SABBATH REORDER

THE FATHER’S HOUSE

"Thine eyes shall see the King." Soon, soon the veil That hides the glorious Throne shall be withdrawn, No cloud shall hang around the radiant dawn Of heaven’s glad morning. Yet no eye shall fail for all the brightness, Perfect light will bring a perfect vision, Heavenly rapture fall on hearts attuned to comprehend it all.

The songs will not seem strange that angels sing; New, but not strange. The joy will be most sweet, Because most natural. To see him there, To know and love him, and his image bear Will make it homelike. Though the golden streets Were more than golden, yet it still would be The “Father’s House” and nothing else to thee.

—Lucy A. Bennett

CONTENTS

Editorial.—Are You Coming to Conference?—A Pleasant Sabbath at Shiloh, N. J.—Pleased With the Film.—Notes From a Meeting of the Tract Board.—“Still No Champion!”—War’s Awakenings.—The Gain of Delay.—Measuring Ministers By Money.—Debt Statement. Notes by the Way. ... 68
Sabbath Reform.—Sunday Resurrection. ... 71
The Principles of the Ephrata Sabbatarians. ... 72
Declaration of the German Seventh Day Baptist Mission. ... 73
Time of Christ’s Resurrection. ... 78
Women’s Work.—Twins.—Woman’s Hour at Western Association.—Workers’ Exchange. ... 78-78
Tract Society.—Board of Directors.—Secretary’s Report. ... 78-82
Regrets. ... 82
Young People’s Work.—Work in Foreign Missions. ... 83
Rachel Landow, the Hebrew Orphan. ... 85
Sunday School. ... 85
Our Daily Bread. ... 80-82
Annual Meeting at Snow Hill. ... 93
The Witness of a Cheerful Heart. ... 96
Sabbath School Lesson for July 28, 1917. ... 96
COMING TO SALEM!

Nestled away in the quiet hills of West Virginia, far from the hustle and bustle of the city, Salem southerners says to all young people who wish to have a Christian education.

Salem's FACULTY is composed of earnest, hard working men and women who have gathered their best and best to the leading universi-
ties of the Western world. Beginners being Yale, Harvard, Michigan, Cornell, Alfred, and Mil-

Salem's COLLEGE buildings are thoroughly mod-
ern and Academic, besides being selected courses in Art, Music, Expression and Commercial work. The Normal Course is based on our State Board requirements. Many of our graduates are considered among the most vigorous in the profession. Academic graduates have little difficulty in passing col-

Salem OFFERS three courses of study-College, Normal and Academic. Besides well selected courses in Art, Music, Expression and Commercial work. The Normal Course is based on our State Board requirements. Many of our graduates are considered among the most vigorous in the profession. Academic graduates have little difficulty in passing col-

Salem BELIEVES in athletics conducted on a basis of educational and instruction. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built last year.

We invite correspondence. Write today, for details.


AMERICAN SABBATH TRACT SOCIETY


Published quarterly, containing carefully prepared articles and tracts. Price 25 cents per copy. The American Sabbath Tract Society, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND


Published quarterly, containing carefully prepared articles and tracts. Price 50 cents per year. The American Sabbath Tract Society, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND


The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

Are you Coming To Conference? If ever we needed a representative strong.

Conference we need one this year. We also need, sorely needed, a spiritual, soul-stirring convocation. It will be a mistake if our churches fail to be well represented at Plainfield, and we trust that they will have the cause of the Master so much at heart that they will send a large delegation.

The Plainfield Church is the home of the Tract Board, the Memorial Board, and the Seventh Day Baptist Publishing House; and the Eastern Association is the home of the Missionary Board, situated at Westerly, R. I. Conference will afford an excellent opportunity for people of the great West and North to come into closer touch with the boards' work. What better time could be more desirable, especially for representa-
tives of churches in the mission sections of the denomination.

This Conference is to be especially devo-
ted to the interesting questions pertaining to our denominational welfare, and we repeat, it will be a mistake if our churches fail to send a full delegation.

A Pleasant Sabbath At Shiloh, N. J.

The first Sabbath in July was "Old Folks' Day" in the Shiloh Church. The editor had been invited to come and "preach in the old pulpit," and the invitation was ready response in his heart. Thirty-eight years ago this coming autumn I found a home among the good people of Shiloh, and for eleven years pas-
tor and people labored together in regular Christian work, through four gracious revivals, for the upbringing of God's king-

dom on earth. Strong are the ties that bind human hearts together as the result of so many years of service, and my desire to go back on this occasion to the scene of earlier labors was to be resisted.

A large audience greeted the former pas-
tor, and the service will long be remembered as one of the sunny spots in life's day. Old and young alike helped to make the meeting an excellent one. Twenty-seven years have made great changes in the personnel of the church. A great many heads of fam-
ilies have been called away. I miss many of their faces in the congregation; but it was a joy to see so many loyal young people trying to uphold the church, and true to the faith of their fathers. The present pastor, Rev. Erlo E. Sutton, was one of the West Virginia boys whom I had in my class years ago in Salem College, and I need not tell you that it made me glad to see him now as the under-shepherd in the Shiloh fold.

May the blessing of God rest upon pastor and people and lead them to do great things for the Master.

Pleased With The Plan,

A friend, in sending her subscription money for the SABBATH RECORDER and a gift for the Tract Society's debt, says regarding the Pulpit and the weekly sermon:

"The publishers of the Pulpit are welcome to the unpaid sum on my subscription. I am pleased with the plan of having a sermon in the Recorder.

We hope others will like the plan; and not only that, but we want our friends to furnish the sermons—one every week—for the RECORDER. Don't make them too long and let them be full of the warm-

hearted gospel.

The Sabbath Recorder

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

Vol. 83, No. 3

Plainfield, N. J., July 16, 1877

Whole No. 3776

TUCKER'S COLLEGE

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced courses in Frencnes and Soda-
mus, many years. Many elective courses. Special advan-
tages for the study of the English language and litera-
ture. Art courses in drawing, painting, sculpture, etc.

The Academy of Milton is an excellent re-

For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

The Fouke School

CLARK HULL SIEFFDOG, PRINCIPAL.

Other exceptionally trained teachers will assist.

Former headmasters of the school will be maintained. Address, for further information, Clark Hull Sieffdog, Fouke, Ark.

A CALL TO SURRENDER

Come Away from the World of Sin

Come to the Fancy World

Rev. L. B. Smith, Plainfield, N. J.

Are you Coming To Conference? If ever we needed a representative strong.

Conference we need one this year. We also need, sorely needed, a spiritual, soul-stirring convocation. It will be a mistake if our churches fail to be well represented at Plainfield, and we trust that they will have the cause of the Master so much at heart that they will send a large delegation.

The Plainfield Church is the home of the Tract Board, the Memorial Board, and the Seventh Day Baptist Publishing House; and the Eastern Association is the home of the Missionary Board, situated at Westerly, R. I. Conference will afford an excellent opportunity for people of the great West and North to come into closer touch with the boards' work. What better time could be more desirable, especially for representa-
tives of churches in the mission sections of the denomination.

This Conference is to be especially devo-
ted to the interesting questions pertaining to our denominational welfare, and we repeat, it will be a mistake if our churches fail to send a full delegation.

A Pleasant Sabbath At Shiloh, N. J.

The first Sabbath in July was "Old Folks' Day" in the Shiloh Church. The editor had been invited to come and "preach in the old pulpit," and the invitation was ready response in his heart. Thirty-eight years ago this coming autumn I found a home among the good people of Shiloh, and for eleven years pas-
tor and people labored together in regular Christian work, through four gracious revivals, for the upbringing of God's king-

A large audience greeted the former pas-
tor, and the service will long be remembered as one of the sunny spots in life's day. Old and young alike helped to make the meeting an excellent one. Twenty-seven years have made great changes in the personnel of the church. A great many heads of fam-
ilies have been called away. I miss many of their faces in the congregation; but it was a joy to see so many loyal young people trying to uphold the church, and true to the faith of their fathers. The present pastor, Rev. Erlo E. Sutton, was one of the West Virginia boys whom I had in my class years ago in Salem College, and I need not tell you that it made me glad to see him now as the under-shepherd in the Shiloh fold.

May the blessing of God rest upon pastor and people and lead them to do great things for the Master.

Pleased With The Plan,

A friend, in sending her subscription money for the SABBATH RECORDER and a gift for the Tract Society's debt, says regarding the Pulpit and the weekly sermon:

"The publishers of the Pulpit are welcome to the unpaid sum on my subscription. I am pleased with the plan of having a sermon in the Recorder.

We hope others will like the plan; and not only that, but we want our friends to furnish the sermons—one every week—for the RECORDER. Don't make them too long and let them be full of the warm-

hearted gospel.

Notes From a Meeting

The Tract Board on July 6 was one of unusual interest. It lasted from two o'clock to five-thirty and was characterized by a spirit of unanimity and zeal for the welfare of the people that was truly encouraging. While the minutes of the meeting will give the facts as to the matter approved by the board, there are still certain phases of such a meeting that minutes can not present. If the entire de-

stration could be an unseen witness of the spirit and discussions in some of the meetings of their boards, I am sure there would be greater interest taken in the work and much of the cause of discouragement would disappear.
definite data as to what is needed for a denomination.
& publishing
house will be ready for presentation to Conference in August. It is the general opinion of the board that our denominational interests would be greatly advanced by a good building for headquarters, in which we could make a home for the Memorial and Tract boards, where we could concentrate our publishing interests, have editorial offices, and everything that would naturally belong to such a building, and be able to arrange for safety vaults for our denominational files. Plans and exhibits for such a building are now being prepared, in order that we may see more clearly what is needed. We hope some of these can appear in the Sabbath Recorder before Conference time.

If our people could get such a vision of the future as would move them to plan for it and, in real unity of purpose, to build for the generations to come, there would be no doubt as to the outcome. They would begin to move for a denominational headquarters which would facilitate the work in this generation and leave to our children something in which they could take commendable pride. If we are to be a permanent people we must have a permanent home. As long as this work has been all too slow in planning, and it is time we began to think about it in earnest.

"Still No Champion!" The following letter was sent from Pastor Thomas W. Richardson of the Mill Yard Seventh Day Baptist Church, London, England, explains itself. It accompanied the article on another page entitled "Sunday Resurrection."

Dear Dr. Gardner:
The enclosed article has been written for the Sabbath Recorder for the following reasons:
A Sabbath-keeping friend saw the remark in the Recorder of February 12. He wrote me to see if I had seen it. I had not; for, the question had failed to come to me. I wrote for the missing numbers and at last they arrived safely. I then looked up the paragraph.
I wondered at not seeing any reply to it. More than one wanted to know if I were going to let such a challenge go by without trying to meet it. I felt it would be a gross neglect of duty for a pastor of Mill Yard Church to do so.

Nearly three months had passed before I saw the paragraph, though I knew of its existence, and still no champion appeared for our side.
I do not write against a thing till I have seen it myself and am sure of its exact wording. Hence the delay.
I am glad to say I have convinced several of the people that the Savior was "three days and three nights" in the grave, and that he did not rise on a Sunday.

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

Yours fraternally,
Thos. W. Richardson.

