New Sabbath Hymn

By MARY A. STILLMAN

This new hymn by Miss Mary A. Stillman has been published by the American Sabbath Tract Society, and is printed on good quality of magazine paper in a size suitable to paste into your hymn books. This hymn, "Sabbath Eve," or the companion hymn, "The Sabbath" by Miss Stillman, can be obtained ready for mounting in hymn books for 85 cents for the first hundred of each, and 15 cents for each additional hundred.

SABBATH EVE

Mary Alice Stillman

Robert E. Speer

Now our weekly toil is ended;
Shades of evening drawing nigh,
Falling like a benediction
From the altar of the sky,
Bringing the Sabbath, blessed Sabbath,
Precious gift from God on high.

Let us lay aside each burden,
Put all thought of care away.
We may claim a Father's blessing
When His children meet to pray
On the Sabbath, blessed Sabbath,
Sacred and most holy day.

Father, grant us now Thy favor,
Keep us safe throughout the night;
May we feel Thy presence near us
When we waken with the light,
On the Sabbath, blessed Sabbath,
Day most precious in Thy sight.

Address the
American Sabbath Tract Society
Babcock Building
Plainfield, New Jersey

The Sabbath Recorder

July 30, 1917

A POOR FOUNDATION

To build a church on amusements or such attractions as picture shows is to build it on quicksand. No organization, least of all a church, can be permanently held together on such foundations. No amusement organized of any kind whatever is able to keep a permanent and lifelong membership. The church makes a travesty of itself when it relies on concerts, picture shows, and entertainments. Its method of growth and vitality must be essentially, namely, by personal work on the part of its members.

No church with half or quarter of its members engaged in personal evangelism in the effort to win others to Christ needs any other attraction. If its members are not thus at work, it is only in a partial and imperfect sense a Christian church. To give it a fetitious vigor by amusements and entertainments is a merely galvanic and transitory undertaking. What it needs is an infusion of real life.

Robert E. Speer
CAME TO SALEM!

Nestled away in the quiet hills of West Virginia, far from the hum of business and urban living, Salem College is a haven for students. It offers a well-balanced curriculum in both Liberal Arts and Professional studies, with a strong emphasis on practical education.

The Fouke School

CLARK HULL SIEDOFF, P resident.

Norwich College

A college of liberal learning for young men and women. All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in Freshman and sophomore years. Many elective courses. Special advantages for the study of the English language and literature, German and Romance languages. Through courses in all sciences. The academic program at Norwich is an excellent preparatory school for college or for the University. The School of Music has courses in piano forte, violin, viola, violoncello, vocal music, voice culture, harmony. Classes in Education and Physical culture for men and women. Boarding, $8 to $10 per week; board in private families, $5 per week, including room rent and use of furniture. Ask for further information, address the

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

The Sabbath Recorder

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

ALFRED UNIVERSITY

Well-balanced required courses in Freshman and sophomore years. The academic program at Alfred is designed to give all denominations thus emphasized. Fifty free courses in Liberal Arts. Freshman and sophomore classes. Catalogues and illustrated information sent on application.

BOO THE COLLEGE DAVIS, President

ALFRED, N. Y.

Milton College

A college of liberal learning for young men and women. All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in Freshman and sophomore years. Many elective courses. Special advantages for the study of the English language and literature, German and Romance languages. Through courses in all sciences. The Academic program at Milton is an excellent preparatory school for college or for the University. The School of Music has courses in piano forte, violin, viola, violoncello, vocal music, voice culture, harmony. Classes in Education and Physical culture for men and women. Boarding, $9 to $10 per week; board in private families, $5 per week, including room rent and use of furniture. Ask for further information, address the

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

Contrast with this map another, one who has labored hard to make his church self-supporting. He has been liberal and sacrificing in his efforts to stand by the boards in the pinch of these hard times and is found in the front rank with those who now make special offerings to lift the debts. He thinks that he may have a hard enough time carrying their burdens without his casting any reproach upon them over the matter of want of sympathy. He believes in the men of the boards, has confidence in the people of the churches, and says so on every occasion. He may not be much of a talker, but he is a loyal lifter—never a kicker—and not only his church but the boards have tangible evidence of his loyalty to them in time of need.

The man who cheerfully does his part will never feel out of sympathy with the workers. When Ananias had kept back a part of his offering, or “assessment,” refusing point-blank to do his full part, no doubt there was sympathy with the church and was somewhat disgusted with its financial system. There was one thing however to Ananias’ credit: so far as we know, he did not exhort his brethren to have greater weight with his fellow-men. He did not say things which would be, by the ruin of their fellow-workers, to hold the whip over Congress and the President very long. The temperance forces still abide in the land and the day of doom for the liquor business is not far away.

A Preventing World It is an unwonted tendency of picture shows to make the public press that Charlie Chaplin, the world’s greatest moving picture clown, is to receive a $1,075,000 salary next year from about four hundred moving picture theaters in this country for a complete output of eight pictures. His salary last year was $600,000. This shows just how well the world absorbs the attention of the multitudes in America. A pleasure-seeking world wants to be entertained, and the show syndicates are getting rich answering this popular demand.

There was a time when the general tone of moving picture entertainments was good. They were educative in the right sense, so long as they consisted of travel-scenes, represented historic events, or showed the varieties of industries and of the great world. Scenes from pure and wholesome home life, harmless romances, and innocent fun leave no taint. Entertainments of such character make far better places for people to spend some of their spare time in than saloons or dance halls. But we must confess that the present tendency of the moving picture show is quite different from what it was, and we fear that the extremes to which such entertainments are being carried are most unsatisfactory in their influence.

There has been some years since we entered one of these engagements, so we can not speak as an eyewitness; but we are assured by those who have made the matter a study that nothing but ill can result to society from the average present-day picture show. Out of one hundred and thirty-four different films investigated by the clergy of a certain city, forty portrayed marital infidelity, bigamy, and other immoral things in an objectionable way. Twenty-six pictured murders and suicides; nineteen, drunkenness; fourteen, robbery and theft; twelve depicted shooting affairs; ten were scenes in gambling dens; seven showed poisoning tragedies; five, kidnapping and blackmail; and seven represented resorts and crimes of the underworld.

It is a desirable thing that the show-going public demands such “movies.” This seems all the more lamentable when we remember that there are unrequited possibilities for good in wholesome and instructive entertainments; and the picture show might be pure, clean and moral in all its influences were it not for the popular demand for the lower kind. Why will the sight-seeing public continue to patronize shows that represent such immoralities as infidelity to marriage vows, and hideous views of sin and shame? In such shows life at its lowest ebb is pictured as the representative life, when life should be shown at its highest, in order to inspire the young people to noble and true living.

