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American Sabbath Tract Society
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Plainsfield—New Jersey

February 26, 1917

The Sabbath Recorder

For eighteen hundred years unbelief has been building upon the shifting sands of human opinion and worldly interest and idle speculation, and nothing built upon that foundation has been able to stand. Amid all the tempests that have swept the earth, the firm house, the impregnable fortress, the holy temple of Christian faith, has stood secure upon the high and eternal Rock. Though veiled at times in clouds, it has come forth brighter from the darkness of every storm. The floods which have carried away its outer defences of human forms have only, shown more clearly the firmness of its true foundation. And this stronghold of faith, which rests upon Christ, as the living and eternal Rock, shall remain secure, offering rest to the weary and a hiding-place to the perishing till the last tempest breaks.

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We give under each writer's name the dates, and pages where his articles may be found. Possibly some may be overlooked, but there are enough to keep one busy quite a while, and we believe that no one will review them without feeling that enough has been said.

Dean Arthur E. Main. 1911: January 6, p. 26; April 21, p. 497; 1914: March 16, p. 30; April 5, p. 28; July 26, p. 99; August 16, p. 216; November 29, p. 675; 1915: March 7, p. 414; May 1, p. 4; October 21, p. 499; 1916: April 15, 1917; May 28, p. 499; 1917: August 19, p. 499.

Review of the Sabbath School:

Reports of conventions by various persons connected with the Council. on p. 579.
September 11, p. 337; November 22, p. 649. 1917.
January 8, p. 36.
President E. C. Davis. One article, 1913.
April 18, p. 208.
O. M. Moore. One article, December 18, 1916, p. 705.
January 22, p. 122; January 19, pp. 206-208; February 19, present number of Recorder.

Harmony Among Churches
Probably no one question presses to the front in these years more persistently than the question of church unity. We can not feel as confident of a united church as some do, but we are glad to note the progress in church harmony. While we think with Dr. Gladden that "there can be no use for thirteen different kinds of Baptists, seventeen sects of Methodists, eleven kinds of Presbyterians and twenty-three varieties of Lutherans," we still believe that several denominations are better than one. Churches that have some great fundamental truth for their distinctive tenet, such for instance as the Sabbath truth, must necessarily have a separate organization. But in all points of Christian faith wherein they agree with other peoples, there should be an acceptance of effort and the co-operative friendliness. The multiplicity of Protestant sects separated by non-essentials and filled with a spirit of recrimination and intolerance is the scandal of Christianity. This stands as the greatest hindrance to the conversion of unbelievers.

Harmonious co-operation of the various denominations is essential if the much needed reforms in social service are to be accomplished. Or, if the liquor problem is to be settled right, if we are ever to have a soulless nation, the churches must work together. No one denomination can bring it about alone. All of them working separately can not do it. But all working together in harmonious co-operation, the movement forward. Temperance reform is only one of many great movements in which the churches of America—indeed, of the whole world—must unite in harmonious, co-operative action.

Progress Being Made
The great evangelical and missionary movements of these days, in which several denominations are working, show rapid growth in the spirit of harmony among churches. Union efforts have become approved and efficient methods for Christianizing communities.

When we look at the names in our hymn books, of those who wrote the hymns we all love, we are reminded that many denominations have contributed to our worship. "In the Cross of Christ I glory," was written by a Unitarian; "Lead, kindly Light," by a Catholic; "There is a Fountain Filled with Blood"—was given us by an Episcopalian; "Jesus, thou Joy of loving hearts," by a Congregationalist, while a Presbyterian was the author of "Jesus, and shall be, a mortal man as I can be.

How can one whose soul is stirred by these precious songs look upon their authors as rivals who regard one another as heretics? This spirit alone would rob Christianity of its power over a lost world.

Combining for Effective Service
We note that the old National Temperance Society that has had among its leaders with men such as Dodge, Dr. Mark Hopkins, Dr. Theodore L. Cuyler and others of equal note, has now united with the Temperance Commission of the Federal Council in an extended campaign of education on the temperance question. If the prohibition movement is to secure a permanent victory, there is great need of careful training, of thorough education upon the evils of intoxicants outside the saloon. Public sentiment will be much needed to abolish the "Bible Belt" and to close the saloon. This is shown by the fact that many people in dry territory after saloons are abolished keep on sending for liquor by mail and express. If the mandates of the Supreme Court of the United States are to be fully carried out, there must be in these States a public sentiment so strong that hundreds of homes will cease to conjoin with law-breakers to send them the drink they crave. Liquor men are thoroughly alert to take the most of this desire for drink which they hope will make prohibition unpopular. Nothing but education can correct this evil in the coming generation.

Three Points Against Rum
The emphasis being placed upon the decision of the Supreme Court shows that the people regard that decision as the deadlock blow given the liquor traffic. Three points in that decision are brought out, in some of the great dailies, that should not be lost sight of. (1) People of a given community have the inherent right to control conditions without outside interference; therefore liquor can not be shipped into a State where the inhabitants have voted it out. (2) The health and morals of a people are essential to the life and welfare of government; hence alcohol, with its harmful influences, must be regarded as an enemy to the government. (3) There are no constitutional guarantees which apply to the liquor traffic. The liquor business has no right to exist at all except by special privileges which can be withdrawn by the people at any time.

Rabbi Stephen S. Wise
Pleads Prohibition
There were many interesting incidents in the recent "prohibition round-up" participated in by three thousand pastors in the churches of New York State. It was a great thing for three thousand churches from Buffalo and Rochester to Manhattan, to set apart one day of the week for some religious consideration the prohibition movement. The petition calling for a prohibition day was signed by three hundred clergymen of New York City, among whom were many Catholics, Jews, and Episcopalians. Forty nationalities and ten languages were represented by the signers. Probably no meeting was more remarkable or impressive than that of the Jews at Carnegie Hall, New York City. Speaking to a great audience Rabbi Wise declared that the drink question can not be regarded as being peculiar to the Jews, as it is an American problem; but he appealed to his people to rally and help settle it as true Americans should. He further said:

Rum is a race poison. It poisons generations; it poisons the child before it is born. Industrial efficiency, domestic happiness, national security—are incompatible with that demon alcohol.

The Jew was temperate, but he has been cold to prohibition. The tender and precious memories connected with the use of wine in home and synagogue account for this passive attitude. But no fundamental rights of life are at stake. Wet and dry parties are enemies. The great evangelical movements of the great evangelicals, and the Jewish attitude must become one of active opposition to alcohol. Always a moral pioneer, the Jew must not be a moral regressor. Not to prohibit the use of liquor is to sanction it.

Can Congress Ignore the Call?
We do not see how Congress can ignore the urgent petitions for submitting the prohibition amendment to the vote of the people. Neither party can afford to take the immediate or in a great and serious question. The members can not help seeing that the liquor powers now besieguing Congress do not come with clean hands, while the representatives of states where prohibition is appealing for the thousands of homes those uncles hands have deliberately ruined. The people of the nation should be given a chance to settle the question for themselves. In view of the fact that 85 per cent of the territory of the United States is already under an amendment, and that over 60 per cent of the people dwell in territory, and since over half of the States have gone dry, we do not see how Congress can refuse to submit the amendment.

Rev. C. J. Sindall
At Rest
A brief note from Miss Anna Sindall, of Boring, Ore., announces the death at that place, of Rev. C. J. Sindall. The only data for a life sketch given in the note is: "He was 79 years old and had kept the Sabbath for many years. He leaves a wife and six children."

It was never my privilege to meet Brother Sindall, but I remember that some thirty years ago the name of Rev. C. J. Sindall appeared frequently in the SABBATH RECORDER and Year Book, in reports of the mission among Scandinavians in Wisconsin, Minnesota, and Dakota.

In 1881, he was appointed to this work by the Missionary Board, and for eight years he made reports from the field. Recorder files show that he organized several small churches, including one at Daneville, S. D., one at Alden, Minn., one in Isanti County, Minn., and one in
Burnett County, Wis. In 1882, he reported fourteen preaching stations among the Scandinavians and six converts to the Sabbath. Two years later his report showed that he had traveled 1,400 miles in his preaching work; and in 1885, he wrote of thirty-nine preaching places in four States, including four children who had taken the Sabbath-keeping Scandinavian families.

He was a faithful and convincing preacher of the Sabbath truth, laboring among a people who understood but little English. He sometimes expressed regret that we had so few men able to help in that work, always insisting that the Swedes, Danes, and Norwegians of the great Northwest were men who, when converted, made good Christians and excellent citizens.

It seems that, in 1888, the Missionary Board felt obliged to discontinue its appropriations for that work. Whether the difficulties in securing sufficient help from men acquainted with the Scandinavian dialects and their ideas and methods was the main cause or not for giving up the work, we do not know. But we do know that this consecrated man determined to go on with it on his own responsibility, as God should give him strength.

In the Sabbath Recorder of January 10, 1888, he had an article expressing his thanks to the Missionary Board for carrying forward his work and also his opinion that the Scandinavian field had shown quite as many good results as had some other missions we were interested in. He regretted that his labors had not borne forth as much fruit, and felt, too, that he had been handicapped in his work by the utter lack of Scandinavian literature to reinforce his preaching efforts. He said that wherever he went among Scandinavians he was asked for a denominational paper in their language, and he had none to give them. On the other hand, the Adventists had plenty of Scandinavian literature and wherever he started an interest they would hasten to establish him with daily and weekly and also the Bible in the language of the people. All this made up well for work for Brother Sindall. Nevertheless he wrote that he was not discouraged. He said: "I know God has called me to the work, and he will bless me so I can keep on." Ill health and feebleness of age caused him to slacken his work. He speaks of holding meetings in his own home, and we know he did what he could for the Master he loved. His last letter to the editor, three or four years ago, showed that to the end he loved the Sabbath cause. A faithful one Sabbath-keeper has gone to his reward.

The Debt

A woman who had never heard of Seventh Day Baptists, but had embraced the Sabbath alone, discovered us through the International Sunday School Lesson Committee, of which Rev. William C. Whittord is a member. Seeing his name among others of our denomination, she was led to search us out. She writes Secretary Shaw a good letter and sends $2 for the debts, of which she had read in a Recorder received from him.

