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.
ALFRED UNIVERSITY
Buildings and equipment, $400,000.
Endowments over $400,000.
Meets standardizing requirements for College Graduates.
Professors-Certificated, transferable to other States.
Courses in Liberal Arts, Science, Philosophy, Engineering,
Agriculture, Home Economics, Music, Art.
Freshman Classes, 1915, the largest ever enrolled.
Fifteen New York State Scholarship-students now in attendance.
Examinations moderate.
Fifty free scholarships for worthy applicants.
Tuition free in Engineering, Agriculture, Home Economy,
Catalogues and illustrated information sent on application.

BOOthe Colwell Davis, President
ALFRED, N. Y.

Milton College
A college of liberal training for young men and women.
All graduates receive the degree of Bachelor of Arts.
Well-balanced required courses in Freshman and Sophomore
years. Many elective courses. Special advantages for
the study of the English languages and literatures.
German and Romance languages. Thorough
courses in all sciences.
The Academy of Milton College is an excellent pre-
paratory school for the College, as well as the University.
The School of Music has courses in piano, violin, viola,
musical history, composition, counterpoint, etc.
Classes in Elementary and Physical Culture for men
and women.
Club boarding, $2.50 to $3.00 per week; boarding
in private families, 45-50 to $60.00 per week, including
room rent and use of furniture.
For further information address
Rev. W. C. Daland, D. D., President,
Milton, Rock County, Wis.

The Fouke School
CLARK HULL SIDDIEPO, Principal.
Other competent teachers will assist.
Former excellent standard of work will be maintained.
Advantages for young people to pay their way in
school.
Address, for further information, Clark Hull Siddiepo,
Fouke, Ark.

The Seventh Day Baptist School

GOM TO SALEM!
Neatly away in the quiet hills of West Virginia, far
from the hum and bustle of the big city, Salem quietly
stands the home of the Seventh Day Baptist College,
where faithful people, who have a deep sense of their
need of pure, high culture, have set up a model of
what education and moderation should be. The
College is composed of earnest, hand-
working, efficient teachers, who have gathered
their students from all parts of the United States,
from the most distant States, among them being Yale,
Harvard, Princeton, Cornell, and many others.

Salem's FACULTY is composed of competent, hand-
working, efficient teachers, who have gathered
their students from all parts of the United States,
from the most distant States, among them being Yale,
Harvard, Princeton, Cornell, and many others.

Salem's COLLEGE buildings are thoroughly mod-
inistic in style and equipment—up date for every subject. Salem has
much that is new, much that is old, and many that are modern.
Salem OFFERS three courses of study: College,
Academy, and Academy; besides well selected courses in Art, Music, Expression, and Commerce.
The Normal Course of instruction meets our State Board
requirements. Many of our graduates are considered
among the most proficient in the teaching profession.
Academic graduates have little difficulty in passing cul-
ilinary examinations anywhere.
Salem REQUIRES that students conduct themselves
in a manner of education and moderation. We
encourage and foster the spirit of self-reliance.
A formation was built in 1815. We invite correspondence. Write today for details and
prices.

President-F. D. R. Clark, M. A., Ph. D.
Box "C." Salem, West Virginia.

AMERICAN SABBATH TRACT SOCIETY
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Rev. G. H. Decker, Newark, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Assistant Secretaries—Asa B. White, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.

The Academy of Milton College is an excellent pre-
paratory school for the College, as well as the University.
The School of Music has courses in piano, violin, viola,
musical history, composition, counterpoint, etc.
Classes in Elementary and Physical Culture for men
and women.

THE SABBATH VISITOR
Published weekly, under the auspices of the Sabbath
School Board, by the American Sabbath Tract Society,
at Plainfield, N. J.

The Sabbath Visitor.

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

THE SABBATH VISITOR

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

The Sabbath Visitor.

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

THE SABBATH VISITOR

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

The Sabbath Visitor.

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

The Sabbath Visitor.

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

The Sabbath Visitor.

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

The Sabbath Visitor.

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

The Sabbath Visitor.
Their Very Distress Aroused Sympathy

Did you ever see one who had wandered away from home and God until he felt that no one cared for him? When you asked him to come home, did he say he had gone too far for God to save him? Was he so wretched and miserable and hardened that he regarded his case as hopeless? The distress is indeed great when a prodigal gives himself up to die in the far country and settles down to starve among the swineherds. No man is too far gone to be helped to a better life, and no one is too sinful for Christ to love and save. There is hope for the chief of sinners if he will lift up a cry to his Father for help. His very distress arouses sympathy and enlists the saving powers of God in his behalf.

Have you ever seen a watchman along the shore in time of storm looking for opportunity to aid any ship that might be in distress? He sees a steamer making headway in safety, but it is of no special interest to him. There is a merchantman lying at anchor behind the breakwater, but it claims no attention. A gentleman's yacht passes along with sails reeled for the gale, but that is nothing to him. By and by he hears a boom, and then he is all attention! He sweeps the horizon with his glass until he sees the signal of a ship in distress. And now he hastens to, arouse the life-savers. They bring the rocket and line and lifeboat, and all hands put out into the sea to save those who are ready to perish. Only the ship in distress attracts his attention of him who watches to save life.

So must it be when the Savior sees a signal of distress from a poor soul sinking in the depths of sin. His desperate condition, his sense of hopelessness, his fear that he has sinned away the day of grace—these are the very things that enlist the Savior's love, and when the sinner sends up a cry for help He hastens to the rescue.

God loves like a mother. She does not cease to look for her lost child even when she finds him, no matter how wretched and dirty, no matter if she finds him in the gutter—for the more polluted he is, the more she yearns over him—she embraces him in her arms of love and soon makes him clean again. It is so with the great mother-heart of God. None are too low, too helpless, too unclean, to be en

circled and saved by the divine love and compassion.

Don't Forget Your A lone Sabbath-Lone Sabbath Keepers keeper writes from the far Northwest, requesting the editor to publish something regarding the care our church members should have for their absent members, especially for those who are isolated and who can not visit their old home church. What our friend writes is so much to the point that we publish her letter in full.

Dear Elder Gardiner: Will you please write something in the Recorder reminding pastors and other church members living in church communities to do their duty to absent members, especially the young people.

I know a young lady, a member in good standing of one of our large churches, who has been out on the western prairies for the past two years working to earn a living for herself and her widowed mother. In all of that time she has never had a letter of Christian sympathy and encouragement from any of the fellow members of her church. Now she is about to be married to a man who makes no profession of religion, and if she should leave the Sabbath what fault would it be? She says the Seventh Day Baptists do not care that becomes of her or else some of them would have written to her.

I do not think that our pastors should be blamed. They write to the absent members. But why can not some of the other members of the church take it upon themselves to look after absent members? They might each adopt one to whom they could write regularly. If no one will volunteer, a committee could be appointed.

I am only a lone Sabbath keeper and, as far as I am concerned, I have nothing to complain of, but I felt that it was my duty to mention this incident to others who would not otherwise know about it.

May God bless and prosper all who work for his truth.

Sabbath and Sunday as viewed By an Old Writer

On another page we give an article by Arthur L. Manous, in review of an old book found in London, and written 282 years ago. This old volume shows the real difference between the Sabbath of Jehovah and the Sunday or "Lord's day," as seen and acknowledged by a Sunday-keeper, with a frankness that is surprising. What is still more surprising is the tenacity with which Christian leaders have, for hundreds of years, held on to the error of the Catholic Church which substantiates the Sabbath of Christ with a day originally devoted to heathen worship. This they have

done in spite of the fact that all through the centuries clear-headed writers have set forth the truth that God never sanctified Sunday nor made it a holy day, and that Christ never commanded the first day of the week to be observed. We give this ancient writer's words, quaint spelling and all, knowing our readers will find them interesting.

Quotation Marks In the article under Missing Young People's Work, Recorder of April 16, entitled "Missionary Opportunities in Latin America," some quotation marks "were lost" that should have appeared in the last paragraphs, and the writer wishes it stated that these paragraphs are quoted from "Our South American Neighbors," by Homer C. Stuntz. We do not know just where these marks were lost, but we gladly correct the error.

An Appeal to the President To Follow Lincoln We publish elsewhere an article entitled, "National Prayer for National Need," sent by the National Reform Association, urging President Wilson to appoint a day of prayer and humiliation such as Abraham Lincoln appointed in 1863.

This message and another one from the special meeting of the Federal Council to the churches, also given in this Recorder, setting forth our duty in this hour of national need, should enlist the sympathies of every Christian, whatever his creed may be. Don't fail to read them both.

Arthur L. Tittsworth, Organist 35 Years

Arthur L. Tittsworth, who for many years has been the efficient recording secretary of our Tract Board, recently completed thirty-five years of continuous service as organist of the Trinity Reformed Church of Plainfield, N. J. This of itself is a wonderful record, but it does not cover Mr. Tittsworth's entire service as church organist. For forty years he has presided at some church organ and during several years of that time he served two churches.

On his thirty-fifth anniversary at Trinity Reformed Church a great congregation as-

semblled in honor of the occasion, and choir and people united in commemorating the unusual event with a special musical program. A set of resolutions passed at the annual meeting of the congregation was presented to Brother Tittsworth, together with a purse of gold, as tokens from the entire church of appreciation of the "most acceptable service" of their "faithful organist.

Some of Brother Tittsworth's words in response, as published in the Courier-News, will be of interest to many Recorder readers. Among other things he said:

This is somewhat embarrassing. I get along with a fair degree of composure when my back is toward you, but to right-about-face is a different proposition; yet I would like to say a word.

This day to me marks quite an epoch. Little did I think when I came here the first Sunday in May, 1882, that I would celebrate this thirty-fifth anniversary. I was very young at that time, and my musical education consisted of about two years' lessons on a small four-octave melodeon when I was about twelve years of age. All later attainment in music is the result solely of persistent personal effort; nevertheless, I have presided at the organ on Sun-
days, since March, 1897, over forty years. From March, 1897, to May 1, 1885, five years, I was organist of the Park Avenue Baptist Church, with Rev. Robert Lowry, D. D., the celebrated composer of sacred songs, as pastor. Also from March, 1897, to April, 1885, eight years, I was organist of my own church, the Seventh Day Baptist; so for those years I played both Sabbath days and Sundays, and attended to business the other five days of the week, thus making a fairly busy life.

After a brief review of his service under eight pastors, one of whom served twenty years, and a reference to the new organ put in six years ago, Brother Titsworth congratulated theMissionary Board's work, and referred to the new organ put in six years ago, Brother Titsworth congratulated the Missionary Board's work, and referred to the friends and sisters of the past, and the new friends of the present.

His closing words were:

I love life, I love work, and have never known an idle day. I love music. I love this organ. I love my wife and my friends, and in a word I love you all. I am truly uniformly kind and courteous treatment received from you all. For the kind words of Pastor Broek and for other evidences of appreciation accorded me this night, you have my most sincere thanks. The photograph of Brother Titsworth given here was taken some years ago for our Historical Volume.

DEBT STATEMENT

Missionary Board's debt, balance due April 9          $1,814 88
Received since last report 70 20
Still due May 18 $1,745 68
Tract Board's debt, balance due May 9 $2,242 00
Received since last report 0 0
Gifts from the public $26 00
Publishing house earnings 20 00
Still due May 17 $2,196 00

EPHRATA

Julius F. Sachel, Litt. D.

Ephrata, the mystical settlement of devoted German Seventh Day Baptists on the Cocalico in Lancaster County, Pa., and how the movement it represented spread to the Shenandoah Valley in Virginia, thence westward to the Cheat River, where the section became known as "Dunkers Bottom," later to "Snowhill," Franklin County, and then to the "Cove," in Bedford County, Pennsylvania, will always remain one of the most unique chapters in the religious history of Pennsylvania during the Colonial period.

