The Sabbath Recorder

Vol. 82, No. 25
June 18, 1917

AN OLD HYMN

Art thou weary? art thou languid?
Art thou sore distressed?
"Come to me," saith One, "and coming,
He at rest!"

Hath he marks to lead me to him,
If he be my guide?
"In his hands and feet are wounds—prints,
And his side!"

Is there diadum, as Monarch,
Tast his brow adorns?
"Yea, a crown, in very surety,
But of thorns!"

If I find him, if I follow,
What is hereon here?
"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to him,
What hath he at last?
"Sorrow vanished, labor ended,
Jordan past!"

If I ask him to receive me,
Will he say me nay?
"Not till earth, and not till heaven
Pass away!"

—Stephen of Sabas (725-794)

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The Sabbath Recorder

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

VOL. 82, NO. 25 

PLAINFIELD, N. J., JUNE 18, 1917

WHOLE NO. 3772

Budget Problems: At a lengthy session of the tract Board today, there was a careful and thorough consideration of the items in the proposed budget for next year. If all our people could witness one meeting of the Missionary Board or Tract Board in which the budget problems are being solved, they would soon see that their boards have no easy task to perform, especially in a time like this with war problems confronting us and higher cost of living sure to come.

Lines of work that have been established for years, wherein laborers are dependent upon the boards for support, can not be suddenly dropped without doing injustice to both the workers and the causes they represent. Our publications, some of which are essential to our denominational life, must be supported, and even one of them has deficits to be provided for. It goes without saying that we can not do without our denominational paper, and that the Sabbath-school helps are essential to our welfare as a people. And what could our children do without their own excellent little Sabbath Visi tors? Our Pulpit can be supplied by the Sabbath Recorder if necessary, but we have among us no substitutes for the Helping Hand, Junior Quarterly, and Sabbath Visitor. Hence we must stand by them.

Our Sabbath Hymns: The new hymn by Rev. Dr. A. Stillman with music by James Stillman, her father, published for the first time in this Recorder, adds one more to the number of hymns written by Seventh Day Baptists. This hymn, entitled "Sabbath Eve," was offered by Miss Stillman and her father to the Tract Board for use if found suitable. The board will have it printed in suitable form to put in our hymn books with the two others from Miss Stillman's pen that it has already placed there,—"Sabbath" and "Sabbath Worship." These two were recently used in our Sabbath Rally Day program.

When presenting this hymn for the consideration of the board, Secretary Arthur L. Titusworth called our attention to the fact that while few persons now among us have written hymns, still a careful study of the hymn books in use among other peoples will reveal several hymns in popular use written by Seventh Day Baptists. In the "Calvary Selection of Spiritual Songs," a book of more than a thousand hymns, published by the Century Company, no less than nine were written by Seventh Day Baptist clergymen; and in every large hymnal now in use by other denominations will be found some of these hymns.

Rev. Joseph Stenett, who died in 1713, was a Seventh Day Baptist minister in London, England, ordained in 1690. He was not only a noted preacher and writer in prose, but also an author of many hymns.
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Some of these were written for use in the service of the Lord's Supper, some for baptism and others were Sabbath hymns. Probably no one of these has been more popular with people of all faiths than his "Sabbath Hymn"—

"Another six days' work is done,
Another Sabbath is begun;
Return, my soul, enjoy thy rest,
Improve this day thy God hath blessed."

This hymn, though written for the Seventh-day Sabbath of Jehovah and of Christ, is being sung by many congregations today and applied to the first day of the week!

Rev. Samuel Stennett, who died in 1792, was also a noted hymn writer. We find in the Calvary collection his hymn beginning—

"Oh Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

We do not wonder that one whose faith enabled him to sing of "Canaan's fair and happy land" until he felt that his "raptured soul would here no longer stay" wrote in another hymn—

"Not all the nobles of the earth,
Who bore the honors of their birth,
So high a dignity can claim,
As those who bear the Christian name."

It would be impossible here to quote from all the excellent hymns written by this good man. Probably no one of them has found its way into more song books than that of which the first familiar lines are—

"Majestic sweetness sits enthroned
Upon the Savior's brow,
His head with radiant glories crowned,
His lips with grace o'erflow."

Who can forget the charm of this hymn as it was sung by the fathers and mothers to the old familiar tune of "Ortovville" in the years that have gone. The very thought of it stirs our souls to the depths, and it has helped many to better and nobler living.

Some Modern Hymn Writers There are several excellent hymns written by Seventh Day Baptists known to this generation. Indeed, I was surprised to see how many had found their way into song books, and no doubt of some of our readers will think of hymns that I have not found.

In Dr. Jarius M. Stillman's "Good Will" are many tunes composed by him, some of which have found places in other song books. Many a Sabbath school has the name of another denominational council in which ample time could be given for careful consideration, in open parliament, of the many problems confronting us as a people. If such a council could enable us to unite and concentrate our working material, and help us to see eye to eye, and bring us to stand shoulder to shoulder in the things that build up and make strong, no greater blessing could come to us.

If it seems impossible to have such a council, then we should make the General Conference come as near to it as we can. It is quite generally felt that opportunities for careful and thorough consideration of important measures in the large meetings that adopt them have been all too limited. Some think that too much of the work has been done in committees and too little attention to important questions has been given by the delegates at large. Special efforts are being made to have this Conference a "deliberative" one. Opportunities for discussion are to be given, and we need a full representation from the churches. Don't stay away and then charge this Conference with being a "cut and dried" "steam-roller" Conference. Come and bear your part. Every church should be well represented.

THE SABBATH RECORDER

way of preparation if the denomination receives the benefit it should receive from the meetings. If ever we needed a strong, practical, wide-awake General Conference, we need one this year. For some years we have felt the need of another denominational council in which ample time could be given for careful consideration, in open parliament, of the many problems confronting us as a people. If such a council could enable us to unite and concentrate our working material, and help us to see eye to eye, and bring us to stand shoulder to shoulder in the things that build up and make strong, no greater blessing could come to us.

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The one way in which our churches can now begin to serve the General Conference and insure its success is to remember it in their prayers. If each one who plans to come will pray daily— or, as the Scriptures say, "without ceasing"— for God's blessing upon all the meetings, he will himself be in the right spirit by Conference time, and a Conference made up of Christians who have thus prayed is sure to succeed.

Again, churches whose members have for weeks united in their prayer meetings in sincere prayer for God's grace to fill the hearts of the people and to unite with power in the coming Conference, will not only help Conference, but will find such services retrospective, making the churches stronger and more efficient. If as a people we could come into close touch with the Master and be filled with the Spirit before coming to Plainfield, there would be no doubt about our having a good Conference.

The church unanimously requested him to reconsider his resignation and remain in Milton Junction, but after much prayer for guidance and after having carefully weighed all considerations in the matter, it seemed to be his duty to go. He therefore plans to begin serving as assistant chaplain of the Battle Creek Sanitarium the first of July.

The little church at West Edmeston, N. Y., has called Rev. Leon Bugdick to serve it as pastor.

College Numbers Next week will begin the annual college numbers of the Recorder. Alfred's copy is just at hand, but a little late for this issue. Our next will be Alfred University number. Arrangements have been made for Milton and Salem to follow.

DEBT STATEMENT

Missionary Board's debt, balance due June 6 ........................................ $1,530 18
Received since last report ................................................................. 9 00
Still due June 13 ........................................................................... $1,530 18
Tract Board's debt, balance due June 7 $2,045 35
Received since last report: ............................................................... $85 37
Earnings of publishing house ....................................................... 106 37
Still due June 14 ........................................................................... $1,899 98

This world has a happy knack of multiplying only the used talents. It blesses the planted seeds only, and multiplies them into a harvest. To sigh for the increase without sweating for it, is to labor as one who laughs without living for it; to wish without working for it—is as foolish as it is fruitless.
NOTES OF THE CENTRAL ASSOCIATION
SECRETARY EDWIN SHAW

I
CLAUDE CAMENGA, the moderator of the Central Association, was the first acquaintance I met, as I stepped from the New York car at Richland Thursday morn-
ing to get a roll and a glass of milk and an
orange for breakfast. But other familiar
faces soon appeared, for at Richland the
dele~ates by way of Syracuse were dis-
covered. Brother Camenga’s home is in
Brookfield, and he was on the same train
even though he had come from Utica in the early morn-
ing, each unaware of the presence of the other.

There was Eli F. Loofboro and son
Kenneth. Brother Loofboro is the pastor
of the church at Little Geneseo, and had
come to the Central Association at Adams
Center as a delegate from the Western As-
sociation, and also as the representative of the
Educational Society. And there was
Alva L. Davis,般ly known as the “little giant,” and the name is as applicable
now as it ever was. He had been traveling
two days and two nights, coming all the way from North Loip, Neb., where he is pastor of the church from the North-
western Association. He also represented the
Sabbath School Board, and had charge of
time given to the interests of that board
Thursday afternoon. And there was
William Clayton, the pastor of the church
at Syracuse, N. Y., a man who has recently
come among us as a people; and we are early
learning to love him, and he is enjoying his
fellowship with us. And then there was
Orlo H. Peck at Richland, and the clerk
of the year’s session of the association,
and his daughter Endora. And there was
R. R. Thongrate, pastor at Scott, N. Y., general
missionary for the Central Association,
editor of the Young People’s department in the
SABBATH RECORDER, and his daughter.
This was the delegation that came into
Adams Center on the train with me, in time
for the first session of the association.

A

THE SABBATH RECORDER

Tuesday evening and made a fitting close
for the first day of the Association.

THEhour Thursday afternoon given to
the interests of Sabbath-school work
was conducted in round table fashion and
proved interesting and helpful. It was
brought out that the plan of the Sabbath
School Board to have a vice president of
the board visit all the schools, so far as
practicable, and to make in the interests of
better work in Bible study was proving to be a good undertaking. A. Clyde
Ehret had been doing that work for the Association.

The matter of securing more real study of the Bible in preparation
for Sabbath school was discussed, and sev-
eral practical suggestions were made, one
which was the plan of assigning the week be-
fore of definite tasks by the teacher to each
pupil, especially in classes of young boys
and girls of the teen ages. The value of the graded
treatment of lessons in schools of all sizes
was discussed, and the general impression
was that the plan of using graded lessons
was a good thing, even though it was com-
pelling to give up the use of our own publications. And the sugges-
tion was made that the Sabbath School
Board was in duty bound, as it urged and
favored the use of graded lessons, to pro-
vide books for the teacher and pupils in the
use of those lessons, prepared by ourselves.