We have only this to say regarding the writer's "wonder at seeing no reply." It is that the people of the Sabbath Recorder to strike back every time a contributor says something with which it does not entirely agree. This is especially true in regard to matters that seem unimportant as related to the vital questions we hold dear, and on points that do not affect the essential teachings of the Bible. We have long felt that we were weakened by admitting that the time of the resurrection has anything whatever to do with the Sabbath question. To even admit that it has, brings us onto ground that weakens our cause. The more "champions" we have arguing from false or irrelevant premises the worse it is for us.

We prefer to emphasize the strongest and best things in an article rather than to ignore them and magnify what appear to be relatively unimportant matters. To us the important statements in the article referred to in the Recorder of February 12 were the emphatic protests against admitting that the resurrection has any bearing upon the matter of the Sabbath.

As to our own opinion upon the time of Christ's resurrection, we have long favored the views of Dr. Lewis, Rev. James Bailey, Rev. William J. M. Jones, Rev. Nathan Ward- nez, Rev. James W. Morton, and others, as being most consistent with Bible teaching. But we do not feel it necessary to criticize every one who may chance to drop a word in connection with his views. The comments upon this subject in the Recorder are regrettable.

If any one cares to re-study the matter further he will find an another page Dr. Lewis' opinion, given in an editorial in the Recorder some years ago, when the resurrection was the subject of the Sabbath-school lesson.

War's Awakenings One far-reaching result of the war is the awakening of the nations to moral and religious questions vital to the welfare of mankind. The rum power had come to be almost omnipotent in Europe and some Asiatic countries. America was making a slow, hard fight against it, with some gains, England and France and Russia were being overcome by strong drink. Nothing has ever opened the eyes of the world to the deadly curse of rum as has this war, and one of the greatest benefits to come from the conflict promises to be the prohibition of the liquor traffic.

Some one has said: "Russia has declared for temperance; France is beginning to pray; England is rising against drink. Who can read the signs of the times and give the full meaning of these important facts? To these words might well have been added: America is awakening to the crime of her sinful waste of food, to her extravagance and selfishness, and is getting her eyes open as never before to the great principles which she has espoused. America is growing more and more conscious of the facts that it is jeopardizing the best interests of its citizens by legalized sin; that intemperance in every form, and lack of sobriety for some, is weakening, the health of a nation, will lead to decadence and ruin.

Many a war has awakened nations and brought them to a recognition of God and to proper reverence for his laws. Other nations have gained profit by the lessons thus taught, and it is to be hoped that America may be wise enough to profit by Europe's punishment, clean up her cesspools of vice, and forsake her filthy habits, thus saving herself the necessity of being cleansed by fires of war at home.

The Gain of Delay Many have expressed regret that the nation was not well prepared for war when the crisis came which brought it into the world-wide conflict. Great indeed is the need now of prompt and effective action, and every one regrets our inability to send the much needed aid. Nevertheless, it may appear ultimately that something has been gained by the delay. Sometimes it is wise to go slow. Too great haste may easily result in harm. Who can say that the government's patient waiting may not,
Who can measure the blessed compensations that come to the heart and life of a consecrated man who has devoted his all to the services of God? The ministry stands for the greatest work given to man, that of calling wanderers back to the Father. The business of the minister is to exert a saving influence over the minds of the people. The world is like the spiritual above the carnal, to give of himself unstintedly in service for the amelioration of human woes and for the comforting of all who mourn. No man so surely as the minister can get near to those who suffer from crushing heart- burdens, in order to offer them the comforts of God. In the blessed work of helping men to remember God in their dealings with their fellows, the true servant of Christ makes himself dearer to others that may become more. Denying himself for the good of the suffering and tempted he must, in the consciousness of his exalted purpose, receive heart compensations that no amount of money could buy. These compensations would move many a minister to serve without any salary if he had means of his own to support himself and family.

**DEBT STATEMENT**

Missionary Board's debt, balance due

<table>
<thead>
<tr>
<th>June 27, 1894</th>
<th>$1,379.57</th>
</tr>
</thead>
<tbody>
<tr>
<td>Received since last report</td>
<td>No report</td>
</tr>
<tr>
<td>Tract Board's debt, balance due July 5</td>
<td>$1,655.41</td>
</tr>
<tr>
<td>Received since last report</td>
<td></td>
</tr>
<tr>
<td>Gifts from the people</td>
<td>$8.90</td>
</tr>
<tr>
<td>Publishing house sinking fund</td>
<td>500.00</td>
</tr>
<tr>
<td>Still due July 12</td>
<td>$1,146.91</td>
</tr>
</tbody>
</table>

**NOTES BY THE WAY**

**SECRETARY EDWIN SHEW CARTWRIGHT**

There are about thirty families more or less directly connected with the Cartwright Seventh Day Baptist Church at New Auburn, Wis. Most of these homes are in the country, two to three to six to ten miles from the village where the church is located. It was a beautiful day. The air was clear and bracing with just a little of the twang of the northern wood, although most of the land has now been cleared for pleasant-looking productive farms, with barns and silos and houses and all that goes with a prosperous agricultural region.

Pastor John T. Babcock gave an entire day, and together we traveled over a score of miles and made fourteen visits, or calls, reaching the church in the evening barely in time for the appointment which had been made. At one place a garden had recently been dug out of the brush and we were within a nearly new house we saw. As well as the influence over a bed of beautiful pantries of many varieties, and at the evening session we were given a box of these flowers to send home to Plainfield. Here’s wishing that they arrived with even a small degree of their beauty still surviving. This night, after the service at the church, was spent in a house the beginning of which was made many years ago in the pioneer days by an uncle of mine, the same house where my brother Dighton lived when he taught school here in 1893. This was my first visit to New Auburn. May God’s blessing be upon our work in this place, keeping the people faithful and hopeful, enlarging their borders, true to right and truth, doing helpful Christian service for God and humanity.

**Grand Marsh, Wis.**

Leaving New Auburn, Wis., my seatmate on the train was a woman whose husband is an engineer on one of our warships stationed in the Gulf of Mexico guarding the interests of the oil fields in Mexico. She was feeling happy that the boat was stationed in American waters, but of course was well aware that at any time it might be sent far away over the seas. Her baby son was with her mother’s home in New Auburn, and she was to be gone as far as Eau Claire for the day only. Arriving at Grand Marsh in the middle of the afternoon I found Pastor W. D. Tickner waiting for me at the depot platform. By means of the telephone he had called a meeting of our people for the evening at the church. The country was water-soaked, but the rain clouds seemed disposed to continue to empty themselves upon the earth. And yet a goodly number of our people, braved the elements, and came together for our meeting in the church. Pastor Tickner lives on a farm of forty acres about seven or eight miles from Grand Marsh, and it was midnight when we reached his home. The rains continued, and through mud and water he took me to the station at Adams, three miles from where he lives, the next afternoon, and so that night at a late hour I came to father’s home in Milton.

The people of Grand Marsh are a faithful group, holding the standard of the gospel with a Sabbath in it. They have many struggles to encounter, for the land is not of the best for agricultural purposes. They have a comfortable little church building situated on the outskirts of the village. They have a devoted and faithful pastor. They have been visited often by student workers in quartets and one by one. Last year a campaign was conducted there with a tent. May we see the fruits of our toil and sacrifice which have been expended on this field grow in abundance, and developed, that the church may be strong in Christian character, larger in membership, working together in love and fellowship for the well-being of the Master’s kingdom.

**Southern Wisconsin**

Memories of many years, some with frolicking measure, and others with strains of sadness, came trooping in upon me as I attended the Sabbath eve prayer meeting at Milton, where it was to meet the people for the first time in this new relationship of joint secretary. I missed so many faces well known and loved in former years. Others from childhood had grown and developed in maturity defying recognition. I had to be introduced to Pastor Randolph’s daughter, youngest child of my college chum.

Sabbath afternoon was spent in an appointment with the church at Milton Junction. Here I am almost as much at home as at Milton. It was Pastor Jordan’s last day with the church, and in the morning the service of the Lord’s Supper had been celebrated in connection with the church covenant meeting and the pastor’s farewell to his people. I wanted to attend this service, but could not divide myself. And so with father at Milton I heard our Sabbath evangelist give a splendid sermon in the patriotic service which was held there that Sabbath Day. But often all that day my mind took me down to the abandoned church at Rock River, and I had a longing once more to speak again the gospel message from the pulpit where I began as pastor. A sort of sentiment, of course, for what’s the use of preaching when no one
is near to hear? And yet, what would life be without sentiment? And the reflex action upon the speaker might be of value anyway.

Monday afternoon and evening were spent at Walworth. Pastor Loobourou took us in hand, and, counting in a stop made on the way to the train the next morning, the book shows twenty-seven calls in Walworth, and one Christian Endeavor sociable attended at the church, and a chalk talk. It was an “alphabet” sociable, where we were each taxed as many cents as there were letters in our names, where we played several interesting alphabet games, and ate refreshments selected by letters of the alphabet. There have been many changes in Walworth since my last visit at the time of the convocation eight years ago. I should have stayed longer among these churches of southern Wisconsin and attended the coming quarterly meeting, but the reports for the Conference year of the hours to two near future. And so soon to begin at

SABBATH REFORM

SUNDAY RESURRECTION?
LT.-COL. T. W. RICHARDSON

Thinking Christians have been greatly dissatisfied with the confusion into which the Scriptures are thrown by the resurrection of Christ occurring (as they suppose) on the First-day morning. Many, after investigation, have dropped the subject in despair. Why?

Why, indeed? Just because they start with the “Sunday resurrection” as a fixed fact, and then endeavor to force all the associate texts into harmony with that ideal. A comic recitation quotes an uneducated preacher as saying, “This text is not to be taken as it says; it don’t mean—” That is just the way this subject has been treated.

Let us examine some of the texts:

Mark 16: 9 is presumed to say Jesus rose on the First-day. What does says that on the First-day he was “resurrection,” but when first it is not stated. The comma has been placed after “week” instead of “risen” to force a Sunday resurrection. This passage really supports John 20: 1 and 14. On the First-day his first appearance was to Mary Magdalene alone, but this does not preclude an appearance before the First-day, which actually did occur.

Luke 24: 13. They “found not” the body of Jesus on the First-day morning. Sunday resurrection has to be forced into this (1) though there is not even a hint at such a thing in the passage.

Mark 16: 2. “The first day . . . at the rising of the sun.” This is quoted to fix the resurrection at that time! Does it? Certainly not. “When they looked, they saw that the stone was rolled away.” When? No clue whatever is here given.

John 20: 1. This has to be twisted to make “when it was yet dark” mean in the light of some other Mark must be split up into, “they . . . and certain others with them.” Quite necessary to maintain a Sunday morning resurrection.

Matthew 28: 5-6. What a pity Matthew did not say, “And Mary and others with her came to the tomb, and were afraid when they saw the angel roll back the stone with an earthquake. Thus

July 4th at Gogus Lake at the end of one of the trolley lines about three miles out from the main part of the city. Gogus Lake is the site of a modern pleasure resort. But the sanctuary is a tract of virgin land, and here has been erected a building once used as a sort of camping place for nurses, now used mostly for picnic parties.