A farmer in one of our smallest churches sends $40 for the two boards, and writes: "I give the tenth out of all I sell, and when there is a call I have a little to give. The tithe box is empty this morning. Sometime we forget that the Lord loveth a cheerful giver." The good work is just getting under way, and we believe our readers are going to take a deep interest in it. Would it not be splendid if all would take hold together and in two or three weeks make these debt notices in the Recorder no longer necessary? It could be done as well as not. Will you help?

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<td>Missionary Board's debt, balance due February 14</td>
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"Purity, temperance and strength, are to be attained not simply by trying to keep sin out of the heart; let Christ enter and rule the heart, and these other guests will follow."

"Refining from adversely criticizing other persons is often a mark of 'temperance' (self-control) that means genuine moral strength."

Seventh Day Baptists

| CONNIE F. RANDOLPH, LL. D.* |

(Continued)

A few years after the organization of the church at Newport, R. I., in 1871, a group of its members at Westerly in the southern part of the colony. Very soon, almost immediately in fact, arrangements were made for a general meeting of all the Seventh Day Baptists in the colony once a year. This meeting, sometimes called the General Meeting and sometimes the Yearly Meeting, has been established as early as May 1879. A few years afterward when other churches were organized in Rhode Island, New Jersey, and Pennsylvania, these, too, began to be represented at the Yearly Meeting, even the Germans speaking Seventh Day Baptists at Ephrata, Pa., on at least one occasion, visiting Rhode Island for that purpose. In 1802, the Yearly Meeting culminated in the General Conference, a voluntary organization which has ever since sustained its identity and activities down to the present time. The General Conference is a migratory body, meeting one year, say, in Rhode Island, and the next year in Colorado, and the next in California. At various times in its history, the question of more effective organization has been discussed by the body itself. In 1875, the General Conference voted to incorporate, and an institution was formed to effect such action; but legal complications arose, and the effort failed. At the annual meeting in 1890, the question of more efficient organization was discussed, and an amendment to the constitution was introduced, which was finally adopted in 1910. The subject was again introduced, and a committee appointed by the General Conference to consider the question, and report to that body. This committee has continued down to the present time, reporting at each annual session of the General Conference. At the session of the General Conference held at Alfred, N. Y., in August, 1914, this committee, which was reappointed, held a committee of the year's work, covering its entire history from the date of its original appointment up to August, 1914, and submitted a draft of a proposed charter. This draft is essentially the bill which is before you at the present time for consideration. Our report, presenting the draft of the proposed charter, was presented to the General Conference at a regular open, public session; read in its entirety, opportunity given for full, free discussion; and adopted unanimously,—draft of charter, report, and all.

We are not Seventh Day Adventists. The Seventh Day Adventists sprang from the so-called Millerite movement, which flourished in the third decade and the early part of the fourth decade of the 19th century.

Seventh Day Baptists are Sabbath-keeping Baptists, with an organic history of three hundred years, dating from the foundation of the Mill Yard Church in London, England, in 1617; and the only essential difference between them and the great body of Baptists is that the former observe the Seventh Day of the week, or Saturday, as the Sabbath, while the latter keep the First Day, or Sunday. The theology and interpretation of the Bible of both are identical except with reference to the Fourth Commandment. Baptist histories often mention Seventh Day Baptists; this is generally true of their larger works,—Benedict (1813) and Armitage (1887), for example. The Seventh Day Adventists, on the other hand, according to the New International Encyclopedia, are a "voluntary organization, its work of reference, arose from the preaching of William Miller, who taught, from 1831 on, as the results of his study of the prophetic books of the Bible, that the end of the world would be brought about by the coming of Christ and the installation of the millennium. When 1843 had passed, the date was changed to 1844. In that year, a body of Adventists at Washington, N. C., adopted the obligation of the Seventh Day of the week as the Sabbath. [On this point, see, also, History of The Sabbath and First Day of the Week, a Seventh Day Adventist publication, by Andrews and Condict, 1893 Ed. Washington, D. C., 1912.] The Seventh Day Adventists believe that Christ's closing work as priest—the cleansing of the sanctuary and the investigative judgment—are ever marked out in the Scriptures as beginning in 1843. They hold that the dead sleep until Christ's second coming; that the righteous dead are raised to life and with the living righteous are made immortal; that the
wicked are destroyed by the glory of Christ's presence, and that the second resurrecion, that of the wicked, takes place at the end of a thousand years. During this millennium the righteous are in heaven, the earth desolated, and empty of its inhabitants. They believe that Christ's coming is near, but set no time for that event, maintaining that it is hidden from all mortals. They believe in the restoration in the Church of all the gifts of the spirit, bestowed by Christ, including the gift of prophecy, believing the writings of Mrs. E. G. White to be special illuminations of the spirit, though adding nothing to the doctrine of the Holy Scriptures, which are held to be the sole and sufficient standard of faith and doctrine. They believe that the whole Bible is inspired and look to Christ alone for salvation and righteousness.

At its annual meeting held at Brookfield, N. Y., in August, 1917, the Seventh Day Baptist Denomination was questioned by the Secretary of the Executive Committee of the Federal Council of the Churches of Christ in America (a body of which the Seventh Day Baptist General Conference is a member), as to the difference between Seventh Day Baptists and Seventh Day Adventists, made unanimous reply, briefly, as follows:

"The Seventh Day Baptist Denomination was organized in England nearly 300 years ago, and has been established in America more than 200 years; thus antedating by more than 200 years the Seventh Day Adventist Denomination from whom we differ radically in Scriptural interpretation. It is a branch of the well-known great Baptist Denomination, essentially only in the observance of the Seventh Day of the week instead of the First, as the Sabbath.

"(To be continued)"

"What Fellowship Hath Righteousness With Unrighteousness"

REV. CHARLES S. SAYRE

[Editor wishes it understood that he has no sympathy with the spirit of this article.]

Text: Be not unequally yoked with unbelievers; for what fellowship hath right- eousness with unrighteousness?—2 Corinthians 6:14.

In the Recorder of February 5, 1917, page 167, we noticed these words: "The Scripture, 'Be not unequally yoked with unbelievers,' can not apply to the Federal Council as that body is composed of believers in the Lord Jesus Christ," Lest there might possibly be a few who would be inclined to take that superficial view of our relation to these Sunday men in the Federation, let us notice just a few points in the case in the light of this divine authority.

The text is very easily understood; for when Paul says, "Be not unequally yoked," something can not be said to a man and a bony old cow yoked up to do work, and at once you are struck not only with the eveness, the unevenness, and the grotesqueness of it, but also with the difficulty of ever getting anywhere, or getting anything done. He just lets us see that, by putting that word "unequally" into the command, "Be ye not yoked with unbelievers." And he at once furnishes a reason why we should not do it, by asking the question, "For what fellowship hath righteousness with unrighteousness?" And everything goes to show that he expects us to answer, "No fellowship whatsoever.

SABBATH-BREAKERS UNRIGHTOUS

Every true Seventh Day Baptist will agree that as members of the Federal Council we are joined to, or yoked up with, a body of people who, for twenty-four hours at a time and for fifty-two times every year, break God's holy Sabbath law. You will readily agree also that it matters not how conscientious they may be in breaking the other ten commandments, and in their general doings, we do not know it. Some of them may not know it. But their ignorance in the matter can never make it wrong-doing, right-doing, or make never make Sabbath-breaking Sabbath-keeping. No matter how ignorant a man may be about it, no matter how sincere, his Sabbath-breaking can never be anything but "unrighteousness."

We allow that if he is utterly ignorant of his wrong-doing, and has no chance to be enlightened, and he gets the light if he had a chance, his sin will not be imputed unto him, but that fact can never make righteousness out of unrighteousness. His Sabbath-breaking will be just as contrary to God's law, as if he were not how conscientious or how sincere that "unrighteous" man may be, it is nevertheless just his class we are warned not to "fellowship."

We may be wrong in other things, but we have no desire to be "in fellowship" with the members of the Federal Council in this question; we know we are right here. Therefore in this Federal Council you have Sabbath-keepers forming-shipping wholesal Sabbath-breakers, deliberate, persistent, continuous Sabbath-breakers. And in this "yoking" up with Sunday people you have a deliberate, studied effort at "fellowship with unrighteousness" and "unrighteousness," which is flatly against the teaching and example of Jesus, and palpably against this Scripture under consideration.

UNBELIEF

You will find that the majority of these men in the Federation, if pressed to express themselves, would say, "I don't believe it makes any difference what day you keep," when God has told them just as plainly as he has us, and in exactly the same words, what day to keep. But nevertheless, in the face of this fact, they have the nerve to say, "I don't believe." We ought to take this at its face value that they don't believe; yet they are "unbelievers"; yet to please the brother who said it, we will allow that "body is made up entirely of believers in the Lord Jesus Christ. But James deals point blank with this very case, and shows us that being that kind of a "believer" is of small credit to any man. He says: "Thou believest that there is one God; thou dost well: the devils also believe and tremble" (a 19). The parallel case for the members of the "believers" all right, but do as they please. And we notice that just a few verses before this in the same chapter James had already said, "Whosoever shall keep the whole law, yet offend in one point, he is guilty of all" (2:10), showing that just one point where obedience is lacking, spoils the whole arrangement. And then for fear some one would try to slip through on the ground that they "believe," he just shows this graphic, shocking way that "belief" is of no account if one point of obedience is wanting. Therefore we claim without hesitation that this part of our text, "Be not unequally yoked with unbelievers" exactly fits the Seventh Day Baptist situation in the Federal Council, and furthermore shows us to be in error by this course.