Reaping the Whirlwind The great world-cataclysm of today demonstrates the truth of Hosea’s words, “For they have sown the wind, and they shall reap the whirlwind.” Indeed, the words of Jeremiah also, seem to be literally coming to pass,—“Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind.” The whirlwinds of the Lord in olden times came upon the nations because they walked after the imaginations of their own hearts and heeded not the counsels of Jehovah. It is evident that the principles that have governed the nations, plunging them into this fearful war, have not been the principles of Christ. Selfishness has been the guiding spirit. The great ideals Jesus sought to enthroned in human hearts have been ignored. The nations have not subordinated the lower and baser elements of the human heart to the higher and nobler ones. The profound and purifying teachings of the Savior have not been heeded, and moral and spiritual deterioration has resulted in degradation. Thus barbarous and primitive methods of settling differences have supplanted Christian and civilized methods. Un-Christian expedients are coming to the world’s trouble today as of old; and now, as then, the only hope for peace and true prosperity is to be found in a fuller, richer, more abundant life in Jesus Christ our Lord. In this lies the world’s only hope for permanent peace; and until we cease sowing the wind we must continue to reap the whirlwind. “Whosoever a man”—or nation—“soweth, that shall he reap.”

An Appeal to Pastors Elsewhere in this paper will be found an appeal to all pastors from Dr. Gulick, secretary of the World Alliance for International Friendships. This is the story of a successful plea to the great need of united Christian activity in behalf of peace on earth. If we, the people of God would not be so indifferent.

The New World Old came to ruin because they did not heed the admonitions of the prophets and other godly men. This world-cataclysm might have been avoided if the church of God in all lands had been true to its divinely appointed mission. Through its indifference, its selfishness, its worldliness, and its lack of the spirit of Christian brotherhood, the church has failed as the exponent of peace on earth and good will to men. The only hope for better things in the future is for the people of God to unite in a great world-movement for righteousness and justice, and for an effective league of nations that will make war impossible. The church throughout the world needs a reawakening to the religion of Christ. It must awake to a fuller sense of its responsibility and realize its obligations to God and to mankind, if the world is to be saved from the unspeakable wrongs and outrageous cruelties of war.
No Salem College Number

This has been a strenuous year with Salem College. The special effort to pay for the new building has brought heavy burdens upon the workers, and President Clark has been obliged to divide his time between college duties and the field work of canvassing West Virginia for money. Any one who has had experience in such work does not need to be told what it means to a man; the heart-burdens, the nervous strain, the strenuous exercise of mind and body, the monotony and the drudgery must be endured are too well known to be forgotten. President Clark and his yokelfellows are to be congratulated over the success of their labors thus far. The canvass in West Virginia has brought greater results than many had dared to hope for. This must be cheering to every friend of Salem College.

The President supplemented his main canvass by making complete arrangements for a full report of commencement week for the proposed college number of the Sabbath Recorder, and his duties made it necessary for him to be absent from home some days after school closed. Upon his return he found that through misunderstanding his plans had failed and it was then too late to secure the desired reports. To his great regret the college number, as such, had to be abandoned.

We wish however to call attention to the facts that the college has enjoyed an excellent year’s work, and the program for commencement week shows the plan that had been one of unusual interest. Six days of good things, including lyceum contests, class-day exercises by the academic, normal, and college classes, with concerts and athletic sports interspersed, must have made a feast to be enjoyed by all. There were sixty-eight graduates in the different courses, not including those in music and art.

Soon after commencement the Summer School began its work, and we learn from the local paper that a special educational program is being arranged, including a summer Chautauqua by the Radcliff Bureau of Washington, D.C. In this work the various local interests are to be considered as well as the educational matters of the State.

This is what the chairman of the committee of arrangements has to say about it:

Special programs of exceedingly great local interest will be given on the morning of the second and third days, Tuesday and Wednesday, July 24 and 25.

Tuesday will be devoted to the school interests of the city and district. This morning session will be addressed by specialists from the West Virginia University. Dr. C. B. Clark will preside at this session.

Every one ought to be interested in better schools.

Wednesday morning will be given to Agriculture. This session will be addressed by specialists from the agricultural department of the university and the county agricultural agent.

Professor S. B. Bond presides over this session.

These morning sessions are free to every one, and every one ought to be there, for these subjects are of interest to all.

The Chautauqua is the people’s university, the most powerful agency in this country for crystallizing public opinion upon great questions of local as well as of national importance.

Through the work of the Chautauqua communities have been aroused to latent possibilities that the people’s characteristic. We can not but feel that these possibilities have contributed to the prosperity and happiness of the people.

Let everybody rally to the Chautauqua and make it a great occasion for Salem and the surrounding country.

Rev. A. J. C. Bond’s opinion of the good fortune to come from this work is expressed in the Salem paper as follows:

Rev. A. J. C. Bond, pastor of the Seventh Day Baptist church, believes that one of the greatest results to be obtained from the Chautauqua which is to be held in the college auditorium next Monday, Tuesday and Wednesday, has already been attained. This is the community spirit which is apparent in the manner all are working together in bringing about the idea. “Everybody is working for a common good and this alone is worth the price invested,” Rev. Mr. Bond declared. “I believe the Chautauqua to be a fine institution and recommend its support to the community.”

Before the Recorder reaches its readers this Chautauqua will be a thing of the past, and knowing something of the progressive spirit in Salem we feel confident of a great success. In next week’s issue will be found President Clark’s address given at the State University Summer School at Morgantown.

Everything good to show the Salem College is doing its part well in the great educational forward movements in West Virginia.

Read the L. S. K. Message Don’t fail to read with care the report on another page of Rev. George M. Cottrell, our L. S. K. secretary. You will surely agree with me that the denomination can not afford to let Brother Cottrell retire from a work for which he is so well fitted and which is being so successfully done.

It would certainly be a step backward now for us to give up the long Sabbath Keepers’ department of denominational work and turn the one thousand or more of Brother Cottrell’s flock over to the churches. Had the churches been equal to the necessities of the case, there would have been no need of appointing any one to look after it. But we know too well that they were not equal to the task, and little or nothing would have been done without a secretary.

Furthermore we know of no other lone Sabbath-keeper so well qualified for this work. Five years of successful experience is a most valuable asset for one who would succeed therein, and the people can not but think of letting Brother Cottrell give it up.

