but this I do know: the influence of that deed of mercy was so great that the villagers said: "A doctrine which teaches that sort of kindness is worth investigating." And the church there is a direct result of the woman physician's service to humanity that night.

From a neighboring mission comes the word: One-half our out-station churches had their origin in hospital patients. A little old woman, but recently returned from America home, said: "I was the one who went to the village who has heard of Christ, singing day by day at her work: "Jesus loves me," this is a true picture of what the hospital is
American Presbyterians have opened a similar work in order to help the deserving poor to become self-supporting. But the work along this line is still in an experimental stage.

One splendid opportunity was this year offered to the missionaries in Chefoo: the official in charge of the jail asked that preaching be done to the men and the women prisoners. It will be a matter of interest to see the results of this visit in the prison by a woman missionary and a Bible-woman.

It remains to consider what is popularly known as "evangelistic" work for women, though in an enterprise of which every man is striving
to make possible what a few years ago would have been impossible in Shantung,—namely: to have a woman stay single and follow a profession without losing the respect of her people. Parents who a few years ago would have scorned such a proposal are now asking to have their daughters join this first class.

The second line along which advance has been made is that many hospitals are now making plans to increase the private ward accommodations for the poorer class of women. Many wish comfort, cleanliness, and privacy, and are willing to pay for them.

But up to the present time our hospitals have been constrained, because of lack of funds, to huddle poor and rich alike in such undesirable quarters as it is no wonder that even the Chinese themselves feel that the accommodation is inadequate. As we face the fact that in Shantung the wealthy class of women are not being reached as we could wish, it is well to note these two lines of advance along which there is promise of a large return.

Aside from the well-known work of the Industrial Mission at Chefoo, the industrial work for girls and young women is being well developed in this province. The English Baptists have for many years carried on a lace-making industry and this year the

inspecting everything in the house; feel of the mattresses; penetrate the chifferon drawers; and ask to be shown if the baby is white all over or is just kalsomined as to face and hands. But it has been proved that this slow torture,—and no one knows without trying it how very slow it is,—is worth all it costs, if by this means the friendship may be won which shall be a basis for future influence. One of our Shantung women has the excellent custom of "open house" on Mondays. The invitation is given out on Sunday and the Chinese are not apt to forget which day to come.

This is our ideal, and an inestimable advance will be made this year to found nurses' training schools.

We are but playing with the tremendous work when fully trained women can be made this year to found nurses' training schools. Hongkong and Canton have already established a standard of efficiency for native nurses, and grant certificates. This is our ideal, and an inestimable advance will be made this year to found nurses' training schools.

Several missionaries of the Baptist have for many years carried on a lace-making industry in Shantung. One could hardly imagine a world without lace. The call to us as to how far we could go in this work, and whether it was worth all it costs, if we could increase the number of workers being sent to the city for the year of our stay, was made by which each foreign woman, numbering from ten to twelve in a class, takes a day in the week to visit the city and suburbs in company with a Bible-woman. By a very easy transition, the neighborhood Bible class comes out of this visiting. Often these calls cost for good out of all proportion to the time and effort expended.

The natural outcome of the visit in the home is to have a woman stay single and follow a profession without losing the respect of her people. Parents who a few years ago would have scorned such a proposal are now asking to have their daughters join this first class.

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Aside from the well-known work of the Industrial Mission at Chefoo, the industrial work for girls and young women is being well developed in this province. The English Baptists have for many years carried on a lace-making industry and this year the
over three hundred women gathered at Weislen, representing the out-station churches. Last year there were three conferences: one in Tsingchowfu; one in Tsinng with one hundred attending; and the other at Weislen, with four hundred and fifty attending. Twenty-six of these women walked over five hundred English miles to attend the conference. Nine of these women were over seventy years old.


One enthusiastic old dame said in an outburst of generosity that she would go home and give all her small shoes to a friend who was cramped by them. It was promptly adopted by the other women who said: “If you had a bottle of poison which you dare not take yourself, would you be doing your neighbor a kindness to give it to her?”

The discussions showed an earnestness and ability of which even the most optimist might have been proud. The influences set in motion by such gatherings can not fail to be widespread and potent.

This, then, is a part of the work done for women in Shantung. The difficulties felt by all are: the absence of trained native workers and the appalling ignorance of the women. But even these clouds have a silver lining. The dearth of workers has developed a sense of responsibility among the church members themselves. One day a week is definitely set aside by the Christians in some places to visit the adjoining villages and preach. The Home Missionary societies which are flourishing in many places send out each Sunday groups of women to preach and distribute printed matter. Surely no condition which places the responsibility for evangelization on the Christians is wholly to be deplored.

In the appalling ignorance of the women, there are many lessons which even the most favored may learn from them. One often sees beautiful examples of that childlike simplicity and faith which the Master valued far above all education.

It is a constant rebuke to us who have known the potential power of prayer for years, to see these women just emerging from the darkness of heathenism actually understanding prayer better than we. The simple way in which prayer is taken in every experience of life, is a lesson which we all need.

A sixty-year-old woman had walked twenty miles in deep snow on her way home from the Bible institute. It grew dark and her strength gave out. Wet to the knees, and stiff with the cold, she kneeled down in the snow and prayed: “Dear Lord, do not leave me here to die.” Looking up she saw in the distance a man leading a donkey, and as he came up she begged for a ride. The man, a coolie, had just bought the donkey and that he would doubtless throw her. But the woman’s faith that she was in God’s keeping was so strong that she got on the animal, and one afterwards said: “The Lord controlled that donkey and it never showed a particle of objection!”

“I have learned to be thankful that I am deaf and blind,” said one old woman, who goes from house to house preaching, “because I can neither see nor hear the angry dogs.”

Another old woman was asked how many there were in her family. She replied: “Before I became a Christian there was only one. Now there are two,—Christ and I.” Who shall call ignorant those who have learned such lessons as these?—Mabel Milham Roys, in Woman’s Work in the Far East.

In Memoriam

“Say not her work is done,
No deed of love or goodness ever dies,
But in the lives of others multiples,
Say it is just begun.”

Whereas, it has pleased the all-wise Father to remove from ‘the sickness and suffering of this world Laura Mills Crandall; We, the Ladies’ Aid Society of Nile, will miss her, although during the past two years sickness kept her from meeting with us; yet when we called on her, we found her with a friendly smile and a warm handshake. Resolved, That we have lost a loyal and beloved member, and that her work had been almost the autocrat of Germany for many years. The break came when he said to this new Kaiser that he was “the responsible Chancellor of the German Empire and that matters of state from different officials should come to the Emperor through him.” His resignation was at once accepted and the same month, March, 1890, the Kaiser declared, “One only is master within the Empire and I will tolerate no other.” This, who are willing to help me and Prussia, are cordially welcome. Those who oppose me I will smash.”