But after all it was felt that the chief aim,
and purpose of Sabbath-school work should
be the salvation of the children to a life of
righteousness as Jesus Christ as the Master should lead and rule supreme.

In the meantime delegates had been arriv-
ing from many quarters, a heavy thunder
storm had come and gone, we had been
given bountiful dinner and supper in the
basement parlors of the church, and a lot
of renewing of old acquaintances and the
making of new friendships had been in pro-
gress. These associational gatherings
are well worth while, and should not be
neglected.

The annual sermon at the Central
Association was preached by Rev. William
Clayton, pastor of the church at Syracuse.
His text was, “The sabbath was made for
man, and not man the sabbath.” He
emphasized the power and value of Sab-
bath-keeping in the life of the individual
and of society, and urged upon all followers
of Jesus an entering into the rest which is
spiritual and of God. This was given

THE SABBATH RECORDER

Thursday and made a fitting close
for the first day of the Association.

The moderator announced the standing
committees as follows:

On Petition: Deacon Charles J. York,
Orlo H. Perry, Clayton L. Langworthy.

On Finance: Deacon William L. Jones,
L. P. Curtis, D. J. Fair.

On State of Religion: Rev. John T. Davis,
Mrs. C. J. York, N. L. Maltby.

On Nominations: Rev. A. C. Ehret, Rev.
W. M. Simpson, Miss Ethlyn Davis.

On Nominations: Rev. R. R. Thorngate,
Rev. A. C. Ehret, Rev. J. T. Davis.

On Essayist, Delegates, and Preacher of
Annual Sermon: Rev. R. R. Thorngate,
Deacon C. C. Williams, Rev. William
Clayton.

On Friday morning the reports of dele-
gates and officers not already received
were presented and considered. Rev. E. E.
Sutton as delegate from the Eastern Asso-
ciation brought a message from the
churches he represented. Later in the day
Professor Victor Dyer, of Southern College,
arrived as the delegate from the South-
ern Association. He and a few others
had been attending the commencement ex-
ercises at Alfred University, and thus were
a little late at the association.

All the sessions begin with a service of
song, prayer, and reading of the Word.
Thus far there has always been some
one on hand to play the organ and lead the
singing, and most of the time several mem-
ers of the choir and one or two instru-
ments of music besides the organ. An
abundance of beautiful flowers have also
adorned the desk and platform of the
church as well as the tables in the dining
room.

The interests of education among our
people were considered Friday forenoon
under the leadership of Eli F. Loofboro, who
gave out as a general topic for the hour,
"Seventy-First Baptists Educating their
Own." Of this he spoke, and in particular of the
college education of our young peo-
ple. "Our Own Theological Seminary at
Alfred," was the topic that was treated by
Edwin Shaw, who said that since he had
never attended the seminary he ought to be
well (?) qualified to talk about it; but
knowing as he did the character of the
young men who were coming out from the
seminary, he could give his unqualified approval to the seminary on the rule of "By their fruits ye shall know them."

"The Need of Ministers of the Gospel among Us," was the topic assigned to Alva L. Davis, and in his usual earnest and appealing way he brought before us the situation of open doors, and unoccupied fields, and calls for laborers, that stirred our very souls with a vision of the needs right at hand, insistent, impelling, that some one must meet.

A Clyde Ehret in discussing the next topic, "Supplying the Need," emphasized in particular our duty in homes and in churches to magnify the calling of the ministry, and to show our young people the wonderful opportunities that are theirs to do great things for God and for humanity; to exalt the life of service that is not guaged by the amount of the salary check and thus give encouragement and sympathy to choose a vocation that calls for great things rather than mere bigness.

W. M. Simpson then spoke most feelingly of the help and power of fellowship that comes among the men who are associated together for a time in our schools, and in particular our theological seminary. He spoke of the circle letters that are now going around in at least three groups of our ministers, and called attention to the fact that while these men often had different opinions in reference to matters of belief and matters of methods and policies, yet they never had any bitterness in their differences, and that there never was any criticism of each other as to motives, all because they knew each other thoroughly in the fellowship that came in their school days together.

The leader closed the hour with the reading of a brief summary of the work of the seminary as prepared and sent to him by Dean Main for the occasion. He can get the paper to forward with these notes I shall do so, and have it inserted here.

The afternoon session continued the business and then took up the interest of the Tract Society, Secretary Edwin Shaw in charge. By a diagram on the blackboard he tried to show the relation of the people to the work of the Tract Society, and the various lines in which this work is being done. Then Eli F. Loofboro spoke in particular of the work of the Sabbath evangelist, Rev. Willard D. Burdick, making a concrete example by telling of the Sabbath institute recently held in his own church at little Genesis.

The next topic was, "The Gospel Message in the Printed Page," and was considered by W. M. Simpson. As an illustration of getting at the important element in our treatment of the Sabbath he said that the market man visited their home twice a week and often left some sort of food nicely and carefully put up in pasteboard boxes sealed air-tight; but that never as yet had Mrs. Simpson served him and the children at breakfast time with the boxes and the wrapping paper. He noted in particular that the printed page needs the personality of the loving hand and loving heart to go with it.

Rev. R. R. Thorngate had for his topic, "The Value and Use of the Sabbath Recorder in our Homes and Churches," and he showed clearly that this weekly messenger is the tie that binds us together as a people in the matter of information and knowledge that are essential to action and growth, and he made a plea for a larger reading of our denominational paper.

The leader then gave opportunity for questions and open discussion which occupied the remainder of the hour.

The closing service of the afternoon was in charge of Miss Agnes Babcock, the representative of the Woman's Board. Miss Babcock outlined very clearly the character and scope of the work of the board as being auxiliary in its purpose. She then read the message which the board sent out to the women of the denomination early in the year, as setting forth the program about which the women of the Association had been gathering their activities for service to the denomination. This she followed with an address which is sincerely hoped she will put into written form for the readers of the Sabbath Recorder. She paid tribute to four women of the association who in years gone by had served the cause they loved,—Mrs. A. B. Prentice, of Adams Center, Mrs. L. C. Rogers, of DeRuyter, Mrs. Lucy Carpenter, of Brookfield, and Mrs. Rebecca Wheeler, ofardsville. Of the first she used the words, "kindness, and refinement of nature;" of the second, "strength of character, uprightness, and devotion to her work;" of the third, "refinement, native talent, devotion to ideals, special missionary service;" and of the fourth, "hospitality and generosity, and denominational loyalty." These womanly virtues she held up for the inspiration and the imitation of the association. She then summarized, under three heads, three aspects of life for the women.

1. Master the material surroundings of life, and make them subservient to the higher things.

2. Cultivate the mind and heart. There must be time for the spiritual and intellectual culture of life. Take time to pray and meditate and read the Bible, to gain the highest culture.

3. Giving of ourselves more than money. The women must be vitally interested, must give moral support, and to give involves having something to give.

This closed an interesting session of the Association. Between sessions in little groups people visit and discuss, and exchange views and ideas, all to the help and interest of all concerned.

When I said "good-by" this morning at the charming hospitable home of Mr. and Mrs. Frank S. Greene, Adams Center, N. Y., I failed to include among the possessions I put in my traveling bag the "notes" I had taken, and partly prepared, of the last two days of the Central Association. And here I am on route for the Western Association at Nile, and dependent wholly upon my memory for an account of these days, except for a part of the service of Sabbath afternoon.

Sabbath eve and Sabbath Day were marked, I truly believe, by the spirit of Sabbathism, if there be such a word. Of course the people were busy. We were serving the delegates and visitors and themselves with dinners and suppers in the church, and yet the day seemed to me to be different from the other days; there seemed to be a different atmosphere; a different quality, and I hardly think that all the difference was in me. There were songs and prayers of praise and thanksgiving, there were admonitions and guidance and comfort from the sacred Scriptures; there were direction and instruction and appeal from the preacher, and there were confessions and glad testimonies from the people, in the service on Sabbath eve. Rev. Eli F. Loofboro, the delegate from the Western Association, brought the message of the text, "He made himself of no reputation," was explained as meaning "He emptied himself," and that thought, as exemplified in the life of Jesus, he impressed upon us as incumbent upon all disciples. His illustration of the river in California that is emptied of itself to give life to all along its banks was especially clear and striking. The hymn, "I Surrender All," made a most fitting transfer to the service, which was in charge of Rev. William M. Simpson, pastor at Verona, N. Y.

A BOUT a score of people were helped in their Sabbath devotions by attending the service in the church building that was led by the pastor of the North Loup, Nebraska, church. The sermon for the Sabbath morning service was given by our foreign missionary, Rev. Jay W. Cronin, who discarded his prepared text and turned to an interesting attention. He has given the same message in several of our churches while home on his furlough, and many readers of the Sabbath Recorder can bear witness to the great interest of these meetings. He was reminded of "the pit from which they have been dug" by the power and influence of the gospel of Jesus Christ. The weather Sabbath Day was fair and favorable, the only sign of the rain that we met during the association. And yet it was thought that the meetings were more largely attended because of the rains, for the farmers could not go on with their work. If the people, all of us, had shed tears of anxious love for the salvation of the lost as freely as the heavens let fall the abundance of rain to water the earth, many lives would be rejoicing in the gladness of a new hope in Christ Jesus.

The afternoon session was a surprise to those who did not learn of it before. The Adams Center Church was ordered to meet June 9, 1823, and so was celebrating the exact ninety-fifth anniversary. The people, under the leadership of the superintendent of the Sabbath school, had arranged a suitable program which was great.
ly enjoyed by all of us. I have been asked to give a special account of this service, or rather I asked the superintendent, Mrs. Samuel Bates, to furnish me an account for the SABBATH RECORDER, but she with the able help of Pastor Ehret succeeded in putting it off upon me. That account will be found elsewhere, in this, or in some future, issue of this magazine.

The joint offering Sabbath morning for the three denominational societies amounted to $35.66. Another offering for the three boards was held on Sunday, but I did not learn the amount.

During the evening after the Sabbath considerable of the routine business of the association was disposed of, interesting to those who attended, of whom, it is a regret to say, there is not a large number. The sermon of the evening will be long remembered by those who were present, as an earnest, thoughtful, inspiring, convincing, eloquent message. I have the promise of the outline to use in these pages, but no outline can give the power that goes with the personality of the speaker. A brief testimony meeting followed the sermon, Dr. S. M. Maxson of Utica, N. Y., being the leader.