OUTBREAKING SINNERS

We have been well instructed in this Republic by the fact that that body, the Federal Council of the Churches of Christ in America, when they voted and carried a majority that there is no Scripture for Sunday, acknowledged that they were not only unbelievers in the Sabbath. While it is clearly understood that sin committed in ignorance is not imputed, in this act of the Federal Council you have open, brazen, hand-hand sin on the part of every man who knew what he was doing, and was noted for that measure, if he keeps on breaking God's Sabbath, and that's what they are all doing. In the light of this, it is simply astonishing that we have men among us who boast of a great achievement, and urge that we remain in "fellowship" with them on the ground that they are "believers in the Lord Jesus Christ." May the great God help us! That is just the talk that is influencing our young people to leave the Sabbath-for it is to clear to them that if those Sunday-keepers, those Sabbath-breakers, are not "believers," if they are not "unrighteous," then they are not able to be acceptable to God. If they are acceptable to him, then we can do as they do and be acceptable to him also; for "God is no respecter of persons."

We need not blame our young people if they have heard such doctrine as that and left the Sabbath because they believed it. If they believe such talk as that, they would be foolish to bother about the Sabbath. But the doctrine is false, it is ruinous, and we would be doing a great wrong without a protest. Those who advocate such doctrines do so, I feel sure, out of the goodness of their hearts, their interest in their good Sunday friends. They don't think it is "charitable" to talk as if the Sunday Christian is all o. K. But in the judgment the Sunday man will not thank you for your "charity"; for that is not "charity" that covers or condones sin. And it matters not how sure one may be of the things written, it is all right in the end with the conscientious, sincere Sunday man who has acknowledged the "unscripturality of Sunday." God's law must stand, and there will be no allowance made for these men who did not keep it that there be an account of larger salary, or greater honor. And if we give them the notion that God will excuse them for any reason while they are "unbelievers" and "unright-
With Whom Have We Fellowship?

I have read the article above, and I am ready to be converted. The logic is unanswerable—if the premises are right—but it puts one in court twice. Either I must go against my conscience, or I must betake me to some lodge in the wilderness where I may escape contamination, by fellowshipping strictly with myself. But my conscience, I am to believe, is infallible—that is, if I can, by any juggling of Scripture, bolster it up on Scriptural texts; and this notwithstanding the fact that the Jew's conscience, guided as he supposed by God, has already ruled by his Christians "atheists," and that in all times the bigot and the persecutor have found their incentives in texts of the Old Testament and the New, ignoring the toleration of the greatest men. But to reprove the intermixture of his disciples when they complained of certain who followed not after them (Mark 9: 36-39).

I must, then, follow my conscience and the very conscience that I have ground out for such a course. I find I can not go to church, for there is unrighteousness there. Mrs. A. thinks too much of dress. Of course she is a good woman in other ways and the church and community than 1; but I think—indeed, I know (or believe I do) that she not only once, but "continuously," breaks a Bible command. You must admit she is not right (see 1 Tim. 2: 9)——hence unrighteous—hence unrighteous. I can not fellowship with Mrs. A.

Mrs. B. admits she is envious. She told me privately that she can not enjoy visiting where people have things much finer than she has. It makes her covetous. She is a lovely woman, good to the poor and the sick. I do not half the good she does. But she breaks a commandment (Exod. 20: 17), and if she breaks one she breaks all. Surely I can not fellowship with Mrs. B.

Mr. C. is a most conscientious man. He would, I believe, die for a principle if he once made it his own. He is ready with tongue and pen, and gifted in prayer. But he himself assured me that the only interest he has in the men who work under him is, in his own words, "he gets out of them." You must concede he is not right and that he breaks constantly one of the two great commandments (Matt. 22: 37-40). I can not fellowship with Mr. C.

Mr. D. is a strict churchman, but in the summer he goes gunning simply for the sport and shoots many a bird and animal that he makes no use of afterward for food or otherwise. I have a right to my honest interpretation of the Scriptures, and of killing else than to "not kill." Mr. D. breaks this command.

He is a good neighbor, hospitable, generous, but I will fellowship with no law-breaker.

Mr. E. also a member of my church, has a little habit that I have heard ministers preach against ever since I was a child and, as I remember, with good Bible texts to base their remarks upon. Mr. E. is clean, honest, four-square; but so long as he persists in this little thing on the Sabbath, I would not tell him to stop.

He who has one bad habit—even just one—has them all, so to speak.

Mr. F. is active in church work, an expert in quoting Scripture. He can argue from the great book, and I do not question his motives. But the fact that a great church has found in this Scripture the basis of its belief in the Confessional and has clung to that belief through the centuries, I have not faith enough (from the Roman Catholic standpoint) to interpret the passage thus, What shall I do? Can I, consistently, fellowship with even myself?

All of these show me what I have to meet with when I take, or some one else takes for the passage of Scripture to build on it an argument to suit a human bias. (See Recorder cover, Feb. 12, 1917, II. 1-5.)

LEAVING THE SABBATH

Just a word about this tendency. Men and women, boys and girls have left, are leaving, the Sabbath. I have known of these passages of Scripture, that of men and women left for business reasons, on account of location, marriage, loss of all religious interest. As for the boys and girls, the young people, in almost every case, the prospect of marriage did not influence them, those were the first to leave in whose homes the lines were most strictly drawn and the spirit of intolerance was most marked. You can not make a boy or a girl a good Sabbath-keeper by telling him or her that all Sunday-keeping people are under eternal divine condemnation. In the beginning a sound, healthy boy or girl won't believe you (at least, not so long as in the same breath you extol the Sabbath-breaking heroes of the Reformation and our great Sunday-keeping evangelists. And because these young persons don't believe you, because they do believe that you are appealing more to their fears than to the real man, the real woman, in them, you will antagonize them and be likely to drive them away. Call it original sin if you like, but you have to reckon with it. The sweet charity, the humble piety of a devout Sabbath-keeper's home make the strongest appeal to your young people.

But, finally, if our boys and girls can be made stronger Sabbath-keepers only by the denunciation of all their Sunday-keeping friends, by calling these friends unbelievers, byLonidg them, almost in every instance that is bad; if we can make them loyal to our cause only by forbidding them to fellowship, in school, in society, in any or all good work, with Sunday-keepers; if we can so mold the minds of our youth that they shall set themselves to judge their fellow Christians (1 John 4: 2) by the law unlawfully (1 Tim. 1: 5-8), then the next generation of our light-bearers will be none better. They will not be the best of our church leavings, themselves blind through self-conceit and wholly without Scriptural reason for existing (1 Cor. 13: 1ff.). There are those among us who have applied the word the Lord has put into their mouths, "I am an unbeliever—yes!" and they have applied the word the Lord has put into their mouths, "I am an unbeliever—yes!" and the profession of our faith, they have applied the word the Lord has put into our mouths, "I am an unbeliever—yes!" and the profession of our faith, to school and the papers of the Roman Catholic Church, to school and the papers of the Roman Catholic Church, to school and the papers of the Roman Catholic Church, to school and the papers of the Roman Catholic Church, to school and the papers of the Roman Catholic Church.
I Am a Seventh Day Baptist. Why?
Because God blessed and made Holy the seventh day of the week, making it sacred time, and commanded that it be observed as a memorial of him forever.

Because Christ kept it all his life, gave no hint of any change, and the apostles wrote of Christ as the day before “the first day of the week.”

The Bible is the Christian’s rule of life, and it nowhere teaches that the Sabbath of Christ and his Father was ever to be changed.

Tract Society Notes
SECRETARY EDWIN SHAW

The secretary attended the annual meeting of the Lord’s Day Alliance of New Jersey at Trenton on February 8, 1917. He did not because he had any part in the meeting or any relation to it, but because he feels that it is a part of his work to keep himself informed of what is going on in the world in such matters. When spoken to by the people who were present, he simply had to say that he was a Seventh Day Baptist, and of course could not cooperate at all in the work of the alliance, and asked for the privilege of being a silent visitor for the purpose of learning about not a pleasant or agreeable experience.

At the opening of the meeting thirteen people were present besides the visiting secretary. Others came in, so that before the session closed twenty-four were present.

A stately dome against the eastern sky, (4) Little children were stepping up the office and walking the team back from the grave.

(2) He shared generously of everything except his secrets, and smiled just before he turned a corner.

(6) He was kind without being condescending, and poor people never thought of his income.

(5) He knew how to pray, and loved religion, and was ashamed to ask about God to the boy in the office elevator.

(10) People loved to see him coming along the street, and when he was absent from church, they knew he had fallen sick, or out of town.

(11) Those in need were not afraid to borrow money of him, and the rich often sent him money.

(12) He enjoyed life so much, and lived it so well, that no one thinks of him as dead; he lives in the hearts of people who imitate his virtues and follow his example.

After all, why not write your own epitaph? You make it anyway.

To Non-Readers

This Bulletin, together with 1917 year book, is being sent to our absent members. Many of you have been given permission. We hope that all of you will find some near-by church to which you may transfer your membership. With this in mind, here we expect to keep in touch with you. Write to the pastor or the clerk. We are better yet, a better attraction for the work of the church during the new year.
MISSIONS

Mission Notes

SECRETARY EDWIN SHAW

Field worker, Rev. T. J. Van Horn, has been at Fooke, Ark., for a series of meet­ings for a fortnight. In a letter just at hand he says, "The people here feel that much good has been done during the two weeks. Mr. Sedhoff has done excellent work in the school and in the church. "There is a fine spirit of co-operation."

"From here I go to Antlers, Okla., and from there home."

In speaking, or rather in writing, of conditions on his field Rev. B. E. Fisk says, "In our parish there are about fifty-five other people. These are all friendly and show as much interest in keeping up the church as the members do. In fact it is hard to tell the difference until it comes to the Sabbath." His field is the Hebron Center Church and community. Many of our pastors are thus having the privilege and opportunity of shepherding others than those of their own field, and the seed thus sown is falling into places that seem at least to be "good ground."

Mrs. Angeline Abbey, who has been laboring with the church at New Auburn, Minn., at a watch meeting, writes: "To wish to go to North Loup in March to be gone a month for rest and to attend to some business. Then I hope to return, and can stay until August or September unless there is some other field more needy than this. I conducted a union service in the First Day Baptist church on Sunday nights until January. I closed these services with the New Brunswick Independent party. I attended the latter as often as possible, because so many strangers came in, the most of whom wish to ask questions about our faith and church customs."