On page 13 we read, “The King,” he said, “is King by the grace of God, therefore he is responsible only to the Lord.” I call to mind the moment when my grandfather as King by the grace of God, took the crown in one hand and the imperial sword in the other and gave honor to God alone, and framed him the crown.” (Frankfurt, 1866.)

In 1910 in a public speech he declared that his grandfather had placed by his own right the crown of the Kings of Prussia upon his head, once again laying great stress upon the fact that it was conferred upon him by the grace of God alone, and not by Parliaments, meetings of the people, or popular decisions, and that he considered himself the chosen instrument of heaven, and as such performed his duties as regent and as ruler.

To recruits to the army he said, “As I Emperor and ruler, devote the whole of my action and ambitions to the Fatherland, you must devote your life to me.”

On another occasion he said to them, “There is but one law and that is my will.”

In the early years of his reign the new Emperor resolved to abandon the Bismarck policy and inaugurate a world policy instead of a European policy. He declared that Providence intended Germany to lead the world, and that Germany must assert her power and influence in every quarter. “We are the salt of the earth,” and, “I lead your glorious times.”

On page 14 we read from the pen of a German writer published in a German paper in 1913: “We have tried to carry out a world-policy, we have hustled about in every direction, we have been almost the autocrat of Germany for many years. The break came when he said to this new Kaiser that he was “the responsible Chancellor of the German Empire and that matters of state from different officials should come to the Emperor through him.” His resignation was at once accepted and the same month, March, 1890, the Kaiser declared, “One only is master within the Empire and I will tolerate no other.” This, who are willing to help me and Prussia, are cordially welcome. Those who oppose me I will smash.”

(Continued on page 576)
FELLOWSHIP WITH GOD

Christian Endeavor Topic for Sabbath Day, May 12, 1917

DAILY READINGS
Sunday—Fellowship in prayer (John 5:14-15)
Monday—Fellowship in suffering (Mark 14:1-21)
Tuesday—Condition of fellowship (1 John 1:10)
Wednesday—Meditation (Gen. 24:63)
Thursday—Fellowship in toil (1 Cor. 13:1-9)
Friday—Joy in fellowship (Ps. 23:1-6)
Sabbath Day—Topic. Fellowship with God (Quiet Hour) (Ps. 110:7-10)

I fear Christian Endeavorers do not realize as they should the important place of the Quiet Hour in the development of the spiritual life. It is a spiritual being, made in the image of God, and capable of fellowship with his Maker. Yet a very small percentage of the members of the human race avail themselves of their God-given privilege. Indeed all too few of the professing Christians are setting aside a definite portion of each day for intimate communion with their Lord and Master.

The Psalmist, whose words of devotion and wisdom have been selected as our Scripture lesson, had very evidently discovered the value of true fellowship with God, for he breaks out with ecstasy, “O how love I thy law!”

I believe we can do no better than to seek for the secret of the abounding joy exhibited by the writer of this matchless message. We have suggested here the natural progression of the spiritual development of a soul who has found his chief delight in the Lord. Let us follow the stages:

First, Meditation. Like the Psalmist, Christians should spend much time in meditation. He tells us that many of the achievements of his life were made possible because he devoted this phase of fellowship. It is when we are silent in meditation that God speaks to us. How can he commune with us if we do not give him a chance? A portion of each Quiet Hour period should be spent in listening for God’s message to us. We credit Christian people generally with a desire to know God’s will. A reasonable amount of real devotional meditation will lead to the second stage of spiritual development:

Knowledge. The Psalmist says that he is wiser than his enemies and has more understanding than all his teachers. Endeavorers are failing in the accomplishment of the Master’s work because they lack knowledge. Much valuable time and effort is lost in indecision. We do not understand God’s plan or perhaps we hesitate to move forward for fear of making mistakes. But such ignorance is sin. The Christian not only has the promise of the divine guidance which comes from meditation but he is also admonished to search the Scriptures. God has revealed himself in his Holy Word and those who would know is will can find it by applying themselves to the study of the sacred writings; for, as Paul says to Timothy, they “are able to make thee wise unto salvation through faith which is in Christ Jesus.”

Obedience. Knowledge must be followed by obedience. “I have kept thy precepts” (v. 100). How much depends upon obedience! Without it meditation is vain and knowledge is useless. To simply understand the will of God accomplishes nothing. Has God made known to you through meditation and the study of his word something of what he would like for you to do? Then act upon it quickly. There is no other way in which one can make progress in the Christian life. If every Endeavorer did as well as he knew how, there would be much more accomplished in the Master’s service.

Self-restraint. The Psalmist says, “I have refrained my feet from every evil way, that I might observe thy word.” The thought is that obedience to God’s word requires the putting away of evil. Is it any wonder that some Christians do not grow in spiritual power? What a vast amount of selfish indulgence we find even among those who have accepted Christ as their Saviour and profess to love him. This gratification of worldly desires is the cause of many a spiritual death.

The last stage in the spiritual progression suggested in this passage has to do with the emotions, love and hate. The writer says the word of God to him is sweeter than honey to his mouth (v. 103), but he hates every false way (v. 104). It is pathetic to see young Christians, and older ones as well, growing careless and indifferent; and when asked concerning it to hear anything like this, “Oh, I do not feel as I should.” They are depending upon emotions and seem to expect the “feeling” to come as the first stage of their religious experience. The fact is, emotion comes last, or largely so. Meditation upon God and his word as a basis for all action makes us feel as the Psalmist did—“I will do the things which I dare not.”

A CLUSTER OF QUOTATIONS

God does not give the Holy Spirit at one time in such power that we can forever afterward dispense with his presence and purifying power. We must be renewed day by day in the inner man.—Anon.

“Men ought always to pray and not to faint.” If men pray, they will not faint, and, conversely, if men do not pray they will faint. Jesus had a profound consciousness of the stress of life.—G. Campbell Morgan.

If you have ever tried it, you must have been struck with the few solid thoughts, the few substantial ideas, which survive the perusal of the most brilliant human books. Few of them can stand three readings. The Bible will stand a thousand readings.—Dr. Hamilton.