THE delegate from the Southeastern Association was Professor Victor Davis, of Salem College. His modesty forbade him to take the place assigned for a sermon on Sunday morning at 11:00 o'clock. The place was ably filled by Rev. J. T. Davis, pastor at Leonardsville, while he gave an address concerning the work of Salem College in the afternoon.

Rev. E. S. Sutton presented a sermon also in the afternoon, a part of which was written, and that part will appear in the SABBATH RECORDER. I have the promise of the outline for the sermon given by Brother J. T. Davis also, for publication.

Several resolutions were presented, considered, and adopted. I do not have copies. One reaffirmed the feeling of the association that the spring was better than the autumn for the annual gathering and set the week of the second Sabbath in June, 1918, as the time for the next meeting. Another resolution called upon President Wilson to put a full stop to the liquor traffic. Another asked the Sabbath School Board, in view of the fact that it is urging the standard of our schools and the adoption and use of graded lessons, to take immediate steps to supply denominational helps for such graded lessons. Another thanked the people of Adams for the beautiful hospitality provided so generously and so freely enjoy other resolutions, but I forget their purport. Rev. R. R. Thorngate was chairman of the committee.

Among my notes unfortunately left at Adams Center, was a list of officers and committees for next year. My memory only is responsible for the following, and the list is subject to correction:

President, William Jones, Adams Center; vice president, E. H. Rodman, Edmeston; secretary, Orlo H. Perry, Syracuse; corresponding secretary, Mrs. Samuel Bates, Adams Center; treasurer, Miss Agnes Babcock, Leonardsville; preacher of annual sermon, Rev. Jesse E. Hutchins.

SABBATH RECORDER


Several of the delegates and visitors came in automobiles. Three officers in the officer's training camp at Sackett's Harbor, twenty miles distant, members of the graduating class of 1917 at Alfred University, attended part of the sessions Sabbath Day and Sunday—Ayars, Greene, and White.

The following were handed to the secretary at his request, giving a reason why the association had been enjoyed and had been a source of help, all signed, but the names are not given here. 

"I have enjoyed this meeting because of the beautiful messages which have shown the love of Jesus Christ."

"May God bless the efforts of all those people who are striving for the extension of His kingdom."

"Because of meeting so many dear friends, and of many good sermons I heard."

"I have enjoyed the association because (1) it has greatly increased my desire of going to the General Conference, where I have been planning to go for nearly a year. (2) I have become closer acquainted with our people of this section and the work being done in various places. (3) The splendid talks we have had."

"I am thankful that I attended the association because I am rooming with—(one of the pastors of the association) and for other reasons. He is worth knowing."

"Because of social greetings, and spiritual help through the sermons and testimonies."

"I have enjoyed this session from start to finish because of the good sermons, and the friendly good spirit in all business transactions."

"Because of my spiritual uplift."

"Because of the help the services of Sabbath Day have been to me, and the manifestation of the Spirit of God."

"Because I am now convinced that the work in God's plan will be carried forward, and we should accept the exalted privilege of being co-laborers with him, and share in the promised rewards in this earth and the life eternal."

"Because it is a joy to serve others; because of the messages given by other people; because we can recall the consecrated lives of the past."

"Because Jesus was here, and I have again felt his love for me."

"Because I could be present. Perhaps you have just as good ones regularly. Because of the old messages, good sermons, Christian fellowship, etc."

"Because I have heard and felt something of the love of God."

"Because I have listened to so many who have said that God will care for all who will trust him and offer him."

"Because of the presence and the messages of consecrated men and women. Because of the sermon of Rev. — which was like a searchlight turned upon my life, and the message from Rev. — which has inspired us with a desire for greater and higher things."

I am glad I came to this association because without the sweet spirit of prayer and helpfulness at the sunrise meeting; because the address of pastor in itself would more than repay one for coming many miles to this association; and then, after hearing Mr. , I can more fully appreciate the privilege of living in a Christian land where womanhood is respected and honored."

"Because of the association of the brethren in the ministry. Through their kindness and love and words a new vision of the work has dawned upon me; because of this a new resolve has been made to do more devoted service."

"Because of the spiritual uplift which has meant a great deal to me, giving me greater confidence in myself in facing the problems a Christian has to face."

I am glad I was there to get these written personal testimonies to the value of our associational gatherings.
SABBATH REFORM

THE QUIET MILL

Fresh glides the brook, and blows the gale,
Yet your hall makes silent. The quiet mill.
The whirring wheel, the rushing sail
How motionless and still.
Six days of toil, poor child of Cain,
Thy strength, the slave of want may be.
The seventh, thy limbs escape the chain—
Thy God hath made thee free.
Ah, tender was the law that gave
This land its name.
To breathe the gale, to watch the wave
And know—the wheel may rest.
Six days may rank deride the poor,
O Dives, from thy banquet hall:
The seventh, the Father ope's the door
And holds the feast for all.
—Sir Edward Bulwer Lytton.

THE SABBATH OF SCRIPTURE OR THE SUNDAY OF UNCERTAINTY—WHICH?

GEORGE A. MAIN, M. E.

From the very morning of human exist-ance there have been devotional seasons and religious days. No question has been more vital to religion for thousands of years than that of the day. Our Christian influ-ences (the now famous edict of Constantine, for example) have, at times, become injected into it. But down through all these ages consecrated, thinking men have never ceased to write and speak and sing of the Sabbath and its profound sig-nificance. Many phases of the question have been preached from Sabbath pulpits. In our widely scattered Sabbath schools a golden Sabbath thought is brought to light, often only to fade away and be for-gotten. Scattered through our literature in separate places are remarkable and re-lated statements of Sabbath truth.

In view of the extent and thoroughness with which the Sabbath question has already been handled, it seems well to point out the incentive for presenting the following study. It has long been the writer's wish that there might be a presentation of the Sabbath truth embodying a complete and progressive revelation of the whole matter, classifying all the available data under clearly defined heads logically and progress-ively related to one another. Such a pre-

sentation would exhibit a complete, un-sailable statement concerning the Sabbath, commencing at "the beginning," and not missing a single link in the chain of thought which might be expected to lead eventually to succinct, uncompromising conclusions.

The following makes no pretense at be-ing the desired review. It reveals, rather, non-Sabbath inconsistencies. It offers no discussion of the Sabbath-keeper's tre-mendous and grave responsibilities toward the non-Sabbath world. Nor does this study even touch upon the momentous ques-tion of the Sabbath-keeper's obligations to himself and to his Sabbath-keeping Savior; for just how the Sabbath should be ob-served is truly a problem, a problem upon which sincere, thinking men differ. Yet it is a practical, spiritual, and wilful, a big problem. This study will, however, sug-gest what the writer has in mind as a needed addition to our literature, and what he hopes abler pens will bring forth.

The appearance of this review of the Sabbath question is a direct result of read-ing in a religious publication an article de-nouncing the Sabbath, in which an article making the pretense of being a com-plete argument against the observance of the Bible Sabbath by believers, but which, on the contrary, was a medley of obvious and glaring inconsistencies. This stratagem to some extent an examination of these incon-sistencies. But in a greater degree it aims to correlate the overwhelming and indis-putable truisms which demolish these incon-sistencies into a plain, rational, and con-tinuous, but brief outline of the Sabbath question.

Novel and peculiar perplexing problems are to confront the approaching generation, many of whom, in spite of the dis-trust, but too common belief that reason is not ap-plicable to religion, will earnestly and pray-erfully seek the truth. The Sabbath will be a prominent feature in this evolving com-plicity. Does the question of the Sabbath break- ing the record of the much so as to suggest the possible existence of the Sabbath? will she has long been drifting toward day-keepers is.

The sovereign wisdom of this primeval and permanent provision for a Sabbath for mankind is apparent. Yet, plain though the teaching and evidence of the Day are, the Church has long been drifting toward no-Sabbathism, till she has forced upon practical, thinking men several serious and distinct questions:

Is there need to have a Sabbath?

If so, is there any choice between the days?

And, if it does make a difference, which of the seven days should it and is it to be?

Upon the answers to these three questions which are progressively demanding con-sideration, will very largely depend the future success or failure of the Church. Many are found within and without Chris-tian churches who have consistently answ-ered these questions. There are estab-lished religious bodies specifically observ-ing the Sabbath of the Week. Members of these different groups are the last day of the week. Hosts of mem-

bers of Sunday-observing churches are Sabbath-keepers at heart, frankly express-ing their preference for the Seventh-day Sabbath, and believing sincerely, honestly acknowledge that the first part of the Sabbath of Jehovah was left the true Sabbath. There are numerous scattered individuals who, though unallied with churches, are obediently observing the Bible Sabbath. And, so, too, has a sin-cursed world during an age of militarism driven millions who feel from the depths of their hearts that they are stepping into a stupendous and bloody carnage. We find, in the name of liberal allowance for unnatural conditions into which the unwilling are oftentimes drawn. The writer offers sympathy but not controversy with this host of Christians who are right at heart, whether or not they are faithfully observing the Sabbath of Scriptures; for there are always conditions not known to the outsider.

The remaining Sabbath-breaking Chris-tians, startlingly inconsistent and contra-dictory in their attempted defense of Sun-day-keeping, are hopelessly divided—so much so as to suggest the possible ultimate doom of the Sabbath and of the Sabbath-keepers. Each of these divisions, which we will designate as A, B, and C respectively, faithfully parallels the others.

DIVISION A

Possibly the least inconsistent of these three opposing fallacious positions of Sun-day-keepers is

There is no Sabbath.

The one outwardly conspicuous evidence of man's adherence to religion is the per-ioclical day of rest and worship. Through the week the mind, seemingly forgetting the Church; yet few pass over the weekly rest day without at least a fleeting thought as to its significance. The question of a Sab-bath is therefore not a question of little import, comparable with the petty differ-ences which have produced different denominations; but rather it forms the very back-bone of religious institutions.

Appeals to the apostle Paul are frequent from Sabbath-breaking Christians who affirm that there is no Sabbath. "Did not Paul," they tell us, "command, 'Let each man be fully assured in his own mind' regarding the esteeming of 'every day alike,' as to the things of the great apostle have been similarly considered in futile efforts to support this indefensible no-Sab-bath notion. For Paul was not a no-Sab-

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bath teacher but a firm and consistent keeper of the Seventh-day Sabbath. Roman Catholics, less unreasonable than many Protestants, do not pretend that Sunday is a Sabbath. They are rather no-Sabbath-keepers than no-Sabbath-bathers but keep Sunday as a church holy day. The Christian world is indebted solely to the Jews for the Holy Bible. And Christ himself was a Jew. What, then, can the Christian find acceptable in the decree of the Emperor Constantine, the genuineness of whose Christianity is to be seriously questioned, which decree provided that “in order that nothing be held in common with the despised Jew, Sunday be set apart from the Sabbath, and the Sab-bath be attended to on the first day. The one day out of every seven was shifted; and this was the ruling of the Emperor which was set in force.” What, then, can the Christian think of a Sabbath which is not a Sabbath, an observance which is not an observance, a day not a day? Sunday is a Sabbath. Sunday is a Sabbath. Sunday is a Sabbath.