June is the month of the “white nights” in the far North. In Finland one can read a newspaper in the open air at midnight, and the sky is bright with a tender, gentle radiance. There is no break between the sunset and dawn, and the same rosy flush serves for both. Strictly speaking, summer in Finland is just now at hand. The moment the first star glimmers in the south it is a sign that autumn is at hand. The long period of light exercises a marvelous effect upon vegetation, and the leaves of trees grow to an enormous size. The development of plant life is crowded into a few weeks, but it is none the less perfect for that, as the growth is very rapid.—Home and School.
6. On the First-day his first appearance was to Mary Magdalene alone.

7. On the First-day at sunrise a number of women found the grave open and the body of Jesus gone.

Any difficulty here? None whatever; all in perfect harmony. Also the day the Savior died and was buried is proved to be a Wednesday, not a Friday.

—Finally, the great gospel as evidence of his Messiahship (Matt. 12: 40) is proved true. "Praise the Lord; for his mercy endureth for ever."

THE PRINCIPLES OF THE EPHRATA SABBATARIANS

JULIUS F. SACHSE, LITT. D.

In the early forties of the present century, when the plan was started to obtain state aid towards erecting a monument on Zion Hill at Ephrata, in honor of the patriot soldiers who were buried there, it became, a question was raised whether the German Sabbatarians who had settled there a century ago and established the peculiar community on the Cocalico.

To offset the many stories and reports that were being circulated throughout the State, the following Declaration was published:

"The Principles of the Seventh Day Baptist Society of Ephrata, but little understood, generally, and much misrepresented abroad, may be summed up in a few words; viz. —

1. They receive the Bible as the only rule of faith, covenant, and code of laws for church government. They do not admit the least license with the letter and spirit of the Scriptures, and especially the New Testament, do not allow one jot or title to be added or rejected in the administration of the ordinances, but practice them precisely as they are instituted and made an example by Jesus Christ in his word.

2. They believe in the deity of our Lord Jesus Christ, and the trinity of the Godhead; having unfurled this distinctive banner on the first page of a hymn book which had been printed for the society as early as 1793, viz. —

They are not one with the Jehovah, Father, the Word, and the Holy Ghost; and those three are one. And there are three that bear witness in the Spirit, and the water, and the blood; and these three agree in one.

3. They believe that salvation is of grace, and not of works, and they rely solely on the merits and atonement of Christ. They believe, also, that atonement is sufficient for every creature, that Christ died for all who will call upon his name and offer fruits meet for repentance, and that they who come unto Christ are drawn of the Father. "4. They contend for the observance of the original Sabbath, believing that it requires an authority equal to the Great Author to change any of his decrees. They maintain that, as he blessed and sanctified that day for ever, of which he waxed in this word, nor any Scripture been found to warrant that construction, it is still as binding as it was when it was given. And the thunders of Mount Sinai. To alter so positive and so hallowed a commandment of the Almighty, they would require to expel dict from the great Jehovah. It was not foretold by any of the prophets that, with the new dispensation in it for revelations of conscience. But for all that, they have always been no less patriotic. In the War for Independence, they gave active support to the Colonial Government in various ways. Rev. Peter Miller (Brother Jabez) served the Continental Congress by translating the Declaration of Independence into various principal European languages, and by conducting the Continental European correspondence for the Congress. In this capacity, he may fairly be called the first Secretary of State of this government. The little cabin at Ephrata, in the first day accomplished this work was standing until a few years ago. At Ephrata also were produced the first printed as the parchment of Independence, and on this famous Ephrata press was also printed much of the Continental currency of the Mobile and Connecticut. The Seventh Day Baptist Community gave much from its bountiful stores to the Continental Army, both of food and other supplies, required by the soldiers that the "wadding" for the guns of the soldiers for the Battle of Brandywine was made of hymn books from Ephrata; and it is to Ephrata that a large number of the sick and wounded from the battlefield of Brandywine were taken to be cared for in that Community, necessitating the use of the entirely establishments in the capital.

In more recent years, the State of Pennsylvania has erected a monument on "Zion Hill" at Ephrata in commemoration of this service and of the soldiers who died and were buried there at that time. In order that their posthumous honor might not be misunderstood, the German Seventh Day Baptists of today, holding to the faith of their great ancestors, have consecrated their whole lives to the cause of religious liberty and exemption from military service; and more than ever, produce greater amounts of food, and recommend all who are able, to invest in government bonds.

RESOLVED, also, That we have this action recorded in our minutes, and a copy trans-
mited to the President of the United States by the committee.
(Signed) G. W. WEBB, Chairman.
H. W. FETTER.
U. A. PENTZ. 
Special Committee.

Adopted by the German Seventh Day Baptist Conference, at its annual meeting held
with the Church at Snow Hill, at Nunnery, near Wayneboro, Pennsylvania, on
the First-day of the week, June 10, 1917.
(Signed) Emma C. Monn, Clerk.

TIME OF CHRIST'S RESURRECTION

ABRAM HERBERT LEWIS, D. D.
Editorial in an old Sabbath Recorder

The Sabbath-school lesson for December 15 has called out a number of inquiries from various correspondents, both before and after the time when the lesson was studied. The substance of the various inquiries is stated by one correspondent in these words: "Do you still hold to the teaching that Matthew was written on the evening which the other evangelists do not mention? I accepted that theory when I first got it from your writings. A great many of our ministers and laymen believe, as you taught, that Jesus was crucified on Wednesday and rose on the evening of the Sabbath, as told by Matthew. My study has confirmed this belief. The Greek ópse, which always means when used in the New Testament, confirms my belief that Matthew mentions a meeting not noticed by the others." The views referred to by our correspondent was first published by the writer previous to 1870. Continued investigation has confirmed rather than weakened his opinion that it is the correct interpretation. Those of our readers who are familiar with the history of the Greek literature which has taken place concerning the meaning of Matthew 28: 1 will recall that the late Dr. William M. Jones, of London, Elder James Bailey in his "Sabbath Commentary," the late Dr. Charles T. Potter and the late Elder W. J. Morton, were among the most prominent students upon the Sabbath question of the last century, all wrote, some of them copiously, in support of the idea that Christ rose late on the Sabbath. An important German work by Matthias Schneckenburger, published at Stuttgart in 1832—"Chronology of the Passion Week"—was translated for the Outlook by President Daland and published in the Outlook, October, 1891. Mr. Schneckenburger decides in favor of the crucifixion on Wednesday. One of the permanent publications of the Tract Society, "The Time of Christ's Resurrection," treats of this question. That tract has been so much called for that the latest edition is exhausted and we are waiting an opportunity to produce a new edition. Meanwhile, those who desire to read up on the question will do well to consult Bailey's "Sabbath Commentary," "Biblical Teachings Concerning Sabbath and Sunday," back numbers of the "Sabbath Memorial," by Dr. Jones, etc. The revised translation of Matthew 28: 1 gives the strongest possible support to the fact that Christ rose before the Sabbath was ended. We do not see how any one could ask higher authority concerning the meaning of the text than the Revised Version presents. Such a group of scholars as those translators were ought to be accepted as competent witnesses. To aid our correspondents who may not have a standard lexicon of New Testament Greek at hand, we reproduce the following from a "Greek-English Lexicon of the New Testament, Grimm's Wilke's Clavis Novi Testamenti. Translated, revised, and enlarged, by Joseph Henry Thayer, D. D., Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University," in which the construction of Matthew 28: 1 is fully discussed. After giving the references which are added in support of the translation "after the Sabbath" Professor Thayer says: "But an examination of the instances just cited (and others) will show that they fail to sustain the rendering after (although it is recognized by Passow, Paulus Schenkel, and other lexicographers): opse followed by a genitive seems always to be partitive, denoting late in the period specified by the genitive (and consequently still belonging to it)," p. 3 of vol. 1, 1849. ¥. Q. 5, c. Hence in Matthew [1 c.] late on the Sabbath. Keim, iii, p. 532, seq. [Eng. trans. vi, 303, seq.] endeavors to relieve the passage differently (by adopting the Vulgate, Jesper Sabbati: on the evening of the Sabbath), but without success. Compare Kell, Com. u. Merchant Matt. Ad loc.

43

WOMAN'S WORK

MR. GEORGE E. CHOLLEY, MILTON, WIS.
Contributing Editor

TWINS

"Well, Elizabeth, what's come o'er the spirit of your dreams? You look disgruntled."

The tall girl in blue who had just entered the room, slowly removed her hat and stabbed it with its silver pins as she surveyed the waiting group.

"I am disgusted, Edith. You know I was the one to call on Blanche Andrews."

"Yes; has she changed her mind?" Edith inquired, while Sharlie Blake chanted,

"Our bodies change in seven years, they say, but we may change our minds ten times a day."

Barbara Bell turned quickly from her writing to say, in a tone of surprise, "Why, I explained the plan to Blanche just after our convention. I told her that our birthday missionary meant two dollars extra on our birthdays and that I had pledged two dollars on faith, and wanted her to be the sixth girl. Wasn't that plain?"

"Plain as prose, my dear," but she was laughing in her sleeve while she promised."

"Her birthday is on February twenty-nine, if you please, and, as she sweetly explained, it was past before you asked her. She will pay in nineteen hundreds sixteen."

There was an instant of silent amazement, and then a chorus of laughter.

"Really?" "Was she in earnest?" "Didn't she blush for shame?" cried one and another.

"She was as calm as a May morning, and as cool as the historic iceberg."

"If I don't suppose she realized how it would look to us," said Alma Dart, who sat beside the window, "a bet over a bit of embroidery. Alma was always doing fancy work for 'missions' in the meetings, hence she was known as the Industrial Department."

"I did my best to show the meanness of it," Elizabeth related, "and then I told her we were to have that splendid Katherine Grant from Hilltop for our birthday missionary, and how those Hilltop girls had kept up their society for five or six years, and how Katherine went to China last fall, etc. — A snap of the fingers closed her sentence.

"Tell us what she said." "She said 'H'm!' and 'Yes'."

"Blanche has no idea of the sweetness of the work. It is like looking at those noses from a distance." Edith waved her hand toward a vase of crimson beauties. "You see that they're large and lovely, but you must come nearer to get the fragrance."

"Well said, Sister Philosopher," laughed Sharlie. "My mother says that many people are converted to foreign missions — a real change of heart, you know. She says we're Jews by nature, and they Jew has some sort of a 'Gentile' he can't abide: either a person, a custom or a cause."

Edith rapped. "Really, girls, we must finish the business. You have heard Elizabeth's report? what will you do with it?"

"I move it be accepted, spread upon the records, and a copy sent to Blanche's parents," said Sharlie.

"Girls! Alma's voice was a protest. "Your opinion. How long is it since we put on missionary spectacles?"

"But I told Blanche everything enough to convert any sensible girl," cried Elizabeth.

"And besides, she had promised," Sharlie added. "I think it's downright dishonesty in Blanche, and she'll see that I, for one, can't overlook it. She's a little fraud."

Barbara had been in deep thought, but now said, "I was responsible for assuming the twelve dollars at the convention, and I'm going to be twins this year and pay for both of us."

"Twins?"

"Yes. I came across this idea the other day. Every one of us has a twin — some girl in China, who was born the same hour of the same day a week ago."

"For whom we are, perhaps, a sense responsible. So I'll pay my twin's share in our birthday missionary and let Blanche go."