THE SABBATH RECORDER

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THE SABBATH RECORDER

565

Milton Jet. ........................................ 1.00
DeRuyter ........................................ 1.00
Harrington ...................................... 2.00
Bradford ........................................ 2.00

$11.00

Cr. .............................................. 7.00
Salem College Library ......................... 7.00
Dr. Palmborg’s expenses .......................... 2.20
Minnie Godfrey’s expenses ..................... 3.25
Mrs. W. D. Burdick’s expenses ............... 2.00

$10.20

Balance on hand April 15 ..................... 29.84

$11.20

The report of the Missionary Superintendent is one of progress.

The Committee, after securing a table for the mimeograph reports that the table has been secured and installed.

Voted that the report be accepted and committee discharged.

The Finance Committee reports that letters, suggesting the plan for the raising of money for an organ for Marie Jansz, have been sent to all societies.

Voted that the President act as chairman, with power to choose other members for a committee to arrange for a Conference program and other activities of the Young People’s Board for Conference.


Voted that the Board recommend the plan of all societies planning to have an individual exhibit at Conference.

Voted that the President appoint a committee for formulating new decision cards and securing prices on such cards, the committee to report at the next meeting.

Committee: Clifford Burdick, chairman, Wayland Coon.

Voted that the orders of $1.10 and $2.25 for postage be allowed.

Voted that the Corresponding Secretary be instructed to write to Miss Jansz concerning her need of an organ and that the Correponding Secretary solicitation of funds for Miss Jansz be deferred until the Board hears directly from Miss Jansz.

Minutes read and approved.

Adjourned at midnight.

Clifford Burdick, Chairman, Wayland Coon.
LETTER FROM PRESIDENT JORDAN

DEAR CHRISTIAN ENDEAVORERS:
I have before me two letters selected from among many that I receive. In one of them the writer gives news of Christian Endeavor work in his church. It is a message of hopefulness for it indicates the spirit in which any society may bend down to business and do things. The writer is Rev. A. L. Davis, of North Loup, Neb., who was my classmate in college and co-worker in the male quartet that went out from Alfred University to work in central New York during the summer of 1909. He writes about the observance of Decision Day, February 3, as follows:

"Decision Day was observed in all departments of the church on February 3. The enclosed card will show you what we used in the Sabbath morning service and in the Sabbath school. The results were not as gratifying as we had hoped—but then, we were well paid for our efforts. As a result of personal workers' campaign, sixteen accession forms came to the church, thirteen by baptism and three by letter, and most of these through Decision Day. I still have seven or six who signed the first pledge but have not decided. One hundred thirteen signed none of these three pledges.

At the Christian Endeavor meeting in the afternoon we enrolled several new members lack of the Quiet Hour and Tenth Legion. Things are moving along pretty well—am very much encouraged as the way many lines of our work are picking up. Our Christian Endeavor is picking up—showing ten percent increase since January first.

The other letter is from our painstaking, hard-working, thoroughly devoted superintendent of the Quiet Hour department, who feels that she must give up her work in that department. She has done all that any one could do and carried on her work for the young people with a good deal of sacrifice of strength and time for her work. She feels that she may have given her position. She feels that the gains in the Quiet Hour group have not been what they ought to have been. So does the board. Our goal was to reach one thousand members in the Quiet Hour department. Have you done your part? The word \"slacker\" is much in evidence in print and on the lips of the people nowadays. It\'s an ugly but significant word. I guess it started in England but it easily leaped the three-thousand-mile span between that country and our own. It came over first-class on an ocean liner and found a ready welcome by some persons. It found a hospitable soil in which to propagate its kind. That was shown by the way some men acted when the President called for volunteers to enlist in the United States Army. I thank God that when Seventh Day Baptist young people are called to the colors of Christ, to enlistment in his service, there is a hearty response. I know how easy it is to lose our sense of responsibility, to shirk our duty, to put off a positive declaration of our position in Christian activities. The principles of the Quiet Hour are those which every Christian should make his or her own. The morning watch with God! The time when we check up our spiritual standing and learn our spiritual rating! Fifteen minutes, at least, with God in the quiet of your own souls, with God speaking to you for your comfort, strength and spiritual refreshing! Decide now that this shall be your daily practice and write Miss Emna Rogers, Grand Rapids, Wis., that you desire enrollment among the Comrades of the Quiet Hour.

We are going to have an exhibit at Conference. Are you for it? More later on.

Yours for Christ and the Church.
HENRY N. JORDAN, President.
April 18, 1917.

J. Pullen runs a ferryboat across the English Channel. He says he does not get up enough steam before starting to carry the boat all the way across the channel. If he did, it would explode and blow the boat into small pieces; but when he gets up twenty to thirty pounds of steam, he starts. But he carries coal along to make more steam. God does not give us sufficient grace at the start to carry us through life—if he did, we could not claim it—but sufficient grace for each day: and he does give us fuel—the Bible, prayer and his Spirit. S. J. T. Price."

RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

(Continued)

It is hard matter for close friends to discuss so plainly the doctrines that seem to separate them. Few ever do so, from the fact that spirit of the great Baptist confederacy seems to be disturbed by these differences. Young men and women rush into love affairs with so little consideration of the consequences as far as religious unity is concerned. It is not Scriptural. Letter came and went thick and fast now. It was getting interesting and Rachel was sore perplexed. She sought wisdom from on high, a thing too many neglect. Surely God would reveal to her her duty. Leland brought up the old statements about a Sunday Sabbath seen in the laying in store on the first day of the week (1 Cor. 16:1-2). And Rachel showed him from many translations that it was not public meeting at all; was Garden of Eden, the Vulgate, French, Herman of Luther, Italian, Spanish, Swedish, Portuguese and others that the whole arrangement was a private laying aside of the money at home. He gave Paul\'s midnight sermon as another evidence. Paul had him begin his service on high, a thing too many neglect. That was shown. But that was a reading on the first day of the week. The ten run a ferryboat across the little stream. The time when the Lord\'s day referred to in Revelation 10:10 was Sunday. But that was a reading in between the lines and could not be shown as a fact, hardly an inference. He made assertion that Jesus re-enacted nine of the precepts and the law, but did not mention the fourth as binding. Rachel contended that no law was void until the government that enacted it, or the chief ruler if an unlimited monarchy, repealed it. God had given the law of the Ten Commandments and he had never repealed one. When Jesus repeated any commandment or a few (never all at any one time), he repeated such as had a direct reference to the person or persons addressed, as to the young man who wanted to know what he should do to inherit eternal life. Paul proved that faith did not make void the law but the more established it. Then the early Christians never accused of Sabbath-breaking by his enemies, a thing they would certainly have done if they had had the least opportunity. Jesus was so accused, but his act was not Sabbath-breaking but the breaking away of some of the rabbinical rubbish heaped upon it, thereby exhibiting the lawful things to do. His defense of his disciples in no way involved the sacredness of the Sabbath, perhaps, but was against the hypocritical accusations made.