The Recorder, too, will miss his wide-awake articles if he drops the L. S. K. work. Brother Cottrell, we can not spare you. Please do not think of such a thing as a resignation.

We agree with Brother Cottrell that it is usual to expect the assurance from the L. S. K’s that such failure to receive credit for their gifts.

The treasurers are men who are almost overwhelmed with other duties. They do not know half of the L. S. K’s, and when some gift comes with nothing but the donor’s name and never a line to show that the giver is an L. S. K. So far as we know, the treasurers do try to record such gifts right away whenever any sign is given as to where they belong. Brother Cottrell, we see, has tried to correct matters as to credit its when the reports reach him. He has the data and will see that L. S. K’s are given due credit in his Conference reports.

Dr. Jowett’s Ideal Attention is being called by religious papers to one paragraph in Dr. John Henry Jowett’s letter of acceptance to the call of Westminster Church in London. It is characteristic of the man as Americans have known him since his coming here, and probably reveals the secret of the great preacher’s success. In his letter to Westminster he says:

I understand that you are calling me to the ministry of the Word, and that it is your will that I should give my life to the proclamation of the gospel from the pulpit of Westminster Church. To this great end I shall consecrate my whole mind and energy, and shall depend upon fellow-laborers for the accomplishment of all other work which the church may determine to do.

None man can fill the pulpit of a great purpose, well, making it the high steeple tower of the church, and at the same time answer every call to lecture platforms, Chautauquas, reform conventions, and, with all these, try to do the social work demanded of him in his own society. The gospel must suffer whenever one tries to do so much. Dr. Jowett has the true ideal for a preacher of the gospel, and it would be well if the world had more preachers who clung close to this ideal. His ideal for the church, too, is excellent. The ideal of churches ought to act upon it and relieve the pastor of many burdens which are now placed upon him.

To Drafted Men of Wisconsin and Michigan The appeal to Wisconsin and Michigan drafted men of Wisconsin and Michigan comes too late for the Recorder to do more than urge the boys and their friends to read the two messages elsewhere in this paper and respond to the invitation of the Battle Creek Church.

DEBT STATEMENT

Missionary Board’s debt, balance due July 18 — $456.77
Tract Board’s debt, balance due July 12 $1,146.91
Received since last report $1,127.36
Still due July 31 $1,020.56

Can we not finish up these debts before Conference?

WHAT WE BELIEVE

[Articles of Faith and Practice of the Seventh Day Baptists, recently adopted by their General Conference.]

Art. 1. We believe that all Scripture given by inspiration in the Old and the New Testaments is the Word of God, and is the only rule of Faith and Practice. 2 Tim. 3: 16; 2 Pet 1:21; 2:20; 1 John 5:7-13; 1 Thess. 2:13; Acts 4:20.

Art. 2. We believe that unto us there
is but one God, the Father; and one Lord, Jesus Christ, who is the Mediator between God and mankind, and the Holy Ghost is the Spirit of God. 1 Cor. 8: 6; 1 Tim. 2: 5; 2 Tim. 3: 16; 2 Pet. 1: 21; John 14: 26.

Acts 3. We believe that the Ten Commandments which were written on two tablets by the finger of God, continue to be the rule of righteousness for all mankind. Exod. 20; Matt. 5: 17-19; Mal. 4: 4; Isa. 1: 25 and 2; 10; Rom. 3: 31; 7: 25; 13: 8-10; Eph. 6: 2.

Acts 4. We believe that all persons ought to be baptized in water by true immersion in a forward position after confession of their faith in Jesus Christ as the Son of God. Matt. 28: 18-20; Acts 2: 38, and 8: 36-37; Rom. 6: 3-4; Col. 2: 12.

Acts 5. We believe that the Lord’s Supper ought to be administered and received in all Christian churches, accompanied with the washing of one another’s feet previous to the breaking of the bread. Luke 22: 19-20; 1 Cor. 11: 23-26; John 13: 4-17.


Acts 8. We believe that all Christian churches should have Elders and Deacons. Titus 1: 5; Acts 6: 3.

Acts 9. We believe the duties of the Deacons to be:

To provide for the Communion Service of the Church, and officiate thereat when necessary; to seek out and report to the Church all cases of destitution or suffering within bounds of the Church, especially such as arise from sickness; to provide necessary relief in behalf of the Church. They shall also be deemed co-workers in the ministry and counselors in spiritual matters. They shall continue in office for life or during good behavior.


His law by which we are to be judged. Jas. 2: 10-12.

CONTENTMENT

HENRY M. MAXSON, PED. D.
Superintendent of Public Schools, Plainfield, N. J.

All my life long I have read and heard of contentment, but I have never seen anywhere else the vivid picture of it that I saw in New Mexico. To the casual observer, the Mexican and the Indian of the Southwest are the most contented. The Indian lives on his reservation under the protection and, in a way, under the fostering care of the Government. He leads a little stream of water from the adjoining river out onto his land and a small garden with scanty labor produces an abundance of food. He erects his houses in irregular fashion in little villages that have an air of sociability and nearliness. The houses are small, ill-lighted, and scantily furnished, but comfortable, and eminently satisfactory according to the ideas of the Indian.

Sometimes, under the stimulus of some ancestral superstition, instead of building his houses side by side, he builds them one on top of the other, making huge communities of buildings two, three or even stories high. Before and after the Spaniard, these dwellings were entered through a hole in the roof. The Spaniard taught him the use of doors and windows. The Indian, however, can not ever be accused of extravagance in the use of windows.

In many cases, he lives in the house that his ancestors have lived in for bygone centuries, and he has changed his customs but little more than his houses. His face is serene and undisturbed by the fret of cares and ambition. And yet, for all the simple crudities of their lives there is much wealth in some of these Indian villages. When our general in the Civil War did not have money to pay the troops in New Mexico the chief of one of these tribes loaned him thirty thousand dollars.

In his honest simplicity he thought the Government would pay him back as soon as it could but to our shame, be it said, he had to go to Washington in person to demand the United States. He did get the money at last, however.

The Mexican builds his house very much like that of the Indian, but his villages are smaller and oftimes his house stands alone on the wind-swept plain with his nearest neighbor miles away. Sometimes a boy

THE SABBATH RECORDER

THE SABBATH RECORDER

rises above the plane of his family, gets educated and makes an important place for himself. Indeed, most of the officials in the State of New Mexico are filled by men with Mexican names, for the Mexican predominates in that State. But for the most part the Mexican is perfectly content with his one-room, dirt floor, and he will stand all day long on the sidewalk beside his diminutive burro loaded with 25 cents’ worth of the crookedest wood you ever saw, waiting for a purchaser.