"Permit without your permission, dear," said Elizabeth.

"Speaking of twins," interrupted the Industrial Department, "do you know that I am almost Blanche's twin? Providence decreed that my birthday should be February twenty-eight, but I am near enough to my twin to feel very sorry to have her cast out of the synagogue. Per-adventure we should
work and pray, not only for our missionary and our heathen twins, but also for those at home who, having eyes, see not."

"I move that Alma be appointed to fit Blanche's eyes with missionary spectacles," said Elizabeth, half scornfully.

Edith tapped the table.

When Barby offered to pay for her twin that settled it. Don't let's discuss.

"Barby must write the 'auto' for both, then, and without looking up facts," said Sharlie.

"It would really be a good exercise for each of us to write a Chinese autobiography without consulting our books," Edith agreed.

"Don't mention it," murmured Elizabeth. "I don't quite understand. What are we to do?" Alma asked.

"Why, we're to meet at Edith's in December, because she's a Christmas baby, and at that finish our autobiographical sketch of her own childhood. We're not allowed to consult our ancestral tablets, either, but just draw on our memory and imagination. We'll have our lesson first, and this will be our fun," Sharlie said.

"Edith is going to read to us from her paper," Elizabeth began, but was herself interrupted, for at that moment the outer door was softly opened, a swift footsteps crossed the hall, the portiere was parted, there was a glimpse of a bright face under nodding plumes, and a little green wad was thrown on the carpet.

"It's money," cried Sharlie, "and that was Blanche!"

Out into the hall she ran and down the snowy path, pulling back into the warm parlor her laughing, protesting victim.

"We're all friends," "Did you repent?"

"Tell us about it!" chorused the girls.

Why couldn't you let me be?" she panted. "No, I don't repent. It was that girl over there trying to smuggle me things to read. You, said, Alma Dart! You sort of dealt them out like medicine, leaflets and magazines and birthday missionary things, till I crumbled and fell all to pieces and said that I would.

"Alma!" Elizabeth leaned toward her and spoke in a low tone. "I was a Scribe and a Pharisee. You and Barby got hold of the same idea, only at opposite ends, and it's the right one. There, now! What are you crying on your embroidery for? Lucky for you those are fast colors. But what is Sharlie saying?"

"We'll be a good exercise for our lesson first, and this will make an autobiographical sketch of her own childhood. We're not allowed to consult our ancestral tablets, either, but just draw on our memory and imagination. We'll have our lesson first, and this will be our fun," Sharlie said.

Edith's voice carried conviction, and the girls subsided while she resumed:

"She was number eight, as I am; and when the sad fact was made known, there was a wail of sorrow that boded no good to the unfortunate child. There were whispered consultations, while the poor mother hid her face in an agony of shame. The father and the mother-in-law were furious, as they cried, 'Eight girls! Will the gods send us only curses?' But they trembled with fear lest some more dreadful calamity overtake them; if they destroyed this girl as they had those who preceded her. So my twin was spared." Barb's voice faltered and stopped.

"Girls," she began, as her paper slipped to her lap, and then to the floor, "I've written the whole story—all the torture of the bound feet and the go-between and the buying of Little Sister, and the wedding garments and the red chair, but it sounds so commonplace! But because she was my twin, it isn't commonplace to me. I know how she suffered and resisted, and had to give up because there wasn't any love nor any law to save her. It's so different—taking just one out of the millions, you know—and I just love that poor, crushed twin over in China, and I know now why the missionaries go, and how they endure it, and," again Barby's voice faltered, but she added bravely, "why we should pray for them."

"That's the point, Barby." Alma's serene voice broke the silence in the room. "I'm thinking that for our birthday missionary has made her perfectly real to me. As for twins, I think I have several."

A sudden memory came to Edith, and she interrupted. "Why, Alma, didn't you—she began, but was herself interrupted, for at that moment the outer door was softly opened, a swift footsteps crossed the hall, the portiere was parted, there was a glimpse of a bright face under nodding plumes, and a little green wad was thrown on the carpet.

"It's money," cried Sharlie, "and that was Blanche!"

Out into the hall she ran and down the snowy path, pulling back into the warm parlor her laughing, protesting victim.

"We're all friends," "Did you repent?"

"Tell us about it!" chorused the girls.

"Why couldn't you let me be?" she panted. "No, I don't repent. It was that girl over there trying to smuggle me things to read. Yes, you did, Alma Dart! You sort of dealt them out like medicine, leaflets and magazines and birthday missionary things, till I crumbled and fell all to pieces and said that I would.

"Alma!" Elizabeth leaned toward her and spoke in a low tone. "I was a Scribe and a Pharisee. You and Barby got hold of the same idea, only at opposite ends, and it's the right one. There, now! What are you crying on your embroidery for? Lucky for you those are fast colors. But what is Sharlie saying?"

Sharlie was making a motion. "I move that we write a composite letter to our birthday missionary. She will answer, I know. Then we shall have her letter to read, and get acquainted with her work."

"We might also send our autobiographies," Edith laughedly suggested.

"Let's! I accept the amendment. Where's your hand, Barby? Vote for it."

"But Sharpie!" exclaimed Blanche. "I didn't know there were any in the village."

"There are," said Sharlie, oracularly. "The great thing is to find 'em."

—Mrs. O. W. Scott, in Missionary Helper.

WOMAN'S HOUR AT WESTERN ASSOCIATION

The Western Association has just been in session at Nile, at which we had splendid and helpful meetings, and among them was our "Woman's Hour" on Sunday afternoon. It had seemed the spirit and theme must be missionary because of the presence of Mr. and Mrs. Crofoot and children. On account of throat trouble Mrs. Crofoot could not address the large audience but wrote an excellent paper of much interest to us, which was read by Mrs. Mary Whitford.

Mr. Crofoot then gave us a talk on "The Social Life of China for Women," which was not only enjoyable but instructive. We wish more of our people might hear him. Miss Ruth Phillips took charge of the music, and during the offering, which amounted to $30.50, a song was given by Misses Elizabeth Davis and Hazel Stillman. Two other songs with prayer and Scripture reading gave us an hour some of us will remember with pleasure.

Lucy D. Wells.

Friendship, N. Y., June 28, 1917.

WORKERS' EXCHANGE

CIRCLE NO. 3, MILTON, WIS.

Reports for the Year Ending July 1, 1917

Secretary's Report

Number of members July 1, 1916, 52; decrease during the year, 4; increase during the year, 5; net gain in membership, 1; number of meetings held 24; average attendance 5.

The work of the circle has been carried on faithfully during the year. It has consisted of the making of aprons and fancy articles for the annual sale, and piecing tops for comforters. Five comforters have been tied for individuals, and one of the circle comforters was tied and sent to the Fouke School. Some other sewing has been done for people during the year.

At the beginning of the year the circle was divided into groups, each group to plan some special way of earning money during the month assigned to that group. Money was raised in various ways by these groups and quite a sum added to the treasury in this way.

The annual sale of aprons and fancy work was held in connection with a cafeteria supper on the afternoon and evening of November 16, 1916. The proceeds of the sale and supper were about $74.

In November the circle voted to give $1,000 to the Endowment Fund of Milton College and an Endowment Scholarship note was signed by the officers of the circle for the circle. Already one fourth of this note has been paid, $225 of the sum having been paid during the year which this report covers. Respectfully submitted.

Mrs. Nettie Burdick, Secretary.
TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, July 8, 1877, at 2 o'clock p.m., President Corliss F. Randolph in the chair.


Prayer was offered by Rev. Edwin Shaw.

Minutes of last meeting were read:

The Committee on Italian Mission reported for May and June 25 sermons and addresses by Mr. Savarese, with an average attendance each week at New York of 6 and in New Era of 21, and 250 Italian papers distributed each month.

The Committee on Program for Tract Society hour at Conference presented the following report:

Program—Thursday, 10-11 a.m. Reports: Corresponding Secretary, Edwin Shaw. Treasurer, F. J. Hubbard. Business Manager of Publishing House, Lucius P. Burch. Sabbath Evangelist, W. D. Burdick. 2:30 p.m.: Discussion of Reports, under leadership of Corresponding Secretary, Edwin Shaw.

Report adopted.

The Committee on Denominational Publishing House reported progress, and the Board approved the action of the committee thus far taken, and by vote the committee was requested to prepare a report with recommendations and plans of what they deem most suitable for a building for denominational purposes, with estimates of costs, the report to be embodied in the annual statement to Conference.

The Treasurer presented his reports for the last quarter and the annual report, both duly audited, and adopted by the Board.

Voted that the Treasurer be authorized to transfer from the sinking fund, $500.00 to the general fund, the same to be applied to reducing the debt.

The Committee on Distribution of Literature presented the following report:

The W. J. Hubbard, Treasurer, in account with The American Sabbath Tract Society.

Dr.

Balance on hand........... $2,150.00

Flowers and plants........ $4.55

Balance on hand........... $2,154.55

Mrs. Eleanor Dunn, Treasurer.

report of Flower Committee.

Dr.

Flowers and plants........ $2,154.55

Balance on hand........... $2,152.60

Ruth Stringer, Chairman.

He liveth long who liveth well;
All else is being fanny away;
He liveth longest who can tell
Of true things truly done each day.

—Bown.
### Reconciliation for April 1917

<table>
<thead>
<tr>
<th>Account Title</th>
<th>Debit</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total outstanding obligations</td>
<td>2,596 00</td>
<td></td>
</tr>
<tr>
<td>Balance in Bunking Fund Account</td>
<td>503 00</td>
<td></td>
</tr>
<tr>
<td>Balance in Building Fund Account</td>
<td>355 00</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Account Title</th>
<th>Debit</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions, General Fund:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nortonville, Kan.</td>
<td>$8 28</td>
<td></td>
</tr>
<tr>
<td>Ft. Scott, Kan.</td>
<td>2 17</td>
<td></td>
</tr>
<tr>
<td>Fortville, N. Y.</td>
<td>2 17</td>
<td></td>
</tr>
<tr>
<td>Cleveland (Total)</td>
<td>12 34</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>17 51</td>
<td></td>
</tr>
</tbody>
</table>

### Reconciliation for May 1917

<table>
<thead>
<tr>
<th>Account Title</th>
<th>Debit</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total outstanding obligations</td>
<td>2,596 00</td>
<td></td>
</tr>
<tr>
<td>Balance in Bunking Fund Account</td>
<td>503 00</td>
<td></td>
</tr>
<tr>
<td>Balance in Building Fund Account</td>
<td>355 00</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Account Title</th>
<th>Debit</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions, General Fund:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shilo, N. J.</td>
<td>$4 11</td>
<td></td>
</tr>
<tr>
<td>L. E. Keeney, N. Y.</td>
<td>1 12</td>
<td></td>
</tr>
<tr>
<td>Smith, Iowa</td>
<td>1 20</td>
<td></td>
</tr>
<tr>
<td>Fortville, N. Y.</td>
<td>1 20</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>7 63</td>
<td></td>
</tr>
</tbody>
</table>

### Balance on Hand June 30, 1917

- Total outstanding obligations: $2,596 00
- Balance in Bunking Fund Account: $503 00
- Balance in Building Fund Account: $355 00