At the last, Leland brought up the rather new theory of a Mr. Gamble that the Jews did not observe any definite day and that their Sabbaths came on all days of the week at various times of the year. He sent Rachel charts to show that. But informing herself she found that very few Sunday advocates adopted such a view and that it was very far-fetched. Such confusion of tongues among Sunday people was a poor answer. The witnesses against Jesus could not agree, and the witness for Sunday never had agreed; and like Jesus the Sabbath has been crucified between the two thieves—in this case Sunday and the Mohammedan Friday. Concluding their discussion, Leland wrote Rachel that he must admit he had few texts that were in any way related to the change, or keeping of the First Day by the early church. He felt that such a great change, acknowledged and practiced for so many centuries, must have the sanction of the Holy Spirit, and that he did not see how he could come to the observance of Saturday and give his life to such a small denomination. "I can do more good by going with the majority," he said.

Rachel was terribly disappointed in the young man, for she had somehow felt sure that he was a true believer as represented to him he would accept it. This she told him and expressed her astonishment that he could disobey such a plain command of God with the plea that he could do more good in disobedience with a crowd than...
by obedience with a minority. She said it was beneath a true child of God to do that, and on that principle he must leave his Baptist people and become a pedobaptist, for he could do no good as long as they stood in the majority who sprinkle infants and adults in the Baptist Denomination. "Leland," she said, "I feel so disappointed in you. I must now confess that you had nearly won my best affection, but I was almost persuaded to give you a favorable answer. Surely, with your loose views of Scripture, and especially with the advantages you have had for study on these subjects, and the great need of ministers who have strong convictions, I can not consent to give my life for service on such principles. While I regret it and shall grieve for some time, we must now take separate roads. I mail you a recent book recording the experiences of my foster sister and her husband, called The Great Test. I wish you might give it a careful study, as it contains arguments that I can not give, or need not after what we have written.

To this Leland replied that he could not yet see why they needed to travel separate roads. He was still open to conviction, he would add, that he had come to feel the meaning of our words was not so important as the spirit of the observance. If he were where they kept the Seventh Day he might keep it if he had a pastor. This was more than Rachel could stand. She wrote him that a Sabbath-keeper should be such from firm fixed principles and not governed by positions to be obtained; that, as far as she knew, the Seventh Day Baptists had no pastorates for those who adopted those principles. As to keeping the spirit of a law, he had no way to keep a law except to follow the letter, and also in the spirit. Would a child keep the spirit of his mother's command to go and put a book on a certain stand, by putting it on the stove top? Would it make any difference to a teacher when she had a pupil to go over to John's seat and get a reader, if the pupil went instead to Mary's desk and got a spelling book? Concluding, she said: "I shall always think of you kindly and remember the kindness you have shown to me in using the room when I was a girl. I will be interested in knowing where you go and what you do. Shall I return your photo or may I keep it?"

This ended the discussion between them and the correspondence grew less and less until concluded. Leland entered the Baptist ministry, but somehow he could not succeed in creating any revival spirit in his churches. His sermons were very intellectual and interesting, but they did not have the old gospel ring in them. They did not help the people to get nearer to God and truth. A cold formalism seemed to settle down on his churches, and his ministry ended in early life. Disappointed, he went into business, and while succeeding measurably well he had his misfortunes. That his weakness spiritually had anything to do with it we will not say. God only knows. He married but it was not a happy marriage, and the Presbyterian and strong in her convictions. They could not agree religiously and the result was that in time their children were worldly and irreligious. Exit Leland Brown.

"Chicago, New Year's Day."

"My dear Rachel: I was sorry not to be able to go home during the holidays. It was such a disappointment to me. I can not tell you now the occasion of it but it was my chum who hindered me. He got into a little trouble and I had to be surety for him for a week or two and that in brief is the why! But I am coming in March for a week. I am getting along nicely with my professors and have lectures to read in manuscript in my room. I have no difficulty in keeping up. Several times the Professor has sent for me to come to his room to recite privately and we have little talk. about our life. He seems quite interested. He asked whether Leland did stand like myself on the Sabbath question. He said that somehow Lewis did not come up to the standard and that he had missed several important lessons of late. The fact is that Lewis has commenced to smoke cigars and romp about with fellows, though I do not think he has any other bad habits and he does not go to questionable places. Just a general looseness and carefree way he has got, not get him to attend our church very often.

"I was much interested in your discussion with Mr. Brown. I think you had the best of him according to his own admission. Is he still my rival? I do not want to prejudice you or to impeach your wisdom, but I must say this, that I think you are too intelligent a woman and too conscientious to think of ever spending a life with a man who has so little real principle and who can never come up to your ideals without a new conversion. There! I have said it. Do not think me bold and impulsive if I say that I am making stronger in my determination to be worthy of you and to win out if possible. Can't you like me a wee bit? Women are so queer. They hold a fellow off at arm's length when they just ache to have him say nice things. That is, such women as are worthy the best in man to do that.

"Father's letter was very encouraging. I think he is a little under conviction and if we stand true and are tactful and love him and mother, his wife will win him both to our way of thinking. Don't you? I do not see how it can be otherwise in the case of a man who has been so staunch and true to his church and discipline. Let me hear from you quick.

"With more than friendship,"

"Harold."

(To be continued)

HOME NEWS

MILTON, WIS.—At the Friday night prayer meeting Rev. James L. Skaggs spoke on "Courage, the Watch-Cry of a Disciple." He held that courage plays in our school and society, and emphasized the fact that graduation from any line of work only signifies that a preparation has been made for a life's work which is about to be entered upon.

Rev. Jesse E. Hutchins is to begin the pastorate of the Brookfield, (N. Y.) Seventh Day Baptist Church on April 21. He intends to go soon to Shepherdville, Ky., for a few weeks' evangelistic work with Rev. D. Burdett Coon, after which he will return to Brookfield.—Milton College Review.

During the next two weeks Rev. J. W. Crofoot, of Shanghai, China, will deliver a series of six lectures, illustrated with lantern slides, in the college chapel, on Chinese life and customs. The first lecture will be given Tuesday evening, April 24, and it will be on "The China of the Pi". The second lecture will be "Physical Characteristics and Industrial Life in China." The second lecture will be given Thursday evening, April 26. These lectures are open to the public without charge. Further announcement regarding the remainder of the course will be given later.