We have a case in hand now, a man apparently some thirty years of age and his mother, fine people in appearance. They have attended church with us three Sabbaths and are thinking very favorably of joining our church. He has kept the Sabbath three weeks. They talk very freely and frankly on these matters."

Good word comes from our evangelists Coon and Hutchins who are now at Brookfield, N. Y. Rev. Royal T. Thorngate, our field worker in the Central Association with headquarters at Van Horn, has gone to Brookfield to be the acting pastor during the series of meetings. The first half of February the wintry weather hindered large attendance not only at Brookfield but in many other places. Now the weather is more favorable and reports are excellent. The attendance was up to nearly a hundred last night and a choir of nearly twenty has been organized and things begin to look more encouraging."

A letter from Rev. W. D. Tickner, pastor of the Grand Marsh (Wis.) Church, contains these words, "God's ways are always best. Look up, not down. Every child of God is called to some service. There is 'higher ground' for every Christian. It pays to climb. Some have 'caught the joyful sound,' the song of faith on higher ground. They have begun to climb and are making rapid progress. Others seem deaf to all entreaties. Pray that these and many more may join the ranks of those who climb to greater and still greater heights."

Rev. George W. Hills, field worker with headquarters at Los Angeles, Cal., in a recent letter says, "Our Sabbath services have come to be very successful, because so many strangers come in, the most of whom wish to ask questions about our faith and church customs."

We have a case in hand now, a man apparently some thirty years of age and his mother, fine people in appearance. They have attended church with us three Sabbaths and are thinking very favorably of joining our church. He has kept the Sabbath three weeks. They talk very freely and frankly on these matters."

First Speaker—Yes, I have seen him, but I doubt he believes in that very much. According to his looks anyway.

Second Speaker—Well, I have heard that he supports a brother of his who has been a sort of good-for-nothing fellow, drunkard and shiftless. So much in his favor. Pays his board somewhere up in the country.

First Speaker—He better take the money he pays for that purpose and give it to missions, and let the other man take care of himself.

Second Speaker—And if the money were to be given to missions what would be done with it?

First Speaker—Oh, I see. It would go to help some other man, possibly in the same condition, you mean.

The spirit of missions is both active and reactive. Distance lends enchantments even to the matter of missions. A colored man was once asked by the one who had of having the gospel preached to him as a colored man in Ethiopia, but it is usually easier to get men and money for missions at a distance than for a mission in our own door. The spirit of missions does not take account of geography. Jesus touched the people about him, close at hand. But he gave a commission to all the world. The spirit of missions is exceedingly practical, but finds its inspiration in high ideals.

Letter From Rev. D. Burditt Coon

DEAR RECORDER READERS:

For more than eight months Brother Julius Nelson and I worked most harmoniously together in evangelistic work. He was a good leader of congregational singing. In each of the seven campaigns we conducted together he was winning friends from start to finish. He was always straight and true. But he always felt he had prepared himself for teaching, and must go to that work. He has a good position as a high school teacher at Montello, Wis. Our people may well be proud of him. He stands for the commandments of God and the faith of Jesus.

For more than five years when a student in M.I.V. I boarded with the mother of Willard D. Burditt. Brother Burditt and I were college mates. We were in the Seminary together afterward. During the summer of 1892 we were in student evangelistic work in Montana. After the passing of the years it was indeed a pleasure to me to be with him in evangelistic work for more than three months in Kentucky and West Virginia last fall and early winter. We shared the burdens and responsibilities and perplexities of these months together. We walked and talked and preached together. If any of you who have good homes and friends, lost, lonely ones with whom you may mingle every day, and a regular place for sleeping and eating are inclined to think the evangelist must be having an easy time, please come and follow us a while. More than a thousand times of course I longed with great desire to see my wife and children and home, but could not. During those weeks in those two States I delivered 92 sermons and addresses; made 332 visits and calls; walked more than 370 miles, and did several other things. But with all the wearness and perplexity and nervous strain attending the work it is a delightful service.

During this time in Kentucky and West Virginia we saw some fifty people publicly indicate their desire for the help of Christ in their lives. We saw homes reunited, sinners converted to God, backsliders reclaimed, churches revived, the commandments of God finding their rightful place in life, and the cause of God moving forward.

Right here I feel like quoting from the last letter that Secretary Saunders ever wrote me. It was not long before he started for the General Conference which he never reached. His words came out of a lifelong experience and a heart burning with desire for the advancement of our loved cause. He never dreamed that it was the last hour. He said: "The days are the more dear to us for that reason. He said: "Our folks will find that the work among our own like what you have been doing is what we shall have to do to hold our own among the people. They need things and glory, but they are doomed to disappointment. Hard knocks among our own and where we can care for what we get will have to be the line of success. It was of Huffman, and of C. M. Lewis, and of any success I have had. It will be yours. I think most of our people realize something of this fact." Then that last illustration he sent out to our people through the Recorder. And I am happy to stick to the end of our days. He said: "Brethren, if we in our farness of numbers make a contribution to our time which is worth while, it must be ephemerally spiritual. William Borden, the millionaire college student who graduated with honors at Yale University, went as a missionary, and, at Cairo, Egypt, died a victim of the plague, he said: "I have returned from seeing the wonders of America was asked, 'What one thing impressed you most?' He replied: 'The sight of William Borden on his knees in Yale Hop Mission with his arm around a hurt."

My dear brethren, I feel that Secretary Saunders was right. If we ever win it will be through toil and sacrifice. The victory
will never come through yearning for fat salaries and high positions and places of leadership. The battle must be fought right in the field of "hard knocks." If we are always thinking of the next field, and of other places or positions to which we must hurry, the Lord will never use us for his glory in the salvation of souls.

No man among us is too good for evangelistic work. This is not a cheap form of service. It is the highest to which the Lord is calling us today. The Lord does not want weak and cheap men for this line of work. To stand before an audience and lead the singing is not all there is for the singing evangelist to do. Real work in his line runs to a minimum of the soul and heart. It demands the best there is among us to just place ourselves on the altar, give up home, loved ones, other loved work, and throw ourselves with a whole heart right into the work of leading men to Christ. The sacrifices for the work of God are not all to be made in China and Africa. For the evangelization of our own land we must pay the price in consecrated, self-denying service, and we must turn down our churches and quit the field.

I read a while ago that our Seventh Day Adventist brethren had appropriated $200,000 for evangelistic work in this country this year. Say what we will concerning their methods they are putting us all to shame along some lines. Who are we to mourn and lament because two or three of our pastors have gone into general evangelistic work? When our Lord saw the bigness of the field and the fainness of the faith of the day, he sent his Son two by two into the harvest. What reason have we for changing his orders? Instead of hugging ourselves we had better begin hugging the bums with the love of God in our hearts, and with a mighty passion for the salvation of their lost souls. Now, brethren, I do not mean to be harsh or unkind or unreasonable. But I am sure that we can-be most tender and kind and reasonable only as we seek with all of the powers of individual and home, and school, sanctified of God, for the evangelization of the world. Instead of doing less let us do more.

It is being planned that next summer we shall use a tent for evangelistic campaign work. If our churches do not want this kind of work in their own immediate vicinities it will be our business to "turn to the Gentiles." There are splendid men and women planning, praying, sacrificing in order to encourage and supply this kind of work. God bless them. May their number be increased, Brother Hutchins and I are weak and unworthy. We need your prayers. Give your suggestions and counsel. Pray for the people and the work as well as for us.

124 Ann Avenue, Battle Creek, Mich.

Letter From Java

SABBATH RECORDER: Dear friends, who are so kindly interested in my work:

It is the last day of this month already. It has been such a trying time, that I feel utterly exhausted. We have had very much sickness. Two little ones died this month from heavy malarial fever. The man I wrote you about in my last letter, that is, the one who deceived me so badly over the rice, got the rice. I was so glad I had an opportunity to show him my love, hoping it would melt his heart. I had a hard time nursing him, and sometimes I thought he would die. I asked him, "Shall I pray for you?" Yes, please, he said, "I am a great sinner, and oh, mistress, will you forgive me?" I have prayed very much that this sickness might drive him to the Lord. He is better now; but still weak. Oh, may the wonderful love of our Savior touch his heart and make him hate sin.

I am very thankful the Java Mission also had a representative at the memorial service in honor of Brother Saunders. I noticed about the Sabbath Recorder. It must have been an impressive service indeed.

Yes, I am so thankful our little mission here was not forgotten in that service, as dear Brother Saunders always showed such a great sympathy for the work of our brethren.

I think of the kind words of encouragement in the future; and I shall always keep his remembrance in loving gratitude. May our Lord comfort his loved ones; and may he give others to fill his place.

I am very much in reading of the Sabbath Recorder. Often I find beautiful thoughts in it; also in the Pulpit. Often I translate pieces for my little monthly Dutch paper on Holiness. In Dutch there are not many papers on that subject. In fact, I don't know one. I don't as yet get much profit out of that paper; but perhaps, by and by, I can find more subscribers. And, what is the most important, there are several who write to me that they get a blessing in reading it. I do all I can to get some profit for the expenses of my work among the poorest classes of the Javanese. But it is a very hard work, and the poor people have to pay very high prices. I have ninety-two new subscribers at the present time. I am sending them my papers, and I have never used a single cent. I shall not do so.

I hope you will try to get one of the Sabbath Recorder every month. I shall be glad to have it with any other paper.

Panggijim, Tafoe p. o., Java.

November 30, 1916.

*M. JANSZ.

These books are all sold.

Ordination of Deacon at Fouke, Ark

On Sabbath morning, February 10, 1917, after the opening exercises of the church, the society proceeded as an ordaining body. The pastor acted as moderator. Rev. T. J. Van Horn, of Gentry, was present. Mr. S. J. Davis was ordained deacon of the Fouke Seventh Day Baptist Church. The following program was carried out:

Hymn by the Congregation
Statement by Candidate
Vote of the Ordaining Body
Hymn, "O Happy Day"
Ordination by Pastor, Rev. T. J. Van Horn
Text, "And they chose Stephen." (Acts 6: 5)
Charge to the Church—Rev. T. J. Van Horn
Call to the Deacon, and Welcome—Pastor C. H. Siedhoff
Consecrating Prayer—Pastor C. H. Siedhoff
Hymn, "My Faith Looks Up to Thee"
Benediction—Rev. T. J. Van Horn

Feb. 11, 1917.