Then there is Jimmy Baker, whom I found in a beautiful valley up against the sky in the mountains of New Mexico. Jimmy was christened James W., but no one ever heard his name except Jimmy, and the name fits him. Jimmy weighs about 90 while Mrs. Jimmy weighs 160. Mrs. Jimmy is head of the house. Jimmy is a Democrat, but Mrs. Jimmy is a Republican. In New Mexico, however, the women can not vote—not yet. But when election day drew nigh, a woman canvasser procured from Jimmy a promise to vote for Jones, a man he had never seen, but who was endorsed by the leaders of the party.

Sometime afterwards, Mrs. Jimmy was wishing that women could vote in New Mexico. “Huh, huh,” says Jimmy, “what do women know about voting?” “Well,” says Mrs. Jimmy, “if women could vote, they would not vote for a man they never had heard of.” This rolled Jimmy so that on election day he did not go near the polls until Mrs. Jimmy interfered: “Now, Jimmy,” she said, “you promised that woman you would vote for Jones and you must deliver the goods.” Jimmy voted. He was not more than half suspect that when women get the vote, in New Mexico, Mrs. Jimmy will get interested in politics and the family will then have two straight Republican votes. But Jimmy won’t mind, he is well broken to harness.

Jimmy’s house contains a living room, a dining room, a kitchen and sleeping quarters for four, but they are all in one room. The bed stands four feet from the stove in one direction, the table four feet in another. There are various suggestions of additional accommodations around the fringe of the house, but in winter time they are like the appendix in the human anatomy, merely a reminiscence. When I first called on Jimmy, it was the day before Christmas, and his two little children were in great excitement over the anticipated coming of Santa Claus. Jimmy’s house does not boast of a chimney, but the stovepipe goes straight up through the roof, and when there is a fire in the stove, the pipe soon becomes red hot, so that the damper of the stove. Santa Claus was not a受欢迎 to the children, but their imagination was not vast enough to see him come down that hot stovepipe, so when I went on my journey, they were still in a quandary as to how he could get into the house.

On Christmas morning, about eight o’clock, I arrived at Jimmy’s house. The curtains were all down, no smoke came from the smokepipe, the house was at rest. But my driver raised a shout, and the children came running to the door and let us in. It did not take them any time to dress, because they did not undress when they went to bed the night before. Jimmy finished his dressing when he had pulled on his trousers, for that was all he took off when he went to bed. As for Mrs. Jimmy, I could not tell what she took off, but it was because she did not get up, but carried on her conversation from the bed. “Did Santa Claus come?” I asked the children. “Sure he came”. “How did he get in?” I asked. “Did he come down the stovepipe?” “No,” they said, “we left the door open last night and he came in that way.” Then they showed me their presents. The boy had a little wooden gun, the girl a doll. That was all. I noticed that all the time I was there, the girl monopolized the gun. I imagine she is going to take after her mother.

The bed had no pillows and no pillow cases. The floor was bare boards, and sweeping day was long since past. The table was piled high with the dishes accumulated for several days, the plates with traces of bygone meals upon them. Mrs. Jimmy was not a housekeeper after the New England pattern. Still, she was a frugal manager, and told Cap, my driver, that if he ever needed some money, she had some she would like to lend him. And no one in the little household was conscious of any wants.

I came away feeling that there were few houses, even of millionaires, that Christmas morning where there was more real happiness than in that primitive home of Jimmie Baker.
MISSIONS

MISSIONARY BOARD MEETING

A regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Wednesday, July 18, 1917, at 9:30 a.m., President Clarke in the chair and the following members present:


The meeting opened by use of the Lord's Prayer. The Corresponding Secretary made verbal report of his work during the quarter ending June 30. Besides the routine work he has met several appointments in seven different states, including Wisconsin and Michigan, and has prepared the annual report of the Board. The quarterly report of the Treasurer was approved and recorded. The Evangelistic Committee reports:

A report of the evangelistic work for May and June that was conducted in a tent at Shepardsville, Ky., by Rev. D. Burdett Coon, Rev. Jesse E. Hutchins and Rev. T. J. Van Horn has been received and will be published in the Sabbath Recorder.

Brother Hutchins closed his work with the Missionary Society at the end of the campaign, to become pastor of the church at Brookville, N. Y. We are very sorry that we are to lose the services of Brother Hutchins from our evangelistic efforts.

A campaign is now in progress at Augusta, near Battle Creek, Mich., conducted by the united efforts of the Tract Society, the Northwestern Association and the Missionary Society. Evangelist Coon represents this Society, Sabbath Evangelist Burdick represents the Tract Society and the Northwestern Association is represented by Professor D. N. Ingalls, Jesse D. Lipincott and Julius Nelson. Here we have the strong combination of evangelistic preachers and singers and personal workers.

J. B. Crandall, Frank Hill.

The committee to prepare program for Missionary day at Conference reports as follows:

Wednesday, August 22, 1917

A. M. 8:45—Devotionals. Annual Reports of Corresponding Secretary and Treasurer.

1:00—Address by Dr. Grace I. Crandall and Rev. Jay W. Crofoot, of China.

P. M.


4:30—Discussion of Reports.

The afternoon session opened with prayer by Rev. E. A. Witter.

The Corresponding Secretary presented a summary of reports from workers during the past quarter, which includes 2 evangelists, 10 missionary pastors and 4 field workers. The Budget Committee reported:

Your committee respectfully reports an estimated budget of necessary appropriations for the year 1918 (with the items) amounting to $3,500.

A. S. BABCOCK.

EDWIN SHAWS CLAYTON A. BURDICK.

The Treasurer and the Corresponding Secretary presented their annual reports, which were read.

It was voted that the reports of the Treasurer and the Corresponding Secretary together be the report of the Board of Managers to the Seventh Day Baptist Missionary Society for the year ending June 30, 1917.

The Secretary was instructed to have 400 copies of the report printed for distribution. It is also to be printed in the Year Book.

The Missionary Society will assist in holding a Religious Exhibit at Conference, and the Board has invited Rev. and Mrs. Jay W. Crofoot to gather things of interest representing foreign lands; Mrs. O. U. Whitford, a collection of pictures and portraits of places and people connected with our missions for the past 75 years; John W. Austin, maps, charts, diagrams and other matters of interest.

Adjourned.

WILLIAM L. CLARK, President.