The writer's attention was first called to the Ephrata settlement in his boyhood days while poring over pages of Day's Historical Collection, and he was at that time told that there was also a branch of these German Seventh Day Baptists on the French Creek near the Nantmeal Church.

So after the German Pietists was published, the matter of the Ephrata movement became known to the writer, who has since been made to gather material, and everything possible in the way of books, manuscripts and traditions were secured or copied. Visits were made to the grounds at Ephrata, old residents were interviewed, and a photographic survey was also made of the various buildings and landmarks which were still standing. Renewed efforts were also started to complete or, rather, to erect a proper monument over the graves of the many Revolutionary soldiers who died there, and who were buried with honors of war, a funeral sermon being preached by one of the army chaplains, or the burial service being read over them by one of the officers; this practice continued until the fever increased to such an extent, and the deaths became so numerous, that there was no time for either separate burial or religious ceremony; consequently services of all kinds were dispersed with, and the bodies were interred in a large ditch or trench which was dug for that purpose. This spot was afterwards enclosed, and a board bearing the following legend was placed over the gate of the enclosure:

Historical Mark of the Last Burial (Here rest the remains of many soldiers)

A suitable monument now replaces this board with its glosseum legend.

Many are the Revolutionary legends which center around the old community grounds and buildings.

During the Revolutionary period the most prominent man of Ephrata was Brother Jaebez (Rev. Peter Miller), the prior of the community, who, as an ancient record tells us, in addition to his Christian virtues, was a noted scholar and an ardent and active patriot; he was in continuous correspondence with Washington during the Revolution, and rendered meritorious service in this respect.

Peter Miller was elected a member of the American Philosophical Society, April 8, 1768; Charles Thomson being his sponsor, seconded by John Morgan and Owen Biddle; Prior Jaebez was a friend and correspondent of Franklin; he was also a valued correspondent and friend of the Penn family. Some of his letters to these worthies are still in existence. Probably the best known tradition from Revolutionary days is that of Prior Jaebez being the leading character, is the one where he interceded with Washington for the life of one Michael Widman, tavernekeeper on the road which is now the main street of the borough, who Prior Jaebez arrested as a spy and traitor and tried before a court-martial and sentenced to be hung. Prior Jaebez went to Valley Forge and pleaded for the traitor, at the end of which, when Washington said that he could do nothing for his "Friend," the following dramatic scene was enacted:

"Friend!" exclaimed Miller, interrupting General Washington, and at the same time throwing up both hands as in attest to the Searcher of Hearts, "He is my worst enemy, my incessant reviler. For a friend I might not importune you; but Widman being, and having been, for years, my worst foe,—my malignant, persecuting enemy, whom I implore of you to pray for those who respectfully use me."

How Prior Jaebez reached the Turk's Head with Washington's pardon just in time to stop the execution is a matter of history. The details can be found in chapter xx, Volume II, German Settlers, by the present writer, which gives the full story of Peter Miller, the pious Reece and prior of the German Sabbatarians on the Cocalico.

Among the historic buildings still standing at Ephrata in 1886, was the cabin of Prior Jaebez (Rev. Peter Miller) wherein, as authentic tradition tells us, he translated the Declaration of Independence into seven different languages. The old lamp (unschilt ampel) used by him is now in the present writer's collection of Ephrata relics.

Fortunately the present writer secured a good negative of this old historic building some thirty years ago. Just when it was demolished or for what reason is not known. A copy of print from this negative may be shown in the Sabbath Recorder in a subsequent number.

"Christian Endeavor was the religion of the old historic building, which Prior Jaebez was the leading character, is the one where he interceded with Washington for the life of one Michael Widman, tavernekeeper on the road which is now the main street of the borough, who Prior Jaebez arrested as a spy and traitor and tried before a court-martial and sentenced to be hung. Prior Jaebez went to Valley Forge and pleaded for the traitor, at the end of which, when Washington said that he could do nothing for his "Friend," the following dramatic scene was enacted:

"Friend!" exclaimed Miller, interrupting General Washington, and at the same time throwing up both hands as in attest to the Searcher of Hearts, "He is my worst enemy, my incessant reviler. For a friend I might not importune you; but Widman being, and having been, for years, my worst foe,—my malignant, persecuting enemy, whom I implore of you to pray for those who respectfully use me."

How Prior Jaebez reached the Turk's Head with Washington's pardon just in time to stop the execution is a matter of history. The details can be found in chapter xx, Volume II, German Settlers, by the present writer, which gives the full story of Peter Miller, the pious Reece and prior of the German Sabbatarians on the Cocalico.

Among the historic buildings still standing at Ephrata in 1886, was the cabin of Prior Jaebez (Rev. Peter Miller) wherein, as authentic tradition tells us, he translated the Declaration of Independ-
SAINTHEN REFORM

TRACT SOCIETY NOTES
SECRETARY EDWIN SHAW

The Tract Society provides programs for the Sabbath Rally Day services. If pastors and superintendents and others who have used these programs will be kind enough to write to the secretary and give some sort of report of what has been done, and tell him whether or not the effort was worth while, and make any suggestions as to how the occasion can be made of more value next year, it will be greatly appreciated as a guide to better service.

Our Sabbath evangelist, Rev. Willard D. Burdick, is now for a few weeks the acting pastor of the Milton, (Wis.) Seventh Day Baptist Church. The pastor of the church, Rev. Lester C. Randolph, is out on the field in the interest of the endowment fund for Milton College, and was especially desirous that Brother Burdick should take the work at Milton. Thus the Milton College, Milton College, and the Tract Society are being bound up together in their work and mission for the welfare of our people, and thus in the welfare of the kingdom of God wherever the influence of these institutions shall extend.

Several requests have come lately for gospel tracts. We are having printed a new edition of a series of ten such tracts, the series that was edited by the late Rev. Warder C. Tissot, and himself being the writer of the first six tracts. The former edition was printed as a four-page leaflet. This edition is to be smaller in size, just large enough for an ordinary envelope without being folded, and has eight pages. The last four of the series are written, one each, by Rev. Arthur E. Main, Rev. William C. Daland, Rev. Theodore L. Gardiner, and Rev. Herman D. Clarke. We shall be glad to have these tracts distributed, and should receive at least ten cents a hundred, which will be far from meeting the cost of material and labor expended.

At the May meeting of the Board of Directors of the Tract Society it was voted on recommendation of the Committee on the Revision of Denominational Literature to suspend temporarily the publication of the Pulse with the June, 1917, number, the end of the twelfth volume. This was done in the interests of economy during these trying times. Some kind of arrangement will be made to satisfy subscribers who have paid in advance, and it is hoped that those who are in arrears will promptly pay, up to and including the June number.

"A DISCOVERESE OF THE SABBATH AND THE LORD'S DAY
WHEREIN THE DIFFERENCE BOTH IN THEIR INSTITUTION AND THEIR DUE OBSERVANCE BRIEFLY HANDLED"

ARTHUR L. MANOUS

The foregoing is the title of a seventy-five page pamphlet in old English by Christopher Dow, B.D., second edition, printed by M. Flesher for John Clark, London, 1636. Preface written "November 18. 1635."

By the term "Sabbath" Mr. Dow means the Seventh day of the week, and by the term "Lord's day" he means Sunday, the first day of the week. These facts the reader should bear in mind, as well as the fact stated in the title.

While Mr. Dow was an observer of the first day of the week, unscripturally called by him and many others, "the Lord's day," he writes this pamphlet to show the "difference" between the "Sabbath" and the Sunday "Lord's day," in their institution, authority, and due observance.

Referring to those who, "never heeding the difference between the old Sabbath and our Sunday," using the texts that speak of the seventh day, the Sabbath, in support of Sunday observance, Mr. Dow says (pp. 17-18):

"These precepts, threatening, and promises which concern the observance of the Sabbath, are expressed upon us point-blank. Whereas indeed they concern us only indirectly, and cannot without fetching a compass be alleged at all for our Sunday."

Many of our modern Sunday-observance advocates will do well to remember this fact when looking for the sacred texts to support the sacredness of the first day of the week, and be governed accordingly.

Referring to the Ten Commandments (Ex. 20: 1-17; 31: 18), Mr. Dow says (p. 7):

"Here the precepts of the Morall Law are enumerated comprehended in the Decalogue or Ten Commandments: which had this prerogative peculiar to them that they were delivered (not by Moses, but) by God himselfe, and by him written in tables of stone, and preserved in the Ark, to show their dignity above others, and to note out the perpetuity of observance, which was due unto them."

Quoting Matthew 5: 17, "Think not," says Jesus, "that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfi."—Mr. Dow says that there are some who argue upon this text as follows (pp. 11-12):

"First, They suppose, that by the Law in this place, is meant only the Law contained in the Decalogue or Ten Commandments.

"Secondly, That our Saviour's fulfilling, and not destroying this Law, was the ratifying and perpetuating of the observance of it under the Gospel."

Although of a little different opinion himself, Mr. Dow admits:

"If we grant them both these, wee shall conclude the Christian Church had altered the day from the seventh to the eighth or first day of the week, which alteration cannot stand with this law, as founded upon the texts, which in the words following, saith expressly, That not one jot or title shall pass from the Law."

It is now quite generally admitted among the best Bible students that the foregoing "exposition of our Saviour's speech" is correct, and that the church does stand condemned for "altering the day from the seventh to the eighth or first day of the week." We shall do well to remember this "exposition" and Mr. Dow's admission.

Quoting the Saviour's language in Matthew 24: 20—"But pray ye," saith he to his disciples, "that your flight be not in the winter, neither on the sabbath day,"—Mr. Dow says that there are also some who argue upon this passage as follows (pp. 16-17):

"If (say they) this precept had been ceremonial, then had it been all one to fly on the Sabbath day, as on any other day, because all ceremonies were in the fourth day (which was not till forty years after Christ's ascension) to be abrogated. But in that Christ doth allow this fear of flying on the Sabbath day more than on any other day of the week, he shewes plainly that the force of the Sabbath was not abrogated by his resurrection, and therefore no ceremonial..."
THE SABBATH RECORDER

AMERICAN SABBATH TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 13, 1917, at 2 o'clock p.m., President Corliss F. Randolph in the chair.


Prayer was offered by Rev. H. L. Polan. Minutes of last meeting were read.

The Committee on Distribution of Literature reported:

Voted that the shipment of a box of tracts to Rev. George Seeley be referred to Corresponding Secretary Shaw and Business Manager Burch with power.

The Treasurer presented correspondence from Herbert G. Whipple, administrator of the estate of Charles H. Greene, deceased, by whose will this Society was made one of the residuary legates, but as the estate was not large enough to pay the general legacies in full, there was nothing left for the residuary legates, so the Treasurer by vote was authorized to execute a waiver of citation and service of same, and consent to the settlement of the account judicially by the administrator, and that he be requested to furnish the Board with a copy of the final accounting.

The Recording Secretary reported on the minutes entitled "Sabbath Eve" by Mary A. Stillman, with music by her father, James A. Stillman, referred to him with correspondence at the April meeting of the Board, and stated that he had examined the words and the music and considered them worthy of incorporation in our denominational music.

Voted that the Recording Secretary be instructed to have a plate made of the hymn, for publication in the Sabbath Recorder, and for incorporation in our church hymnals.

The Treasurer presented correspondence from Mrs. Martha H. Wardner concerning the sale of property in Chicago, and the Treasurer was instructed to write Mrs. Wardner that under the rules of the Supreme Court of the State of Illinois, the property is held in trust for the legatees, the income to be paid to Mrs. Wardner during her lifetime. As one of the legates, this Society would raise no objection to the sale of the property at a normal market value, the proceeds of the sale to be placed in the hands of the Seventh Day Baptist Memorial Board, or the income therefrom paid to Mrs. Wardner.

The Committee on Italian Missions reported 21 sermons by Mr. Savarese during March and April, with an average attendance at New York of 7 and at New Era of 10, and 400 tracts distributed. Minutes read and approved.