TRUTH OR ERROR

No Sabbath! Then there was no Creation! For in our record of Creation the Sabbath, the Holy Day of the Lord, is firmly welded in the chain of Creation; placing God’s eternal seal of approval upon the sublimity of time as upon the grandeur of Creation. In the beginning it was thus; and on till the birth of Hebrew History; and on till the Christian Era began; and on till the destruction of Jerusalem (for Christ entreated, “Pray that your flight be not on a Sabbath”); and on till the end of time. This we must conclude until authority is shown for the contrary.

Truly, there is a Sabbath. And supporters of this no-Sabbath error have against them, not only the Bible and reason, but also an array of Sunday-keepers ready and anxious to thwart their efforts with their Bibles and with Sabbath-keepers to refute this no-Sabbath fallacy.

DIVISION B

Decidedly disagreeing with Sunday-keepers of Division A, and if possible with even less ground for their contentions, are those Sunday-keepers who consider that there is a Sabbath; but it makes no difference which day it is.

This “It does not make any difference” excuse is the common consolation of a guilty conscience. Several trials have been followed up in search of defense for this Sabbath-suicidal “It makes no difference which day” contention. Some venture the guess that the “day has been lost.” But scores of modern languages in which the word for Saturday means Sabbath, or last day, bear mute but unanswerable proof of the uninterrupted calendar; Italian “Sabato,” for example. Others suggest that the “day line problem” makes a definite day for the Sabbath nearly if not quite impossible. The implication in their contention is that the Creator was ignorant of the fact that he had made the world round, thereby paving the way for future spherical difficulties. But neither this implication of Jehovah’s limitations, nor the equally incredulous implication that Jehovah asked the impossible, stands the test of reason. For, if the day line problem makes the day line a day of the week an impossibility, then Jehovah asked the impossible. For he commanded that we keep the Sabbath Day holy. Has any translator dared interpret that command? “Keep one day seven?”

The command was clearly for a definite day. Jehovah has never asked us to do the impossible. The fact that the command was from him proves that obedience is possible; unconditionally disproves the day line fallacy; and shows that Jehovah intended that mankind perpetually worship on a definite day. This so-called day line problem is clearly an individual question to be considered when actually encountered. Uniformity, says Division B, is an argument against Sabbath observance, since Sunday has come to be so widely observed, and since, as they say, it makes no difference. But here again is an implication of the unwarranted limitation of Jehovah! Was he not equally aware of the advantage of all men keeping the same day? And may not that be the very reason why he asked us all to keep the same day? It is difficult to understand how any one can truly believe in the Sabbath, and at the same time feel that it is right to shift the Sabbath Day as convenience or associates may suggest.

This “It makes no difference which day” argument is a Sabbath-destroying argument, for which reason it has not only Sabbath-keepers, but Sunday-keepers as well, ready to refute it with proof that it does make a difference which day is kept.

DIVISION C

Flatly disputing their colleagues, the two other groups of the disagreeing Sunday-keepers, the clerical and non-clerical, is sustained by those of Division C when they accept as final the reality of a Sabbath, acknowledge that the “one day in seven” idea is groundless, and that a particular day is commanded. It announces that Sunday, the First Day, is the Sabbath.

What a stupendous task, the proof of this! That the Seventh Day was the original Sabbath, all agree. The Sunday supporter must needs therefore demonstrate, first, that the day was changed; then show to which particular day of the week the Seventh-day Sabbath was shifted; and then show how, and when, and where these great changes were accomplished.

Historical Claims

Sunday celebration has been traced back to an origin among pagans, long before the time of Christ. Of pagan origin, and owing its perpetuation in the Sunday religion paralleled for centuries the Christian Sabbath of the disciples. This two day condition partially explains the early corruption of the Church by Sunday-keeping, but is wholly lacking in the simplest elements of defense of Sunday. Still less could the observance of Sunday by some devout followers in the early centuries show any tendency of substituting Sunday for the Sabbath, and as a Sabbath. It would rather show that they were not worthy of Sabbath reasons; the same individual would hardly keep two Sabbaths. The utter lacking of the Sabbath idea in Sunday, except during the brief Puritan period, shows that it is not a question of the Sabbath, and Sunday, but between retaining or losing the Sabbath idea. The opposition of the First-day churches to the Seventh-day Sabbath is largely responsible for present-day no-Sabbathism.

Saturday, Jewish

A universal Sabbath must apply to all, including the Hebrew. The Sabbath was evolving for many centuries before the birth of the first Hebrews, but reached its high level in Hebraism.

Sunday, the Lord’s Day

The term Lord’s Day is applied in ten Scriptural passages to the day of judgment, not once to any day of the week. The question of which day to apply it to, if it might be applied to a day, is a simple one. There is but one Lord’s Day (from this viewpoint). “The seventh day is the Sabbath of the Lord thy God.” Neither the Sunday nor the Jew can be inserted into the account in this Bible definition of the Lord’s Day. The Book of Revelation is a book of symbolism; and a momentous period, rather than a week day would most likely be referred to in this connection.

Resurrection Day

“Christ rose on Sunday,” we are sometimes told. But, did he? And if so, what of it? “Late on the sabbath day” Christ was gone from the tomb, says one of the Gospels. Another reports his absence Sunday morning. Of course he was not there Sunday morning if, as Matthew states, he was not there late on Sabbath afternoon. But the Scriptures are lacking in the minutest hint of a relation between the Sabbath and the Resurrection. The whole narrative of the Resurrection is non-Sabbatic.

Sunday Sabbath Delusions

The disciples broke bread together on one Sunday, according to the Book of Acts. Paul preached to them until midnight. But a Sunday midnight would be what we now call Saturday night (Sabbath night), for Sunday began at sunset Saturday evening. So it was that, when we call now a Saturday night meal that they partook together of and a Saturday evening sermon that they enjoyed before Paul left on his anticipated journey Sunday morning. It requires no small stretch of the head to see here justification for Sabbath-breaking.

The churches of Corinth and Galatia were admonished to “lay by” something on Sunday, for the worthy poor, perhaps. The laying by was the essential thing. No emphasis was placed on the suggestion that it be attended to on the first day. The one most natural inference would be that it be attended to at the first available day, and that it might not be proper Sabbath-day procedure.
That Pentecost was a Sunday is very uncertain. But if it was on Sunday, a Sabbath which has satisfactorily endured for thousands of years could hardly be said to be destroyed by that circumstance. We have not the slightest evidence that Paul, or any one else, observed the Sunday during Scriptural times.

The whole argument of section C for Sunday Sabbathism pales into insignificance before the combined testimony of the Scriptures of Sabbath-keepers, of the other two disagreeing divisions of the divided Sunday-keepers, and of sound reason.

Surveying the field, we find not only the Sabbath-break, Sunday-keeping world fatally apart, but also that:

Not one of their divisions can stand inspection.

A review of the field of opposition to the Sabbath of Scripture reminds one of the famous syrup-kettle lawsuit. A farmer was sued for breaking a borrowed syrup kettle. His defense, like the Sabbath-breaking Protestant defense of the pagan Sunday, was in three divisions:

"In the first place," he assurred the court, "I never borrowed a syrup kettle."

"In the second place," he continued, "I borrowed the kettle when I returned it."

With similar and truly remarkable inconsistency we find the Sunday-keeper debating that there is no Sabbath; and again debating that there is a Sabbath, but that it makes no particular difference which day we choose; and then asserting that we have not the right to decide what day we have not the right to keep the long ago established Sabbath of Jehovah—that Sunday is the Sabbath!

On account of the unmistakable instability of their various and contradictory assumptions, not one of which can rest easily on a single passage of Scripture, if for no other reasons, we are forced from the Sunday doctrine back to the Bible for guidance and to Christ as our Pattern; and to the recognition of these inevitable conclusions:

There is a Sabbath.
It is not an indefinite day.

The Seventh Day is:

The Sabbath of the Lord;
The Sabbath evolving during pre-Jewish centuries;
The Sabbath of the Hebrews—including the Christ;
The Sabbath of the apostles—including the great apostle, Paul;
The Sabbath of an unbroken line of Christ's followers up to and including the present.

This Seventh-day Sabbath is the eternal Sabbath.

It is not conviction that the world needs in order to permanently and rightly settle this momentous question. It is a realization of its importance, and the courage to defend the right regardless of associations. The Sunday, a house divided against itself, shall not stand. The uncrushed Sabbath spread to every seas of the earth and meet a need increasingly important as life's complexities multiply—the one monumental reminder of the Creator's wisdom and Creation's grandeur.

Daytona, Fla.

CONFERENCE NOTES
Plainfield, N. J., Aug. 21, 1917

The committees appointed to entertain Conference in Plainfield are hard at work and arranging everything for your comfort. Are you coming? We shall be much disappointed if you are not here in large numbers.

The Plainfield High School has been engaged for the Conference sessions, where your comfort and convenience will be considered in every way. You can do everything but sleep in the building and you will not have to leave it from the time you arrive in the morning till the close of the evening session, unless you want to enjoy the air of the city park just across the street or spend an hour in the public library near by. Lodging and breakfast you will find in our homes, all else at the high school building.

A committee composed of efficient young women will care for and entertain your children during the sessions if you want them to. In every way we are planning to make you happy while you are with us and it only remains for you to do your part by accepting our hospitality.

The man who can explain a miracle is seldom good for much else.

Mission Notes

A SPECIAL MESSAGE TO SEVENTH DAY BAPTISTS

To be read in the churches two or three different Sabbath days

The Board of Managers of the Seventh Day Baptist Missionary Society, realizing that in a way it stands as the exponent and representative of the evangelistic spirit, the Gospel of Grace and Righteousness, for Seventh Day Baptists in their united organized capacity, wishes to send out the following special message to all these churches and the people connected with them:

In view of the world war, which has now included our own nation, we feel that we, as a people, are in the presence of changing conditions which open up before us on every hand new and appealing opportunities, and at the same time great and imperative responsibilities.