Rev. James L. Skaggs, who has been acting pastor of the Seventh Day Baptist church here for the past four weeks, left Sunday evening to return to his home at Nortonville, Kan.

Mrs. Sizer, of Milwaukee, gave a very instructive talk to the graded and high school pupils Wednesday afternoon and gave a fine lecture in the evening at the Seventh Day Baptist church.

A letter from President Daland enclosure a newspaper account of a birthday party and reunion of Rhode Island and New York people at Dayton, Fla. The following paragraphs were clipped from the article:

"Another happy feature of the reunion of Rhode Island and New York people was the presence of Dr. W. C. Daland, former pastor of the Seventh Day Baptist Church at Westerly, where all of the guests had attended services during the pastorate of Dr. Daland.—Journal-Telephone.

A DREAM

I dreamed, the plowman told me. Grow your

And tend your fields alone: I plow no more:
The weaver bade me spin the clothes I wore,
The masons quit the wall and go soon.

Deserted so by all who warned and fed
And sheltered me, my heart was sad and sore.
For seek what path I would, I heard the roar
Of sullen lions, and the sky was lead.
My eyes fell open to the sun.
I heard a hundred hammers beat as one.
The plowboy whistle and the builder call:
And then I knew my happiness—and then I
Felt my endless debt to other men.
And since that morning I have loved them all.
—Sully Prudhomme.

There are many who think they must take care of their own affairs, and say something called religion which has to be constantly guarded. It would be just as sensible to say I have to take care of my health, whereas health is the different organs all working together for the good of the body. It is something distinct from the body. And religion is to the soul what health is to the body—it is the right ordering of all the faculties: living in tender touch with God.—Beecher.
CHILDREN'S PAGE

GOOD NEWS

The little birds fly over,
And oh, how sweet they sing!
To tell the happy children
That once again 'tis spring.
Here blooms the warm red clover,
There peeps the violet blue.
O happy little children,
God made them all for you.

Celia Thaxter.

BOOMERANGS: A SERMON TO BOYS AND GIRLS

REV. WILLIAM M. SIMPSON

The boomerang is a weapon used by native Australians. It is made of hard wood, usually from twenty to thirty inches long, from two to three inches wide, and half or three-quarters of an inch thick. The remarkable thing about it is that it is bent in the middle in such a manner that, when it is thrown, it moves in unexpected curves—coming back to the person who threw it.

EVERYTHING we do is a boomerang—that is, it comes back to us in some way. Once a man who wished to call on some friends was met in the front yard by a dog. "Come," said the man crossly; "Woof," came back the dog's unkind tone. And he did not call. But dogs even know how to return kind treatment. If you are kind to your acquaintances, your boomerang comes back to you in the form of a host of friends. But if you are unkind, unkindness comes back to you.

Sometimes it is said that young people "must sow their wild oats." Well, it is not necessary. But if they do, they must expect the boomerang to come back to them "in a harvest of barren regrets." But if in youth they plant the seeds of good health, keen intellects, and strong characters, they may expect the boomerang to come back in the form of long and useful lives.

Text: "Do men gather grapes of thorns, or figs of thistles?" (Matt. 7: 16).

THE COOKING CLUB

GLADYS A. BEEBE

Lulu Evans came in from Helen Tresecott's party with a very sober face.

"What's the trouble, dear?" asked Mama gently.

"Laura Ives, Helen's cousin from the city, was there," was the answer, "and she says her father often lets her give parties and he spends money on flowers and decorations and they always hire a special cook and have everything just elegant. I wish I could give a real different party, one that would surprise the girls. Why can't I?"

"We'll see," answered Mama. "I have an idea."

"Oh, what?" asked Lulu, for Mama did have such lovely ideas.

"Wait and see," was the only answer.

When Mama came home from the sewing circle next day, she called Lulu and told her she could give a party just as soon as she was ready.

"You see," said Mama, "we live in the country and it's well to be true to the place you live in. We talked it over at the circle and we are going to show you little girls how to make yourselves into a cooking club, and each give a party. Each one shall have on the table a kind of bread she has made all herself, and the decorations are to come from the fields and woods."

So the club was started. The first meeting was at Lulu's. Mrs. Evans had taught her how to make nice light buns, and brother Walter had helped get some beautiful twigs of hemlock all covered with cones to decorate the table. Mrs. Evans had prepared the rest of the simple feast.

The little girls arrived promptly, wearing their school dresses, as their mothers had arranged. They were to stay two hours. Lulu met them, rosy and eager-eyed, and as her table was already laid, she suggested they go to the barn and play hide-and-seek. Such fun as they had racing about the large barn, and to crown their enjoyment big brother Walter came in and helped hide them. Such nice places as he found! He fixed Allie in the side of the haymow, and May who was hunting could not find her at all. He put Fern in one of the horse mangers and covered Nell under a robe. Before it seemed possible, Mrs. Evans was calling them in to dinner.

The table was pretty and simple, trimmed with the green hemlock with its shining brown cones. In the center was a platter heaped with Lulu's golden-brown buns. By each place was a white card with the recipe for the buns neatly written on it.

Every little girl pronounced the buns just splendid, and said she should learn to make them.

"I think a cooking club is such fun," said Joyce. "Mama says I can have the next one, if I wish."

"What will you make?" chorused the girls.

"Wait and see," was the answer. "Let's have every dinner a secret."

Every one agreed, and then the club members ran merrily home.

L. S. K. NEWS

REV. GEORGE M. COTTERELL

(Peace Secretary Lone Sabbath Keepers)

MARK the following recent deaths and changes in your L. S. K. Directories:

Add Mrs. to name of Mr. Timon Swenson, S. Dak.
Jens Willadsen, S. Dak., deceased.
D. R. Edwards, Okla., deceased.
Rev. C. J. Silland, Ore., deceased.
Mrs. L. F. Skaggs, Mo., deceased.
Mrs. Frances E. Davis, Cal., deceased.
Change address of Mrs. Katie Kitchener to Yorktown, N. J. (instead of Salem).

Present address of Prof. and Mrs. S. O. Bond, is Shepherdstown, W. Va., and of Prof. and Mrs. W. R. Rood, Mineral Point, Wis.

Add Mr. and Mrs. J. J. Almond (new converts), Antlers, Okla., Beltsmore, Wis.