Board adjourned.

Arthur L. Titsworth, Recording Secretary.

THE SABBATH RECORDER

MISSION NOTES

SECRETARY EDWIN SHAW

EVANGELISTS D. Burdett Coon and Jesse E. Hutchins have arrived at Shepherdsville, Ky., and pitched the tent for a series of evangelistic meetings. They are living in a small tent and using a nearby schoolhouse for storing their trunks and other baggage.

Rev. T. J. Van Horn, our field worker on the Southwest field, will join in the tent work for a portion of the meetings. These consecrated men need the sympathy and help of our prayers. In these times of inspiration for service in the work of the world let us remember the work of our evangelists and our missionaries in frequent and fervent prayer.

Rev. George W. Hills, our field worker on the Pacific Coast, writes, "We had a very interesting little meeting last Sunday at Long Beach. About twenty present. Only five were Seventh Day Baptists. One soldier was up from the fort. He and his company are doing guard duty, watching the shipyards where they are making submarines. They asked me to come again, and to continue to come. Hope something may be accomplished to do some one some good."

Evangelistic meetings have been held recently at Waterford, Conn., and at Rockville, R. I. In both places the method used was that of exchange of pastors, Rev. Ira L. Cottrell being the evangelist at Waterford, and Rev. George B. Shaw at Rockville. Letters have come in reference to the work in these churches which indicate a real and earnest interest, and the people are being aroused to a better living and more devotion to the kingdom of God, and souls are being saved and brought into the church on earth by the way of the cross in baptism and the Sabbath.

The following paragraphs I have taken from a leaflet sent out by the American Branch of the World Alliance for Promoting International Friendship through the Churches. In a narrow sense they do not deal with the subject, but in the larger sense they are missionary through and through. I feel that there is here a message to the readers of these "Notes," and I make them mine in so far as I can by my approval.

THE establishing of this Christian world order requires:

1. The abandonment of selfish nationalism, with its distorted patriotism, its secret diplomacy, its demoralizing spy system, and its frank and brutal assertion of selfishness, of unlimited sovereignty, and of the right to override and destroy weak neighbors.

2. The adoption of a Christian internationalism, a Christian patriotism, and a Christian internationalism, which assert the family of nations, the limitation of sovereignty, and the right of all nations and races, small and great, to share in the world's resources and in opportunity for self-directing development and expanding life.

The establishment of the new world order implies the substitution of the co-operative for the competitive and destructive practice of nations. The churches of America should now vigorously promote nation-wide education in Christian internationalism, unparalleled international benevolence, right domestic legislation, and suitable international organization.
T HE new task of American churches is to Christianize America's international relations. Too long have these relations been regarded as outside the range of Christian interest. But we are now helpless as to the tragic position of Europe discloses the consequences of this error. America now has unique opportunity and responsibility for bringing in the new world order. The American government and all people should be as active in promoting world organization and international good will as they are in providing for national safety and prosperity.

Permanent world peace can come only as the fruit and product of international righteousness, hence as the outcome of justice, justice is secured through law, law depends upon organization. The political organization of the world, therefore, is an essential step toward durable peace. Nations, as individuals, should—

Recognize the rights of others
Rend er justice rather than demand rights, and
Find their greatness in good will and service.

As the United States enters the Great War, the forces of the nation are mobilizing for the conflict. What is the place of the Church in this hour of crisis and danger? It is to spiritualize the nation; to instill in the heart of millions the determination to carry it forward to the day of universal righteousness.

Some days ago we were speaking of the necessity of the speedy cessation of war and the establishment of peace. Of the speedy cessation of war and the establishment of peace.

Would it not be well to have another day of national prayer and humiliation like that appointed by Abraham Lincoln during the Civil War? Would not the Sabbath before the 4th of July be an appropriate time for such a national fast day? The National Reform Association, from its headquarters in Pittsburgh, has sent the following message to the President through his general superintendent, Dr. James S. Martin:

"We earnestly suggest that you set apart the 30th day of April, 1863, as a day of fasting and prayer used these wise words in his proclamation:

"Whereas it is the duty of nations as well as of men to own their dependence upon the over- ruling power to God, to confess their sins and transgressions in humble sorrow, yet with assurance that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proclaimed by the Lord Jesus Christ, that nations only are blest whose God is the Lord."

President Lincoln in setting apart the 30th day of April, 1863, as a day of fasting and prayer used these wise words in his proclamation:

"Whereas it is the duty of nations as well as of men to own their dependence upon the over- ruling power to God, to confess their sins and transgressions in humble sorrow, yet with assurance that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proclaimed by the Lord Jesus Christ, that nations only are blest whose God is the Lord."

"And inasmuch as we know that, by his divine law, nations are subjected to national punishments and chastisements in this world, may we not justly fear that the awful calamity of war, which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people?"

Monthly Statement

<table>
<thead>
<tr>
<th>Apr. 1, 1917</th>
<th>$12.68 60</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs. H. D. Burdick</td>
<td>3 00</td>
</tr>
<tr>
<td>E. M. Spott</td>
<td>3 00</td>
</tr>
<tr>
<td>F. E. White</td>
<td>25 00</td>
</tr>
<tr>
<td>Mr. and Mrs. O. E. Davis</td>
<td>25 00</td>
</tr>
</tbody>
</table>

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.

Balance on hand April 1, 1917 $12.68 60
Mrs. H. D. Burdick 3 00
F. E. White 25 00
Mr. and Mrs. O. E. Davis 25 00

THE SABBATH RECORDER

Gerard Velthuysen, sal. Apr. 1, 1917 $1,199 00
C. E. Davis, ex. sal. Feb. 1, 1917 357 00
N. S. Davis, Dea., sal. Aug. 1, 1917 235 00
P. E. Fevold, sal. Jan. 1, 1917 30 00
E. M. Black, sal. Jan. 1, 1917 25 00
E. E. White, sal. Jan. 1, 1917 25 00

E. E. White

THE SABBATH RECORDER

LARMORE C. DENISE

Assitant Superintendent, National Reform Association

NATIONAL PRAYER FOR NATIONAL NEED

Would it not be well to have another day of national prayer and humiliation like that appointed by Abraham Lincoln during the Civil War? Would not the Sabbath before the 4th of July be an appropriate time for such a national fast day? The National Reform Association, from its headquarters in Pittsburgh, has sent the following message to the President through his general superintendent, Dr. James S. Martin:

"We earnestly suggest that you set apart the 30th day of April, 1863, as a day of fasting and prayer used these wise words in his proclamation:

"Whereas it is the duty of nations as well as of men to own their dependence upon the over- ruling power to God, to confess their sins and transgressions in humble sorrow, yet with assurance that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proclaimed by the Lord Jesus Christ, that nations only are blest whose God is the Lord."

President Lincoln in setting apart the 30th day of April, 1863, as a day of fasting and prayer used these wise words in his proclamation:

"Whereas it is the duty of nations as well as of men to own their dependence upon the over- ruling power to God, to confess their sins and transgressions in humble sorrow, yet with assurance that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proclaimed by the Lord Jesus Christ, that nations only are blest whose God is the Lord."

"And inasmuch as we know that, by his divine law, nations are subjected to national punishments and chastisements in this world, may we not justly fear that the awful calamity of war, which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people?"

"We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years, in peace and prosperity. We have grown in numbers, wealth and power as no other nation upon earth. In the banquet of life we have partaken to the fullest. We have labored for, and obtained the blessing of his grace and the favor of heaven by our own industry and virtue of our own."

"Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving our civil constitutions and forms of government, too proud to pray to the God that made us!"

"It behooves us, then, to humble ourselves before the God of heaven, to confess our national sins, and to pray for clemency and forgiveness."

Lincoln wrote this in March, 1863. Those were the darkest days of the Civil War when a speedy just and lasting peace seemed impossible. But a few months later the battle of Gettysburg took place, the Union was preserved, the sin of slavery was wiped out and now North and South alike thank God for the same flag and for the blessing of his grace to a united America.

If a Christian man or woman, in the crisis of life or when entering some new path, would unhesitatingly call upon God for forgiveness and guidance, surely this Christian nation should also do so at this time when we are beginning our participation in the greatest of all wars! The message of Lincoln is to the men of 1917 as well as to those of 1863.

Let all who approve of this write to the President and let all churches and individuals, even if the President takes no action, utilize. The Sabbath before July Fourth as a day of prayer for national righteousness and for permanent peace.

The following appeal has been approved by the Executive Committee of the National Reform Association:

The world, which seemed to be moving forward to the day of universal righteousness and peace, has suddenly fallen upon most trying times; and is struggling in the midst of a mighty military and moral catastrophe. The situation is growing worse. The number of nations involved is increasing. The combat deepens. The clouds darken. The end is not in sight, but seems afar off.

The National Reform Movement arose in the year 1863, in a day of war, a day of
national uncertainty and peril. Concerned for the honor of the King of nations, and feeling the necessity for his protection and guidance, this movement brought a message of peculiar significance to our country. This message is that national as well as individual conduct should be Christian. The beginning of this present war opened a wide door of necessity and opportunity for the application of Christian national principles; and now the entrance of our own nation into the war much increases the need for such principles, and much deepens the obligations of us as a people to give careful consideration to Christ's relation to the world.

Many national elements are prominent in the present conflict, military, political, financial, industrial. They are all significant, but they are not the most significant, nor will they bring the final proper solution of this world problem. The size of armies, their equipment, their generalship, their moral; the output of field, and mine, and factory; the unity, and aggressiveness, and sacrifice of peoples, will not alone produce righteous and just victories. Treachery, disunion, disarmament; international courts and police, important as they are, cannot be relied upon alone to bring harmony amidst jarring national interests. We need the moral road to peace is the only way, for either man or nation. As intelligent moral organisms it is essential for both to get right with God. It is not sufficient for citizens individually to do so. The nation as a moral being, whether it be Germany, or England, or the United States, must get right with God. Only by dependence upon the King of kings on the part of nations; only by national appeal to him, and by national obedience to his law; only by the removal of public evils, such as the saloon, the brothel, Sabbath desecration, and ungodly divorce; only by casting aside the garment of national pride and self-righteousness; only by the exaltation to official place of men of Christian character; only by legislation that respects the spirit of Sinai; only by a proper acknowledgment of Christ the Governor among the nations; only by devout prayer; can this nation, and all other nations, come to occupy that harmonious relation to God which will insure national security, cessation of war, and permanent national prosperity.

Conscious of the truth and of the deep significance of these mighty principles, and emboldened by the needs and perils of the present hour, and encouraged by the promises and faithfulness of God, this organization appeals to our American adherents, who believe in our Christian President and his official associates, and to all nations, as far as its voice shall be heard, to yield themselves fully in purpose and policy, in legislation and need, in constitution and ruler, to the rightful Governor of nations. "Now, therefore, be wise, ye kings; be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with tremulous fear. Kiss the Son, lest he be angry, and ye perish in the way that will soon be kindled. Blessed are all they that take refuge in him."

RESIGNATION OF REV. HENRY N. JORDAN

After the regular sermon last Sabbath morning, Rev. Henry N. Jordan, pastor of the Milton United Seventh Day Baptist Church, read his resignation to the church with much anguish, and by special invitation. It is to take effect July 1, when he will go to Battle Creek, Mich., to accept the position of associate chaplain of the Battle Creek Sanitarium. Pastor Jordan has been at Milton more than four years and it will be with deep regret that the church relinquishes his services.

CONFIDENCE IN GOD

Nature is not always serene, but God's promise of seed time and harvest fails not. The lilies of the field are as beautiful today as when Jesus pointed them as an indication of God's love for his, and God's greater care for his own children. We, like the psalmist of old, may still lift up our eyes to the mountains and realize that our help cometh from Jehovah. If we approach "God's beautiful out of doors" with an open mind we are forced to the contemplation that there is a power controlling the universe which is wise and beneficent and who, we may also learn from Jesus Christ, is forever loving; too.—Howard A. Bridgeman.