And first of all as a people we have a Call to prayer, fervent, sincere, and continued.

It is a Call to a renewed interest in the study of the sacred Scriptures.

It is a Call to a larger view, a wiser vision, of the world's needs, and the power of the gospel to meet those needs.

It is a Call to a new enthusiasm to do great things for God and for humanity, to do our part in full to turn toward heaven the tides of thought and feeling now so disturbed and troubled by the woes of war.

It is a Call to give—a giving of ourselves and what we have, a giving till it hurts, a loving giving to the uttermost—that the world may be better and happier and saved through grace.

It is a Call to a more hallowed exaltation of the Sabbath, that it may not be a reproach among the institutions of heaven and earth, but may in very truth be a sign between God and man.

It is a Call for action, to support and prosecute existing denominational interests without fear or faltering, without re-trenchment or abatement—evangelistic, missionary, educational, and publishing; a call for forward movements, for going forth to larger work, for better service.

It is a Call to be true to our country with heart and mind free from malice and hatred, but intensely patriotic and genuinely loyal.

It is a Call to our people everywhere, with discretion and wisdom, to enter into efforts to safeguard the moral, physical, and spiritual welfare of our army and navy, to assist in providing relief for the world's needy and suffering, to strive for the abolition of the liquor traffic, the suppression of social vice, the elimination of political and business corruption, and the establishment of justice in all the relations of human society.

It is a Call to all our people, in the churches and as lone Sabbath-keepers, to hold fast to the spirit of the Master, for it is a call to battle, where Christian courage and heroism, and patience and endurance, will be sorely tested in the struggle to secure the blessings of righteous and permanent world-wide peace.

It is a Call to us as a people to a closer unity, a more perfect harmony; a unity of spirit which is the sympathy of fellowship, a unity of interest founded upon knowledge, a unity of purpose for successful accomplishment, and a unity of expression in more efficient administration—all built upon the unity which is in Christ Jesus.

In a word, it is a Call to Seventh Day Baptists to remember who they are, whose cause they are, and for what they stand, and in these trying times to ring true to the heritage of our ancestors, and to keep in its integrity the faith of our fathers.

On behalf of and in the name of the Seventh Day Baptist Missionary Society, 

Edwin Shaw, Corresponding Secretary.

Westerly, R. I.,
June 3, 1917.

Monthly Statement

May 1, 1917, to June 1, 1917

S. H. Davis, Banker.

In account with

Seventh Day Baptist Missionary Society

Dr. Balance on hand May 1, 1917, $11,518.37
Alice A. Peckham, Debt Fund 5.00
Mrs. E. L. Rogers, Debt Fund 3.00
Mrs. A. G., Debt Fund 2.00
Phoebe E. Phillips, Debt Fund 1.00
Mrs. D. C., Debt Fund 4.90
Lucy M. Waldo, Debt Fund 1.50
James W. Grey, Debt Fund 10.00
Mary L. Carpenter, Debt Fund 5.00

S. H. Davis, Banker.
THE SABBATH RECORDER

Mr. and Mrs. G. W. Lamphere, Debt Fund
2 00

Mrs. Laura Satterlee, Debt Fund
1 00

Mrs. Nannie D. Snell, Debt Fund
2 00

Rev. Robert Lewis, Debt Fund...
5 00

Mr. and Mrs. J. H. Shier, Debt Fund...
5 15

Sidney Stocker, Debt Fund...
4 50

Earl Haslau, Debt Fund...
1 00

Mrs. Albert Lewis, Debt Fund...
1 00

Harvey Breslow, Debt Fund...
2 00

Howard Lewis, Debt Fund...
4 00

Dr. Johnson, Debt Fund...
4 50

"A Friend, Stone Fort" Debt Fund...
25 00

Mrs. Nannie I. Bromlet, Debt Fund...
5 00

Mr. and Mrs. C. E. C. Shoemaker,
Life Membership
10 00

"A Friend, Painted Post, N. Y.,"
said, N. P. Church...
2 50

Mrs. H. E. Davis, cred. North Lorp Church...
1 00

Mrs. H. E. Davis, cred. North Lorp Church, Lieut. Mission...
5 00

Mr. and Mrs. G. W. Lamphere, Tract Society Debt...
3 00

Sergeant and Mrs. Elmer Kemp,...
30 00

Sergeant and Mrs. Elmer Kemp,...
13 00

Churches:
Little Geneese
16 65

North Loup
44 41

Webb
18 12

Plainfield
11 14

Mill Yard
50 00

Salem...
50 00

Syracuse...
1 00

Milton...
35 22

Chicago...
75 00

Salemville...
20 21

De Boyer...
27 70

Grand March...
25 50

First Brookfield...
20 00

Webb, Debt Fund...
77 72

Syracuse, Debt Fund...
2 70

Milford, Debt Fund...
5 00

Second Westerly, Debt Fund...
30 00

Wetford, Debt Fund...
12 50

Plainfield, Debt Fund...
66 00

Little Geneese, Debt Fund...
5 00

Farmers, Debt Fund...
10 00

De Boyer, Debt Fund...
8 50

First Brookfield, Debt Fund...
1 25

Mill Yard Church, Tract Society...
11 14

Salemville S. S., Debt Fund...
11 80

Dodge Center S. S...
10 00

Pettibon, Mission S.
5 00

Salem Intermediate C. E., Debt Fund...
7 00

Salem Intermediate, collections on field by J. W. Crofoot...
1 15

Toronto Creek C. E., Debt Fund...
1 15

Walworth Circuit No., Debt Fund...
5 00

Young People's Board, Dr. Palm's
salary...
25 00

Woman's Board, General Fund...
22 00

Woman's Board, Debt Fund...
75 00

Dodge Center, collections on field by J. W. Crofoot...
5 00

Englund, collections on field by J. W. Crofoot...
5 23

Elsewhere, collections on field by J. W. Crofoot...
3 86

New Jersey, collections on field by J. W. Crofoot...
3 17

Interest on checking account for May
1 23

Marches $ 5 90

$4,037 34

July
30 00

July
4 12

Ira L.仍然是, Mission, Com. of East.
June
4 44

Writing the letters of the State Missionary Society,
from Mill Yard Church...
11 14

American Sabbath Tract Society,
post, Salem Intern. C. E.,

1 15

A. E. Sebring, print, cont. to Foreign
Missions Dept. of W. A.,
5 00

Treasurer's expenses...
20 00

Balance on hand June 1, 1917...
1,242 10

Bills payable in June, about...
$1,000 00

Notes outstanding June 1, 1917...
$1,000 00

E. & O. E.
S. H. Davis,
Treasurer.

EPHRATA

CORLISS F. RANDOLPH, LL. D.

The Spring Meeting, or Love Feast, of
the German Seventh Day Baptist Church at
Ephrata, Pa., took place on Sabbath Day,
May 26, in the Salil in the Cloister grounds
at Ephrata.

Three sessions were held: on Sabbath
morning, Bishop Pentz of Snow Hill
preached an earnest and inspiring sermon;
in the afternoon, the Sabbath-school lesson
was taught by Corliss F. Randolph; in the
evening occurred the service of humility,
immediately preceding which Bishop Pentz
delivered a short, but forceful discourse.
Then followed the communion prefaced by
remarks for a few minutes by the present
writer. This service was marked by the use
of the ancient wooden goblets which
were," said to have been presented to the old
church by George Washington in recogni-
tion of the patriotic service rendered by
the community in caring for the sick and
wounded from the Battle of the Brandy-
wine, and by Peter Miller in the translation
of the Declaration of Independence into the
various Continental European languages,
and in conducting much of the foreign cor-
respondence of the Continental Congress.

One new face appeared at the communion
service, that of Miss Helen Zerfass, the
doughter of William Y. Zerfass.

The mid-day and evening meals were
served in the Salil, according to long estab-
lished custom. The attendance was
small, but the annual meeting, to be held
in the fall, is expected to be more generally
attended.

The chairman of the committee on ar-
rangements, "as it were," was the pastor

of the church, Rev. Samuel Zerfass, whose
dominating presence and genial smile are
the life of any gathering where he is pres-
cent, and nowhere more than in his own con-
gregation.

This little church has recently been
thrown into a state of alarm, because of a
threat to have its property seized by the
State of Pennsylvania and converted into
a public work. Fortunately, however,
Elder Zerfass is chaplain of the lower
house of the state legislature for the present
term, and, so far, has prevented the actual
appearance in that body of a bill to initiate
such proceedings. In the meantime, the
church has taken action intended to per-
petuate Seventh Day Baptist control of this
historic property.

SABBATH EVE

Mary Alice Stillman

James Stillman

Now our weekly toil is ended;
Shades of evening drawing nigh,
Falling like a benediction
From the altar of the sky,

When we waken with the light,
Keep us through the night;
Let us now the blessing
When His children meet to pray

On the Sabbath, blessed Sabbath,
Precious gift from God on high.

Father, grant us now Thy favor,
Keep us safe throughout the night;
May we feel Thy presence near us
When we wake with the light,

On the Sabbath, blessed Sabbath,
Day most precious in Thy sight.
A NIGHT IN A JUNGLE VILLAGE

It was my second night on a recent tour towards the center of the Garo Hills of Assam. I had taken the wrong path a short distance and my coolies had also lost the trail and were delayed. God wanted me that night in Dilmagiri, a nearer village than the one we had planned to reach. It was a typical heathen village in the jungle. No Christian work had ever been done there, except through the occasional stop of an evangelist or the very rare visit of a passing missionary. I did not know the place nor did I know that I had had dealings with any one there. So I was surprised to be greeted on arrival by a former patient, the head-man of the village, who was also a government officer known as a luskar—a man in charge of a group of villages.

It was nearing sunset as I arrived. The men of the village were erecting a house for the son of the luskar. Most of them were half drunk. I saw that there was no chance for a regular meeting that night. I then learned that in that section of the hills they continue building day and night as long as the liquor lasts or until the house is finished. If the liquor is finished first, the work must stop until more rice-beer is provided. The people pointed out to me in the next village a house that required three days and nights continuous building and drinking.

While awaiting the coming of my coolies I went into the house and joined the men in the work of building. Their incredulity soon changed to admiration as I heard behind me the remark, "Why, he does know how, doesn't he?" and again, "Why, he is just like one of us!"

Christ took his place among common men as one of us and sends us to live like him. I was glad, however, when my coolies arrived, for my thumb was soon blistered tying the split bamboo.