A. S. BABCOCK, Recording Secretary.

QUARTERLY REPORT

April 1, 1917, to July 1, 1917

S. H. Davis, Treasurer.

In account with

The Seventh Day Baptist Missionary Society

By months

Cash in treasury April 1, 1917 $1,188.61

Cash received in April .... $1,188.61

Cash received in May .... $2,653.86

Cash received in June .... $5,747.64

$6,876.24

Expenses paid in April .... $1,199.04

Expenses paid in May .... $874.24

Expenses paid in June .... $2,868.81

Balance in bank July 1, 1917 .... $6,876.24

$6,876.24

Notes outstanding July 1, 1917, $1,000.00

Net balance in hand July 1, 1917 .... $5,876.24

By classification

Budget

General Fund, including balance... $2,254.88

Life Members' Fund... 1,927.52

Specials... 46.80

Income from Memorial Board... 210.44

Income from Permanent Funds... 1,927.52

Interest on checking account... 22.08

Debit Fund... 127.68

$6,876.24

Disbursements

Corresponding Secretary and general expenses... $475.71

Churches and pastors... 1,232.50

Cash field... 1,927.52

Holland field... 225.00

Java field... 225.00

Italian field... 57.45

Specials... 50.60

Treasurer's expenses... 46.00

Exchanges... 22.08

Interchange of Tract Company... 1,500.00

Balance in bank July 1, 1917... $5,821.79

$6,876.24

CONFERENCE NOTES

Conference will be held with the Plainfield Church, August 31 to Sept 6 inclusive.

Don't forget to send your name to Mrs. C. P. Titusworth, 1025 Madison Avenue, if you wish to visit on the table, and thus secure meal tickets free of charge. Waiters will be needed for both dinner and supper, and it has been decided unavailing to serve a cafeteria supper.

You will greatly aid the committees in charge of arrangements if you will be prompt in sending in your application.

Mr. M. A. Hubbard, chairman of Hospitalities, will be glad to receive, by August first if possible, the names of all who expect to attend Conference whether delegates or not. His address is 111 West Fifth Street, Plainfield, N. J.

RAILROAD 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. 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 $10.30; from St. Louis $22.50; from Salem, W. Va., $13.75; from Alfred, N. Y., $7.85.

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 $31.70 from Chicago to New York, over all roads except the Pennsylvania and New York Central which is $3.30 higher. Tickets good for thirty days, with liberal stop-over privilege. The above points are cited as typical. Rates can be secured from practically everywhere in our country to New York City.

Plainfield is 24 miles from New York City, and the road of New Jersey. The Baltimore and Ohio Railroad and the Philadelphia and Reading also pass through the city, using the same depot. Over five trains in each direction run between Plainfield and New York daily, the highest fare, for the round trip being $1.05. Make your plans to attend Conference, and inquire of the undersigned for further information.

J. MURRAY MAXSON, 1447 W. Monroe St.

Clifton G. Daland.

William C. Hubbard, 111 West 5th St., Plainfield, N. J.

M. Berkeley Davis, Salem, W. Va.

APPEAL TO MEN DRAFTED FROM WISCONSIN AND MICHIGAN

You will want to get in touch with your Seventh Day Baptist Church in your time of absence, to obtain experiences in Battle Creek while in training here.

You are asked to send your names to the undersigned officers of the Battle Creek Seventh Day Baptist Church as soon as possible.

You are especially urged to give us your cantonment address as soon as you are located.

Clifton G. Daland.

R. F. D. No. 7, Box No. 625.

Plainfield, Mich.

MRS. L. E. BABCOCK.

R. F. D. No. 7, Box No. 208.

Battle Creek, Mich.
L. S. K. AFFAIRS

REV. GEORGE M. COTTELL

General Field Secretary, Lone Sabbath Keepers

L. S. K. CHANGES

Add to your Kansas L. S. K's, Mr. and Mrs. Charles D. Stillman, Syracuse, Kan., E. D. Coon, transecd from Topeka to Grand Island, Neb., Mrs. J. N. Hayes, Pa., deceased.— Drop Lina Robinson, Pa. Drop Mrs. A. E. Dingman, Pa., as she lives within reach of her church.

L. S. K. CREDITS

This week’s Recorder gives another illustration of how little credit the L. S. K’s get for the financial contributions they make. This may not seem important, but so the different societies get the money they give. And in a certain sense it is not important. Yet when the L. S. K’s are asked to give certain amounts to the different causes during the year, if no record is kept of our gifts we may be asked again to give it though we may already have contributed our assessment over and over again. In the last Recorder there is a three-months’ financial report of the Tract Society. In these receipts there is only $5.50 purporting to be from “L. S. K.” But as a matter of fact, in looking over the list, I find apparently that there was some $310 contributed by Lone Sabbath Keepers. It is primarily the fault of these donors that they failed to attribute the L. S. K. to their names. The treasurers could make these transmissions, but it seems impossible to persuade them to do so.

THE “SECRETARY’S” SALARY

The $100 salary voted to the secretary this year does not seem to have been a popular move. Perhaps because we have been inclined to boast that this work has been carried on without one dollar salary or expense to our denomination, the L. S. K.’s may have been inclined to let us make good the boast, and preferred not to change our former record. Be it known that we did not ask for this compensation. When the writer tried at the last Conference to resign from his position, he recommended that in case another was appointed who had no other means of support, they ought to allow a hundred dollars compensation with the position and its expenses. They voted the $100 and continued the incumbent.

Some time ago, Committeeman Ingham urged through the Recorder that the L. S. K’s attend to this matter and the result was $7 raised besides a liberal contribution from Mr. Ingham himself. Prior to this several sums of money came to me directly from L. S. K’s leaving the disposition of same to me. Some of these were applied to this purpose, so that a total of $4 has been received, leaving $40 still due. Knowing what a nice job it is raising these delinquent funds, I prefer to pay it myself, which I will do; in other words, declare the bill cancelled and the debt satisfied.

THE RECORDER CANVAS

Those who are constant readers of the Recorder are aware that we are making an effort this year to secure a thousand new subscribers for the Sabbath Recorder. We were quite hopeful, and have no occasion to regret the effort we have made. The L. S. K’s really made quite a hearty effort with a fairly generous showing. Our greatest disappointment was from the apparent failure of the churches. Outside of about a half dozen churches I do not know that the work was undertaken at all. This remains one of the greatest contrivances to me. It was a work so easy, so simple, so cheap, so helpful, so essential, so reflexive, so vital, that would likely be classed with the prodigious who have no sympathy within the home, but rather in the far country. There is still a large portion of this which could be raised is to small amounts often reported, and the correction of that lies in our own hands.