<table>
<thead>
<tr>
<th>Account Title</th>
<th>Debit</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions, General Fund:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nortonville, Kan.</td>
<td>$8 28</td>
<td></td>
</tr>
<tr>
<td>Ft. Scott, Kan.</td>
<td>2 17</td>
<td></td>
</tr>
<tr>
<td>Fortville, N. Y.</td>
<td>2 17</td>
<td></td>
</tr>
<tr>
<td>Cleveland (Total)</td>
<td>12 34</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>17 51</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Account Title</th>
<th>Debit</th>
<th>Credit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions, General Fund:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shilo, N. J.</td>
<td>$4 11</td>
<td></td>
</tr>
<tr>
<td>L. E. Keeney, N. Y.</td>
<td>1 12</td>
<td></td>
</tr>
<tr>
<td>Smith, Iowa</td>
<td>1 20</td>
<td></td>
</tr>
<tr>
<td>Fortville, N. Y.</td>
<td>1 20</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>7 63</td>
<td></td>
</tr>
</tbody>
</table>

## Transactions
- **E & O. E., F. J. Hubbard, Treasurer**
- **J. W. & J. Hubbard**
- **J. W. & J. Hubbard**
- **J. W. & J. Hubbard**
- **J. W. & J. Hubbard**
- **J. W. & J. Hubbard**

### Contributions
- **E. & O. E., J. Hubbard, Treasurer:**
- **J. W. & J. Hubbard**
- **J. W. & J. Hubbard**
- **J. W. & J. Hubbard**
- **J. W. & J. Hubbard**
- **J. W. & J. Hubbard**

### Receipts
- **E. & O. E., J. Hubbard, Treasurer:**
- **J. W. & J. Hubbard**
- **J. W. & J. Hubbard**
- **J. W. & J. Hubbard**
- **J. W. & J. Hubbard**
- **J. W. & J. Hubbard**
members, heads of families too, who do not take the Recorder, and so do not read the denominational news, much less its occasional financial appeals. They little realize that these appeals would not be needed did they only do their full duty and share in helping to pay the expenses that must necessarily be incurred in sustaining a denominational paper and otherwise. A Church member said to me, "I do not think the denominational need be in debt. True, and it would not be if each one did his part by paying for what our chosen representatives publish for us." Another, when asked if he took the Recorder, replied, "No, I have no time to read it." Still another, a produces, his father did not take the paper because it was higher in price than other weekly newspapers he named. Anything suffices for an excuse for clinging to the two dollars. And what is two dollars, especially when there are children in the family whose religious education is involved?

Need we question why so many young people leave the Sabbath, when they are about to be surrounded an atmosphere of indifference or neglect? Loyalty to church and denominational interests is needed now, as well as loyalty to the nation. Slackers in either are to be avoided. It is a time when every one should put his shoulder to the wheel and do his full share in lifting this denominational debt. I hope this appeal will catch the eye of the many who are remiss in their duty in this respect. What a joyful satisfaction to the young may serve to bring in Conference with a "clean slate," debt all cast aside! The whole denomination would join in one glad hallelujah!

**Nortonville, Kan., July 1, 1917.**

"Won't you be very, very happy when your sentence is over?" cheerfully asked a woman, when one of my prisoners, dambos, was doing some. "I dunno, I dunno," gloomily responded the man. "I'm in for life." —New Orleans Picayune.

Simple, everyday honesty with ourselves, and with the world, in thought, speech and conduct, is one of the greatest forces that make for noble character. Be honest and you will be honored.—Our Young Folks.

---

**WORK IN FOREIGN MISSIONS**

**Christian Endeavor Topic for Sabbath Day, July 29, 1917**

**DAILY READINGS**

Sunday—Evangelistic work (Matt. 28: 16-20)
Monday—Educational work (Prov. 8: 1-8)
Tuesday—Medical work (Luke 10: 16-12: 40)
Wednesday—Industrial work (1 Thess. 4: 9-12)
Thursday—Work we can do (Matt. 9: 25-38)
Friday—The healing message (Ezek. 47: 1-9)
Saturday—Evangelistic, educational, medical and industrial work in foreign missions (Lsa. 61: 1-8).

Whose point of view do you take in looking at mission work—man's or God's? Man says "home missions" and "foreign missions". Maybe that is all right, because we must have means of distinguishing the work near home from that farther away. But it is man's viewpoint not God's. God doesn't look at one country or nation as "home" and all the rest "foreign". His view is "all the world". No distinction in his eyes. Patagonia is as much home missions to him as the United States. We are all equal in his sight and maybe some "Christian" nations need mission work as much—or more—than some "heathen" people. Time spent discussing comparative importance of home and foreign work is worse than wasted. Why not get God's point of view?

The command is to "go ... and make disciples of all nations". That is evangelistic. Jesus didn't say, "Establish schools, build hospitals, organize industries". He said, "Go and preach the gospel". But experience shows us that the quickest, most efficient way of preaching the gospel is with the aid of schools; doctors, nurses and hospitals; and real, downright, hard manual labor. The Angoni warrior can't read God's word work. (Mark 15: 37) Who will teach him? The hunter? He wants ivory. The trader? He wants to sell calico to him and get rubber in return. The planter? He wants his labor at $1.50 a month to raise cotton and tobacco at great profit. The brewer? He is looking for boozers, not brothers. The missionary? He listens to everyone native word, asks its meaning, writes it down, gets the grammatical construction; writes it all out, prints it in a hurry, and ten days it to the native he got it from. Then he translates John 15 into Chingoni and for the first time since A. D. 33 the message Jesus brought the world is given to that tribe that has waited almost 2,000 years for it. Can't separate evangelistic and educational work.

Medical work? Pulling teeth, curing stomach aches, washing dirty sores, nursing abscesses, nursing smallpox? Why that is often the entering wedge that splits off the hardened shell of obstinacy, ignorance, prejudice and pride, and gets the missionary a chance to preach the gospel. Even "savages" have pride—why should a "foreign devil" come butting into their homes with foreign gods and ideas? But when the foreigner brought in a homeopathic doctor at his own game, and cures instead of killing, then he gets a chance to explain why he came. Read "Among the Wild Ngoni" by W. A. Elmslie. Libraries or F. H. Revell Co.

Industrial work? That's a question. Think it over. I heard a Seventh Day Baptist missionary say, "No. Let the worldly man teach them to work. The missionary should give his attention solely to preaching the gospel". Is he right? Let's see. The missionary arrives—China, South Sea, South America, Africa—doesn't matter much where. Needs a house; hunts up soil suitable for bricks (they use ant hills in Africa), starts a brickyard, turns architect and carpenter. By the time his house is done his native helpers have acquired some industrial education. They learn that work, not warfare, gets them the benefits of civilization. Life in all countries is getting more complex, greater needs, greater desires for clothing, education, books, luxuries, etc. Work supplies the needs. Will the trader, the brewer's salesman, the hunter, the casual traveler; teach the dignity and worth of honest, cheerful, willing labor? Does the sportsman for big game spend any time teaching better agricultural methods to ward off famine? The missionary has a
SUGGESTIVE THOUGHTS

"Sin and ignorance are the greatest powers that bind humanity, and ignorance comes from sin. Christ cures both."

"Charles A. Dana's rule for journalists was 'See both sides and get the facts.' The only way in missions is to read the literature."

"Churches that have interested themselves in foreign missions have found that they can do more and better work at home. Love, expended everywhere, creates more love. And so does the arts."

"Mission work needs the power of the Spirit. Van Hasselt, of Dutch New Guinea, tells of a drunkard, murderer, and robber who came and asked baptism, because tired of his sin. After a time he was received and lived an exemplary life. His testimony, given on short trips, was a powerful one."

"The example of medical missions reflects on character. In Africa the natives abandon their old folks to die. After missions come, an African Christian will nurse a smallpox patient back from the grave."

"Heathenism wastes life. Christianity saves it. Medical missions illustrate the value of a man and his soul."

"Oply a few years ago missionaries in China were unable to be stoned. Now, especially where their work through the hospitals is known, they are honored and trusted."

"Mission schools in China have given the Chinese a thirst for western learning. The best equipped schools are the mission schools. Girls have been sent from them to American colleges and supported on the Boxer Indemnity Fund."

"The foreign mission program often grows in this way: first, a little street preaching. Then a small day school when it grows and divides; others are started in the city and surrounding country. Then a high school. Then a college, a university. Often a hospital has to be established. The need is there. The weakness lies in the indifference of the people at home."

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Blaise Pascal.

"The dullest pupil is always able to learn in the school of adversity."

FAIR, wishing the Doctor and his wife greatest success in their noble efforts.

Dr. and Mrs. Selover spent two or three weeks at the old home at Plattville and then all started for the final consecration services in the East. Representatives from quite a number of the churches were present and the better way to carry back to their home churches of a great and new zeal for missions. This new interest became quite general and resulted in a revival all over the denomination, in which hundreds were converted and many reclaimed. Increased gifts were added to the Missionary treasury, and missions on the home field also became more successful.

It will not be needful to detail this service, as such services have been pictured in the denominational paper and the addresses published.

With sad hearts but resigned, Mr. and Mrs. Selover and Rev. Mr. and Mrs. Ellington returned to their homes and work, and Dr. and Mrs. Selover started on their long and eventful voyage.

In mid-ocean a ship was passed and mails exchanged. The mail for America carried a letter from the Doctor and Rachel to the "dear ones at home." In this letter it was remarked, "How different is this voyage from the one that William Carey took in June, 1792, when a vessel that would take them across the seas. Five long weary months Carey sailed to Calcutta; and then seven more months he spent going to different places to obtain a living, not receiving a salary and having only meagre supplies from home. We have the utmost confidence in the dear people at home who are 'holding the ropes.' You remember that Andrew Fuller said there was gold mine in India but it seemed almost as deep as the center of the earth. To the question, who would 'venture to explore it,' Carey answered, 'I will venture down but remember that you must hold the ropes.' But we are not like him on his voyage, familiarizing ourselves with the language. If we can say as he did after two or more years of labor, 'The Lord
Am grateful. "Rachel and seen providence may yet course of this undertaking. I observe from reports in the foreign land, Elder and Mrs. Europeans. o pendent open up that, country for 'the residence of sickly, and so China, opened up by the war 'fotind that there were three other physicians captain is very kind, knowing the object of our passage. substance of my address at Conference, and en route, two being women doctors. They are going to Burma under the auspices of had heard of our people but had never met the These in Java until at Pangoengsen, Ab~ssinia complain~ As to my work as secretary it seems to have no results whatever, and if you think some one would have better success, it should be glad to resign. Every year I expend much time and money on this work, and apparently to no good.

"When I have heard from some acquaintance of Sabbath-keepers, I call on them. But the Mrs. — on my list I found were not keeping Sabbath. Mrs. is now dead, and this spring Mrs. — I saw joining the Baptist church. The ones who do reply in any way to my appeals do in such an indefinite way, that there can be no real report. The people don't write to the subject in hand at all. One would think they never had read the letters you and I sent. Any grade school child would stick to the matter in hand to more purpose. Good-by!"