Grasp the nettle boldly; hard things are easier done than dreaded.—The Youth's Companion.

WOMAN'S WORK

Mrs. George E. Crosley, Milton, W. I. Contributing Editor

It's a short way to prohibition
It's the right way to go.
It's a sure way to bring salvation
To the greatest land I know.
Let's all stick together
Let this be our cry.
It's a short, short way to prohibition
And our Nation will go dry.

—Mrs. W. F. Crafts.

We who live in Wisconsin are very much like people of other States, we are sure that our own State is very beautiful, has a fine climate, a little too cold perhaps in winter and some hot days in summer, but all things considered, the only State in which to live. If we have a late cold spring some one will always be found who will say, "We will have a late fall, for in Wisconsin we always have seed time and harvest, and the Lord has never forgotten us, and if the small grain is not good we will probably have a good hay crop or a good corn crop." We are proud of our progressive laws and of our fine school system. Many of our people now are expressing regret that we can not be more of the men who are representing us in Washington in the present crisis of our country.

Sometimes when we have been thinking of our State and feeling uplifted in our pride of state, it has been a pleasing sight to come suddenly upon the large sign that one is sure to see sooner or later of the "beer that made Milwaukee famous." Nothing has been quite so humbling to our pride of state as that sign encountered in a far distant city of another State. Meanwhile the temperance people of the State have not been asleep, but working against powerful forces of evil that sometimes seemed as invincible as the Germans believed the Hindenburg line to be; but there has been a slow but steady growth of dry territory during the past few years, and last fall a greater temperance sentiment was manifest at election time. Our capital city of Madison, where the great state university is located, voted the saloon out of business—the first time in fifty years that our state capital has not supported the saloon. They were given a little time to close up their business. Early in the winter there was introduced in the state legislature a bill providing for the referendum on the question of prohibition. That this bill would be opposed strenuously by all the power that the money of the brewers could assemble was of course expected, and at times it seemed almost as if the bill would die a natural death from old age. But the temperance forces kept up the fight for its life. Not only were there speakers from our own State, but W. J. Bryan came to the State to help, and on the day before the bill was presented he spoke in Madison to large audiences, who had gathered from all sections of the State hoping in that way to impress upon the lawmakers that the people of the State demanded the referendum on prohibition, and that they were for it. Last night when our evening papers came we were rejoiced to read that the bill had finally passed the legislature and was ready for the signature of the Governor, and that the people of Wisconsin will have an opportunity to vote on the question. Of course much has yet to be done and it seems almost more than we can expect, that the temperature forces will win at that time, but we are hoping; and if the nation were to go dry before that time we will be even more pleased, and we will be glad that Wisconsin got the start toward the water wagon.

Read the call by Mrs. Babcock of the board for any information you may have to give concerning the life of our pioneer women missionaries, Mrs. Lucy F. Watson, who wrote such wonderfully interesting letters, but said very little of herself in those letters. In this connection let me ask any who have letters from other leaders in our denomination or any data that may sometimes be of value in making our denominational history attractive to the young or to those who shall follow us, that they carefully save such articles against the day of need.
ATTENTION!

You will remember the action taken by the board three years ago in regard to the publication of the life of our pioneer woman missionary, Mrs. Lucy Carpenter. You may have wondered that the book has not yet appeared. It has been much more difficult to obtain enough suitable material for this purpose than might at first thought be imagined; and this is written not so much by way of apology as to ask each and every one of you to contribute everything in the way of letters or printed articles written by, or about, Mrs. Carpenter at any time of her life. Mrs. Carpenter was a woman who said very little of herself, but those who knew her still feel the force and inspiration of her wonderfully consecrated life, and this precious legacy of influence we wish preserved in suitable form to be transmitted to the present and coming generations.

Again let us urge you to “gather up the fragments that nothing be lost.” Miss Agnes Babcock, our secretary of the Central Association, of Léonardsville, N. Y., has kindly consented to do the editorial work and so you may be able to loan for this worthy object you will please to send to Miss Babcock, and thus you may have a share in completing a good work.

NETTY P. BABCOCK.

MINUTES OF WOMAN’S BOARD MEETING

The Woman’s Executive Board met with Mrs. A. R. Crandall on May 7, 1917. Those present were: Mrs. A. R. West, Mrs. Morton, Mrs. Crandall, Mrs. J. H. Babcock, Mrs. Daland, Mrs. A. E. Whitford, Mrs. N. M. West, Mrs. L. M. Babcock, Mrs. L. A. Platts, Mrs. Masson. The President called the meeting to order, and Mrs. Morton read Isaiah 53 and offered prayer.

The minutes of April 2 were read.

The Treasurer’s report for April was read and adopted. Receipts, $52.15; Disbursements, $23.84. Mrs. Whitford read a letter from Boulder, Colo.

The Corresponding Secretary brought two mission-study books which she had been authorized to purchase at the March session of the Board. She reported having called the attention of some of the Milton women to these books with the view of interesting the Circles in the study of missions. The subject of mission study was discussed by the Board.

Mrs. Babcock also read a letter from Corliss F. Randolph, President of the Historical Society, asking the Woman’s Board to co-operate with the Historical Society in preparing an exhibit for the coming Conference.

A motion was carried that a committee of three be appointed, including the President, to make arrangements for this exhibit.

Mrs. Babcock read a circular letter from Charles S. Macfarland, General Secretary of the Federal Council of Churches of Christ, asking the Woman’s Board to appropriate money for the Year Book of the Council and to help bear the expense of publishing the six volumes of quadrennial reports.

Mrs. Babcock read a letter from Miss Agnes Babcock regarding the biography of Mrs. Lucy M. Carpenter. Some time was given to the consideration of this matter.

A motion was carried that the Corresponding Secretary advertise in the Sabbath Recorder for contributions and other material for use in the preparation of Mrs. Carpenter’s life.

It was voted that the Editor of the Woman’s Page call the attention of the people to the need of preserving all material of interest in reference to each one of our missionaries.

The President appointed Mrs. Nettie M. West and Mrs. Crosley as the remaining members of the committee to arrange for an exhibit of Conference and co-operation with the Historical Society.

A motion was carried that the President appoint a committee to ascertain from records the names and additional information concerning those who have served on the Woman’s Executive Board since its formation.

Mrs. J. H. Babcock was appointed as chairman of this committee.

Mrs. Babcock read a brief article concerning a missionary’s work in Korea.

The minutes were read and approved and the Board adjourned to meet with Mrs. Masson in June.

Mrs. A. B. West,

DOLLY B. MASSON,

Recording Secretary.

RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

CHAPTER XV

(Continued)

The stop was made and inquiring for the Babcock Building they were shown the location. They went in and introduced themselves to the editor who gave them a royal welcome. The business manager took them over the building and showed them the presses and other things connected with the publishing house. He then went with them to the Potter Press Works and there Harold saw some of the young men he had met at Milton.

"Can’t you tell us over the Sabbath?" asked the manager.

"No, my father has planned to be in New York, and of course my sister and I will attend the church there. Father and mother invited us to spend a few days with them. We will have much more interest now in denominational matters, though we were greatly interested before. But we want to see your church building before we leave the city," Mr. Landow explained. This was pleasing to the pastor who happened to come in just then. So he took them to the beautiful place of worship. It was a revelation to Mr. Selover, who had supposed that, with the exception of Milton where he had been during commencement week, his daughter's church people were not able to have more than a five hundred dollar chapel for services. "This is what Rachel and I planned," said Harold proudly to the pastor. "We want father to see that we are not old foggies. He has never quite liked our Jewish way, but now he is pleased to see that we are not old foggies. He has never quite liked our acceptance of the Sabbath. We want him and mother to get their eyes opened."

"I heard from the college president at Milton about your sister and her husband and it was very interesting. My people live at Milton and I have a great interest in the town and school—was a teacher there myself some years. I am very glad that you have visited Milton for I am sure that at our next association, which will be held here, your brother-in-law and sister may come as delegates. I shall be pleased to have them as my guests. Our associations are great meetings."

The pastor then went with them to the station and the party was soon in New York City.

"And this is the great city in which I was born," said Rachel. "I can scarcely realize it and the years since I was taken to the Northwest and placed out. How I wish I knew where my mother died and where her people are. I do not suppose it is possible to find out, but we must visit the Jewish quarters anyway and see the condition of my people here. Look at those signs almost everywhere with the Jewish name on it in this big city today and in all Palestine, I think. O my poor people, driven to the ends of the earth and still waiting, hopelessly waiting, for the Messiah. Blindness and helplessness—the world will come when they shall see and know and accept the Promised One. Then the world will see missionaries all on fire with zeal."

"Some of them will have to change their occupations, or they will not accept him," said Mr. Selover.

"What do you mean, uncle?" asked Rachel.

"I mean that there are more Jews selling liquor and tobacco today than among our own people according to their numbers. Some very wealthy Jews in the city of Cincinnati were wholesale liquor dealers and now they are thinking to make up with the Lord by charities, I suppose it is so in many other towns," he replied.

"Well, that may be true, and sad it is if true, but they are not filling the jails and poorhouses for other reasons, as do the Americans and those of other nationalities," replied Rachel.

At Riverside they looked with wonder upon the tomb of General Grant. They took in the famous Central Park and then went to the great Zoological Park. This contains 264 acres, 30 acres of water; 72 buildings for large animals, and 10 for small; 12 groups of outdoor dens, aviaries and corridors; 6 public-comfort buildings; 3 animal storehouses for winter; and 8 entrances. Here are recorded over two million visitors annually.

The Babcocks went driving, passing all the great headquarters of experts; the Institute of Living, the American Museum of Natural History, the New York Academy of Sciences, the American Museum of Natural History, the New York Academy of Sciences, which has 6000 members, and the Zoological Park, which is the largest in the world. It contains 25 acres and Lake Agassiz and others about 10 acres. On all holidays and on Sundays, Tuesdays, Wednesdays,
I take it for granted that the above subject is to be treated from a moral and spiritual standpoint.

This question of ways and means of securing an abiding confidence is, to my mind, very vital to Christian life and growth. There are a great many Christians who would be offended at the intimations that they are not qualified for the trade of profession or occupation by which they are engaged. Yet these same persons manifest no shame for their spiritual inefficiency; it does not seem to occur to them that they are in any way responsible for their lack of faith and trust and confidence. Christian Endeavorers, it is not as much a disgrace to doubt God and his eternal truths as it would be to doubt your knowledge of mathematics or science or philosophy. It is possible for us to know Christ and the things pertaining to his kingdom with a certainty that begets confidence if we but seek it in the same spirit and with the same intelligence with which we pursue mental development.

There are three essentials to confidence. First, there must be the acknowledgment that God has a plan for the individual; secondly, there must be the acceptance of that plan; and thirdly, it requires an active co-operation on our part in the consummation of the plan. It is not at all possible to trace these three elements in the life of the hero of our lesson for this past Sabbath Day—Topic, Confidence and how to get it (Neh. 6:1-16) (Conservation meeting).

I am sorry, Rachel, but it does not seem to be recorded. But here is the street and number where your mother died and from which you were taken before given to us for placing.

"I must visit that then," said Rachel, "and have you ever known of my father since the kidnapping?"