After dinner the luskar and one of his assistants came to pay their respects. We chatted a while about what the assistant wanted to ask questions. He said he could not understand how a soul could be reborn over and over again, sometimes in a man, again in a woman, or an animal or a worm for ages eternal. I explained to them the biology and the theology of the human life. Deeply impressed, they bade me a good night, and I again went to the building.

Three camp fires were blazing, while several scores of half-drunk men were working and chattering about the fires. At each fire in turn I sat and talked of the deep things of life until the drunken babble changed to thoughtful silence.

One of the leading men of the village was constructing the wall and doorway of the inner private room of the house. A circle of men now grown quiet sat around the fire with me. Suddenly we heard the squawking of a rooster in the distance. Some one shouted not to bring it yet, but the priest evidently did not hear. Passing to the side of the fire opposite me, the priest brought the fowl to the leading builder, who with his large knife cut off the rooster's head. The priest smeared the spurted blood upon the doorpost and on the cornerpost of the room, and then plucked a few feathers from the quivering body and stuck them on the blood. I asked the purpose of the ceremony and they told me that it was to protect the people who were to live in that room from the power of evil spirits. At that midnight hour I saw before me the Garo memorial of the Passover in Egypt 3,500 years ago. During all these centuries they have waited for some one to explain to them the true meaning of their own customs.

At four in the morning I went again to the camp fires and once more was most cordially welcomed. I told them the story of Jesus, the all-sufficient sacrifice for sin and the presence of life, the Man of Galilee whose beautiful life brought joy to men and whose death makes necessary the countless sacrifices of these friendly hill-men. For many centuries they have been offering a human and animal sacrifice as vicarious atonement for the sins of their loved ones. Garos quickly believe that the sacrifice of God's only Son is sufficient and they delight in such love revealed.

After a hasty breakfast and dental operations for members of the luskar's family, I rode out of that valley as the golden glow of the morning sun made radiant the eastern sky. A prayer surged through my heart that the Sun of Righteousness might arise upon that dark valley.

Six months later the government started a school in that village; the teacher was one of our Christian young men. Again six months passed and the luskar and one of his men told me in my own home that they and all the men of the village had made up their minds to be Christians. I questioned the all. The man with the luskar answered, "Well, I do and there are a lot of others that do."

In a neighboring village seventeen were baptized before the end of the first year's work of a Christian school teacher; in another, twenty-six; in another, eighteen during the second year. The government started a school in what was supposed to be the hardest and most conservative of all heathen Garo villages and where, it was feared, any teacher beginning Christian work would be murdered. The teacher was one of our Christian young men. Before the close of the first year thirty were baptized. This indicates the splendid work being done in frontier heathen villages by some of our Garo young men but recently out of heathenism and on a salary of only $4 a month, an excellent type of evangelistic educational work.

O toiling bands of mortals! O unwearyed feet, traveling ye know not whither! Soon, soon, it seems to you, you must come forth on some conspicuous hill-top, but a little way further, against the setting sun, desery the spires of Babel. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labor.—Robert Louis Stevenson.

"If some people were compelled to bury their faults the undertakers would have plenty to do."
RACHEL LANDOW, THE HEBREW ORPHAN

CHAPTER XIX

(Continued)

Harold and Rachel had rented rooms at Harvard for a year, but concluded that it would be better now to own their own home, and thus save so much rent money.

"Why can't I take my wedding present of $3,000 and put it into a home?" asked Rachel.

"You can't afford to establish that precedent, Harold. It will cause others to impose upon you," said his father.

"The poor ye always have with you and whosoever ye will ye can do them good," said Harold. "Perhaps I have not quoted that verbatim, but I think it a good thing to do."

"You once spoke about a physician's having such chances to do good—almost equal to a minister's. Have you commenced that and how, if I may ask?" said his father.

"Well, the right hand must not know what the left hand doeth, and I may not speak of it to others, but I guess my father can know, for I once heard of a young man who had fallen and was injured as a result of a drink. I gave him a temperance lecture and also put in the word that if he had been a Christian and keeping the Bible Sabbath he would not be suffering like this. He said he had been thinking that and if I would draw up a pledge he would sign it. He said, too, he wanted me to keep watch of him and stand by him that he might resist the temptation. Then I was called two days, and for a short time found and also put In the word to a woman in the next town. She had neglected treatment too long and there was no hope for her. After getting carefully at it, I frankly told her she could not live long. I knew she had been very worldly, leading a fashionable life, and had disobeyed the laws of health. I asked her if she had thought of the result or had realized the sacredness of God's laws and that the body was a temple for the Holy Spirit, and she cried in confession of her guilt. I then told her that she needed not despair for Christ was waiting even then to save her and give her evidences of his love. I prayed with her and visited her again in a day or two, when I found her at peace and in all readiness for the great summons. She said that she had not been visited by a minister in twenty years nor invited by one to give her heart to God. I tried to explain how ministers were often kept from speaking to such and often had reasonable excuses, though I really thought I might be stretching the truth. But I did not want her to cherish hard feelings toward the messengers of Christ. There are few illustrations of what a physician can do."

"How do you manage on your Sabbath?" asked his father.

"My Sabbath? Is it not yours also?" said Harold. "The Sabbath was made for man," Jesus said. "Well, I have not announced it to others, but I do not make charges for services rendered Sabbath days, nor do I make visits to patients on the Sabbath when not a necessity. If I am called, then I go, but my patients who expect me to attend them right along until convalescent do not get a visit unless it be of necessity and mercy, I think, are lawful and belong to good Sabbath-keeping. I believe that they are beginning to find this out and do not send for me unless actually in need; and I heard that one said that a physician was conscious of that and who always took his cases to God in prayer was the one most likely to render best help. Don't you think so, father?"

"I certainly do, my son, and I wish more physicians were like you in this," answered Mr. Selover.

That evening when all the family were gathered together, they enjoyed the reunion immensely. They talked over many things that were of special interest to all, and Mrs. Menlo, who was also present with the Selovers, was overjoyed to be once more with Rachel. Rachel made her a present of a nice new dress and many little things she had been thinking her sister would like. Rachel gave her some Sabbath tracts and said, "Dear auntie, for my sake I want you when you have time to read these carefully and prayerfully and let me know your conclusions. You know I am letting my "light shine." But, auntie, have you seen the Garwin girls since I was there?"

"Yes, once, and they inquire about you. Both of them, I heard my friend at Garwin say, are now married. Minnie went to New York City to look up some of her people, and found that they were Jews and of a name different from the one she had when placed in a home. She returned to Garwin."

At this point Mr. Ellington interrupted this conversation, and said to Harold, "I am one of the Executive Committee of the next General Conference, which will be held in this State next fall, and I have been corresponding to some extent making up a program. I have suggested that you be asked to present a paper or address on Medical Missions in the Orient and have assured the committee that you will do it. I assumed, perhaps, too much authority but you will I am sure."
important issues among us; and, as he thought, some measures were adopted without any mature deliberation.

"I have become much interested in the China Mission," said Harold, "but it seems to me that a mission ought to be established also in India or Turkey, where the needs are much greater. I told my father that our people once tried a Jewish mission, and failed for some reason." "It will take converted Jews to reach Jews with the gospel, for they know better the peculiarities of their people and how to overcome prejudices. They are better acquainted, too, with prophecy relating to the Messiah. But if I were to be a missionary I think I'd choose India if the choice were left to me. But of course it is God that calls and not man that chooses. A missionary board can not always decide well. When a consecrated man or woman is filled with a passion and conviction that he or she ought to go to such a nation, and such is well qualified to go, it would seem that that is the divine call, and some means ought to be found to send. Harold, have you ever felt that you might be called to missionary work?" "Why do you ask that?" inquired Harold. "You remember when you wrote me those lines from Lucy Carpenter? Well, it scared me almost. Somehow I felt then that you knew very well the way for just such a call to you. I do not know why, but somehow I rebelled against the thought," said Rachel. "Oh, I suppose every Christian young man is tempted at some time in his life about doing wonders somewhere far from home, but have I not found my missionary work here?" asked Harold. "Probably," she answered, "but it might be that the Lord is proving you at home before sending you to another field. Medical missionaries seem most successful, or at least are in greatest demand. Have not most such missionaries had some practice at home first? Did not Dr. Swiny leave a good practice when she started for China? And have not most other missionaries preached in the home land before receiving the call to go beyond the seas?" "That seems to be true," said Harold, "but don't you think that now we must finish the paper, and then at Conference we will see what interest there is in missions." Harold spent a great deal of time and study on his address and was constantly in prayer for missions. One day he said that it was dangerous for a person to pray much for missions, as he might have to answer his own prayers. Unconsciously Harold and Rachel were becoming awake to the needs of the world field as well as the China field, and were longing to see more workers sent into the vineyard.

During the spring, Rachel received a letter from her father, which, after telling of his business and prosperity, said: "I am greatly concerned for our suffering people in Russia and Turkey. I fear little can be done to save them from their persecutions until they have the light of the gospel that has so much for you to do. I expect that if you lived near me or I with you, I'd be as selfish as the rest of the Christians and oppose your going across the waters as a missionary. But the needs are so great, and the workers few, and you and I are no better than others called. I have the business ability to make money but I have not the talent or education to go, but I can send. Have you and Harold any idea that God has a work on the Jews? This sounds strange from one like myself with such a past record. But I am not the man I was twenty years ago. And you are my inspiration and my hope. If you come to such a conclusion that you could serve the interests of humanity better by going as missionaries, especially among the Hebrews, I will pay your expenses to the field of labor and annually as long as I live contribute to your maintenance."

This was such an unexpected thing! John Wexler, the deserter of his betrothed, and kidnapper of her daughter, now interceding for the body upon which he once laid the atonement of the Redeemer's kingdom! Could it possibly be! Wonderful is the work of grace.

"I hardly think I'd ever be a success among the Jews as a missionary," said Harold. "In a way I won one, but she was already my superior as a Christian!"