"Missions gave Christianity to all Europe and therefore to America, as America and Europe are now giving it back to Asia."

"We must always think that our opinions are right, but not that our opinions are right always."
Just now, with the shadow of a war cloud hanging over us, the governors of some of our States are designating different weeks, as the time for singing America's patriotic songs in the public and private schools of these States. The press of the large cities has taken up the matter, and is urging every one who does not already know these airs to learn them at once. Many clubs of women, as well as of men, are finding places upon their programs for these songs.

We are also urged to display the national flag, and in many places people are requested to wear this symbol, thus showing to those who meet their love and loyalty to our country and race.

This week I had occasion to sit for a few minutes in a convention hall in Chicago. I did not hear any expression of patriotism—that was not the business of this convention, but in whatever direction I turned, my eyes rested upon a large flag and to me this sight was an inspiration.

Our flag stands for so much that is good and honorable and right. I can not think of one thing that our flag stands for that is not uplifting. Can you? Then let us stand by our flag.

Suggestions to Local Superintendents of Mothers' Meetings

MRS. I. C. RANDOLPH
Written for the W. C. T. U. 'Institute at Milton Junction, Wis., February 7, 1917

While meetings especially for mothers are among the most valuable of those held by the W. C. T. U., we must remember that almost all the work undertaken by the organization is for the benefit of mothers and the family; it is all "for God and Home and Native Land." How important then that all mothers take an interest in our work!

Antoinette Lamoureux in her book, "The Unfolding Life," says: "The greatest thing in the world is a human life. The greatest work in the world is the helping of others in their life. Here and there an artist in soul culture is found at the task, but the many are unskilled and the product of the labor is far from a perfect manhood or womanhood.

Unskilled laborers! That is what most of us are, with varying degrees of unskilled.

And yet the profession of motherhood is one of the most important, the foundation, the noblest, the one in which influence is most far-reaching of all professions in the world. And we are privileged to be coworkers with God. And how different the task would be if all girls could have the right ideal of motherhood!

Those of you who were in Chicago twenty-five years ago, doubtless remember the meetings that were held for three days annually for mothers and kindergarten teachers in Handel Hall. They were attended by perhaps five hundred people at each session who were interested in getting out of the class of unskilled laborers with children. Elizabeth Harrison, Mrs. Mary B. Page, the Misses Hofer and other kindergarten leaders did a great deal to impress upon mothers the value of special preparation for their work with children. Besides these big meetings, classes at the kindergarten training schools admitted mothers, and the trained teachers were encouraged to hold frequent meetings with the mothers of the children in their kindergartens throughout the city. Holding these meetings makes extra work for the teachers, but if the children can make use of the time and strength given in this way, the acquaintance with the mothers is mutually helpful.

If the W. C. T. U. local unions could arrange an hour of meeting which is convenient for the kindergarten teachers in their towns, there would probably be no better leader for mothers' meetings than these teachers. They are trained to deal with young children and to apply the principles of the best fitted to give little children a good start in life. The Montessori method will possibly be in widespread kindergarten methods. It is worthy the study of any mother of young children.

The book, "A Montessori Mother," by Dorothy Canfield Fisher, is interesting and valuable.

Bible-school workers have waked up in regard to the value of training for their work, and some of the books written for this special value for mothers. The local superintendent of mothers' meetings would do well to look up some of these and recommend them to mothers and see that they are accessible in some local libraries.

If a mother has intelligently followed the best methods with her young child, she will be likely to be aware of the necessity of a change in method as the child changes and of special care and patience through the adolescent period. Mistakes during these years often bring a sad harvest that might have been avoided if mother had given the subject of adolescence the proper study. There are several good books available on this subject; ask your teachers who are just out of normal schools about these. When we remember that this period lasts for, twelve years, more or less, we can realize the value of careful and sympathetic guidance.

It is difficult for young mothers to leave their children to attend afternoon meetings in your homes. But if they come, they are helpful to both mother and child. Sometimes it can be arranged for one mother to keep several children while their mothers attend the meeting if they feel that the benefit is worth the effort. Sometimes a young girl or two can be at the meeting place to care for the babies that are brought there. It may happen that we older mothers are too dogmatic and not sufficiently modest in presenting our opinions. If we have a great deal of that spirit, the young mother may be repelled, for she is quite apt to believe in a system of her own. She should be encouraged to express her own ideas freely.

Our reading circle may be established to circulate articles on child training; the field is limitless; both books and magazines and clippings may be passed on each week or two as may be best.

The plan we have used at Milton is to adopt as a textbook, "Studies in Character Building," by Mrs. Kellogg of the Battle Creek Sanitarium. Some thirty copies, more or less, have been issued, and we believe there is a good market for the same book in the library. The leader makes out written questions which are distributed at the beginning of the meeting. As each question is read, the paragraph in the book which contains the answer is read and accompanied by remarks and discussion by those present. These often tend to arouse so much interest that the leader is obliged to interrupt and pass on to the next subject, the kind of method, and the cooperative effort of the members of the union makes this plan successful, and we like to think that the books are doing good in the homes independently of the meetings. Mrs. Kellogg, the
author, is widely known as a W. C. T. U. worker; and her work as foster mother to a large number of children who have grown up in her home, has made her especially helpful to young mothers.

In a meeting on the subject of good reading, your local teacher of English should be an excellent guide, especially for the children of our grade. Impress upon mothers of young children the value of reading aloud a few literary gems repeatedly to the children unconsciously receive them without having made any effort to memorize them. These should include some of the most precious gems in the Bible, for they will leave their imprint for life.

While the development of character should be the highest aim, there are many questions about the physical care of the child that are worthy of discussion in mothers' meetings. The government bulletins may be obtained and distributed; your local physicians and dentists may be willing to help if approached when they are not too worn out with professional duties. In localities that have a neighborhood nurse or any trained nurse, she may be a great help to young mothers and may attract them to the meetings if she is to lead or speak. "The many ways of spreading disease germs," would be a valuable topic for a meeting. Helps may be obtained from the Extension Department of our State University. Use may be made of moving picture films and stereopticon lectures.

If the local unions can celebrate baby week in such a way as to bring to each young mother a fresh ideal to strive toward, that will be doing a great deal. Above all things, mothers need high ideals of character and personality for themselves and for their loved ones. In the life of a married man, the wife is very often the "power behind the throne," his inspiration to make or to mar; therefore let her value herself highly.

Read and lend Mrs. Margaret E. Sangster's "Good Manners for All Occasions." Note the examples given. Women say, in speaking of chaperoning, "Our girls are extremely precious and worth caring for. Hence in modern life we try to save them from mistakes and misconceptions." One meeting might well be devoted to this subject, with a definite start- ing point for discussion. One can not help regretting the manners of our girls; when we hear them shouting "Get!" and other slang words on all occasions, we think, "What is the use of trying to make an educated person out of a girl who is bound to appear coarse and unladylike?" Chesterfield says, "Manners must adorn knowledge and smooth its way through the world. Like a great rough diamond, it may do very well in a closed way, but it is not polished, and also for its intrinsic value; but it will never be worn, nor shine, if it is not polished."

Emerson says, "Good manners are made up of petty sacrifices. These sacrifices enter into the making of character. Finally, in the words of Paul in Second Timothy 2:15,—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Workers' Exchange.

Nile, N. Y.

The following report was given at the annual church meeting of the Friendship Seventh Day Baptist Union.

During the year 1916, the Ladies' Aid Society has held twelve regular and four special meetings. Two of the special meetings were business meetings; of the other two, one was to make a comfortable home for the family who had lost a part of their household goods in a fire, and the other was to quit. The meeting in February was held at the home of Mr. and Mrs. L. H. Kenyon, at which time the Ladies' Society from Richburg met with us. The March meeting was held at the home of Mrs. Mary Carpenter. Mrs. Mayes and Mrs. Floyd Carpenter, non-resident members of our church, have each sent contributions to the society.

MABEL JORDAN, Secretary.

"I feel that it is the greatest reflection on any church if, as the population begins to thicken, the churches move out. The church is not an end in itself, it is merely a means to an end—a means to help the people; and the church is not worth anything if it does not help the people. We have all the other church organizations, but an organization to stand as a leader in the fight for the betterment of the physical and spiritual condition of the people. We must have selfless leadership and we must have wise leadership. If a man does not recognize that there are new conditions to be met; if he's the type of man who does not sympathize with work that aims at social uplift; if he thinks that the preachers ought to preach only dogmas; if he doesn't believe that life means change and that changes must be made in human arrangements to meet the changes in conditions—he isn't worthy to be trusted with leadership."

—Theodore Roosevelt.

"If God were not great he could not forgive the many petty acts of selfishness he sees in our lives."

Rachel Landow, the Hebrew Orphan

REV. HERMAN D. CLARKE

CHAPTER VII

(Continued)

Harold was again in his room at Milton. The college gymnasium had great attractions for him and he was quite an athlete. As soon as he could get the time he wrote home.

"Milton, September 30th."

"DEAREST FATHER AND MOTHER: I am feeling dandy. Take a cool bath each morning, go to church and do all the things you can read for breakfast. You ought to sit down at our club. If you think the cost of living is great at home come here and eat a good meal, hear the flow of wit for digestion and figure up at the end of the week two dollars for the foodstuffs you have consumed. We hire a woman to cook and furnish the dishes and we have a steward to buy in quantities. We pay our cook well for her work and then our board is not as much expected. I can't say how we do not have bride's cake every meal nor plum puddled but the food is substantial. Say, send me my gymnasium suit; I left it at home. Our new coach is from Brown University and is leader. I'm going to do some swimming for my health this fall. Don't worry, I shall not join Ringlands. Had basketball last evening and I got a big thump but am all mended up now. That's a part of the program. Oh, don't think that I am all athletics, and study takes a back seat. I had good markings last week and I am going to try to win the first place in Sophomore. No haz ing here but a friendly rivalry at the meeting of each side. One side got the flag on top of the Memorial Hall all right and held it there twenty-four hours, the time needed for the victory. Wonder if the Whitfords, in whose honor this nice building was put up, have approved of our making that for our tanch? The Allies were the Juniors and Seniors. We used heavy guns. Long range! Routed the enemy thoroughly."