"Yes, and I was intending to write you about it, but it was difficult to get at it and I feared that you might worry. He came to the office one day two years ago—no, a year ago. Here it is on the book. He inquired about you and said that, as he was always subject to arrest, he must be short and watch me and not allow himself to be seen by others. He then told me that he had not intended yet that he was truly intending to try as best he could to undo the great wrong he had done your mother, and had arranged for you a nice home and planned your education and thought that when he had reached the place where you and he would dwelt you would see and be contented and accept his offers to you. He had, he said, become quite wealthy and would have left you quite a fortune, besides giving to the hospital where you had been born a good sum. He had kept watch of you all those years and had seen you many times when you did not know it until at last he could not stand it longer and took you as he did, but was thwarted in his purpose by occupation to him which he could not blame you and that when he died he was to leave you something, and a lawyer would notify you. He said for me to ask your forgiveness and tell you that he, too, was making peace with God. I truly pitied him, for he did seem penitent. He suddenly started up and left as though seeing an officer. I have not heard or seen him since.

"Well, Rachel, that is a better ending than you could have hoped for," said Mrs. Selover.

Rachel was too full of emotion to talk more and in silence listened to the others until they went from the city.

"I suppose I must forgive my father," said Rachel, "if I am a Christian, though I once said I never could. But if he has repented and accepted the Savior, he will see me and mother in heaven. Oh, what a change of heart in my soul! How mysteriously God works among men.

"Yes, you must forgive, but how can you forget?"

(To be continued)
THE SABBATH RECORDER

A PERSONAL WORD FROM DR. CLARK

Through the Christian Endeavor World, Rev. Francis E. Clark, president of the United Society of Christian Endeavor, has passed the following word to Endeavorers regarding the postponed International Convention which was to have been held in New York City in July. His letter will help and encourage all Endeavorers in planning for future work. He says:

DEEPLY share with you, my friends, who were expecting to attend the International Convention in New York next July, the keen disappointment that we can not meet together there this year.

The splendid New York committee of arrangements and the officers of the United Society had worked together harmoniously, and had planned for large things and great advance steps. None of us could at first bear to think of postponing the convention. Much seemed to depend upon it for our future work at home and abroad. I had already prepared my convention message, which, if you indorsed and adopted it, would outline the campaign for the next two years. Much money had been spent in preparation for the meetings, and many eminent speakers had been engaged.

But none of us can control circumstances, and plain providential indications, and the advice of wise and valued friends in many parts of the country, brought us all to the reluctant conclusion that in this greatest year of the world's war, its last year, I devoutly believe, we must deny ourselves the joys and blessings of our great gathering.

But now what remains? Nothing but disappointment, giving up of plans, slackening of endeavors? By no means. We may, if we will, make the coming year the greatest and best in our history, and I believe we shall.

Every wise plan we can carry out. Every advance step that would have been proposed in Madison Square Garden may be taken. Indeed, our country's interests and the world's needs will provide a stronger motive, a nobler stimulus, than we have ever known.

Do not forget the suggestion already made by Mr. Poling that the money you were expecting to spend in attending the convention might well be given to advance our cause, especially in the war-stricken countries, where our comrades now, and even more so, in the glorious day of peace dawns, will need financial help in renewing their work for Christ and the church.

This would be true sacrifice indeed—to give the money you hoped to use for your own spiritual enjoyment and benefit for those who need such help far more. That would be sending the New York convention to the ends of the earth, instead of monopolizing it at home.

Then, please God, another year, under happier auspices, with peace smiling upon our loved land and upon a stricken world, we can bring our praise, our new consecration, and the trophies we have won, and lay them at the feet of the Prince of Peace.

Our British fellow Endeavorers have also been obliged to postpone their national convention, which was to have been held in London at Whitsumtide, May 26-28, for the same reason that has led us to postpone ours. They will unite, instead, in their societies and homes, in intercession to Almighty God in view of the terrible war that is devastating the world. They invite us to join them in such intercession. A letter just received from the British Christian Endeavor secretary, Mr. Palmer, earnestly urges this; and I heartily recommend his appeal.

Remember the dates, May 26-28. At the meeting held on Sunday, May 27, let thee be many prayers for our comrades across the seas, and that God may soon send a righteous, lasting peace.

THE present Millions Campaign will be carried on as it has been so gloriously until the two years are over next July. Then we will reckon up the gains, and we will rejoice in these good gifts of God, while the world will know what he has done for us. Then we will begin another greater campaign.

July 3-6 at Winona Lake the denominational trustees and the state presidents (who, of course, are also trustees of the United Society of Christian Endeavor) and the field-secretaries will meet together to discuss and adopt the new campaign and the new plans, plans that will make a new Millions Campaign even more effective than the old, our motto being ever, 'Advance Endeavor!'

Do not forget the suggestion already made by Mr. Poling that the money you were expecting to spend in attending the convention might well be given to advance our cause, especially in the war-stricken countries, where our comrades now, and even more so, in the glorious day of peace dawns, will need financial help in renewing their work for Christ and the church.

This would be true sacrifice indeed—to give the money you hoped to use for your own spiritual enjoyment and benefit for those who need such help far more. That would be sending the New York convention to the ends of the earth, instead of monopolizing it at home.

Then, please God, another year, under happier auspices, with peace smiling upon our loved land and upon a stricken world, we can bring our praise, our new consecration, and the trophies we have won, and lay them at the feet of the Prince of Peace.

Our British fellow Endeavorers have also been obliged to postpone their national convention, which was to have been held in London at Whitsumtide, May 26-28, for the same reason that has led us to postpone ours. They will unite, instead, in their societies and homes, in intercession to Almighty God in view of the terrible war that is devastating the world. They invite us to join them in such intercession. A letter just received from the British Christian Endeavor secretary, Mr. Palmer, earnestly urges this; and I heartily recommend his appeal.

Remember the dates, May 26-28. At the meeting held on Sunday, May 27, let thee be many prayers for our comrades across the seas, and that God may soon send a righteous, lasting peace.

A

THE SABBATH RECORDER

a particular duty at our door and we ignore it. I do not mean that Christian Endeavorers as a rule make a practice of rejecting God’s plan for them. Rather, I believe the reverse is true. I give Christians credit for having good intentions for the most part at least. But another pertinent question confronts the Christian who is seeking confidence. Having accepted God’s plan for me, am I now working for its culmination?

ACTIVITY

The record of Nehemiah is a notable example of what a man can accomplish when he knows that God has a work for him, when he accepts the plan and enters wholeheartedly into the task before him. No action of the enemy could divert him from his work. The ridicule, the threats, the intrigue purporting friendship were all unheeded by our hero. Nehemiah had no fear of his foes for he felt that the work was the Lord’s and could not fail. The conviction that he is doing God’s work makes a man brave and strong.

Many Christians today lack confidence because they have never taken the steps necessary to beget trust. They acknowledge God’s right to rule in every life; they mentally accept his plan and purpose for them as binding; but they have lacked the faith and courage and stamina to follow their convictions. Correct instruction, thorough training, good resolutions will not create confidence. These are but the preparation for usefulness. It is only when one begins to practice that confidence grows.

SUGGESTIVE THOUGHTS

"If we are sure we are following Christ, carrying out his principles, we may be confident, no matter what opposition we meet.

"We can always be confident when obeying God’s word or trusting his promises. He never fails.

"Confidence in doing certain things comes through practice; testing, for instance. Custom drives out fear.

"Every time you withstand the onslaught of the Tempter you gain confidence in the power of Christ to uphold you, and so conquer?"—Endeavorer’s Daily Companion.

A

Riverside, Cal.
similar ones which have been expressed.

With hearty and affectionate good wishes to all my friends who honor me by reading this letter and acting upon its suggestions, I am, Faithfully your friend, Francis E. Clark.

The plan by which the Christian Endeavor unions will tithe their incomes for the benefit of the United Society's worldwide work for young people is rapidly winning acceptance. Thirty-five unions have in Chicago, thus far adopted the plan, and there have maintaining C. Endeavor urges that cultivate plots of ground as a patriotic duty, of food by wise household economy.

firmities keep C. April 14, 1917.) life you think of others is a determined by their influence in their lives determines the degree in which they esteem you.

The United Society of Christian Endeavor urges that Endeavorers everywhere cultivate plots of ground as a patriotic duty, in order to improve their food production. It also seeks to encourage this movement by offering various prizes for the best yield. In addition, it urges conservation of food by wise household economy. This is an army in which most can enlist, though their youth or age or physical infirmities keep them out of the army.—P. A. C. E.

CONSECRATION OF INFLUENCE

EDWIN J. MARIS

(This paper was read by Miss Ruby Davis at a Sabbath morning service conducted by the young people of the Northville (Kan.) Church, April 14, 1917.)

"Influence" means "inflowing"—the inflowing of one life upon another lives. One life is affected by each life about it. Especially is this true in the highly developed social system of the human race. The old idea that a man may live apart from the influence of others has passed forever, and now it is generally accepted that each life either blesses or harms other lives. What you think of others is determined by their influence in your life, and in turn your influence in their lives determines the degree in which they esteem you.

This relation to others is vastly important, as it comprises the greatest part of our lives. Our influence reaches out into many fields, a few of which are the home, the school, social life, play, work, and business. As our influence reaches into these and many other avenues, it must therefore be the sum total of the effect of our lives. Influence is too large to be measured or comprehended and no one can tell what his influence is in its entirety. But every one should know what is the general trend of his influence, and every one should constantly strive to improve his influence, and to make it count for as much as possible.

There are two kinds of influence: helpful and helpful. Hurtful influence may be the result of several things, such as thoughtlessness, lack of neatness, unkind mannerisms, improper speech, and low and selfish ideals. We may not realize how degrading these things are, but they slowly and surely make their impressions upon the life which later reflects them to other lives, and we call the reflection influence. Not only do we sink ourselves but they tend to pull down all whom we meet.

A helpful influence is one of the good qualities which greatly bless the giver as well as those who receive the gift. It is a product of many characteristics, such as consideration, thoughtfulness, love, a hearty greeting and kindly smile—in fact, a truly helpful service in any case of need. Thus we learn that it is the little things of life which really make our influence. Nothing is too small to be considered in its possible influence upon others. We should guard carefully the little things so that our influence may count for the highest and best ideals of life, and shed about us a helpful atmosphere. In Hebrews we are taught to "consider one another, to provoke unto love and good works." This friendly consideration is the basis of a helpful influence.

"To provoke unto love and good works" means that our influence is to have an effect upon feelings as well as conduct. We are to try to make others both happy and holy, both kind and serviceable.

We may be conscious of our influence, and yet it is a powerful factor to make or to mar. Unconscious influence springs from character, and character is the outgrowth of our thought-life. Every thought we entertain, however secret, has its effect upon our character and also upon our influence. Pure thoughts make a pure face; they elevate the speech, and make themselves manifest in all one's customs. As we think, we think not alone; and as we work, we work not alone; for "no man liveth unto himself." We are forming characters for eternity. Whose? Our own or others? Both; and in that momentous fact lies the peril and responsibility of our existence.

Our Creator may not have endowed us with those ten or even five talents. We may not have wealth, a specially endowed intellect for some particular and famed work, or any of the great possessions we might desire; but each of us has been given the one great talent. This one talent is greater than any other of the five or ten talents. It is a sacred trust to be the steward of our influence. If we keep the good of our influence wrapped in a napkin or hidden away in the earth, we and all whom we meet must suffer the loss. Though we do all things, let us, like Edward Everett Hale, do the something we can. He leaves to us a small but good motto.

"I am only one, But still I am one; I cannot do everything, But still I can do something; And because I cannot do everything, I will not refuse to do the something that I can do.

That something may be a helpful influence just when it is most needed. So let us not prove ourselves unfaithful. In all this thought about our influence let us remember that we can influence others helpful as we ourselves are influenced by Jesus Christ. It is his influence that is to flow through our lives out into the lives of others.

"Our work may seem a discord, But thought we can do; But others will hear the music, If we carry out God's plan."

"President Stevenson, head of the Boston Christian Endeavor Union, is now an officer in the navy. He is a lawyer, and sacrificed a comfortable income in order to 'do his bit.'"

THE DUTY OF THE CHURCH IN THIS HOUR OF NATIONAL NEED

A message from the Federal Council of the Churches of Christ in America in special session meeting May 6-8, 1917, Washington, D. C.