"I guess you have missionary work enough at home and have it well under way already," said Rachel. "Let us study this subject for a time, I was about to tell you of a red-hot discussion I had today with a pastor of one of the city churches here. He had called me to his home to see his daughter who had scarlet fever, though not a serious case. He twisted me with being a 'Saturday-keeper,' as he called it, and said that he did not see how I could make a living or be a man among men until I adopted it. I told him I need not fear the question of my living, as I had heard a man down-town say last week that I was now having more practice than any other doctor in town, and that he himself seemed to prefer my services or he would not have called me. "'But,' said he, 'you and your people don't half believe you have the truth, for if you did you'd be more awake in publishing it.'" And then he spoke of a union meeting in which the Seventh Day Baptist minister and the Methodist and United Brethren united, and your people all went into it heartily and never in all the meetings was a word said about your Sabbath. How is that?" "I confess I was stunned and hardly knew what to say, for undoubtedly it was true. But, I said, that is no argument for or against the Sabbath. God has a work on the Jews, a work on the Gentiles, a work on the Indians, it is his work. Our people and their minister may have been weak and feared being called 'Judaizers' but in my opinion most union meetings of that kind are a farce, and the people who hold divergent opinions on the Sabbath question are led to a conversion of compromise. You will, however, yet see a different state of affairs among Seventh Day Baptists. They must be and will be more aggressive. Christians who wage a defensive warfare only, like armies in war on the defensive, must either decline or soon retreat. We shall not long consent to remain silent anywhere on a truth so vital. It is no de-

... concluded)
**LITTLE THINGS THAT MAKE OR MAR**

*REV. ROLLA J. SEVERANCE*

**Christian Endeavor Topic for June 30, 1917**

**DAILY READINGS**

Sunday—Procrastination (Prov. 6: 1-11)

Monday—Mistakes (Eccles. 7: 1-6)

Tuesday—Lack of judgment (Heb. 12: 15-17)

Wednesday—a little word (Prov. 15: 23-33)

Thursday—a little love (John 13: 8-18)

Friday—a chance meeting (John 4: 1-15)

**Sabbath Day Topic—Little things that make or mar** (Song of Sol. 7: 15; Prov. 25: 11)

We are accustomed to judge between the little and the important events and experiences in our lives according to our limited human wisdom. Our judgments are usually based, not so much upon the effect on character and destiny, as upon the results of the present. We have no rights; however, to consider anything as little, that is, as being insignificant, which has a part in building character. For as Michelangelo has said, "Trifles make perfection: but perfection is no trifle." And so in treating this subject we do so with the distinct understanding that some of the things which we are pleased to call "little" may be the biggest and most important events in our lives as far as their effect on character and destiny are concerned.

The leader might assign in advance the subject for the daily readings to members of the society, asking each for a two-minute talk. While the picture thus given is not in every case very illuminating, yet the subjects themselves start a whole train of thought as to the result of these so-called "little things" upon the physical and intellectual and spiritual life.

**PROCRASTINATION**

While many times looked upon as a little thing, yet the effect of procrastination upon one is most disastrous. I remember one of the proverbs which was instilled into my mind when a boy in school was, "By the streets of by-ways, the graduate arrives at the house of never." The student who puts off the preparation of his lessons stands at the foot of his class; the unbeliever who waits for a "more convenient season" for yielding his heart to Christ is eternally lost; the Christian Endeavorer who gets in the habit of putting off his Quiet Hour for some more convenient time is very likely to neglect it entirely in a short time.

**MISTEPS**

Notice what the writer of Ecclesiastes says about a little folly—it outweighs wisdom and honor. And yet how many young people justify themselves in "just a little" indulgence in social pleasures and amusements and frivolities. Said to say, some of them have been carried down stream on that "little," until caught in the eddy and swallowed up in the whirlpool of popular social dissipation.

There are other missteps that often lead to disaster. It may seem like a little thing to step aside from the path of truth just once, but it is the beginning of a way that leads to ruin. The same may be said of the misstep of dishonesty, of deceit, of Sabbath desecration and many other things.

**LACK OF JUDGMENT**

Esau showed poor judgment in bartering his birthright for a mess of pottage. The number of those who are doing the same thing today is legion. The question of choices always1 looms the shadow of anything that comes into the Christian's life. In fact, the whole of one's spiritual experience is determined by the things he chooses. How necessary that our wills and judgments should be submissive to the will and judgment of our Lord and Master.

**A LITTLE WORD**

What power there is in a word! James assures us that the tongue is an unruly member and I suspect the most of us have found it to be so. The unkind words, the bitter sarcasms, the insinuating remarks do slip out so easily. And broken hearts, shattered hopes and discouraged souls are the results. Thank God there is as much power in a kind word, a thoughtful commendation, a hearty encouragement.

**A LITTLE LOVE**

Love finds expression along one of two lines, praise or service. The example of Mary giving expression of her love for the Savior by such unstinting service will stand as a memorial to the end of time. We minister to Jesus today by the service we render to our fellow-men.
Then Elder H. D. Clarke's late book.
Our Historical Books and sketches.
Tracts and books by our earlier writers.
Our tract on Baptism.
Many of our snappy little tracts on the Sabbath.
Our Creed.
Perhaps some of our best evangelical sermons.
The Sabbath Recorder.
The Helping Hand and Sabbath Visitor.
And if there are others we should have and have not, write them.

Put this list in the hands of a hundred young men and young women for the summer and the year if they will. Sell each for price, if it is not more than a cent or a quarter cent. Let them go everywhere. Let every one of our church communities be canvassed, too.

A man found a wild torrent in the mountains. It could work only waste and ruin if not controlled down the gorge. He built a flume for it, and carried its wild flood in quiet streams down into the valley, where they watered the fields and gardens, gave drink to the thirsty, and turned many a wheel of industry. That is what God wants to do with the cravings, the desires, the passions, the longings, and all the mighty energies of our nature. They are not to be destroyed. Yet they are not to be allowed to work waste and ruin. Rather, these great forces in our nature are to come under the yoke of Christ, and are to be led by him into all holy service for God and man.—J. R. Miller, D. D.

The happiness you bestow upon others is reflected back to your own bosom. Those who bring sunshine to the lives of others can never keep it from themselves.—Barrie.

FOR SALE.—House and lot, consisting of ½ acre, located in village of Shiloh, N. J., Seventh Day Baptist community. Pleasant location, high elevation, large chicken houses, lot of fruit trees, electric lighted street, good well of water in house. Correspondence solicited. J. L. Creamer, Shiloh, N. J.
I'm terribly afraid something is wrong.

Worried though she was, Tilly was careful not to overtax her strength by undue haste. She realized that she might need every bit of energy she possessed on her return trip.

Yes, there were two boats at the old wharf. Tilly knew Mr. Pickering's the minute she spied it—there was the glossy green paint he had applied only last week, even in the fog she could see that. The other was father's old boat. But what was the big piece of paper lying there under Ted's hammer on the packing box he had used for a seat? Whatever it was, it surely was large enough to attract attention, and it had plainly been placed where Ted would be certain to discover it. For he had spent the greater part of his time for three days trying to repair the old wharf. In the boathouse near by, Mr. Pickering kept the bicycle he used in going to and from town. Yes, the bicycle was there; Tilly could see it through the open door. What did it all mean? Sitting down on the packing box, she hurriedly read the message on the piece of paper.

"To the Callisters," it said, "Tuesday, four o'clock a.m., I have suddenly been called to the city this morning and am starting at once. It looks now as if I would have to be away all night, so if I don't get back by three o'clock you will know that I won't come until morning, so will some one go over and stay with Mrs. Pickering and Billy? Billy was fretful last night, so Mrs. Pickering may be asleep when Ted carries the milk. I hate to ask too much, but if one of the girls could look in on her at noon I shall be very grateful.

"JAMES PICKERING."

"There, I was almost sure I heard an automobile early this morning, and this explains it," thought Tilly, as she looked across at the little brown house. "Mother said it must have been father getting out the surry, but she seems to have mistaken. Somebody must have come after Mr. Pickering and taken father's old boat in which to row across. I wonder if they were successful?"

"Look as hard as she might Tilly could see no stir on the island. And there was still no sign of the party returning from town or of the girls with their shiny tin pails. "And the Pickerings are depending on some one to help them when there's no one here to do it," she sighed as she tried to peer through the thickening fog. "Unless—"

For five long minutes Tilly Callister waited and thought; then suddenly she started to her feet. "It looks as if I'd just have to put myself in as substitute for the others if she finally decided, 'for there's surely no one else to go. Ted talks a good deal about substitutes in ball games and rowing matches, but I'm afraid he wouldn't approve of me in such a position. Rowing against fog is worse than rowing against folks. But I can only try, and there's no one here to see if I fail, perhaps I'd rather make the attempt in Ted's boat better's. It's surely safer and the island doesn't seem quite so far from the new wharf."

(Continued)
8. God bless our splendid men, Bring them safe home again, God bless our men. Keep the victors, patient and chivalrous, They are dear to us, God save our men.

8. Patriotic Messages: We must put excited feeling away. Our motive will not be revenge or the victorious assertion of the physical might of the nation, but only the vindication of right, of human right, of which we are only a single champion—President Wilson.

There is one choice we can make, we are incapable of making, and that is not to choose the paths of submission and suffer the most sacred rights of our nation and our people to be immoral or vitiated by the purpose against which we now array ourselves are not common wrongs; they cut to the very roots of human liberty.

With a profound sense of the solemn and even tyrannical character of the step I am taking and of the grave responsibilities which it involves, but in unheeding obedience to what I deem my constitutional duty, I advise that the Congress declare the recent course of the Imperial German Government to be in fact nothing less than war against the government and people of the United States; that it formally accept the status of belligerent which has been thrust upon it and that it take immediate steps not only to put the country in a more thorough state of defense, but also to exert all its power and employ all its resources to bring the government of the German Empire to terms and end the war.—President Wilson.

"Your flag and my flag! And how it flies today In your land and my land And half the world and all the land The stripes forever gleam; Snow-white and soul of flame The good forefathers' dream; Sky-blue and true-blue, with stars to gleam bright The glorious guidon of the day; a shelter through the night.

"Your flag and my flag! And in its folds it holds— Your land and my land Secure within its folds! Your heart and my heart Beat quick and true! Sun-kissed and wind-tossed— Red and blue and white. The one flag—the great flag—the flag for me and you! Glorified all else beside—the red and white and blue!"

President Wilson's Message inquiring "Patriotic Day": To the Officers, Teachers and Scholars of the Sunday Schools of the United States of America: The present insist call of our beloved country must be heeded and answered. Every citizen of the United States in proportion to his or her ability to maintain the national power of the United States will render their aid by force of arms on the battlefield while others will make the nation strong by their patriotic gifts and support to the common cause. It is therefore highly fitting that the Sunday Schools of the nation should observe a special patriotic day and on this occasion should make a special contribution to the American Red Cross for the alleviation of the suffering entailed by the prosecution of the present war. It is my earnest hope that the American people will not be unmindful of the course for which we believed land now contends.—Woodrow Wilson.