"Lyceum work is fine. Had a literary program with cows and Idunas the other evening. The girls are some debaters, and the singing! Milton beats the State. Chapel exercises are so different from those at Kingsbury. A great variety. One of
The girls had an oration at chapel recently on 'Opportunities for Lyceum Work' and later another on 'The Eternal Clash.'

"I went down to the near-by city with our Prexy lately and heard him lecture at the hospital training school. The college quartet sang. I am to have a part next commencement in Harvard. Arrangements have already been made for that." We often play Shakespeare. Milton is getting a name for playing Shakespeare. The Northwestern will be here next week. King will be in the box. Maybe I can get in and knock around and get our team together. I had a trial game the other day and the game went fast until the third inning when Dixie got a hit, a grounder by myself, and took second and reached third on a put out at first. I hear that Meadville will challenge us soon. By the way, I had a letter from brother-in-law and he wanted to know if I was to be at home during the holidays. I am, am I not? Want to see sister sure. The next Sunday was my sister's birthday at Mt. Fannin. Where is that? I am glad I am not to be a preacher and go to the ends of the earth every third or seventh year. But Seventh Day Baptists are not as bad. You said about her very kind. Pastor, that you said one divines who have studied these questions, and then walked miles and miles to see the ship. Was that the kind of Sabbath he established? You put in there what the Bible does not claim or teach. John said he was in the spirit on the Lord's day, and there is nothing in all the New Testament to tell what that day was. I once heard a Baptist minister say that it was the judgment day.

"You seem to have been well taught by the Sabbatarians," said the Doctor.

"If you mean by that, the kind of Sabbath they have, I never saw one except just one day in a town called Garvin and they did not talk to me about this. I got it from your Bible which I read every day," replied Rachel.

"Well, your Jewish people crucified your Lord and that was enough to destroy their Sabbath," said the Doctor.

Mrs. Selover had kept still all this time but was getting nervous. What could her pastorate do? What could she say about Sunday's sermon? That was the sins of the Temple. You declared that the Jews to Jesus to the cross. If so, then your sin and mine had as much to do with Jesus' crucifixion as the Jews, said Mrs. Selover.

"And," said Rachel, "our Jewish people killed the Christ and yet that did not have anything to do with any change in his law. Presbyterians, I have heard, have persecuted Seventh Day Baptists in Pennsylvania and arrested them for working in their own fields and not to that enough to condemn the Sunday according to such arguments? But no one to try impossible to disobey the Sabbath or Sunday by the sins of men. God settles that in his Book."

"Guess we better change the subject now," Pastor, said Mrs. Selover. "This kind of talk never helped my own daughter to keep Sunday after she had begun to study the matter and I fear that a girl that has the instruction that Rachel has from her mother, and so thoroughly, will not be convinced by anything that has been said here today. To tell the truth I myself am getting all at sea, I have heard so much and don't want to be unseated now, I'm too old for that."

"Why, how old must a person be, auntie, to receive the truth or reject it when it comes? The thief on the cross accepted Jesus at what point accepted the eleventh hour. I saw a man baptized when he was seventy years old. Did not have excuse for leaving the matter go at his age? If I ever get to be seventy or more years old and I see that I am mistaken, I want to have heart to turn to the truth at once," said Rachel.

"Oh, dear child, you do not know what it means to change your religious observances when you are part of middle life as I am. This is great. I have found that so in my own family. Doctor, I must ask you to let this subject alone in my home after this. I do not want to be stirred up on it. I love my church but I have all respect for you, but you have utterly failed to meet the question with my son and daughter and you have failed with this girl today, that is too plainly to be seen. And what you said on account of me. My husband says that also.

"Well, Sister Selover, if you are in a way to be upset by this heresy, what next? It seems that some people can not see the Scriptures in the true light and all the great divines who had all these questions for ages have no weight with them.

"I have heard that argument until I am weary," said Mrs. Selover. "All the great divines disagree too plainly to have much weight these days. Three of you divines met together to settle the question, with my daughter and none of you agreed. And when she returned to our own Methodist college she heard other views by divines. And was convinced to talk to a great conversion called to talk these matters over she again heard more disagreements. And when you brought or sent commentaries over for her to consult, they, written also by great divines, other. This 'great divine' argument proves anything and nothing. I have heard quoted the early Fathers' writings and then I read from a..."
great divine that the early Fathers ‘brow hot and cold.’ I was raised a Presbyterian and changed to be a Methodist. Great dif-

“Why, auntie, that is easy to tell: ‘To

“any letter from Harold or Lorna to-
day?’ asked Mr. Selover.

“Not any, but I am sure we shall hear
from both this week, we have not failed
yet. Did you bring the new dress for Rachel? Oh, yes; I did not
notice the bundle when you came in.”

“Here, Rachel, here is your new em-
broidered voile.”

“Oh, thank you, uncle, it is charming.
See, auntie, the dainty yoke trimmed with
pin-tucks and val insertion. When may
I wear it?” And Rachel was happy again
with theology out of her mind.

(To be continued)

A certain English foreman in one of
the Kensington textile factories is in the habit
of having an apprentice heat his luncheon
for him. The other day he called a new
apprentice.

“Go downstairs and ‘eat up my lunch
for me,’ ordered the foreman.

The boy—a typical young American,
with no knowledge of cockney English—
obeysed with alacrity. He was hungry.

Ten minutes later the foreman came
down. He also was hungry.

“Well, I didn’t tell you to heat it up,”
he stated.

“I did not tell you to heat it up,”
roared the irate foreman. “I told you to ‘eat it
up.’

“Well, I didn’t heat it up,” maintained
the youngster stoutly. “I eat it cold.”

Exchange.

A man of polite imagination is let into a
great many pleasures that the vulgar are
not capable of receiving. He can converse
with a picture and find an agreeable com-
panion. He meets with refreshment in a
description, and often feels a greater sati-
sfaction in the prospect of fields and mead-
ows than another does in the possession.

He has them, indeed, a kind of property
in everything he sees, and makes the most
rude, uncultivated parts of nature adminis-
ter to his pleasure, so that he looks upon
the world, as it were, in another light, and
does not consider the multitude of charms
that conceal themselves from the generality
of mankind.”—Addison.

Spreading the Good News

REV. ROYAL R. THORNHAGE, HOMER, N. Y.
Contributing Editor

CHRISTIAN, Endeavor Topic for Sabbath, Day, Missionary Society, 31 S. Market St.

Daily Readings

Sunday—The broad field (Luke 24: 44-53)
Monday—Pentecostal power (Acts 2: 1-13)
Tuesday—Vision for the future.
Wednesday—Passion for new fields (2 Cor. 10: 13-18)
Thursday—Bringing out our friends (Mark 2: 1-5)
Friday—Spirit of soul-winning (Jude 20-25)
Sabbath Day—Topic, Spreading the good news (Acts 8: 14-17; John 1: 1-18) (Personal evangelism)

No one but an earnest Christian can
realize, or feel anxious for, the broad
fields of labor that call for the gospel.

How will he go about with a sure
knowledge that some one will
see what he has done and he how he so
wishes the money to have the money to send forth the
laborers. Among our own people there are some who are
burdened over Java, India,
China, Africa, and other foreign and home
fields, in need of workers. With
Missions, Monthly devout, and calls turned
away, what shall we do? These fields must
all of them some time be occupied by Sab-
by-keeping heralds, for there can never be
Christian and church unity, and hence
no complete gospel message, until the Sab-
bath and other great truths are accepted.

No use talking, this world is not brought
fully to Christ until his law is revered and
his brethren are observed. When, then, shall
we or some people occupy the fields? When
will the open doors be entered?

And then must there not be a revival
of Pentecostal power in the churches,
that when the gospel is proclaimed multi-
tudes will be converted truly? See the tre-

tendous energy expended now in any so-
called revival effort and see with what
feeble results. See how men try all kinds
of sensational and extraordinary aids
to reach these masses, and the plain message
fails seemingly of results.

And, as yet, Christians do not seem to be
on fire with desire for the conversion of
men. How unconcerned the average pro-

cessor of religion appears, though he does
give his money and attends some church.
And we are so afraid to launch out into
new and untrodden fields, for our faith is
small.

And we walk with and visit with our
darkest and nearest friends and never say a
word to them of Christ and their salva-
tion. Why is this indifference?

To be kept in the love of God, looking
for the mercy of our Lord Jesus Christ
unto eternal life,” means consistent and
constant nearness to him and effort for
others that they, too, may abound in this
grace. The preacher must be pulling men
out of their lost condition represented as
“fire,” having “compassion,” and that is
the spirit of soul-winning.

SPREAD THE NEWS

“Behold the Lamb of God.”

Friends, neighbors, men at home and abroad, listen
to the message we bring you. The world
lies in sin; there is just one remedy. “The
blood of the saving cleansing from all sin.”
Your philosophy will not do it.
Your idols can not do it. Your works
of charity, good as they are, will not wash
away your sins.

Do not be indifferent to all this.
Here is the salvation we tell you about.
Accept it. “We have found the Messiah
the Christ.” Come and see. Test it for yourselves, it is true.

Christian, Endeavor, spread the news. There is an
opportunity for personal evangelism right
about you, a broad field, plenty of people
needing it right in your own town and
some in your own home.