After long patience, and with a solemn sense of responsibility, the government of the United States has been forced to recognize that a state of war exists between this country and Germany, and the President has called upon all the people for their loyal support and wholehearted allegiance. As American citizens, members of Christian churches gathered in Federal Council, we are here to pledge both support and allegiance in unshaken measure.

We are Christians as well as citizens. Upon us, therefore, rests a double responsibility. We can do no less than to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord who gave his life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

As citizens of a peace-loving nation we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since in spite of every effort war has come, we are conscious that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike; to live their life in freedom and peace; to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends; these are aims for which every one of us may lay down his all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred or bitterness against those with whom we contend.

No man can foresee the issue of the struggle. It is all for all the strength and heroism of which the nation is capable. What is the mission of the church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ.
That mind, upon one point, we do not interpret alike. With sincere conviction some one country, and in every case, to engage in war under any circumstances. Most of us believe that the love of all men which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all as one in loyalty to our fellow-countrymen and whole-hearted devotion to her service.

As members of the church of Christ, the hour lays upon us special duties: To purge our own hearts clean of arrogance and selfishness. To steady and inspire the nation. To keep ever before the eyes of ourselves and of our allies the ends for which we fight.

To hold our own nation true to its professed aims of justice, liberty and brotherhood. To testify to our fellow-Christs in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ. To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come. To be diligent in works of relief and mercy, not forgetting those ministries to the spirit, to which as Christians we are especially committed.

To keep alive the spirit of prayer, that, in these times of strain and sorrow, men may be sustained by the consciousness of the presence and power of God. To hear those who go to the front, and to comfort their loved ones at home. To care for the welfare of our young men in the Army and Navy, that they may be fortified in steadfast and inspired courage. To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion against those of foreign birth or sympathies.

To protect the rights of conscience against every attempt to invade them.

To maintain our Christian institutions and activities unimpaired, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God.

To guard the gains of education, and of social progress and economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war.

To keep the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray.

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given himself in supreme self-sacrifice for the redemption of the world, and who invites us to share with him his ministry of reconciliation.

To such service we would summon our fellow-Christs of every name. In this spirit we would dedicate ourselves and all that we have to the redemptive work of the world, and who invites us to share with him his ministry of reconciliation.

WAR AND RELIEF IN TURKEY

A member of the Syrian and Armenian Relief Committee says in the Missionary Review of the World for April: "War between America and Germany would probably not stop our relief work. It would have no effect on the work in Russia, Persia and Egypt and our forces are so well organized in Turkey, with many German, Swiss and Danish distributors, that the work could go on even if the missionaries should withdraw or be expelled. Recent reports from Constantinople show that Turkish officials are increasingly friendly with this hope we would join hands with all the nation of good-will of every land and race, to rebuid on this war-ridden and desolated earth the commonwealth of mankind, and make of the kingdom of the world the Kingdom of Christ.

CONTROL YOUR TONGUE

If you have a pleasant word to say, say it once, many times.

A pleasant word is a pleasant thing—

Pleasant to speak and hear.

But if an ugly or cruel word

Comes to your lips—oh, then,

Hold it fast, for if out it slips,

It will never come back again!

—The Young Evangel.

LITTLE BIRDS WHO LIVE IN FLATS

I wonder if you would believe me if I told you that in the heart of South Africa there were a number of cunning little apartment houses, regular up-to-date flats, occupied by thirty or forty families? And such ideal flats they are, too! There isn't any fussy old janitor, nobody objects to children—for in every family there are four or five—and, what is stranger yet, every living soul in those flats is a musician, and not a very good one at that, and they all sing their favorite songs at the same time without becoming in the least vexed at one another.

They really aren't people, you know, but little brown birds no larger than English sparrows, and closely resembling these tiny busy-bodies, save that their beaks are thicker and larger, and the little father bird is deplorably fond of new clothes. All winter and autumn he is content with his russet work clothes, but at Easter it is he, and not his little wife, who wears bright colors to greet the spring.

Mr. Weaver Bird, for that is his name, is so termed because he weaves the native grasses into such beautiful nests. These sociable weavers go in large colonies, and when house-building time comes, some forty or more of them construct the straw umbrella which is to unite the little houses under a common roof. This large affair is like a spread parasol, having a great limb or trunk of a tree for its center rod. Below it the forty little nests are swung; and there, secure from sun and shower, they sing and hatch and rear their young.

Bird-catching animals have a time of difficulty in getting at the little weaver birds on account of the slippery sides of these parasol roofs. But the wise parent weavers are not content to trust altogether to the protection of these ingenious contrivances, for they frequently build these little mid-air flats on a tree overhanging a river, choosing one with a smooth, tall trunk, preferably a palm. This makes it impossible for snakes and other bird-devouring reptiles to invade their nurseries. Sometimes these knowing little creatures will even strip the twigs that hold their nests until they are bare of leaves to render them useless as footholds for enemies.

The weaver bird has a great many cousins and brothers, who make odd and beautiful nests. Some of them play the straws with such delicate symmetry that they resemble the work of expert basket weavers.

One weaver bird is a gorgeous orange-yellow, lovelier even than the canary. He builds a nest which is a marvel of skill and compactness.

Wouldn't it be nice to be a weaver bird's baby and live in a flat that swung like a hammock over the river, where there were hundreds of little bird children to romp with, who never even a snake to say, "Shhh!—The Visitor."

SALEM COLLEGE NOTES

Mr. Fred K. Hoehler, executive secretary of the University of Cincinnati, has just returned to that city after conducting a three-days' campaign here in the interest of Y. M. C. A.

It does one good to listen to a healthy young fellow, full of life and enthusiasm, speak about the Master and his work.

Mr. Hoehler is a recent graduate of a large eastern college, where he became interested in Y. M. C. A. work during his sophomore year, and is an athlete and played end on the varsity eleven.

The cabinet consider themselves very fortunate in being able to secure his services and believe that the fellows have been helped and will do more active work.

Mr. Hoehler told what the Red Cross and Y. M. C. A. organizations are doing in the present war, at home and abroad, not only in the trenches abroad, but in the training and prison camps and hospitals. When one realizes that during the Spanish American War out of ten men one was killed by a bullet, four by fever and five by

Salem College Notes
DOCTOR WAITMAN BARBE, head of the Department of English in the West Virginia University at Morgantown, will deliver the commencement address to the graduating class on June 7, in the college auditorium. The subject of his address is entitled, "Voices in the Air."

We indeed consider ourselves very fortunate in being able to secure the services of Doctor Barbe in this connection. For attaining the rank of a scholar and experience as teacher place him in a position where his services are in great demand, particularly at this season of the year. Doctor Barbe is one of the leading educators of the State, and is on the editorial staff of the West Virginia School Journal.

"THERE is nothing new under the sun.

It is neither my purpose nor my plan to either prove or disprove this statement, but simply to offer it as a defence or alibi for what we have done.

It is just possible that you may have seen these statements in print, or heard them spoken, but I doubt whether you have ever seen them collectively printed and placed in a medium where they would be apt to do so much good, if they are in this case. They are printed on the inside and cover page of our Summer School Announcement, and are entitled, "Hints to Salem Students."


I have seen various signs or placards placed over the desks of different business men, such as, "Do it now," "Be brief," "This is my busy day." "Keep your mouth shut," etc., but I believe that these hints could be profitably placed over the desk of any student and might well form his creed and serve as his guide in the realization of his educational ambitions.

WITH the close of the school term in June, there is an almost immediate exit of students, of our floating population. It's pretty difficult to find a person more willing to spend money while he has it, or even when he can borrow it, than the average red-blooded college student. His wants are many; his burdens are few.

The college has never been financially able to support and maintain a dormitory in the sense of the word given it by our larger colleges. Dormitory carries with it in that sense the idea of a place where students can gather together for the common purpose of eating, sleeping, studying, enjoyment, etc.

Salem has endeavored to maintain a college boarding club under the direct supervision of the college authorities. The food has been furnished at cost. If the cost of flour, butter, potatoes goes up, so does the board bill accordingly; should the price come down, so would the board bill. A small fee has been charged to cover the cost of preparation and cooking of the food, known as the "matron fee." But in no sense is the club a money-making proposition for any one.

But until such time as we can afford a dormitory in this larger sense, we must ask the good people of Salem to room or board, as the case may be, our students. It has always been the policy of the college to help the people of Salem in every way possible and to prove its claim that it is a community asset. But who questions this statement?

In order that the college may quickly assist new and unfamiliar summer-school students in securing places to board, the people of Salem have been requested to mail to the president's office the number of rooms they have to rent and the price of each.

CHAPEL. Wednesday morning was in charge of Professor Davis. Instead of reading and commenting on a passage of Scripture, as has been his usual custom, he changed things somewhat. What he had to say, though, was very interesting.

Professor Davis spoke briefly on the life and works of the English poet and man of letters, Wilfrid Wilson Gibson. Mr. Gibson has chosen as his study, not high society life, but the life and experiences and struggles of the common every-day family to be found in London's great slum district. His characters are chosen from the laboring class, the stokers, coal-owners, miners, etc. He has lived their life and eaten their food, not because of necessity, but because of his desire so to do.

Since the great war, Mr. Gibson has turned his pen in that direction, and relates some of his experiences in the trenches. Professor Davis read some of his war poems entitled, "Battles and Other Poems," and a sketch from his book, "Daily Bread," entitled, "The Furnace." A. F. G.

MILTON COLLEGE NOTES

CHAPEL talks have been the order of the day this week. Professors Stringer, Inglis, Barbour and Saunders have delivered strong talks on the war situation. Wednesday morning Rev. Mr. Crofoot spoke on "Peculiarities of the English Language."

The college was fortunate in having with us, the last two weeks, Rev. J. W. Crofoot of Shanghai, China, who gave several lectures in the chapel. These lectures were illustrated with some excellent slides. The subjects touched on different phases of Chinese life, and those who were able to attend the entire series gained a very comprehensive idea of conditions in modern China. Mr. Crofoot spoke in chapel twice and proved himself one of the most popular chapel speakers of the year.

"Most college students are too lazy to give up their athletics and get out and help the farmers to raise food during their spare time."

So we were told one day last week by a lady who appeared to be of the average intelligence. Of course nothing could be farther from the truth. The lady was very much mistaken. Yet there are people who would agree with her.

It is up to us to prove to these people that Milton College students are an exception to their rule. There is no time to lose. Let us act now.—Milton College Review.

I WANT to have the photograph of every one who is giving an Endowment Scholarship to the college, and also of the person or persons in whose memory or in whose honor the gift is made. We will have a picture gallery for your enjoyment at commencement time. Where a class or a family found an Endowment Scholarship, we want the pictures of all the people thus co-operating, either in one photograph or grouped together. This will be the most interesting spot on the campus, and doubtless the gallery will enlarge as the days go by.

You will find that all those who here saw Milton College. There will be a lot of happy surprises. I must not tell you very much, but I will have to give you a little information of a few typical cases.

You will see there a photograph of Dr. J. M. Stillman, who has led so many thousands of us whose joyous music still gladdens the world, although he himself has left these scenes. You will see the Doctor with the characteristic pose of the head as though he were keeping time; and beside him I hope to have the photograph of the great-hearted woman, his sister, who founds the Endowment Scholarship in his name.

Last night a gentleman signed an Endowment Scholarship note in honor of his wife. Neither of these were ever in Milton, but I hope they will be there next June as our guests. At any rate, a very charming picture of their family circle will be on the board. I turned to what she said in response to my question: "I have been interested in the young people who came from Milton College. I liked their spirit. We were pleased with the College Review which was sent us last week. It put the cause in a nutshell. We concluded that we would like to help.

Wasn't that fine? It pleased me very much. They have been won to be lifelong friends of Milton, simply by seeing the product that Milton turns out.