Mr. and Mrs. Clark M. Kenyon, Okla., deceased.
William W. Bishop, Ark., deceased.
Drop Alice E. Lininger, Ark.
Mrs. Annis S. Peckham, N. Y., deceased.
Mrs. Almira A. Daugherty, Miss., deceased.
Elvira V. D. Davidson, Kan. (from Ark.), deceased.

The Nebraska address of Lyle Axson and family is Minotare.

SEVENTH Day Baptists are pioneers in L. S. K. work, that is, in looking after their scattered members; and the big denominations are beginning to follow in our wake. At the recent M. E. Conference in this city a man was appointed to look after and look up the 5,000 lost Methodists throughout the State of Kansas. They claimed that number that they had lost track of. How would it do to advertise in the daily papers: Lost! 5,000 Methodist Christians, strayed and lost somewhere in the State of Kansas, etc., or, 50 Seventh Day Baptists lost somewhere in the State of Kansas (or California or Florida). Any information of their whereabouts will be gratefully received by their loved ones. Some of these when last heard from were in this or that locality, and showed a lapse of memory. They had apparently forgotten their early home and friends, and corporate religious obligations and vows they had taken, and were setting out in new forms of worldliness and pleasure.

This is the work of our department to hunt up the lost, and this was pre-eminently the work of the great Shepherd himself, for he came to seek and to save that which was lost.

STATE secretaries, are you through with your Recorder canvass? I suppose you all read your allotment in the Recorder of February 5, p. 167. If so, I think you have all had time to get your 1, 2, 3, or 4 subscribers, then deserted for. If not, look up that article and rush the work through and send me your report of it within the next 30 days, sure, and we will also try to get from the Recorder the report of the churches and so find out where we're at.

I WISH to call attention again to the matter of our contributions to the societies. In sending in money for the different societies we should always write L. S. K. after our name, so that the L. S. K.'s may get the proper credit therefor, inasmuch as we are assessed certain amounts for these societies. And when, through modesty or forgetfulness, we fail to attach the L. S. K. to our name, the treasurer who receives the money should so attach it. I have reiterated this request, but it seems to go unheeded. I must record my praise and appreciation of the Woman's Board, who are splendid in this respect. In their report of funds in this week's Recorder the L. S. K.'s contribute $111 and every dollar of it is credited to the individuals as "L. S. K.'s." In the same Recorder for the month of April, M. E. Society's report shows at least $71.00 contributed by Lone Sabbath Keepers, but only $13.00 of this is so credited. The Tract Society's report in the same paper for the first quarter—3 months—indicates that our members gave $185.15
Sundayesque vocabulary. It was a,

of One Hundred and Eighty-first street.

Garner, Ia., twenty-one. years ago.

to

For the last ten minutes of their

appointment.

L·

S.K's capture

of these latter claims?

Schools.

$2,050.00

$444.00

$756.60

$26.00

proportion shown in these reports, we will

contribute $852.00 to the Missionary

society, $756.60 for the Tract Society, and

get our full credits. If we

K."

... -

Billy Sunday has come to town. And

cavalcade of automobiles formed a

singing friends, two thousand of

Sunday and their young-

and the American Red Cross after I have deducted

my actual expenses."

As soon as the applause had subsided

he repeated the statement and completely

captured his audience by this magnuminis.

Again, in describing the liquor traf-

fice's efforts to discredit him and to bribe the

clergy into hostility, he exclaimed:

"This gang was, Haldeman, of First Baptist Church, and offered him a

sum that would make him rich if he would

knock out these meetings. They want to

each and every priest to knock me: so, if a man knocks me you know

who his master is. They raised, I understand, $500,000 to 'get' me.

I say to them: 'Come on. you God-forsaken, weasal-eyed, white-livered, black-hearted

gang of thugs. Come on! I defy you.' -

I've put them out of the way of business. I ask no quarter from the

dirty bunch, and I give them none." And

then, in almost a whisper he added: "None.

Sunday the ladies must remove their hats."

Two more songs were sung and then Dr.

Charles L. Goodell, of the executive com-

mittee, made the opening prayer, petition-

ing God that here Billy Sunday might have

the crowning experience of his career. As

Rodeheaver acts as presiding officer in each meeting until Mr. Sunday,

takes charge, presented James M. Speers.

Mr. Speers began his speech by reading a

telegram from Mayor Mitchell: "Regret

absolutely impossible to attend Sunday

meeting tomorrow afternoon," and added

that in selecting a site for the tabernacle

the committee frequently consulted "our

friend the Mayor," and that the sympathetic

interest of the whole city administration

in this project had been a large factor in

Mr. Sunday's decision to come to New

York.

Suddenly Billy Sunday, who a few min-

utes before had bounded to the platform

amidst a storm of applause, sprang, for-

ward, grabbed Mr. Speers by the hand

and took his place in the pulpit. Again the

applause burst forth. The preacher re-

sponded: "I notice that old bunch you used to be in the old days

when I played baseball. . . . You are just

common folks here in New York—no dif-

ferent from others. You have a soul, but

you are never forgiven unless you are born

again." He called his whole party to the

platform, presenting each one to the audience.

The last one, "Ma" Sunday, offered a

few words in response. After the of-

fering the choir sang "Jesus, Lover of my Soul," and the

choir of Laymen of Christ Arose.

Rodeheaver offered solo, "I'm somewhat

old-fashioned, I know," and then Mr. Sun-

day started his first sermon in the New

York campaign.

His text was from Acts 19: 2. "We have

not so much as heard whether there be any

Holy Ghost." No doubt many in his

audience were in the same plight as those dis-

ciples who gave this answer. His explana-

tion of the office of the Holy Spirit was

short and direct, but couched in the start-

ling Sunday School manner. It was a

study of interest to watch the play of his

language upon the metropolitan audience.

Their first greeting was, of course, unpre-

pared, and the humor of his prelection

regarded his height of reputation with his

hearers. But the occasional jokes and

jolts with which he bumped his hearers

were received with mixed emotions. A

thousand heads would turn toward the next

seat, as if to say: "Did you hear that!"

Laughs were frequent, applause generous.

But one could feel the critical atmosphere

through the first half of the sermon. In

the second half, however, the singing and the

thrills. He rose to heights of eloquence in

describing the siege of Peking and the

loyalty called forth by the flag.

WILL TAKE NO PAY

Into the teeth of those critics who charge

him with commercialism he hurled this sur-

prise: "This is my answer: I shall not take a

dollar from New York. I want you—not

your money. Every cent that you give me

personally, every cent that New York

gives me to keep I shall divide equally between the Young Men's Christian Asso-

ciation working among the soldiers and the

American Red Cross after I have deducted

my actual expenses."