APPRECIATION

A few weeks ago I received our dual secretary’s “Special Message” sent out by the Missionary Society to the churches. It was a clarion call to everything high and noble in the work and life of the church. It was so clear and broad and beautiful in its conception and scope that it deeply impressed me, and out of my heartfelt sympathy I wrote the author thanking him for the message, and hoping it might have the wider hearing through the Recorder. It came in the Recorder all right, and a day or two ago a letter from the author in which he says: “My absence accounts for the delay in answering your kind words. But I do not have a large correspondence on the same topic—in fact, your card is the only word of any sort that has come to me in reference to the “message” from any source whatsoever. I suppose I should feel discouraged because of this treatment, but strange to say I do not.

Very strange indeed! I wonder if I am the fool, for being the only one to think this was good, and for saying so. Or are the masses the fools for not discovering it? or “boobs” for seeing and not acknowledging? Excuse the slang terms, but doesn’t this incident accentuate a too common fault? Are we as free as we think ourselves and leaders know that their words have helped and inspired us? Perhaps some are already too conceited and need repression; but more will be helped by honestly earning, and sincerely expressed appreciation. Their critics and opponents will give it to them enough so that the L. S. K (slang again) to keep the blood from flowing too freely to the member above. My real fear is that we do not appreciate the best things, which are the spiritual things, as we ought, and perhaps do not use the liberty which should be ours, in expressing it when felt.

But I must close, and as I do not expect to get to Conference this year, perhaps this may pass as my report. In the five years’ L. S. K. work we have sought the loyalty and spirituality of the members, to inculcate liberality, thrift, deep study, prayer and closer touch with the denominational work and life. We have found much to regret in our failure to achieve all we attempted, but we believe many lives have been helped and the denomination is better for the work that has been done. Perhaps about all has been achieved that can be under this organization, and possibly this work can be as well or better carried on by and through the churches. This would secure a closer and more sympathetic relation between the churches and their non-resident members. I see no reason why the field can not be thoroughly and efficiently covered in this way and to the benefit of the churches so engaged.

I have enjoyed the five years’ service I have rendered and wish to heartily thank my co-workers, the secretarial staff, who have so loyally done their work. Some have become weary and will enjoy a rest or change, no doubt, but none I trust will be less interested, no less loyal to the cause though the form of service may change. With this report I wish to renew my resignation of last year, and pray and trust that whatever form the L. S. K work may take, it with all our other interests, may mightily triumph in the year to come.

Topeka, Kan., July 20, 1917.

SABBATH RECORDER
WOMAN'S WORK

MR. GEORGE T. CROSLEY, MILTON, WIS.
Contribution Editor

FLOTSAM AND JETSAM OF THE LABRADOR

Today as I came on deck, a wet, misty blanket of fog was driving over the vessel. Our little ship lay at anchor off some rocky islands that just far out into the icy current which sweeps the whole of the Labrador Coast. The scanty and stunted vegetation, the naked tops of the small hills speak of life dwarfed and destroyed by the rigors of the surrounding influences. Even the optimistic lichens, clinging to the faces of the rocks, failed, in the drab darkness of the fog, to suggest any final victory of life over difficulties.

We had visited most of our fishermen friends overnight, in the little settlement on the shore, where many had been off on our vessel, and stayed abroad until late in the evening. As we ordered to the engine room to have steam for sailing at daylight further "down North." But daylight had not arrived on schedule time, and at eight bells on the morning watch the mate reported "Dead calm, Doctor."

So we had decided to hold on, and were still rolling to our anchors in the roadsted still rolling to our anchors in the roadsted.

As Jack the steward called "Breakfast," I went on deck to see if the weather had improved at all, and was just turning into the chart room when I noticed a bent, gray-haired old fisherman standing silently waiting near the companion hatch. His threadbare coat sparkled with beads of dripping fog; his very beard and whiskers shore-like a spangled fir bough at Christmas. He had come on board in absolute silence, for fear of intruding on our rest. In the depressing setting he seemed the personification of loneliness. Yet there was a kind glint in his eye, and a bright smile of recognition, as he welcomed me back from what he called "winter at t'war."

"Is that you, Uncle George, in this weather? What's wrong that brings you out at this hour?"

"Doctor," he began, "I wants your help this time, though, t'ank God, I'se not afraid to show my face anywhere, as I can honestly say that I knows no man in this world a cent. But t'ings has gone back on me since t'missis died, and I wants to talk to you a few minutes if you has time."

So we moved into the little chart room for the shelter which it afforded us from the weather, and the old man poured into my ear his burdens of woes.

"I'se all alone in the world now, Doctor; the last of them went last fall after you left me."

"Went where, Uncle, to the war?"

"No, Doctor, no. Died. Robert died just a month after you left."

"What! your big son? Whatever was the trouble?"

"You see'd him, Doctor. He had a pain in the head and a bad ear, and you said you hoped he'd be all right."

"Wait a minute, Uncle George. I can't remember his name among so many. I'll just run down into the surgery and look up the record."

I left the old man still standing humbly, cap in hand, by the chart table as I went below, for I was really anxious to see the trouble which had robbed him of his last prop. For Uncle George is seventy-six years old. He has lived all his life in Labrador, has raised two girls and four boys, and until last year or two had successfully held his head high above the boisterous ocean of life on the coast. However, it had at last, as it were, cast him up as a derelict on the deck of our little mission steamer, and stayed abroad until late in the evening.

"Wait," Doctor. "Don't you lose John?"

"How did you lose John?"

"Remember the stout lad who had so helped to keep this home independent."

"That was about t'worst blow of all, Doctor. He were drowned going down t'harbor.

"No, John? Died. Robert died just a month after you left."

"Doctor, no. Died. Robert died just a month after you left."

"Doctor. He were drowned going down t'harbor."

"Just the same." "Wanted your help out at this time, though, t'ank God, I'se not afraid to show my face anywhere, as I can honestly say that I knows no man in this world a cent."

"Doctor, paid 'em back out at this time, though, t'ank God, I'se not afraid to show my face anywhere, as I can honestly say that I knows no man in this world a cent."

"That's the whole trouble. I just wishes to look to shop in this section of the coast."

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"That's the whole trouble. I just wishes to look to shop in this section of the coast."

As I wrote, we are rolling along "down North" in a head sea. Now and again a green great comber gets up and gives us a blow in the face. It is so like the journey on life's ocean. We all must meet head seas sometime. How splendid to know when our time comes, that we were able to help a comrade in his time of need.