Please send me your picture, if you have not already done so. Perhaps you have not yet signed for the Endowment Scholarship. Then write me about it and I will send you
THE SABBATH RECORDER

information and forms. Make it as easy for me as you can; for I have much to do between now and commencement day. Many of these Endowment Scholarships have been given without any solicitation on my part, and all have been given freely. I have urged none. It is a gift of love, an opportunity for investment in the kingdom of God on earth. Yes, I know you would rather keep it out of sight, and not have the gift heralded. But it will inspire others, to note what you have done, and it will give us all pleasure to see your face in the gallery. We are all one family. We are interested in all the members, and in the friends whom we are adopting into the family circle as they join in praise of old Milton.

I can not forbear paying my tribute in passing to the teachers at home who are loyally bearing the extra load, the students who are working so enthusiastically for the college, and for the higher ideals of life for which it stands. I should like to mention them all, beginning with Professor Fred, who has so ably filled the position of acting president, shipwring himself a worthy son of the Whitfield line.

For a school like that I can work with all my might.—Lester C. Randolph, in Milton College Review.

THE JOY OF LIVING

We know but little of joy; and as for the joy of living, most of us have missed that altogether.

If you doubt this, look at the faces you meet every day. Sorrow and anxiety have furrowed some; hurry and worry have distorted others. Many are lengthened by despair, eyes are lowered in grief, and brows are knitted in serious thought. Now and then a face will attract you, bearing upon it the stamp of patience, or uplifted by a note of serenity. At rare intervals you will encounter laughter and smiles—benedictions upon you as you pass. But where will you find joy, except on the faces of children?

Yet, even as I write "children," I lay down my pen, arrested by remembrance of a letter written me by a man not so long ago. This is what it says:

"I walked with my little niece to school last week, from Gramercy Park to Forty-Seventh Street, and I promised her one cent for every boy whose face just beamed with happiness. We noted them all,—dozens of them. Many had wondrous, absorbing, craving something; depressed; occasionally a grin unconnected with happiness. The niece earned one cent in that mile and a half along our crowded avenue, and that one cent she earned through a verdict which was biased in her favor, those which she saw at last only with an inner vision. But the beauty of them vanished when her eyes were opened.

It was never a plain face that distressed or disappointed her. That which amazed her was the discontented, and gloom she saw, beginning in the scowls of young people, and ending in the drawn and haggard faces of the old. She taught me then how beautiful in their radiance, those which she saw at last only with an inner vision. But the beauty of them vanished when her eyes were opened.

"What is joy?" a woman once asked.

"I think that I can never have known it." Then she, a wife and the mother of three children, took up her Bible, hunting through her references of joy. For weeks she studied her texts, but their meaning escaped her. "I can not feel joy," she confessed at the end of that time. "Care must have killed all sense of it out of me. I have had nothing but care all my life." "To those who love, care is a joy," some one answered, and this must ever be true; for the saddest of life is not found where care is, but where love is, and care is denied.

Joy is never possible to those who are perpetually the tributary, or who dwell in the vanishing upon the unimportant weaknesses of their friends. To possess joy we must begin by being as cheerful about our own troubles as we are about the troubles of our neighbors. Joy can not enter where worry abides. "Don't you know that the good Lord can't use you if you keep fretting all the time?" an old colored woman once asked a woman who was anxious and worried.

Doubt and suspicion are doors closed in the very face of joy. Worldly wisdom, selfishness, egotism, fear, timid prudence, thinking evil of others, thinking evil of ourselves—all these are barriers which no joy can penetrate. Joy is killed in the young when we nip their enthusiasm, make them self-conscious, or argue away their belief in the triumph of good; when we repress instead of directing their courage. Courage and faith and hope in the young are levers to move the world. They are gifts to be gloried in, to be thankful for, to cherish, holding them as a milestone around our necks and bid farewell to joy when we attempt to destroy these gifts.

Were any of us asked for what we had most cause to be thankful, how many of us would be ready with an answer? The habit of gratitude is not ours. The habit of anxiety is else, would we see so many haggard faces in the streets? Anxiety is a veil through which we can see nothing to enjoy, nothing to be grateful for.

To be grateful because we are warm while others are cold, or fed while others go hungry,—of what use is that unless, to prove our gratitude, we shelter those who are frozen, and feed those who have nothing to eat? True gratitude is being glad for all blessings, whether they come to us or pass by for another; is being glad of our neighbors' blessings, even of those received by our enemies. This is the joy of living, the gratitude of the saints; for it is a gratitude for life itself, for the good that each day it brought into the world for all men to share, like the sunshine sent to cheer both the just and the unjust.

Those who would attain to the joy of living must cling to cheerfulness when trouble comes. Troubles are but tempests of the night. Joy cometh in the morning. After night cometh day; after cold, heat; after sorrows, calm. In the silences that afflict you, the silences of great shadows after light, or who dwell in the vanishing light, you mourn, nature remedies, bringing out of winter's death the flowers of spring, and out of trial triumphant strength. Nothing can kill this strength in you except the secret thought of doubt or anger or unbelief, which, like a microbe, eats away and destroys,—the secret thought which always will betray you.—Lilie Hamilton French.

CENTRAL ASSOCIATION, JUNE 7-10

As we go to press word is received from the Executive Committee of the Central Association that the date of its next session has been fixed for June 7-10. The place is Adams Center, N. Y. This places the Central Association one week before the session of the Western, at Nile, N. Y., making it convenient for the delegates to attend both on the same trip. The Central and Western associations are the only ones to be held before Conference. The Adams people are hoping a delegation from the churches and will be disappointed if the attendance is small. It is hoped that the friends in that association will make special effort to be present.

MAKING BETTER MEN

We should always remember that it is quite possible to improve the conditions and outward surroundings of life without in any marked way improving life itself. The man who has come up from a three-roomed cottage to live in hundred-thousand-dollar mansion may be a better man or a worse man than he was; the house he lives in will never help us to decide the question of his moral or of his real worth. Clean streets and improved social conditions are good, and we must strive for them with persistent determination; but if in getting them we do not at the same time improve the quality of life that is lived in the midst of them, we will not be making any progress that is worth while.—Christian Guardian.

"God created the universe to glorify himself, and then created man to add more glory to the sum of all his glory."
MARRIAGES

BURDICK-ALDRICH.—At the home of the bridegroom's parents, Mr. and Mrs. F. L. Burdick, in Milton Junction, Wis., May 3, 1917, Rev. A. Burdick and Sarah J. Aldrich, Rev. W. E. Baker, Rev. R. J. Baker.

DAVIS-BEE.—At the home of Mr. Albert Bee, the bride's father, at Berea, Ritchie Co., Va., March 9, 1917, by Rev. William L. Davis, Mr. Lewis Townshend Davis, of New Milton, Dodridge Co., W. Va., and Miss Daritee Bee, of Berea, Va.

DEATHS

SHOWERS.—Claude Harburn Showers was born at Blooming Grove, Wis., November 13, 1866, and entered into rest Thursday night, March 29, 1917.

His parents were Henry and Alice Chipman Showers. When twenty-one years of age he came to Milton Junction to work for Mrs. Minnie Maycott and her sister, Mary Minn, in her vicinity, ever since. On December 16, 1913, he was married by the Rev. Lester C. Randolph to Miss Pearl Alexander. To this union were born seven children, Mrs. Opora P. Crandall, of Fillmore, and Mrs. Angelia W. White, of Detroit, Mich., a foster sister, Mrs. Alta M. Gabriel, of Watkins, N. Y., four children, and nine grandchildren.

On October 5, 1908, he was married to Mrs. Ida B. Lewis, of New Milton. For fifty years he had been a member of the Seventh Day Baptist Church at Milton, and at the Seventh Day Baptist Missionaries to China. She was the oldest of six children, having three sisters, Amy, Mary and Harriet; one brother, Elson; and a half sister, Betsy. One sister, Mrs. Amy K. Crandall, is still living.

September 15, 1926, she married John T. Greene. To them were born three children: Albert C., of Centralia, Wash.; Elwyn, Balboa Heights, Canal Zone; and Rev. Walter L., of Independence, N. Y. They made their home at Alfred Station for ten years, after which they experienced pioneer life in Nobles County, Minnesota. Appreciating the loss sustained by being out of touch with religious and educational advantages they left the West and went to Attalla, Ala., in 1893, where Mr. Greene died, 1895. The following year Mrs. Greene moved to Alfred, N. Y., and conducted religious services Walter through his college and seminary courses. In 1915, she returned to her childhood home to help care for the sick. At the autumn of 1919, she came to Little Geneva and made her home with her sister, Mrs. Amy K. Crandall, until her death.

She publicly confessed Christ February 14, 1887, and was baptized by Rev. Thomas B. Burdick, of the Rock River Seventh Day Baptist Church of Little Geneva. In 1883, she united with the Second Alfred Church. At the time of her residence in Nobles County, Minnesota, she was a member of the First Alfred Church at the time of her death.

Mrs. Showers was noted for her sterling qualities. She loved earnestly the things that make for depth and breadth of character. She saw little of life to count her years. She rejoiced in the Christ who saved her from sin, and was anxious not to bring reproach upon his name. Her last days were happy and trustful, and she was glad to go to him who went to prepare a place for her.

E. B. F.

CLARKE.—Hannah Elizabeth Clarke, daughter of Benjamin and Beths Utter Lewis, was born in this town, August 27, 1860. In the year 1879, she removed from Little Geneva Center, Ohio, to Wisconsin. On October 7, 1900, she was married to Silas W. Baker. With the exception of two years spent in Mitchell, D. N., they resided in Milton Junction, and is still living in her little home in Milton Junction. Being a woman of character, she was not intimately known outside of her immediate family circle.

When she was about sixteen years old she was married by Rev. James C. Rogers and became a member of the Rock River Seventh Day Baptist Church, where her membership remained until the dissolution of the church.

Only two of her immediate family survive her, two sisters, Mrs. Elizabeth Frink, widow of the late Cyrus Frink, and Matilda J., wife of Marshall R. Coon, both living at Milton Junction.

A brother, Rev. John L. Huffman, will be remembered by many as a strong preacher and evangelist.

The funeral services were held at her late home, conducted by Rev. Henry N. Jordan. Interment was in the cemetery at Milton Junction.

H. N. J.

GREENE.—Sophronia B. Greene, daughter of Palmer and Eunice (Edwards) Lackey, was born in the town of Little Geneva, N. Y., August 29, 1837, and passed away, March 18, 1917 at Little Geneva, N. Y.

She was the third of five children, having three sisters, Amy, Mary, and Harriet; one brother, Orson; and a half sister, Betsy. Two of her sisters, Mrs. Amy K. Crandall, is still living.

On September 15, 1866, she married John T. Greene. To them were born three children: Albert C., of Centralia, Wash.; Elwyn, Balboa Heights, Canal Zone; and Rev. Walter L., of Independence, N. Y. They made their home at Alfred Station for ten years, after which they experienced pioneer life in Nobles County, Minnesota. Appreciating the loss sustained by being out of touch with religious and educational advantages they left the West and went to Attalla, Ala., in 1893, where Mr. Greene died, 1895. The following year Mrs. Greene moved to Alfred, N. Y., and conducted religious services Walter through his college and seminary courses. In 1915, she returned to her childhood home to help care for the sick. At the autumn of 1919, she came to Little Geneva and made her home with her sister, Mrs. Amy K. Crandall, until her death.

She publicly confessed Christ February 14, 1887, and was baptized by Rev. Thomas B. Burdick, of the Rock River Seventh Day Baptist Church of Little Geneva. In 1883, she united with the Second Alfred Church. At the time of her residence in Nobles County, Minnesota, she was a member of the First Alfred Church at the time of her death.