Billy Sunday has come to town. And

as a dramatic event his debut was no dis-

appointment. A mighty throng, variously

estimated from five to ten thousand, greeted

him at the Pennsylvania Railroad station,

starting the spacious granite corridors with

his campaign songs while waiting and at

last greeting him with a tremendous cheer

as he emerged from the train-level, accom-

panied by "Ma" Sunday and the young es-

ton. For the last ten minutes of their

long ride from Winona the Sundays in their

stateroom had been in earnest prayer to

God that he would crown with divine

success the evening meeting making since he

started his evangelistic campaign back in

Garner, Ia., twenty-one years ago.

A cavalcade of automobiles formed a

procession, led by an auto-load of police,

and accompanied him nearly eight miles

through the astonished city streets. Twenty

well-laden cars persisted to the end of the

journey on Northern Avenue, just north of

One Hundred and Eighty-first street.

For a moment the procession was halted by

the huge express wagon unloading the

last of the trunks into the Kingsley home

(for, by a miracle, the expressmen got there

first), and then, guarded by the police, Mr.

Sunday's car drove through the iron arch-

way, down the hill to the doorstep where

his car was lighted. Mr. Sunday fairly

leaped out, ran up, thanked the police for

their protection and good-naturedly consented to have his picture taken, while

grasping the hand of the police sergeant

in charge before going indoors.

Within the house, in the presence of mem-

bers of the local executive committee and of

his party, he was presented with a beau-

tiful Bible, the gift of the New York Bible

Society, who purpose to present a New

Testament to each of his converts in New

York.

His three months' home is indeed a place

of inspiration. On the edge of the hill over-

looking the Hudson River, it commands a

marvelous view of the Palisades and a wide,

sweep of the romantic river, and Mr. Sun-

day's first glimpse from his riverside win-

dow gave him a memorable picture of the

broad waters, lashed by a boisterous gale

of wind over it all a sunset of rarest be-

auty. His party occupies two houses, close

together.

THE OPENING SERVICE

Long before two o'clock on Sunday after-

noon the tabernacle was filled with a throng,

eager to hear Mr. Sunday's opening sermon.

On the south side sat in a body the Metho-

dist ministers of New York Conference and

the members of the Laymen's Association.

When Rodeheaver was called to sing, E. M. Willis, his famous trom-

bone was in his left hand, as much a badge of

his office as the well-known trident in

Neptune's hand.

He made a breezy speech to his new singing friends, two thousand of

them, and urged them to remember that

their songs were "not merely to fill in, but

a definite part of the evangelistic work."

Before any song was sung he offered a

prayer that God would use the singers and the songs. Styling it "a grand hymn

for the opening of any religious song-ser-

vice," he announced and they sang, "Come, Thou Almighty King, Help us Thy Name To Sing." After they finished and subed

they sang "Come, Thou Fount of Every Blessing," "Rodey," as he is affection-

ately called, raised a storm of laughter by

announcing that "in spite of its being Easter

Sunday the ladies must remove their hats."

Two more songs were sung and then Dr.

Charles L. Goodell, of the executive com-

mittee, made the opening prayer, petition-

ing God that here Billy Sunday might have

the crowning experience of his career. As

Rodeheaver acts as presiding officer in each meeting until Mr. Sunday,;

takes charge, presented James M. Speers.

Mr. Speers began his speech by reading a

telegram from Mayor Mitchell: "Regret

absolutely impossible to attend Sunday

meeting tomorrow afternoon," and added

that in selecting a site for the tabernacle

the committee frequently consulted "our

friend the Mayor," and that the sympathetic

interest of the whole city administration

in this project had been a large factor in

Mr. Sunday's decision to come to New

York.

Suddenly Billy Sunday, who a few min-

utes before had bounded to the platform

amidst a storm of applause, sprang, for-

ward, grabbed Mr. Speers by the hand

and took his place in the pulpit. Again the

applause burst forth. The preacher re-

sponded: "I notice that old bunch you used to be in the old days

when I played baseball. . . . You are just

common folks here in New York—no dif-

ferent from others. You have a soul, but

you are never forgiven unless you are born

again." He called his whole party to the

platform, presenting each one to the audience.

The last one, "Ma" Sunday, offered a

few words in response. After the of-

fering the choir sang "Jesus, Lover of my Soul," and the

choir of Laymen of Christ Arose.

Rodeheaver offered solo, "I'm somewhat

old-fashioned, I know," and then Mr. Sun-

day started his first sermon in the New

York campaign.

His text was from Acts 19: 2. "We have

not so much as heard whether there be any

Holy Ghost." No doubt many in his

audience were in the same plight as those dis-

ciples who gave this answer. His explana-

tion of the office of the Holy Spirit was

short and direct, but couched in the start-

ling Sunday School manner. It was a

study of interest to watch the play of his

language upon the metropolitan audience.

Their first greeting was, of course, unpre-

pared, and the humor of his prelection

regarded his height of reputation with his

hearers. But the occasional jokes and

jolts with which he bumped his hearers

were received with mixed emotions. A
THE SABBATH RECORDER

solas were given by George A. Brewster and Mrs. William Asher. Telegrams were read from groups of trail-blazers in Philadelphia, Buffalo, Detroit and Denver, the latter being signed by "Jim" Goodhart, of the Rescue Mission, whom they styled "The Denver John Callahan." The opening prayer was offered by Dr. E. S. Holloway, of Hope Baptist Church. Immediately after the prayer Billy Sunday entered and was accorded even greater applause than in the afternoon's session.

His evening session was entitled "God's Grandeurs." Replete with historical allusion, full of what he himself calls "pepperino," flashes of Captain Ahab in the novel and of impassioned fervor, it appealed from the loyalty of a binding oath in national oblation to a jubilant loyalty on the part of God's grandezas. Reaching a tremendous climax he took a frightful fall out of German imperialism:

"I never said that I'd like to see the German people crushed. But I do say that German imperialism should be and will be obliterated and blotted from the face of the earth. For the German people I have nothing but love and pity. There are no more people beneath the Stars and Stripes, I believe, than those in whose veins there happens to be German blood.

"The entrance of our country into this war means the salvation of the German people. We want to see them free from militarism-agnostically, theologically, Prussian militarism.

"And here is the epitaph that shall be written on the grave of Prussianism:

"'Died, 1917, by virtue of the will of God and the guns of every Christian nation on earth.'