I know how to sympathize with this state secretary, and I present her letter in hopes that many L. S. K's of this kind may read it, and get a view "as others see us." Not long ago I sent a letter to some rich friends suggesting that it would be awfully nice, and redound to their eternal glory, if they would slice off ten to twenty thousand from their possessions to give to Milton College. Since that time I received a beautiful letter in reply, but failed to discover the slightest reference to my suggestion.

Let us always remember we are not working for glory, but for the good cause, and we shall have the consciousness of the good we tried to do; also in the assurance that somewhere, some time, some of our sowings will end in reaping.
THE SABBATH RECORDER

CHILDREN'S PAGE

WHAT THE QUAIL SAYS

Whistles the quail from the covert,
What the quail from the covert.
High and shrill, day after day,
"Children, tell me what does he say?"
Ginny (the little one, bold and bright,
Sure that he understands aight)--
"He says, 'Bob White! Bob White!'"

Calls the quail from the corn-field
Thick with its stubble set;
Misty rain-clouds floating by
Hide the blue of the August sky;
What does he call, now loud and plain?
Gold-like--that is the sign of rain.
He calls, "More wet! more wet!"

Pipes the quail from the fence-top
Perched there, full in sight,
Quaint and trim, with quick, bright eye,
Almost too round and plump to fly,
Whistling, calling, piping, shriek--
"What do I think he says? My dear,
He says, 'Do right! do right!'"

-Dora D. Bates.

THE SERMON FOR CHILDREN—THE GIRL WHO LOST THE RACE

In the days when Rome was young and gay and people had a great deal of time for pleasure there lived an athletic young girl named Atalanta, who was the fastest runner in the land. After outrunning every one with whom she raced she tired of victory, and offered to marry the man who could outrun her. All the suitors that would spur her contestants on to greater efforts. There was also a young man who fell in love with Atalanta when she saw her in a race, and he determined to try to beat her and so have her for his wife. He asked his goddess what he could do to win, and this is the advice she gave him. She told him that Atalanta loved gold, and if he could get three golden apples and throw one of them off a long distance every time Atalanta got ahead of him she would win the race. So the young man did as he was told. The day of the race arrived, and the athletic grounds were filled with thousands of people to see the race. The signal was given and they were off. Soon Atalanta was a few feet ahead and off went a golden apple to one side. When she saw the sun shine on it, she turned aside and ran after the bright apple, and fell behind in the race. But soon she caught up and was ahead again, when out went another and she was off after that like a hunting dog after a bird, and she fell behind once more. But soon she got ahead again, and this happened three times. So as it was thrown far away to the side, and while she was going after that apple, the young man crossed the line and she was beaten. The young man won the race and the girl he loved.

We are all more or less like this foolish girl, who was so anxious for the gold that she lost her honors as a runner. We have one main purpose in life, and that is to seek the kingdom of God, but we love the glittering things of this world so much that we leave the main thing and go after these golden apples, these pleasures that last but a little while, until we are in danger of losing the race of life and the goal and the prize, the kingdom of heaven. Jesus told his disciples that if they would stick to one thing and seek the kingdom of God first all these things would be added unto them. Are you going to run off after the apples and lose the race? If you do and want to get the apples together with the prize?


CONFERENCE NOTES

Conference will be held with the Plainfield Church, August 21 to 26 inclusive.

The Plainfield High School has been engaged both for the meetings and the serving of the meals. As this is a very large new building there will be ample room for the comfort of all.

It is not too early to plan to take a part of your vacation by attending. Come to get inspiration. Come to give inspiration. Let us have a wonderful Conference, full of the right spirit.

Send your names by, or before, August first, to the chairman of the Hospitality Committee, Mr. W. C. Hubbard, 111 West Fifth St.

RAILROAD RATES TO CONFERENCE

In order to secure reduced rates to Conference, our people will have to use the "Summer Tourist Round Trip Tickets", issued by all roads to many points. Ask your local ticket agent and he will route you so as to reach any main line from Canada to Washington, D. C.

All lines from Chicago and East sell one-half fare tickets to the clergy, or rather, an excursion ticket for the regular one-way fare. Thus the clerical rate from Chicago to New York and return is $19.10: from St. Louis $22.50; from Salem, Va., $13.75; from Alfred, N. Y., $7.25. Ministers apply for a clerical permit over your nearest trunk line to New York and secure the one-way fare, as above.

For laymen, the Summer Tourist Round Trip rate is $17.00 from Chicago to New York, over all roads except the Pennsylvania and New York Central which is $3.50 higher. Tickets good for thirty days, with liberal stop-over privileges. The above points are cited as typical. Rates can be secured from practically every point of our country to New York City.

Plainfield is 24 miles from New York City, on the Central Railroad of New Jersey. The Baltimore and Ohio Railroad and the Philadelphia and Reading also pass through the city, using the same depot. Over fifty trains in each direction run between Plainfield and New York daily, the fare for the round trip being $1.05. Make your plans early and secure the best rates by writing the undersigned for further information.

J. Murray Maxson, 1447 W. Monroe St., Chicago, Ill.
William C. Hubbard, 111 West 5th St., Plainfield, N. J.
M. Berkey Davis, Salem, W. Va.

HOME NEWS

DE RUYTER, N. Y.—A warm welcome awaits Pastor Hurley and wife to the De Ruyter Church. They arrived in town Thursday evening, and Sabbath Day a goodly number of people listened to his message, which was both practical and spiritual, and delivered with earnestness. We praise God that Brother Hurley has come to us and we trust great good may result to this people and community because of it.

A recent speaker in our church said that God wanted of us surrender, obedience, and service. May this be our watchword for the coming year.

July 9, 1917.

NORTH LOUP, NEB.—Mrs. G. L. Hutchins was very much surprised Sunday morning when her sister, Dr. Grace Crandall, a medical missionary to China, walked into the house unannounced. Dr. Crandall was expected home for a rest in about a month, but finding she could take passage on an earlier vessel than the one on which she had planned to sail she arrived unexpectedly Sunday morning. She will remain here a few weeks before going on to the East and while she is here will be kept pretty busy greeting old-time friends. She has with her lots of curios brought from the Orient, and it is hoped she will have them on public exhibition.—The Loyalist.

NORTONVILLE, KAN.—We are glad to report that by special effort, after church service on June 23, our full apportionments for denominational expenses and toward the liquidation of the debt of the Tract and Missionary boards was raised, or about $150.

After the morning sermon by Pastor Skaggs, on the 30th, very interesting and appropriate patriotic services were held by the Sabbath school. "Old Glory" and bunting in bright colors were in evidence in all parts of the room. It surely was an inspiration to all to see the good things and witness such scenes that instil patriotism into the hearts of the children. Old veterans were refreshed and gladdened at the display of the flag of our country, and almost brought to tears in listening to the various exercises and songs to its honor. Only live veterans of the church are left.

We are sorry to soon lose our dear Pastor Skaggs, who has endeared himself to this people. We hope our loss may be Plainfield's gain.

J. H. Y.

SPRING ARITHMETIC

It was the busy hour of four.
When from a city hardware-store
Emerged a gentleman who bore
1 hoe,
1 spade,
1 wheelbarrow.

From thence our hero promptly went
Into a seed establishment,
And for these things his money spent:
1 peck of beans,
1 job lot of shrubs,
1 quart of assorted seeds.

He has a garden under way,
And if he's fairly lucky, say,
He'll have about the last of May,
1 squash vine,
1 potato plant,
1 radish.

—Washington Herald.
HE SLEW THE LION IN A PIT
(From the "Pulpit Gleanings")

BY REV. GEORGE B. SHAW

"Also he went down and slew a lion in a pit in the opening year of the twentieth
army and nation...."

I Chron. 11: 22.

Anyone who undertakes to lead an upright
right Christian life is facing a lion. If he
is in business, society, politics or any public
place, in the opening years of the twentieth
century, he has gone down into a pit. If he
proposes to be loyal there to God's holy
Sabbath, then it is a snowy day. "Also he
got down and slew a lion in a pit in a snowy
day." The text is a brief report of one of three valiant deeds done by one
Beniah, the son of Jehoiada, for which he
was given a place of honor in the standing
army of King David.

As soon as David was made king over all
Israel, he began at once to organize the
army and nation. He went up and took
the citadel of Jebus, and there began the
modern Jerusalem. He offered the place
of honor and command to the one who
shot! climb! but who were said not to
have attained to the first three. One of
this second three was Beniah, the son of
Jehoiada, who was placed in command of
the king's bodyguard of Cherethites and
Pelethites, which afterward became counsel-
or to David, and, on the removal of Joab,
the commander-in-chief under Solomon.

It is recorded that the mighty deeds of
individual prowess which won for Beniah
his exalted rank were three. He slew two
lions-like men, one of whom killed an
Egyptian giant nine feet in height, and
unarmed, he sprang at the giant and taking
from him his spear, he slew him with his
own weapon.

It is also said that he slew a lion in a pit
in a snowy day. The details of the story
are all wanting. It may be that the lion,
driven by hunger, had attacked a child at
the village gate; and that Beniah had
swiftly tracked him through the snow to
his den in a pit; and climbing down the
slippery sides had killed him there.

The lion is the king of beasts, and the
great terror to the shepherds. To kill a
lion with a sword or spear or club was
very difficult and required great strength
and bravery. But to face one in a pit was
an extraordinary deed. The details of the
story are all wanting. It may be that the
lion, driven by hunger, had attacked a child
at the village gate; and that Beniah had
swiftly tracked him through the snow to
his den in a pit; and climbing down the
slippery sides had killed him there.

The writer considers this as an addi-
tional evidence of Beniah's daring deed
that it was a snowy day. Snow was quite
uncommon in that country, and such
weather usually drove the people of Judah
to the shelter of their homes. The snow
would also make one's footing very uncer-
tain on the mountain and the cold would
benumb the muscles. The bottom and sides
of the pit would be slippery, and the lion
despair from hunger.

The word lion is used about one hun-
dred and fifty times in the Bible, and is
most generally used, to illustrate strength,
fierceness, bravery or some like quality.
Sometimes it is used in a good sense, as
where the Messiah is called "the lion of the
tribe of Judah" sometimes in a bad sense,
as where Zephaniah, complaining of the
wickedness of the rulers, says "her princes
within her are roaring lions." The form
of the lion was prominent in ancient Jewish
literature and the lion also appears often in
vision literature, where it represents certain
qualities, "and the first beast was like a lion."
world; or that the scheme of social order under which we live was more sane and Christian, so that it would not be necessary for us to elbow each other so. But I remember that Jesus distinctly said that he did not pray that his disciples should be taken out of the world but rather that they should be kept from the evil.

A Christian man goes out for a week of labor. If he is in business for himself it is especially a struggle in competition. The act of striving in this is the ideal principle of the survival of the fittest, or more strictly the survival of the strongest. Jesus thought of society as an enlarged family, with God as the father of all. In a rightly organized family there may be emulation, but there can never be competition. Competition implies the failure of some. That the weakest will perish. The ideal of Christ was that the strong should help the weak. Of any. Many of these criticisms are generally made. Some say that they do not pray that his disciples should he taken high and placed among the leaders of the race, but as members of Christ's kingdom, where they can be kept and it ought to be kept.

That all should co-operate as brothers. Now notwithstanding the fact that many world; or that the scheme of social order is especially a struggle in competition. The ideal of Christ is very high, the ideal of Christ is to be a Christian.