Here was an old lonesome pauper "away down on the Labrador." It could make no difference to the varying tide of the world's life if he were just forgotten and left to starve. "Is it worth while," a philosopher had said, for two before to me, "to increase the longevity of this crude section of the human race? Couldn't your efforts be better spent elsewhere?" Well, I can not prove that the time spent in prolonging the life of Lazarus was as much valuable to the evolution of humanity as to the feelings of his sisters. But the sum total of that beautiful story, showing how divine wisdom grades the values of the deep emotions, even of poor folks, has been every what we were unable to speak in pills and "Doctor's stuff" of the day, aimed at temporarily patching up a perishing material body.

Towards the evolution of the human race, which does the more lasting good, the knowledge of the love of God for all the wants of his humblest creatures—taught by experience—and the faith that "He knoweth all our sorrows," or the fact that every one of them is written by an angel's hand, in a code which only recks material phenomena? My thoughts flew to the words of Robbie Burns:

"A prince can make a belted knight,
A markus, duke, an' a that;
But an honest man's aon' his might:
Guld faith, he maun fa' that."
and then to the statement of the Master's, “See that ye despise not one of these little ones.” For as St. Paul says, the really greatest motive factor in the world is Love.

—Wljfed T. Grefenst, M. D.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. Crosley on July 9.

Members present: Mrs. A. B. West, Mrs. J. W. Morton, Mrs. J. H. Babcock, Mrs. A. R. Crandall, Mrs. A. E. Whitford, Mrs. N. M. West, Mrs. G. E. Crosley, Mrs. A. S. Maxson. Visitor: Mrs. Lamphere.

Mrs. West read Psalm 30 and Mrs. Lamphere offered prayer.

The minutes of June 4 were read.

The Treasurer's report for June was read and adopted. Receipts, $1,686.46. The Treasurer's reports for the quarter, and for the year ending June 30, 1917, were read and adopted. Mrs. Whitford also read an interesting letter from Fouke, Ark.

The Corresponding Secretary read communications from Mrs. Lucy D. Wells, of Fouke, Ark. Members from Mrs. Mary Phoebe Coon, Northwestern Association, and many others from the nation reported having the work about completed.

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RACHEL LANDOW, THE HEBREW ORPHAN

REV. HERMAN D. CLARKE

CHAPTER XXIII

(Concluded)

"Ethiopia shall soon stretch out her hands unto God" (Ps. 68: 31). For centuries these people have been stretching out their hands unto strange gods. Such men and women as Dr. and Mrs. Slocer will reverse this and they will be stretching out hands pleading for more light and truth to free them from this destitute condition; give them hope and salvation; bring to light "life and immortality." God's covenant of promise, the only charter of humanity. The power of divine grace accompanying the preaching and teaching and ministering of such missionaries as Solomon Carpenter and wife, David Davis and wife, Drs. Swiney, Palmberg, Crandall, and others, will lead these heathen nations to see and pray to the God of Israel. "The merchandise of Ethiopia shall come unto over, and they shall be thine: they shall come after thee; they shall make supplication unto thee, saying, Surely God is in thee; and there is none else" (Isa. 45: 14). Christian missionaries have blessed the civilized nations with resulting commerce. Would that all commercial dealings of men from Christian countries were such as to lead the heathen to Christ. But there are others in the land of Ethiopia waiting for help. How did they come there? "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering" (Zeph. 3: 10). God's Word contains the most important predictions of the success of the gospel of Jesus Christ among the nations that for generations have stretched out their hands unto gods of their own making. There is a door of faith and hope opened for sinners of every race, however black or vile they may be. Who shall say, "I do not believe in 'foreign missions'? Certainly such do not believe that Jesus meant what he said just as he was about to be received up into heaven, "Go ye into all the world, and preach the gospel to every creature? Certainly such do not believe the prophets as above quoted. The Ethiopians will rise in judgment against such.

"Harold," said Rachel, "Do you ever long for the 'fleshpots of Egypt'? I have been thinking of the dear old home and the pretty garden, the beautiful churches and schools, the socials, the musicals, the visitors at the home, the journeys we used to take, the great library and the pictures, and of the useful work you could have led in your medical practice. Have we made any mistake in coming to this degraded people? Shall we never see again on earth our dearest ones at the old home? But somehow I can not weep over this. I can not get at all homesick as I meditate thus. It is when we get such a loving and interesting letter from home that I feel like crying, but even then I do not wish to go back."

"I love to sit when I have a spare moment, and think of the marvellous leadings of the Lord in the life of my dear father's house, first in the city of Philadelphia, then in Lorna, my sister, and her husband, and myself, and of your coming to our home, and such a study were! Then of our uniting fortunes, and of the call of God. All this is inspiring to me, and though our lot is cast among a despised race and the work is hard and it will be a long time before education has done its best work, I do not long to go home. I'd rather die on my knees here as did Livingston, than to forsake this needy and pleading people. I love them, as unlovingly as they appear to me; and I know the efforts will be abundantly blessed. But why, O why, do our people at home do so little when India and Java and China and other countries are looking to them for a perfect law and gospel? Why are they contented to dwell in nice houses and sit in easy chairs and be lulled to sleep with glittering generalities while these millions are pleading as it were for help and truth to free them from their degradation and superstition? I can't understand it. The nations of the world must in time have the Sabbath truth and come to practice it before they are fully redeemed and fully devoted to God. The paganism of the world woven into the practices and customs and theology of the churches must be rooted out entirely, and why not improve the opposition of the people and denomination? But there will be an awakening yet and God will lead us to a greater consecration," said Harold.

"Yes, and my own dear outcast people will come to the Messiah they have rejected and with that there will come a new outlook for the despised Sabbath of the Christ," said Rachel. "I see it in prophecy and I see it in history, and the events of the times point to the fulfillment of it. Listen, Harold, it shall come to pass in that day, that the Lord shall put his hand again the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." That time has not yet arrived, Harold. And Isaiah also predicts that the Gentiles shall take our people unto their place, and shall join themselves to the Jews, and become the Lord's people. Our scattered people shall greatly multiply when they come to know the Messiah and he shall cause them that come of Jacob to take root. Israel shall blossom and bud, and fill the world with fruit. Great judgments shall be executed upon those who have persecuted Israel, wars and confusion shall precede their last call and conversion: Thus saith the Lord God: When I have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob, ... when I have executed judgments upon all those that despise them round about them; and I will make the Gentiles know that I am the Lord their God." God speed the day. Oh, my mother knew these things and in this faith died trusting in the great promises to her people though she did not know that Jesus with whom she was looking for, and of so many of the millions of Jews today, they will have their eyes opened yet, for God hath not cast away his people."