Mrs. Showers was noted for her sterling qualities. She loved earnestly the things that make for depth and breadth of character. She saw little of life to count her years. She rejoiced in the Christ who saved her from sin, and was anxious not to bring reproach upon his name. Her last days were happy and trustful, and she was glad to go to him who went to prepare a place for her.

E. B. F.

CLARKE.—Hannah Elizabeth Clarke, daughter of Benjamin and Beths Utter Lewis, was born in this town, August 27, 1860. In the year 1879, she removed from Little Geneva Center, Ohio, to Wisconsin. On October 7, 1900, she was married to Silas W. Baker. With the exception of two years spent in Mitchell, D. N., they resided in Milton Junction, and is still living in her little home in Milton Junction. Being a woman of character, she was not intimately known outside of her immediate family circle.

When she was about sixteen years old she was married by Rev. James C. Rogers and became a member of the Rock River Seventh Day Baptist Church, where her membership remained until the dissolution of the church.

Only two of her immediate family survive her, two sisters, Mrs. Elizabeth Frink, widow of the late Cyrus Frink, and Matilda J., wife of Marshall R. Coon, both living at Milton Junction.

A brother, Rev. John L. Huffman, will be remembered by many as a strong preacher and evangelist.

The funeral services were held at her late home, conducted by Rev. Henry N. Jordan. Interment was in the cemetery at Milton Junction.

H. N. J.

GREENE.—Sophronia B. Greene, daughter of Palmer and Eunice (Edwards) Lackey, was born in the town of Little Geneva, N. Y., August 29, 1837, and passed away, March 18, 1917 at Little Geneva, N. Y.

She was the third of five children, having three sisters, Amy, Mary, and Harriet; one brother, Orson; and a half sister, Betsy. Two of her sisters, Mrs. Amy K. Crandall, is still living.

On September 15, 1866, she married John T. Greene. To them were born three children: Albert C., of Centralia, Wash.; Elwyn, Balboa Heights, Canal Zone; and Rev. Walter L., of Independence, N. Y. They made their home at Alfred Station for ten years, after which they experienced pioneer life in Nobles County, Minnesota. Appreciating the loss sustained by being out of touch with religious and educational advantages they left the West and went to Attalla, Ala., in 1893, where Mr. Greene died, 1895. The following year Mrs. Greene moved to Alfred, N. Y., and conducted religious services Walter through his college and seminary courses. In 1915, she returned to her childhood home to help care for the sick. At the autumn of 1919, she came to Little Geneva and made her home with her sister, Mrs. Amy K. Crandall, until her death.

She publicly confessed Christ February 14, 1887, and was baptized by Rev. Thomas B. Burdick, of the Rock River Seventh Day Baptist Church of Little Geneva. In 1883, she united with the Second Alfred Church. At the time of her residence in Nobles County, Minnesota, she was a member of the First Alfred Church at the time of her death.

Mrs. Showers was noted for her sterling qualities. She loved earnestly the things that make for depth and breadth of character. She saw little of life to count her years. She rejoiced in the Christ who saved her from sin, and was anxious not to bring reproach upon his name. Her last days were happy and trustful, and she was glad to go to him who went to prepare a place for her.

E. B. F.

CLARKE.—Hannah Elizabeth Clarke, daughter of Benjamin and Beths Utter Lewis, was born in this town, August 27, 1860. In the year 1879, she removed from Little Geneva Center, Ohio, to Wisconsin. On October 7, 1900, she was married to Silas W. Baker. With the exception of two years spent in Mitchell, D. N., they resided in Milton Junction, and is still living in her little home in Milton Junction. Being a woman of character, she was not intimately known outside of her immediate family circle.

When she was about sixteen years old she was married by Rev. James C. Rogers and became a member of the Rock River Seventh Day Baptist Church, where her membership remained until the dissolution of the church.

Only two of her immediate family survive her, two sisters, Mrs. Elizabeth Frink, widow of the late Cyrus Frink, and Matilda J., wife of Marshall R. Coon, both living at Milton Junction.
she was baptized by Rev. L. C. Rogers, and united with the Lebanonville Church, ever faithful and trusting in her loving Savior. October 6, 1874, she was united in marriage to Cyrus B. Whittord, by Rev. J. T. Todd, of Brookfield, N. Y. They lived together thirty-four years. He died September 2, 1910. One infant son born December 26, 1880.

Mrs. Whittord leaves two brothers: Mr. Irwin Dye, of West Winfield, N. Y., and Mr. Dewaine Dye, of Earlyville, N. Y. Her sisters, Mrs. Reuel Johnson and Mrs. Henry Beech, both of Stockton, N. Y., besides many other relatives and friends on whom her life will rest a benediction. Her husband was a brother of the late Rev. Oscar U. Whittord.

The trials of life seemed her soul to purify, Unfaltering she has remained.

Philadelphia, 1803, was baptized by Mr. Dewaine W. Parker (who with two sons, Mrs. Richard Harriet Amos Gravener, daughter of Mrs. Richard and Harriet Amos Gravener, was born in Philadelphia, Pa.

When two years of age, her mother died and four years later she lost her father. She was converted and joined a Free Baptist Church in Philadelphia. While a young woman she followed two brothers to central Kansas. Later she went to Nebraska, according to the Seventh Day Sabbath and joined the Mortonville Seventh Day Baptist Church. In 1892 she came to Chicago and on February 28, 1893, transferred her church membership to the Chicago Seventh Day Baptist Church, where she has remained.

Christmas day, 1893, she was united in marriage to C. U. Parker, who with two sons, Clarence E., of Milton, Wis., and Lyman W., at home, and one brother, R. L. Gravener, of Lincoln, Kan., still survive her. Her sickness extended over the past two years. Part of this time she suffered greatly.

Funeral services were at her late home in Chicago, May 7, 1917. The sermon was by her pastor, Rev. G. E. Field. Text, Second Corinthians 5: 1, 5. "Interment at Milton Junction, Wis."

 REPORT FOR THE THREE MONTHS ENDING WITH MARCH, 1917

To the Board of the American Sabbath Tract Society.

Dear Sirs:--Our war needs are not always of a "great victory," "enemy guns captured," "impregnable fortress taken," etc.; sometimes it reads, "The usual artillery duels, but nothing further to report." Our church news is much on the lines of the last. The ordinary routine of steady commonplace work continues persistently, the services are held regularly, our tracts are issued, reaching far beyond the walls of our meeting room, and our little Sabbath Observer is doing its work all over the world.

"At the present time I am posting (you say "mailing") the current Sabbath Observer with an armful of copies all over the world. Two or three hundred have already gone. From time to time I hear: "Brother--the Colonel is quite right--Sunday is not the Sabbath." "We showed one of the church's tracts on the Sabbath question to our vicar, and he said, 'I can not say word against it.'" "There is no doubt but that we ought to keep Saturday--but it is so difficult." "The Colonel's paper is a real Protestant paper. These and similar statements show that an impression is being made, and yet it is not a "powerful attack.""

I am sending a small freewill offering from our church to be divided between the Missionary Society and the Tract Society for 1917. For 1917 we may hope to send a little more, as we shall probably augment the fund from the circle of Voluntary Tithing Circle." As yet we have not put this into force. We have altered a rule of our church, adopted in 1840, which forbade any collections of money on the Sabbath. This long after careful consideration, and not with the intention of sending round the plate but simply that we may place a box at the door. We leave the matter as far as it applied to the Lord's Supper service.

The special service of the quarter was the "Brit-Amsrael" (British-American-Israel), which supports the now well established fact that the English-speaking race is none other than the ten-tribed house of Israel that was taken captive to Assyria long before the Jews, the two-tribed house of Judah, went to Babylon. In view of the events of the present terrible battle of Armageddon, this subject is becoming of intense interest. Prophecy will be fulfilled.

We regret the death of our Brother Gilbert Campbell-Stanley at Barbados on February 24. The news came to hand too late for the current Sabbath Observer. He was the starter of the Orange Order in Trinidad, and as a leader of the Mission there, and we had granted him our licence to preach. He went to Barbados on

mission and Orange work, and took with him Brother Vincent Goring, who is now carrying on the work in Barbados. We recently elected him (Brother Goring) a member of Mill Yard Church. Sister Wiles speaks very highly of him. We understand our late Brother Stanley leaves a widow and four children.

Our 300th anniversary is a difficult problem, we are locally very so weak. Having discussed the attempt to get up a big meeting for propaganda, we have abandoned the idea in favor of a series of small meetings at Mornington Hall. We had hoped for the encouraging reception of a visit by some of our American brethren, but the Huns have made the Atlantic sufficiently dangerous that we can hardly expect that now. But the action of the Huns has at last caused President Wilson to cease imitating our "wait and see" Asquith. Now, as allies, our two nations are drawn into a much closer brotherhood--hanging the common cause of destroying the doctrine of "righteousness" and thus bringing "peace on earth."

The annual Christian Sabbath-keepers' Conference is to be held on May 24 at Mornington Hall.

My SABBATH Recorders were interrupted (and possibly some letters), so I wrote Brother Burch asking the favor of his having the addresses of the Reverend W. E. Clark and of Mr. E. J. Hillen, Minneapolis, and thus bringing "peace on earth."

In the commandments of God, and the faith of Jesus,

Yours fraternally,

 THOS. W. RICHARDSON.

MONEY TALKS--BUT THERE ARE OTHER SPEAKERS

"How would you like a $25,000 a year job? I suppose you think you would like it a lot. But would you like it? Would you enjoy the work you would have to do in order to earn that much salary? Would you be willing to work nights and weekends? What does it cost to become a $25,000 a year man?"

"This brings us to an interesting fact about the human animal--namely, his way of pretending sometimes to ambitions which he does not possess. Ask almost any man in the United States today whether he would like a job paying $25,000 a year, and he will tell you yes--vehemently and with evident sincerity. But in ninety-nine cases out of one hundred he would not really mean it. He would like the money—yes—but to earn it by giving up some of the price which it asks in return for that much money would not suit him at all."

"In spite of the apparent lure of money, the great mass of human beings are not lured by it so much as they are lured by other things. They think they are, but they aren't. Men get their orders from within themselves, not from without. And often the inward desires which control men are so powerful that they make the 'almighty dollar' look mighty weak. Frequently laziness is in command, in which case a rocking chair seems more valuable than the presidency of a railroad. Sometimes whisky is the boss. We all know men who sacrifice good incomes in order to have lots of time for drink. In millions of other cases men deliberately choose jobs which do not pay well in money, although they pay enormously in other forms of satisfaction. Men are constantly deciding against the scramble for money and in favor of a quiet life, or a life devoted to teaching or science or public service, or a life devoted to some other useful enthusiasm which has no special cash value."

"The truth is that men have no taste for the duties that go with the biggest salaries. The man who is worth $25,000 a year to a corporation must be willing to work evenings and holidays. He must be ready to upset all personal plans if business calls him. He must be ready at a moment's notice to give up Sunday with his family and spend it in a railway trip to another city for a Monday morning conference. In his office he must also bear the brunt. He must be eager to take responsibility and be ready to make hard and unpleasant decisions. He must have real zest for tough problems. And he can not hide behind others. Big pay envelopes go only to those down in front.—American Magazine for September."
WORRY OVER WORRY

The Federal Public Health Service, which is inquiring into the causes of nervous diseases, issues this bulletin against worry:

So far as known, no bird ever tried to build more nests than its neighbor; no fox ever fretted because he had only one hole in which to hide; no squirrel ever died of anxiety lest he should not lay by enough for his winter. All of these animals, which are capable of reasoning and making plans, show that they never worry over anything. But man worries because of the hounds; and the dog worries because of the cat. He is tormented by “Don’t Worry” mottoes, and just when he is deepest in an unavoidable worry he is confronted by a framed injunction to “Smile a While.” As one is sick becomes sicker thinking about it, so one with a worry must worry all the more because that worry is all wrong.—The Christian Herald.