"We say to the enemies of our country that we do not know how to beat a retreat; that we can fill the firing line with the bravest men on earth. Our flag has never been furled, and it is now unfurled for the liberty of the world."

Uttering this last sentence with one foot upon his chair and one upon the pulpit, he suddenly seized an American flag and waved it back and forth, while his hearers cheered frantically and finally burst out into singing: "My Country, 'tis of Thee," followed by "The Battle Hymn of the Republic," to which they kept time with a Cincinnati salute.

Every day, except Monday, Mr. Sunday

will preach at the tabernacle, at 2 and 7:30 p.m. It is located on Broadway, at One Hundred and Sixty-eighth Street. — The Christian Advocate.

In a garrison town a gun is fired each day at noon. One day the commandant had a guest with him when the gun went off. Said the guest:

"How do you know when to fire the gun?"

"I look at my watch," said the officer.

"But how do you know your watch is exactly right?"

"I set it every day or two by the clock of the local watchmaker, who has astronomical time."

Next day the visitor happened to be going by the watchmaker's place just before noon. The watchmaker was standing in his door. The visitor stopped to gossip with him, and said:

"Well, how's business?"

"Nothing doing," said the watchmaker.

"Business dead. You see all that I'm doing now-emanating in the door and waiting for the noon gun to go off."

"What do you do then?"

"I set my astronomical time by it."

The Continent.

Lesson VII.—May 12, 1917

JESUS THE TRUE VINE.—John 15: 1-16

Golden Text.—"I am the vine, ye are the branches." — John 15: 5.

DAILY READINGS

May 8—Jo. 15: 1-11. Jesus the True Vine: His Friends, not Servants

May 9—Jo. 2: 1-22. Abiding in Christ

May 10—Jo. 3: 1-16. Marks of God's Children


May 12—Jo. 4: 12-24. Supremacy of Love

(For Lesson Notes, see Helping Hand)

Go home to thy friends, and tell them how great things the Lord hath done for thee—Mark 5: 10.

"Save us from the evil tongue, From the heart that thinketh wrong, From the sins, whate'er they be, That divide the soul from Thee."

WANTED—$700 loan. Security is improved city real estate, owned by S. D. B., appraised at $1,600, 7 per cent interest. Address Wanted, care SABBATH RECORDER.

WHAT THE BELGIAN CHILDREN THINK OF US

In the April Woman's Home Companion some letters are printed to show what the Belgian children think of us, or rather what they thought of us before Americans came too. They characterised in war profits to give much thought to war relief work. Here they are:

FROM A GRATEFUL LITTLE GIRL

Oh, dear Americans, I am still small. My words can not tell you very well how I want to thank you, but, dear Americans, you must feel my heart. I pray every day to the good God that he shall bless your lives and that he shall spare you from war, hunger and all other horrors.

Take then, loving and noble gentlemen, with my deepest feelings, the thanksgiving of my elder brothers and sisters.

GERALDINA VAN DER VOORDT.

FROM A BOY OF EIGHT

DEAR AMERICA: I thank you because you sent great big boats over the great sea—eat-boats—rice, corn, bacon, stockings, clothing, and shoes. I know that you like the little Belgians, and I like you, too.

ACHIE MAES.

FROM A LITTLE GIRL OF TEN

I often saw this week that we came down-stairs in the morning because she could not give us the bread we asked for because there was no flour. But you have dried their tears with the good flour which you have sent.

FROM A LAD OF TEN

DEAR AMERICANS: It is war here. We have known hunger and need. We have seen furlunged. God, America has helped us out of need by sending us clothing, beans, bacon and bread. We thank America and the Americans also, and every day we pray Our Father for brave America. ALFONS JANSSENS.

Hold on to your tongue when you are just ready to swear, lie or speak harshly, or to say an improper word.

Hold on to your hand when you are about to strike, pinch, scratch, steal, or do any improper act.

Hold on to your foot when you are on the point of kicking or running away from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon, or others are about you.

Hold on to your heart when evil associates seek your company and invite you to join in their games of mirth and revelry.

Hold on to your good name at all times, for it is more valuable to you than gold, high places or fashionable attire. — Undeniably.

Age is not all decay; it is the ripening, the swelling of the fresh life within, that withers and bursts the husk.—George Macdonald.
THE SABBATH RECORDER

SPECIAL NOTICES

Contributions to the work of Miss Marie Jane in China will be gladly received and sent to her quarterly by the American Sabbath Union. FRANK J. HOBART, Treasurer, Plainfield, New Jersey.

The seventh of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Portage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., cordially invites the Sabbath School to come to the League of the Baptist Union, at 63, 104th St. and 4th Ave., Saturday evening, at 7:30 p.m. All are cordially invited to attend the regular meetings of the church, which are held on Sunday morning at 9:30 a.m., and Sunday evening at 7:30 p.m.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J. Advertising rates furnished on request.

(Continued from page 56)

then expressed by the Emperor himself as follows: "Nothing must henceforth be settled in the world without the intervention of Germany and the German Emperor."

This was the traditional attitude of Prussia.

This explains the eagerness of Germany to begin the war, the strong hand she has shown in the war, and why she has forced war upon this democratic nation.

Let no one think that this long time, deep-seated, world-wide, autocratic ambition will be quenched without a tremendous effort on the part of liberty-loving nations. —Boulder News-Herald.

"The appeal of Jesus is to the best in man, and that best flowers at his call, as the flowers blossom on sunny days. They hear the call of the sunbeam."

BARGAINS TO SETTLE ESTATE

Modern 10 room house and gambrel roof barn, in village of Nile, near church, parsonage and school. Photo if interested.

Also farm, 111 acres, timber, good buildings on 4 miles of road, 3 miles from Nile Seventh Day Baptist Church.

For particulars address

MRS. P. L. CLARKE
Friendship, N. Y.

R. D. I

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Friendship, N. Y.

R. D. I
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.

TO A MOTHER
There came one day to join the angel throng
A woman bowed through serving oft in pain;
But as she meekly stood, her form grew strong,
Yet more was given, for all, with wonder fraught.
And long-lost youthful beauty dawned again.
Bent low before: the sweetness of her face,
And long-lost youthful beauty clothed by such sweet, mighty grace?
Then one of seraph tongue made answer low:
“One talent only hers—a faithful heart—
And she abroad but little could bestow,
So much was needed for her mother’s heart;
And this with love she always made so fair
That she became an angel unaware.”

—Earle William Gage.