If we have not at least a money day. The difficulty of keeping the Sabbath, and of keeping it properly, is greatly increased by the ever increasing disregard for Sunday. Most of our friends and associates, both in work, and in preparation for any particular day, and we know that they often think that we are way behind the times if not downright cranks for our old-fashioned notions about the Sabbath. If we can not be induced to give up the Sabbath, then they say that we need not be more particular about Sabbath than they are about Sunday, which practically means that we do not observe Sabbath at all. Now the Sabbath can be kept and it ought to be kept. The future of Christianity looks very dark if it is to be Sabbathless, but it is as I love made the Sabbath for man. Man needs the Sabbath. What ought to be done can be done. All men ought to be Christians and Sabbath-keeping Christians. This means that everyday we ought to be all of that. The Christian idea is life unselfish, loving service. If we have not attained wholly to that, we should not become discouraged, for the ideal is very high indeed; but on the other hand we must not permit ourselves to rest contented with the little progress that we have made. It ought not to be a discouragement to us to know that our Christian lives are to be lives of struggle. All life is serious business; and anything that is of value will be attained only by some struggle.

On the other hand, it is of value for us to stop to consider the fact that we will not wander into the kingdom of God, or drift into the kingdom of God, or be dragged into the kingdom of God. "Strait is the gate, and narrow is the way, which leadeth unto life," and few there be that find it. "He that endureth unto the end shall be saved." "Resist the Devil and he will flee from you," "Fight the good fight of faith; lay hold on eternal life."

"I can do all things through Christ who strengthens me."

"I know he have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

"The Lord of hosts is with us, the God of Jacob is our refuge."

It is common knowledge that physical strength, mental strength and moral strength and spiritual strength are developed by use. This does not deny the importance of principles of heredity and environment; it insists that men grow strong. When young men and young women are looking for an easy way they have gone out to invite failure. The fact that a thing is hard to do is not an argument that it can not be done. The fact that a thing is not generally believed, is not a sound argument that it is not so. When the boy David, to protect the sheep that had been intrusted to his care, "killed a bear and a lion, he was developing the qualities that enabled the young man to kill the giant of Gath who was defying the God of the armies of Israel. When Benjamin killed a lion in a pit in a snowy day he was showing his purpose to snatch a spear that was like a weaver's shuttle from the hands of the chief Egyptian. "Yield not to temptations, for yielding is sin; each victory will help you some other time to win manfully onward, dark passions subdue, look ever to Jesus, he will carry you through."

Let us not doubt God nor be afraid; neither let us lie down in fancied security to be devoured. Let us recognize the great sad fact that we ourselves recognize how wicked and subtle it is and every time we face it squarely in the strength of God. We may all have the joy of service and of victory. Our Father will stand by us in every trial. Every effort will make us stronger. Every victory will give us confidence in our leader, every faithful effort will be crowned with true success, and we shall make us of use to our country and to our king. Also he went down and slew a lion in a pit in a snowy day."

"Now the parable is this: the seed is the Word of God. Those by the wayside are those that hear; then cometh the Devil and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; but these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which when they have heard and go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."

ANNUAL MEETING AT SNOW HILL

CORLISS F. RANDOLPH, LL. D.

The annual spring or early summer, meeting of the German Seventh Day Baptist Church at Snow Hill, near Williamsburg, Pa., has been growing in interest and importance for several years. There have been several contributing causes to this end. The first of these is the growing vigor of the church itself and of the interest of its members in its mission. Another is the fact that this is the occasion of the annual meeting of the German Seventh Day Baptist General Conference, a body that has taken on new life and is arousing much interest among the membership of the churches composing it.

It is still another the wide adoption by these good people of automobiles as a means of travel, and of the rapid improvement of the roads in their section of the State. It is but a very few years since that in order to attend these meetings, the members of the Salemville Church, twenty miles away, took two full days to drive this distance, across two mountain ranges, to reach Snow Hill. Now their automobiles on the Lincoln Highway easily traverse this distance in five or six hours. This year there were eleven motor cars from Salemville and vicinity, and one from Somerset County, some forty miles further away, at the former home of Elder Emmanuel Specht, who passed to his heavenly home a few months ago. These cars brought about...
seventy passengers, whose presence added to the interest and impressiveness of the meetings. There were also three in attendance from Ephrata, Rev. Samuel G. Zerfass, Mrs. Katie Waid, and Mr. Charles Stout. The meetings were held June 8-10, last.

The whole series of sessions throughout was a spiritual uplift and worthy of a much fuller report than present space will permit. Consequently only certain features will be mentioned.

On Sabbath evening occurred the children's service, under the leadership of Mr. U. A. Pentz, whose wife, assisted by different ones of the young brethren, "the congregation, had patiently and carefully trained the children for this delightful and impressive service. Aside from a brief, but interesting address by Mr. Frank L. King of Salemville, and the opening prayer and the benediction, the children occupied the entire program.

On Sabbath morning, Rev. Samuel G. Zerfass presided at the morning sermon on the theme God's Love. The writer has heard Brother Zerfass a number of times, but never when he appeared to so favorable advantage as on this occasion. Bishop Pentz and two candidates on Sabbath afternoon; both were converts to the Sabbath. One was Mr. Charles Stout, of Ephrata, the brother of Mrs. William Y. Zerfass, of that church. The other, a man of pleasing personality, whose name the present writer failed to record, lives not many miles from Snow Hill, and, for many years, was an active worker in the United Brethren Church.

The communion service after the Sabbath was marked by the use of individual cups, instead of the historic wooden goblets that have always characterized this service heretofore.

On First-day morning came the first of the sessions of the General Conference, of which Mr. Frank L. King is the president, and Miss Emma C. Monn, of Snow Hill, the recording secretary. Inasmuch as much of the business to be transacted is of an executive character, the meetings of the General Conference are held behind closed doors. The present writer was invited to appear before the Conference, however, and added to it, the opportunity to convey to it the greetings of the Tract Society and of the General Conference, and in the name of the Commission of the Executive Committee of the latter to extend a cordial invitation to our German friends to attend our own General Conference at Plainfield in August next; and he feels that he has reason to hope that they will be represented.

These good people have been planning for a year or two to have their General Conference incorporated, in order the better to protect their property interests. A recent move on the part of certain individuals to attempt to have the State of Pennsylvania take over the old Cloister at Ephrata, has stirred all their people profoundly, and their General Conference took formal action as follows:

"The German Seventh Day Baptists in General Conference assembled at Snow Hill, Franklin Co., Pa., June 11, 1917, passed the following resolution:

Resolved, That this Conference deprecates the fact that efforts are being made to secure a part of the Ephrata Cloister property by sale, condemnation, or otherwise.

That we are unalterably opposed to any such proceeding.

A motion that a copy of the resolution, duly signed, be sent to the Governor of Pennsylvania, was carried.

EMMA C. MONN, Recording Secretary.

Steps were also taken to hasten the actual incorporation of the General Conference, and this will doubtless be an accomplished fact within a few months.

The historic belief of this people to the effect that, for Scriptural reasons, they fought not to participate in war, a belief reaffirmed at this session of their General Conference, was discussed in at least two sermons, one by Rev. Samuel G. Zerfass, in his brief sermon at the communion service, and the other by Rev. William K. Bechel, on First-day morning. A son of the latter volunteered some time ago for service in the U. S. Navy, and at the time of the meeting was supposed to be in France.

When the devil robs a boy, the last thing he takes from him is the early impressions made by his father or mother.—George R. Sturdi.

The life that is held by God, possessed and inspired by God, will be delivered from all trembling uncertainties.—J. H. Jowett.

THE WITNESS OF A CHEERFUL HEART

BLESSED are they, which are persecuted for righteousness' sake. "Rejoice and be exceeding glad. Are not these and all similar statements of Jesus about the tribulation to come to his followers obso­lete? Are we not apt to think that conditions have so changed since the time of the apostles that there is no longer any call for Christian heroics unless it be in rare in­stances on the mission field? It is hard to realize, after all these centuries of Christian civilization, that following Christ still means bearing the cross. And if, perchance, here and there bearing be in evidence, it is hard to comprehend the phil­osophy of the apostles and find any blessed­ness in it. Yet when these men were called on to suffer abuse and injustice it called forth no expression of surprise from them. Had not the Master said, 'In the world ye have tribulation: but be of good cheer: I have overcome the world'?

The question arises, why should it be otherwise with us if we be truly Christ's followers? The spirit of the world is quite as unfriendly to him now as then. Men go into business fully expecting to have to endure dirty competition, and into politics knowing they must be marks for unprin­ciples. Instead of politics and politicians not for thin-skinned people. No more is being a follower of the Crucified. "For hereunto were you called."

We must not take this to mean that to be a good witness for Christ one must do as much as you would to be burned" and yet fail of the primary elements of Christian character. But how ever discreet and loving the servant of Christ may be he will find fidelity to his Master will bring him into the fellowship of his sufferings, in kind if not in degree. The servant is not greater than his lord. Moreover patience under this test will not only be a proof of sincerity, but a real asset in service for kingdom extension. Hence the need that we learn this lesson, even though it be the hardest in all our schooling.

Would not the lesson be easier to learn if we did not miss the motive? The early disciples held ever before their view the fact that thus they were given the finest witness to the truth and word of the gospel they had embraced. When Paul and Silas sang hymns that memorable night in the Philippian jail, not only their fellow prisoners and the jailor, but all the world took note that they were extraordinary prisoners and that theirs was an extra­ordinary faith. They could rejoice in afflict­ion and that fact so demonstrated gave weight to the apostles' words.

Rest assured that the world will never be con­vinced of the superiority of Christianity nor bow submissive to our Lord so long as those who bear Christ's name complain when endur­ing injustice. So long as their whole teaching says, "Blessed be us woe together," they and their claims for the value of their faith will be lightly regarded. But on the other hand even African darkness must give way before the sturdily witness of men like Livingston and Gordon, who know the joy of enduring hardness for Christ's sake.

Good cheer wins. It is the smile on the face of the weary clerk behind the counter that makes money of value. It was a dis­criminating mark for salesmen, and men who knew how to look pleasant. It is no different in the matter of recommending the Christian's wares. Yet of some par­ticularly sad-faced individual it is often said, "He looks like a learner." But martyrs do not look sad, and their lives are not sour. It is said that those who sat in the council saw Stephen's face when he had been falsely accused, that it was "as the face of an angel." Angels are not represented as frowning. Stephen and all his martyr predecessors and successors have known how to smile, and their smiling witness won. Stephen's helped win Saul, his persecutor, to Christian ranks, as in turn Paul's song and words of cheer in suffering won a way into a jailor's heart. Even so good cheer, born of faith, had won with Joseph the slave boy in his years of prison life and put him next the throne. It still wins. No other commodity is more needed in the church right now than the witness of faithful souls who can look pleasant and feel pleasant when everything seems to go wrong. "Good cheer" is blessed are all such. Thiers is the kingdom and greater is their reward.—Judson L. Underwood in the Conluent.

"Manners are the small change of life."
SPECIAL NOTICES

Contributions to the work of Miss Marie Jane in Java will be solicited at Quarterly meetings, due to her quarterly by the American Baptist tract Society.