Where is that unconverted brother of yours? that sister? possibly that
father? “Is it nothing to you” that such
are living with no hope in God and no sav-
ing faith in Christ? Afraid to speak to
them of the saving gospel? Why is
it your own life that is in the way? Did
you think that all depended upon some great
elegant sermon, some sound in your feeble words and your weak
life? It gives him the gospel, and the gospel, I

The News. There are millions living who have never
discovered the saving grace. Many will accept it. In
India there are some waiting for it, and, with it, impor-
asked to act as waiters. Each member present wore a badge of red and white ribbon. When it came time for us to "eat," our table was decorated with Christian En- deavor pennants and before we sat down we sang our Christian Endeavor song, as a surprise for the crowd.

The Missionary Committee is planning to give a missionary program, one Sabbath each month, at the morning service. The work of the denomination has been divided and the members are set up by associations beginning with the Southwestern. The first pro- gram is planned for February 24. We would be glad at any time to have a message from the workers on any of our mission fields.

On account of bad weather and sickness we could not observe Christian Endeavor Day. March 18 is the twenty-fourth anniversary of the Marlboro society. We are planning to celebrate this with a suitable program. We want to have as many of the former members present as possible and those who can not be here we hope to have some message from. If any of you who read this were former members, we would like very much to have a message from you. It will do us good to get it and you good to write it. Tell us what Christian En- deavor has been to you in your life work. Letters may be sent to the president, Miss Lavinia Munro, the corresponding secre- tary, Miss Susie Bivins, or to me. Address all communications to Bridge ton, N. J., R. D. 1. Yours in the Master's work,
ing these duties. We should know these things in order to do the most advantage the work outlined for us in the Efficiency standards. Then, too, there is the “goal” set for us by the Young People’s Board for this year, part of which calls for 250 Christian Endeavor Experts. Each society not only has a special effort to do its part toward gaining this number.

Did you read the minutes of the Young People’s Board meeting, printed in the Recorder dated January 1, 1917? If so, you noticed that the board has voted to give two banners for Efficiency work at the next Conference—one to the society making the greatest gain in percentage, and the other to the society having the highest efficiency. These with the banner awarded for the highest percentage of Christian Endeavor Experts, now held by the Alfred society, make three banners for which to work.

One new society has begun the campaign this year. Are there not other societies which could consider it best to take up the work last year, ready now to fall into line with the many societies who feel that the Efficiency work has meant so much added enthusiasm in their work? I shall be very glad to send literature which will give you information on how to campaign to any one, on receipt of a card asking for it.

CARRIE E. NELSON,
Superintendent.

A Letter to Quiet Hour Comrades

Dear Christian Endeavorers:

If the goal set for the Seventh Day Baptist young people at the Conference at Salem is to be reached, we must gain during the coming year more than four hundred new Comrades of the Quiet Hour. We are anxious that this result shall be accomplished, not simply that we may say we have reached our goal, but that many more in our Christian Endeavor societies and in our churches may be benefited by the adoption of this helpful practice.

Not only are we desirous of winning many new Comrades. We are just as anxious to help others who have already signed the pledge card to go from the Quiet Hour all the strength and comfort possible. Without your help and cooperation your superintendent cannot hope to accomplish much; with it the goal set may be reached and passed. Will you as Christian Endeavorers give the pledge card to our quiet hours in your stead and be a leader in your church and help us in the task of character building.

(c) a group of prayer may agree to follow the plans outlined for Quiet Hour Comrades in the Christian Endeavor World.

In a large society all of these groups may be organized. The groups are perhaps better small and it may be found that one plan will appeal to one while a different one will seem better to another. It practicable the same group may well choose some definite fifteen minutes for the Quiet Hour. Your Quiet Hour Superintendent should discuss the plans of the prayer group with your Education Committee and some plan of action be laid before your Quiet Hour Comrades.

Your superintendent is relying on your interest and co-operation.

Yours in Christ’s service,

EMMA ROGERS.

103 N. Eighth St.,
Grand Rapids, Wis.

A Sabbath School Picnic

No, I have not made a mistake in my calendar or my subject, neither has our worthy editor kept this scried tucked away out of sight for six months and only pulled it out now to “fill in.” He is straight and so am I.

Probably you have associated the word picnic with warm, sunny days, with soft breezes stirring the tree-tops or gentle waves lapping the seashore. Now, neither of these are necessary to the success of a picnic; even necessary to go to the ruins of the old sugar mill near Daytca, delightful as that may be. That same old sugar mill, by the way, is a sort of a will-o’-the-wisp. Sometimes it is a sugar mill, sometimes a Spanish fort and sometimes an old monastery. It all depends on the company you keep.

Had you been in Plainfield about six o’clock on Sunday night, February 11, you would have rubbed your eyes to be sure you were seeing straight. By two and threes, many figures were hastening through the twilight. Each bore carefully a box or a basket and they all seemed to be going towards the Seventh Day Baptist church. Truly, they did turn at the side entrance and entered the door. What could it mean? Surely, baskets that had such a piquancy look could have nothing in common with snow-covered streets and wintry winds. But they did. Once inside the door and the scene was changing, for there was light and warmth and smiling faces. Small tables and large ones covered with white paper, for tablecloths were scattered about the room, and you realized that this was the picnic ground.

Each family had brought its own supper and the very thoughtful woman in charge had made coffee and cocoa. Soon the tables were filled with people and the baskets unpacked, and then even more tables were made and a hunred came to enjoy this winter picnic.

Rev. George Shaw was present and said the “Grace before Meal.” He had opportuniste called a meeting of the Conference Committee in Plainfield for that day, so it afforded a good chance for a visit between our former pastor and his one-time people.

After the picnic dinner, the next in order is the games and you may be sure these were not forgotten. While we could not indulge in baseball, there were other things just as good or a little better. It must have taxed the ingenuity of several people to think of so many things that old and young could enjoy together.

The Boy Scouts gave an exhibition of some of their work as well as their games. Three of the ladies convinced us in a pleasing little play that it was beneficial to attend Sabbath school. There was a comic story included in which one lady had a very hard time of it. But you young people? Then came a potato race and from the earnest manner in which some of our dignified (?) brothers and sisters struggled to transport the prattles in a teaspoon (one man provided himself with a strainer) you would have been sure that they knew all about the high cost of potatoes, at least.

Then they passed clothespins down two long lines, while Doctors of various degree passed medical advice that his side might win. The efforts of the singers of the assembly to whistle after they had been fed on dry crackers, was very amusing. But when the men and the maidens attempted to sing in the contented of various unit cases, and particularly when a man found a dress
THE SABBATH RECORDER

instead of his customary apparel, the audience was moved to tears through their laughter. These and several other stunts filled the evening. Then all rose and sang one verse of "Blest be the tie that binds" and the good time was over, all but the memory.

Can you have just such a good time? Yes, only you may not be so fortunate as we were in having the busiest and the most untiring woman in the church to plan for us our Winter Picnic.

ONE WHO WAS THERE.

First Seventh Day Baptist Church of New York City

Facts From Annual Reports

PASTOR'S FOREWORD

Now that the annual church meeting has passed and reports have been received from the officers and committees of the church, a glance over these reports may help us to better appreciate what has been accomplished during the past year and encourage us in the work of the present.

When we consider the situation of the New York congregation, the widely scattered condition, the long distances to be traveled in going to and from church and attending the special appointments, we are all the more pleased with the showing made. Were it not for the willingness of our people to spend time, strength and money so unstintingly, the congregation would soon disintegrate; but the fact that they are so willing to spend these long hours of travel with the expense, and that they do give so generously in support of the church and denomination, proves there is a love and loyalty that is true. It is difficult to understand why so many of our people fail to identify themselves with a church of such sterling ability and consecration. Is it because it is lacking numbers? Well if those who have come from Seventh Day Baptist homes and are on the pastor's calling list and who attend much of our services would attend regularly, we could have a congregation of two hundred or more, a good choir, and an organized force second to none in the denomination. Wouldn't that be fine? If the present congregation can make such a showing, what might we not accomplish if all should come and take hold? You need the delightful fellowship which this church can and does offer you. You need the blessing that comes from self-sacrificing effort, and the kingdom of truth and righteousness needs the support you can give.

OUR FINANCIAL CONDITION

Notwithstanding the fact that the church has lost by death during the year some of its largest contributors it came to the end of the year with all outstanding obligations paid up and a slight balance in the treasury. The trustees have presented the following budget:

- Pastor's salary: $1,400.00
- Rent on church: $300.00
- Pastor's expenses: $100.00
- Pianist: $100.00
- Sexton: $20.00
- Church directories: $10.00
- Association and Conference: $15.00
- Annuity: $25.00
- Sundries: $120.00

Estimated income from endowment: $2,000.00
To be raised by subscription: $1,200.00
Other sources: $2,100.00

To raise this sum, it will be necessary for every one to do not less than last year but a little more. Then, we hope we may add some new contributors before the year closes.

EXTRACTS FROM THE PASTOR'S REPORT

The pastor calls attention to the very unusual conditions under which the church has labored during the past year. The distressing epidemic of infantile paralysis during the summer, the industrial disturbances with street car strikes, the temporary removal of our people, made it seem best to adjourn the services after the first Sabbath in July until the first Sabbath in October when we took up the work again. During this interim, the pastor took the opportunity to do some special studying, spent two weeks at Leonardsville, N. Y., supplied the pulpit there while the pastor took a much needed rest, conducted one funeral, attended Conference at Middletown, Conn., and attended the Northwestern Association at Jackson Center, O., and the Southwestern Association at Atalla, Ala. On this extended four he visited many lonesome Sabbath schools, held special meetings and spent a delightful week with the little church at Cumberland, N. C.

The pastor's work may be summarized as follows: 68 sermons, 4 addresses, 4 communion services; baptized and received into the membership of the New York City Church 6 members as follows: Doris Mayson, Dorothy and Elizabeth Prentice, Virginia F. Randolph, Hamilton Whipple, and Maxson Osgood. He has also made 181 visits, conducted 10 prayer meetings, sent out from the office 1,400 communications, attended the association at Plainfield and a yearly meeting in New York, and the sessions of the American Sabbath Tract Society at Plainfield when time permitted.