23. A Statement of Patriotic Service for the Period of the War: At a meeting in Philadelphia on Memorial Day of national denominational Bible-school leaders, it was decided to make "Patriotic Day" the beginning of a sustained Bible-school program for the period of the war. A committee of five, three from the denominations and two from the International Sunday School Association, was designated by the conference for the purpose of planning such a program for the Bible schools, whose purpose would be to co-operate with all war relief agencies and the United States Government.

The suggestion is made to the local Bible school that a representative permanent committee be appointed to be ready to carry out "Your Flag and my flag" activities the National Sunday School Patriotic Service Committee may decide upon.

Lesson I—June 30, 1917

Isaiah's Call to Heroic Service. Isaiah 6

Golden Text.—And I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then I said, Here am I; send me. Isaiah 6: 8.

DAILY READINGS
June 24—Isa. 6. Isaiah's Call to Heroic Service
June 25—1 Cor. 12: 26-1 Corinthians: Preacher
June 26—Isa. 1: 10-20. True Religion
June 27—Isa. 5: 1-10. A Bold Reformer

(For Lesson Notes see Helping Hand)

REQUEST FROM THE BATTLE CREEK CHURCH

It has been found that very frequently people from other churches of our denomination come to Battle Creek to find employment, and are in the city for several weeks without getting in touch with us, and in some cases have even been known to say that the city without more than one or two Seventh Day Baptists knowing that they were here. In view of the fact that Battle Creek is a large manufacturing town, over thirty thousand population, and the Sanitarium an institution the largest of its kind in the world, it is all too easy for people to be entirely lost to us, if their work does not happen to bring them in touch with some member of our church. The Sanitarium alone employs between one thousand and two thousand workers, many of whom room and board at the institution.

We feel that Seventh Day Baptists, who come to Battle Creek, either temporarily or permanently, for employment or special education, expect and wish to have the privileges of association with people of like faith and practice. Therefore, in view of the fact that we can not know that such persons are in the city unless they make some definite effort to get in touch with us, we earnestly desire that the pastor or some other interested person of the church or community from which they come would notify Mrs. D. Burdett Coon, 124 Ann Avenue, Battle Creek, Mich., of their intention of coming and of when they expect to reach here. This will enable them to be met upon arrival and to receive a cordial welcome.

We would be glad to render assistance to others than Seventh Day Baptists if such assistance were desired.

E. H. Clarke, Church Clerk.

SEMI-ANNUAL MEETING

The semi-annual meeting of the Minnesota and northern Wisconsin Seventh Day Baptist churches will be held with the Windfall Lake Church at Exeland, Wis., June 22-24. The Windfall church building will be dedicated on June 24.

Mrs. Walter Bond, Corresponding Secretary.

The I. W. W. church member is the I-won't-work-individual—the one who usually makes more noise than a dozen good working members."

"The reason the average boy wants to leave the Bible school after he gets his long trousers, is because 'Dad' is never there."

WANTED.—By a Seventh Day young man, to buy, rent or take on shares, a farm located in the Seventh Day community for the year 1918. Can furnish references. Address C. B., Sabbath Recorder, Plainfield, N. J.
THE SABBATH RECORDER

MARRIAGES

GESSLER-HULL.—In Milton, Wis., June 6, 1917, by President William Greenman, Mr. Clifford F. Gessler, of Madison, Wis., and Miss Margaret Hull, daughter of Mr. C. B. Hull, formerly of Chicago, now of Baggs, Wyo.

DEATHS

BARCOCK.—Harvey A. Babcock was born August 24, 1844, and died in Brookfield, N. Y., April 21, 1917, in the seventy-third year of his age.

He was one of a family of five children born to Leander and Roxana Williams Babcock. On July 1, 1871, he was married to Evaline C. Coon, and to them were born two daughters,—Angeletta, who died at the age of two years, and Nellie S. Brown, at whose home he died.

In early life he was baptized and united with the Seventh Day Baptist Church, Milton, N. Y. Later he came to Brookfield to reside, and transferred his membership to the church in that place during the pastorate of Rev. Julius M. Todd.

Brother Babcock had been in usual health during the winter and spring prior to his death. He did not feel well, but was able to visit his daughter, Mrs. Brown, at Elm Park, whence he was called home.

Besides his daughter and family, he is survived by three sisters,—L. Eltona Clarke, of Brookfield, Mrs. Sabrina Williams, San Antonio, Tex., and Elva B. Curtis, New Market, N. J. Another sister, Celesta Clarke, died in 1906.

The funeral was conducted at the home of Rev. J. E. Huthins, assisted by Rev. F. H. Levit, and the body was laid to rest in the village cemetery.

H.

STEWART.—Winnifred Alice, the infant daughter of Mr. and Mrs. Howard Stewart, of Milton, Wis., was born on Monday, April 30, 1917, and died the following Monday.

Mr. and Mrs. Stewart have the sympathy of many friends in this sorrow that has come to them. Services were held at the home on Tuesday afternoon, and the burial was in the Milton Cemetery.

SATTERLEE.—Mark Darius Satterlee, son of Darius and Thankful Babcock Satterlee, was born January 5, 1880, and died at the Bing- hamton State Hospital on May 9, 1917.

He was a family of six children, four girls and two boys. He was born in the town of Alfred, Allegany Co., N. Y., and lived in that vicinity until he was twenty-seven years old.

A friend once asked Mr. Armour what good his money did him, says the Washington Star. Mr. Armour replied: "The only real pleasure I can get out of life that ye- der-day clerk with his limited means can not get, is the giving, now and then, to some deserving fellow, without a thought of knowing it, $500 or $1,000—giving him a fresh start upward without making the gift a hurt to him. And as to possessions, the only things I really own are my two boys and my good company.—Anon.

The Seventh Day Baptist Church held a general conference on Tuesday and Wednesday, May 8 and 9, 1917, in the Milton Methodist Episcopal Church.

SABBATH RECORD.

Theodore L. Gardner, D. D., Editor
Lucius P. Burch, Business Manager
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He was an honest, industrious Christian man and a member of the Seventh Day Baptist Church of Hornell. He leaves to mourn their loss two sisters,—Mrs. Julia A. Ormsby and Mrs. Amelia A. Burdick, both of Alfred Station.

He was buried in the Binghamton Cemetery.

Foster.—Edwin Foster, son of Hosea and Mauda Foster, was born in Green, Chenango Co., N. Y., July 30, 1866, and died in Little Goose, N. Y., May 30, 1917.

March 3, 1889, he married Miss Hulda Stevenson. They had five children,—Lena, William, Sarah, and Edwin. One child, a little girl, died in infancy.

When a young man, Mr. Foster came to Little Goose, where during a revival meeting he publicly confessed Christ, was baptized by Rev. Thomas B. Branon, and united with the Seventh Day Baptist Church, where his membership was held till the time of his death.

He was a member of the G. A. R.

Besides his widow and four children, there survive him eight grandchildren, three great-grandchildren, a brother, and two sisters. He was loved by his own family and respected by those who knew him.

F. L.

BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.
Recording Secretary—Mr. N. A. Gessller, Hampton, N. H.

The regular meetings of the Board are held in the front of the Board informed in regard to the maters for which the Board is responsible, and for receiving whatever assistance and guidance the Board may require, through its Corresponding Secretary, or Associate Secretaries will be its working force. The Board will be the Board's working force, being located in Milton, Wis., and Alfred, N. Y.

The work of this Board is to help pastors in finding and aiding lost pastors, and unemployed ministers among us to find employment.

The Board will not undertake to inform, help or advise upon any church or persons, but give it when asked. The first three persons named in the Board will be the President, located near each other.

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EIGHTY-FIRST COMMENCEMENT or ALFRED UNIVERSITY

Compiled by Cortez R. Clawson, A. M., Librarian

The eighty-first commencement of Alfred University, held as it was amidst the hustle of war preparations, with the registration day for national service under the conscription bill coming on class day, with four members of the graduating class receiving their degrees in absentia due to absence on military duty, and with all the speeches and addresses taking on the atmosphere and subject matter of war, the graduating exercises of 1917 will always stand out pre-eminent.

The audience, due to a number of obvious reasons, was exceptionally small, but not for many years has there been such a unity of feeling in similar assemblages; not for a long time has there been a topic of discussion big enough to find response in all those present.

ANNUAL SERMON

The exercises of commencement week opened Sabbath morning, June 2, with the annual sermon before the Christian Associations at the Seventh Day Baptist church. The sermon with the theme, "The One Thing," was delivered by Rev. Bernard Chancellor Clausen, A. M., of Mt. Vernon, N. Y. The seniors attended in a body but without academic costume.

The text of the earnest and forceful young speaker was from Mark 10:21, from the story of the rich young ruler seeking eternal life. The young Jew had kept the commandments from his boyhood up, but this obedience to the letter of the law did not satisfy him and he came running to Jesus saying, "Good Master, how may I inherit eternal life?" and the Master replied, "The one thing—the important thing you have not done is to give up your selfish life, and live a life of service." But the young man went away sorrowing, for he had great possessions. Away into oblivion he went and his name is forgotten. Paul, Luther, Brooks heard the same call, without the emphasis rendered by Christ's physical presence. They did not go away sorrowing, but turned to a life of service. Great are their names and manifold their works. They found "the one thing" in a life of service.

There may have been times when decisions about life work could be made carelessly, but not at this critical time; there may have been times when a wasted life would not have mattered to the world as a whole, but not at this time; there may have been classes that have decided carelessly and lived fruitlessly, but not this present class of 1917, and Mr. Clausen appealed to them to realize this to be the important step to eternal life—it was one "more thing needed" but "one thing needed." Mr. Clausen is a living example of the one who has answered the call, and his personality and forcefulness emphasize mightily the joy and opportunity to be found in this life of service.

COLLEGE GLEE CLUB

The Glee Club pleased a good-sized audience on the evening after the Sabbath at Fitch Auditorium, when that organization furnished the thirty-fifth annual concert program of the Music Department as part of commencement week. The Glee Club has been one of the hardest sufferers as a result of military and agricultural recruiting live from their sixteen total having withdrawn from their personnel. This handicap, while hampering the club's work, did not sufficiently impair it to necessitate abandoning their annual concert, and their successful appearance on this evening made their work all the more commendable.

From the first number through the entire program, the club kept things moving and not a dull minute was permitted the audience. Their ensemble work gave the utmost satisfaction and was repeatedly encored. In place of the stringed instrument