THE SABBATH RECORDER

THE SABBATH RECORDER EDUCATION SOCIETY.

President.—Rev. W. G. Whiffield, Alfred, N. Y.

Secretary.—Dr. Arthur E. Main, Alfred, N. Y.

Recording Secretary.—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer.—Rev. M. V. Whitmore, Alfred, N. Y.

The regular meetings of the Executive Committee will be held in February, August, and November, at the call of the President.

SABBATH RECORDER.

SPECIAL NOTICES

SABBATH SCHOOL.

Lesson V.—July 28, 1917

Gold Text.—Seek ye Jehovah while he may be found; call ye upon him while he is near.

Isaiah 55:6

DAILY READINGS

July 22.—Isa. 55, God's Gracious Invitation.

July 23—1 Cor. 1:18—2:5, Called to Salvation.

July 24—1 Cor. 1:1—1:10, Called to Fellowship with Jesus.

SABBATH SCHOOL BOARD.

The Sabbath School Society solicits gifts and contributions to the Sabbath School Board of the Battle Creek, Mich., and will be grateful for any amount that may be received.

CREDO

I know no sin except the lack of love, I recognize the victory in defeat,

No guilt divides life here from life above,

I sell perfection in the incomplete.

A fee to dogma, still I hold a creed,

For I believe that all life brings is good,

That sharing bread and wine with men who need

Is the new sacrament of brotherhood.

I know the way we tread is rough and long,

And yet to toil and bleed am nothing lost,

And thus I journey homeward with a song,

Since in the very struggle lies my growth.

And when I reach that last green hospit,

When life's lone flag is staked away,

The plums will be sound which falls on me,

Till dawns that longer, new, divine Today.

Joy! only joy! for Love is there and here—

Peace, only peace! though desperate my dis-

I find no foeman in the road but Fear—

To doubt is failure, and to dare, success! —Frederic Lawrence Knowles.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President.—Rev. W. L. Burdick, Milton, Wis.

Vice-Presidents.—Emma Rogers, Grand Rapids, Wis.; Miss Jackson, Oklahoma City, Okla.; Miss Christiana, Milwaukee, Wis.

Secretary.—Mrs. E. H. D. S. H., Burlington, Wis.; Miss B. C. H., Milwaukee, Wis.

Treasurer.—Rev. V. B. Black, Battle Creek, Mich.

The Board of Young People holds its monthly meeting on the first Monday in each month. All communications, business, and reports are to be addressed to the Young People's Executive Board, N. Y. City, N. Y.

BOARD OF MINISTERS.

President.—Mr. E. C. Conner, Wesleyan, R. I.; Rev. Fredirl, M. D., Ames, S. Dak.

Corresponding Secretary.—Mr. W. B. Brown, Battle Creek, Mich.

M. R. T., B., Battle Creek, Mich.

Treasurer.—Rev. L. E. H., Battle Creek, Mich.

Secretary.—Rev. E. H., Battle Creek, Mich.

The Board of Ministers holds its monthly meeting on the third Tuesday in each month. All communications, business, and reports are to be addressed to the Board of Ministers, N. Y. City, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President.—Rev. W. L. Burdick, Milton, Wis.

Vice-Presidents.—Emma Rogers, Grand Rapids, Wis.; Miss Jackson, Oklahoma City, Okla.; Miss Christiana, Milwaukee, Wis.

Secretary.—Mrs. E. H. D. S. H., Burlington, Wis.; Miss B. C. H., Milwaukee, Wis.

Treasurer.—Rev. V. B. Black, Battle Creek, Mich.

The Board of Young People holds its monthly meeting on the first Monday in each month. All communications, business, and reports are to be addressed to the Young People's Executive Board, N. Y. City, N. Y.

BOARD OF MINISTERS.

President.—Mr. E. C. Conner, Wesleyan, R. I.; Rev. Fredirl, M. D., Ames, S. Dak.

Corresponding Secretary.—Mr. W. B. Brown, Battle Creek, Mich.

M. R. T., B., Battle Creek, Mich.

Treasurer.—Rev. L. E. H., Battle Creek, Mich.

Secretary.—Rev. E. H., Battle Creek, Mich.

The Board of Ministers holds its monthly meeting on the third Tuesday in each month. All communications, business, and reports are to be addressed to the Board of Ministers, N. Y. City, N. Y.

BOARD OF PULPIT SUPPLY.

President.—Mr. H. H. Jones, Wesleyan, R. I.; Rev. Fredirl, M. D., Ames, S. Dak.

Corresponding Secretary.—Mr. W. B. Brown, Battle Creek, Mich.

Treasurer.—Rev. L. E. H., Battle Creek, Mich.

Secretary.—Rev. E. H., Battle Creek, Mich.

The Board of Pulpit Supply holds its monthly meeting on the third Thursday in each month. All communications, business, and reports are to be addressed to the Board of Pulpit Supply, N. Y. City, N. Y.

FOUNDATIONS FOR BAPTISTS.

The New York City BAPTIST EDUCATION SOCIETY solicits gifts and bequests for the support of their work. All communications, business, and reports are to be addressed to the New York City BAPTIST EDUCATION SOCIETY, 58 West 32nd Street, New York City, N. Y.

THE TWENTIETH CENTURY ENDOWMENT.

For the joint benefit of the Battle Creek, Mich., and the Chicago, Ill., Baptist Societies.

The Council solicits gifts and bequests for the support of their work. All communications, business, and reports are to be addressed to the Council of Founders and Builders, N. Y. City, N. Y.

THE SABBATH RECORDER.

The Sabbath Recorder, published weekly, at 59 West 32nd Street, N. Y., is now in its 83rd year. It is printed in the Babcock Building, N. Y., and is published as follows:

First National Bank,建in.

Plainfield, N. J.

AMERICAN BAPTIST TRACT SOCIETY.

Established in 1879. Offices at N. Y. City. Head Office at 59 West 32nd Street, N. Y., N. Y. Corresponding Secretary: W. L. Burdick, Battle Creek, Mich.

FREIBERGER LIBRARY.

Catalogue sent on request. Address, Alfred Theological Seminary.

BIBLE STUDIES ON THE SABBATH QUESTION.

In answer to inquirers, the American Baptist Education Society solicits gifts and bequests.

New York City.

E. H. E. W. SPILLER.

12 Broadway.

HARRY W. PRENTICE, D. D., S. T.

"The Master's Hall," 72 West 32nd Street.

CHICAGO, I I.

J. E. F. LANGWORTHY.

1140 First Nat'l Bank Building, Chicago, Ill.

BENJAMIN F. LANGWORTHY.

CHICAGO, I I.

"The Master's Hall," 72 West 32nd Street.

CHICAGO, I I.

J. E. F. LANGWORTHY.

1140 First Nat'l Bank Building, Phone Central 360.
SMITH'S BIBLE DICTIONARY
TEACHER'S EDITION
Especially Edited and Brought Down to Date by the Noted
Bible Commentators and Sunday School Lesson Note Makers
F. N. and M. A. PELOUBET

Contents:
- An Appeal to Friends of the Northwest—Have We Lost the Sense of Our Mission?
- Rachel Landow, the Hebrew Orphan
- Young People's Work—Christian Endeavor for Lone Sabbath Keepers—How Many China Missionaries Are Old?
- Christian Service of DeRuyter, New York
- Children's Page—Teddy Raymond's Last Chance
- Our Weekly Sermon—Brotherly Love
- Home News
- Meetings
- Deaths
- Sabbath School Lesson for August 4
- Resolutions of Respect

The Sabbath Recorder
GROWING OLD
The tallest lilies droop at eventide,
The sweetest roses fall from off the stem;
The rarest things on earth can not abide.
And we are passing, too, away like them!
We're growing old!
We had our dreams, those rosy dreams of youth!
They faded and 'twas well. The after time
Hath brought us fuller hopes; and yet, forsooth,
We drop a tear now in this later time,
To think we're old!

We smile at those poor fancies of the past—
A saddened smile, also akin to pain;
Those high desires, those purposes so vast,
Ah, our poor heart! They can not come again!
We're growing old!

We move along and scatter as we pace
Soft graces, tender hopes on every hand.
At last, with gray-streaked hair and hollow face,
We step across the boundary of the land
Where none are old!—British Weekly.

Vol. 89, No. 4
July 23, 1917

---

The Sabbath Recorder
GROWING OLD
The tallest lilies droop at eventide,
The sweetest roses fall from off the stem;
The rarest things on earth can not abide.
And we are passing, too, away like them!
We're growing old!
We had our dreams, those rosy dreams of youth!
They faded and 'twas well. This after time
Hath brought us fuller hopes; and yet, forsooth,
We drop a tear now in this later time,
To think we're old!

We smile at those poor fancies of the past—
A saddened smile, also akin to pain;
Those high desires, those purposes so vast,
Ah, our poor heart! They can not come again!
We're growing old!

We move along and scatter as we pace
Soft graces, tender hopes on every hand.
At last, with gray-streaked hair and hollow face,
We step across the boundary of the land
Where none are old!—British Weekly.

---

SMITH'S BIBLE DICTIONARY
TEACHER'S EDITION
Especially Edited and Brought Down to Date by the Noted
Bible Commentators and Sunday School Lesson Note Makers
F. N. and M. A. PELOUBET

Contents:
- An Appeal to Friends of the Northwest—Have We Lost the Sense of Our Mission?
- Rachel Landow, the Hebrew Orphan
- Young People's Work—Christian Endeavor for Lone Sabbath Keepers—How Many China Missionaries Are Old?
- Christian Service of DeRuyter, New York
- Children's Page—Teddy Raymond's Last Chance
- Our Weekly Sermon—Brotherly Love
- Home News
- Meetings
- Deaths
- Sabbath School Lesson for August 4
- Resolutions of Respect

The Sabbath Recorder
GROWING OLD
The tallest lilies droop at eventide,
The sweetest roses fall from off the stem;
The rarest things on earth can not abide.
And we are passing, too, away like them!
We're growing old!
We had our dreams, those rosy dreams of youth!
They faded and 'twas well. This after time
Hath brought us fuller hopes; and yet, forsooth,
We drop a tear now in this later time,
To think we're old!

We smile at those poor fancies of the past—
A saddened smile, also akin to pain;
Those high desires, those purposes so vast,
Ah, our poor heart! They can not come again!
We're growing old!

We move along and scatter as we pace
Soft graces, tender hopes on every hand.
At last, with gray-streaked hair and hollow face,
We step across the boundary of the land
Where none are old!—British Weekly.

---

SMITH'S BIBLE DICTIONARY
TEACHER'S EDITION
Especially Edited and Brought Down to Date by the Noted
Bible Commentators and Sunday School Lesson Note Makers
F. N. and M. A. PELOUBET

Contents:
- An Appeal to Friends of the Northwest—Have We Lost the Sense of Our Mission?
- Rachel Landow, the Hebrew Orphan
- Young People's Work—Christian Endeavor for Lone Sabbath Keepers—How Many China Missionaries Are Old?
- Christian Service of DeRuyter, New York
- Children's Page—Teddy Raymond's Last Chance
- Our Weekly Sermon—Brotherly Love
- Home News
- Meetings
- Deaths
- Sabbath School Lesson for August 4
- Resolutions of Respect