SABBATH SCHOOL SUPERINTENDENT'S REPORT

Mrs. Herbert G. Whipple, who so efficiently conducted the work of the school, reported 27 class sessions during the year, with 2 sessions given to the special preparation for the Christmas program. There are 5 classes in the school, Primary, Juniors, two in the Intermediate grade, a boys' and girls' class, and the Bible class. The average attendance was thirty-one and a half and the aggregate 1,162.

The special Christmas service was creditably carried out. An illuminated cross, made by Carlyle Prentice, added much to the beauty and effectiveness of the service. The concluding part of the program was the bringing in of white gifts by the members of the school to lay at the foot of the cross. These gifts were given to the Relief Committee of the Judson Memorial Church to be distributed as were those of last year.

The Home Department has 3 classes or divisions with a membership of 22 and reports it is keeping the base steady. The attendance was 774 and the total roll was 74.

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Revenue:
- Balance in treasury Dec. 31, 1915: $740.00
- Thanksgiving collections: $50.00

Disbursements:
- Salaries: $1,100.00
- Flowers to Mrs. Babcock's funeral: $40.00
- Balance in treasury Dec. 31, 1916: $59.10
- Value of barrel sent to the Home of the Friendless, $31.40

While I do not have the report of the Y. P. S. E. C. at hand, I think there are about 21 members in the society and they have maintained regularly the first and third Sabbaths in each month. Through their system of "dues" they have a good sum on hand by which they plan to meet not only local expenses but their denominational apportionment through the Young People's Board. This is the youngest of our church organizations, but through it our young people are receiving training in the responsible positions in the church by and by. We have in these young people splendid talent and dynamic power and the church will do well to harness and utilize these forces in carrying out its program.

The pastor sends out this message with the earnest prayer that your interest in the cause of Christ may be greatly stimulated. The world is passing through a terrible crisis. Political, social, and especially religious trouble is going on. True religion and morality are being obscured by the mental rubbish placed before the public every day in the printed page and we need to keep our spiritual vision undimmed by this mental dust. The manhood and ideal of the Master should appeal to us today as never before. Our own thought and character will be tested as by fire. This is no time for idle ease. We must give ourselves to sober thought and prayer, not alone for our own safety, but for the redemption of the world sinking in the maelstrom of physical and spiritual suicide. May we hear and heed the call.

Edgar D. Van Ilst, Pastor.

36 Glen Road, Yonkers, N. Y., February 14, 1917.
CHILDREN'S PAGE

Grandpa's Helpers
ALICE ANNETTE LARKIN

Some folks are always telling about current social news.
And how they'll sometimes stay a week,
And then go off again;
But I don't think I ever heard
Or read about perhaps.
The kind of men I chance to know,
Three sturdy little chaps.

If one keeps another
The cord will hold;
And all the hay that's scattered 'round
Was raked up in a load,
A ready cry will soon be heard;
"Tis: "Grandpa, here are we,
Why, we can hoe or rake or plow,
Now, you just look and see."

If one is complaining,
"It's such a sultry day:
I don't believe we'd better work,
I guess it wouldn't pay.
A restless spirit fills the air,
And then three rugged chaps
Will say they think the sun will hide
Behind a cloud perhaps.

Right now I hear them calling,
"Well, how 'o get grandpa's weeds;
And don't you wish corn looks dry?
If water's what it needs,
We'll carry out a pole or two;
And then they think the sun looks bright,
They'll think that he's a lucky man
To have such busy chaps."

The Practical Farmer.

God's Tent

Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met a old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life.

"Well, William, where are you going?"
"I don't know," he answered. "Father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you once and give you a little advice, and then I will let you go."

They both kneeled down upon the towpath (the path along which the horses which drew the canal boat walked); the dear old man prayed earnestly for William, and then gave this advice: "Some one will soon be the leader soap maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man."

When the boy arrived in the city he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then, there, to led to "seek first the kingdom of God and his righteousness," and united with the church. He remembered his promise to the old captain, and the first dollar he brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one tenth; so he said, "If the Lord will take one tenth I will give that."

And so he did; ten cents of every dollar were sent to the Lord. Having regular employment he soon became a partner; and after a few years his partners died, and William became the sole owner of the business.

He now realized how he kept his promise to the old captain; he made an honest soap, gave as full pound, and instructed his bookkeeper to open an account with the Lord, and carry one tenth of all his income to that account. If prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two tenths, and prospered more than ever; then he gave three tenths, then four tenths, then five tenths.

He educated his family, settled all his plans for life and gave all his income to the Lord. He prospered more than ever. This is the story of William Colgate, who has given millions of dollars to the Lord's cause, and left a name that never dies.--A. J. Gordon, D. D., in Baptist Commonwealth.

SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,
Contributing Editor

To Sabbath School Superintendents
Please mail the score cards you are using at once after the close of the month. An error in the note at the bottom of the card might lead you to hold it till June. Don't do it. Fill out all the blanks and mail it at once. If you can not fill all the blanks, do the best you can. Let us have a report from every school in the denomination.
E. M. Holston, Committee.

Lesson X.—March 10, 1917
JESUS THE BREAD OF LIFE.—John 6: 22-40
Golden Text.—Jesus said unto them, I am the bread of life. John 6: 35.

DAILY READINGS
Mar. 5.—Jno. 6: 1-27. Jesus the Bread of Life.
Mar. 6.—Jno. 6: 28-40. Jesus the Bread of Life.
Mar. 7.—Jno. 6: 48-59. The Giver of Life.
Mar. 8.—Jno. 6: 60-71. Words of Eternal Life.
Mar. 9.—Jno. 6: 72-76. Jesus the Bread from Heaven.
Mar. 10.—Jno. 7: 14-24. Righteous Judgment

Home News

WELTON, I A.—Rev. James H. Hurley writes that he is still working five days in the week as a carpenter, and preaching Sabbath mornings and Sunday nights. It is one year since he began holding meetings on Sunday nights. The interest and attendance is now better than at first. We hope Brother Hurley will be able to give our readers some interesting articles soon, relating some of his experiences in missionary work.

WEST EDMESTON, N. Y.—Evangelists Rev. D. Burdett Coon and Rev. J. E. Hutchins have been with us for four weeks. The gospel has been preached and sung with power. The community has been stirred, aroused and greatly blessed. Some have accepted the Lord Jesus as their Savior and many have been quickened in their spiritual life. The attendance was not large, for there was much sickness in the place. A good many had the grip and were kept from attending all the meetings. Among these was the pastor and his wife. We were helped and encouraged by the loads which came from Leonardsville and Brookfield. The good seed has been sown. We hope and pray it will grow and bring forth fruit to the honor and glory of the Master.

A. C. G.

SALEM, W. VA.—Forty-eight men and boys sat down to a "Father and Son" banquet at the Seventh Day Baptist church Sunday evening at 7:30.

The meeting was organized by the Baraca and Men's organized classes, and the "eats" were provided by the Philalea class at 50 cents per plate.

Professor M. H. Van Horn acted as toasting master and appropriate talks were made by A. S. Childers, L. D. Lowther, Ernest Sutton and Brady Randolph.

The banquet was the first of its kind here and was such a success that it likely will be held regularly in the future.—Herald-Express.

PLAINFIELD, N. J.—On Sunday evening, February 18, the Men's Club of the Plainfield Seventh Day Baptist Church met for an enjoyable meeting in the tea room of Truett Inn, of this city. About forty men were present. Mr. Walter L. Righter, of Troop D, recently returned from service on the Mexican border, gave a most interesting account of his experiences in the army, showing many pictures and souvenirs brought from the field.

After this address, President George M. Clarke requested everybody to find seats, and refreshments were brought in. Then followed an hour of social intercourse in which every one did his part well. These club meetings that bring all men of the congregation together for an evening of friendly visiting are helpful. They strengthen the ties that bind us together and bring good cheer to hearts that are often overloaded with cares.

SALEMVILLE, PA.—Monday eve, January 28th, the officer of the ladies of the Seventh Day Baptist Church of Salemville met at the home of Mrs. A. W. Walter and organized the Ladies' Benevolent Society.
SABBATH SCHOOL BOARD.
President—Rev. W. O. Whitford, Milton, Wis. Secretary—[Dr. A. L. Jones, Winona, Minn.; Mrs. Charles Howard, Columbus, Wis., and Rev. W. O. Whitford, Milton, Wis., for three years, or until a successor is elected by the Board; or until this year has ended.

The Men’s Club is planning a week's trip for the Easter vacation in the nearby towns and villages.

Fensterscheibe, German word meaning windowpane, has been selected as a name for the senior year book. The staff recently had their picture taken and the business manager reports that everything—cuts of individuals, organizations, classes, teams, jokes, vells, copy, etc.—is coming through in good shape. In consideration of his efforts, and loyalty and hard work in the interest of Salem, her alumni and students, the senior class unanimously decided to dedicate the Fensterscheibe to President Clark.

A. P. C.

Among the most foolish people the world knows is the woman or man who says, “I'm going to conquer myself,” without seeking help from a power greater than any man’s. After many failures and many years he may see his mistake and accept the strength of Christ; but what a loss of energy and time and opportunity will have been his!—The Continent.
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AMERICAN SABBATH TRACT SOCIETY

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Christ and the Sabbath
The Question of Sunday Laws
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American Sabbath Tract Society
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Plainfield — New Jersey

IT IS no small thing for a man to make his hands light by
supplementing them with his head. Whatever your occupa-
tion may be it is worth your while to be a man of thought
and intellectual resources. The advantage which intelligence
gives a man is very great. It oftentimes increases one's
mere physical ability fully one half. Active thought or quick-
ness in the use of the mind, is very important in teaching
us how to use our hands rightly in every possible relation and
situation in life. The use of the head abridges the labor of
the hands. There is no drudgery, there is no mechanical rou-
tine, there is no minuteness of function, that is not advantag-
ed by education. If a man has nothing to do but to turn grind-
stones, he had better be educated. It makes no difference
what you do, you will do it better if you are educated. An
intelligent man knows how to bring knowledge to bear upon
whatever he has to do; so it is worth your while to be educat-