And Rachel grew eloquent in her reflections, and great hope sprang up in both these consecrated missionaries. They took the far long creation."

"Yes, the far look," said Harold. "That is what I have been taking ever since I was therefore we used to take, the great library and the pictures, and of the useful work you could have led in your medical practice. Have we made any mistake in coming to this degraded people? Shall we never see again on earth our dearest ones at the old home? But somehow I can not weep over this. I can not get at all homesick as I meditate thus. It is when we get such a loving and interesting letter from home that I feel like crying, but even then I do not wish to go back."

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Rachel grew eloquent in her reflections, and great hope sprang up in both these consecrated missionaries. They took the far long creation."

"Yes, the far look," said Harold. "That is what I have been taking ever since I was
a boy and observing the struggles and trium-
ph of my sister Lorna.

Just then a messenger came with the
monthly mail. Eagerly and quickly Rachel
seized the letters and tore them open.

"Oh, here is a lovely letter from your
mother," said Rachel. "They are going
to give the Missionary Board money for
our chapel and help make the mission self-sus-
taining. They have become intensely in-
terested in the work and your mother says
that the people have never seen so happy in all
their lives, save that we are missed much,
—but happy that they can have a share in
the sacrifice for Jesus' sake. Dear, blessed
mother of yours, Harold. That is worth all the
trials we have had. And here is one in a
strange hand."

Reading she became sad. "What is it,
Rachel?" asked Harold.

"My father has just died, says his clerk,
and left me this message: 'Dearest daughter,
I am dying, but happy. Your sweet spirit
and forgiveness have been a great comfort to
me. They led me to your Messiah and to
forgiveness for all my crimes. I have left
you some money which I want you to use
for your comfort and which I build up for
my mission in Africa. I can say but little for
this is sudden. Be faithful to your com-
manders. We will meet in heaven and your
mother will be there." O Harold, while it
is sad, it is glorious. A united family now
though I was born unlawfully. This is
simply wonderful. Yours and mine in the
faith and happy in it. Surely faithfulness
pays and overcomes all things. And all the
people because Lorna was true to her God and
His truth. What a blessing to thousands if all
were thus faithful even unto death. How
thousands would come to the Lord and His
Sabbath.

With renewed consecration and zeal they
again took up the work. The home churches
were revived and new courage came to the
discouraged people. Who knew what the
consecration and obedience of one
struggling girl can bring about? Lorna
Selover, Harold's elder. A waif cast
out upon the world homeless, but with the
memory of a faithful Hebrew mother.
Home teachings, prayer and faith. God
works through such for the salvation of his
people.

Many, many months passed. One day
after a preaching service in the new "Se-
lover Memorial Chapel," and when the na-
tives had gathered at sundown for a social
— for the American church-social had been
introduced among them—one of the native
elders proposed that they organize a
Hospital Association, and build without the
assistance from the Missionary Society a new
and commodious Hospital and School for
nurses. He had talked the matter over
with Dr. Selover and others and had found
that several of the young women and one
or two men desired to take a course in nurs-
ing as far as it could be given in their
resources. They could put up quite a
building, suitable for the beginning of such
an undertaking, and 'as the Missionary
Board was contemplating the reinforcement
of the mission by sending another physician,
a graduate nurse from Battle Creek who
had also taken a medical course elsewhere
—they would have capable instructors for
the work. This was heartily seconded
and plans were made for carrying out the
proposals. Dr. Selover had not been ordained
as a minister but had worked in as
a preacher of no mean ability and the home
church had sent him a license to preach
and administer ordinances, and when he
in time should come back for a vacation he
would receive his ordination. He was studying
as much as possible with the great work he
had and was becoming well informed in
theology; but far more than that, he was
full of the Holy Spirit and his medical skill
gave him access to all people about him,
and others from great distances began to
come for treatment. This spread the Sab-
bath and other great truths far and wide.
But it is not necessary to further tell of the
success of this mission.

* * * * *

"Say, Harold, I am wondering if your
sister Lorna and husband might not be in-
duced to come here with us; and if they
would, I am sure father would pay the
fares. But no, I must not say a word.
Father and Mother Selover need them in
their homeland in their old age. They have
had greater trials than we have and a great
victory. Lorna must stay there.

"Dear Rachel, but four as well as my
sister, I could not have come here and the
call would not have been given me. Some-
times I feel sad over our being obliged to
leave that brave struggling woman in Java.
How she did want us there. But God will
surely not let all her great sacrifice go for
naught," said Harold.

"But here comes Inanda," said Rachel.

"My dear Inanda, I want to write an article
for the American church-social, our home mag-
zine, and tell about how she came to you.
It will be so interesting, and our Woman's
Board, I think, will put it in tract or pamph-
let form. Please give us a few statements
and I will enlarge upon them as I know
them already and the Doctor will take
your photograph which will be sent to the
board. Why did you come all the great
distance from Durban?"

"You make me feel much big, teacher.
It is a much story like this. I was an
orphan girl in Inanda and was named after
that place. A much beautiful woman
missionary there named Edwards from the
Congregational women of America. She
much loved us poor girls and she had a
school. She was old but still much worker.
I was a Zulu girl. Once some Zulus came
to kill her, but though they raised kno-ck-
kerries in her face demanding the girls that
had run away from the kraals to escape be-
ing little girl-wives, she faced them and
would not give them up unless they wanted
to go. They went away but they caught me
so she sent me to Zulu boys school. But
I got away and wandered for
weeks somewhere, I did not know where.
sleeping in the jungles, until I met a white
man one day. I was not afraid of a white
man and went up to him and told my story.
He said that he much liked Christian girls
and would take me where I might have
school and be much useful in days to come.
I do not know the places we went on his
journey but at last weeks I found myself
near Durban. He said that a Christian
native would then take me to some mission
and then he went away. So one day you
saw me coming to your place and you took
me. That is much story but you can make
it as you wish. I want to study to be nurse
much and be much faithful, for Jesus.
I learned, died for, Harold. I believe he might be
much good and help save other girls like me.

"You shall be a nurse, Inanda, and you
shall come to our home and be my girl to
help me about the house and study with
the Doctor. Some good Christian
woman in America will, I am sure, when
she hears of you, furnish the means for
your education." And the bright Zulu In-
anda was so happy.

"Harold," said Rachel, when the girl
had gone to her work, "I'm going to write to
some friends at Leonardsville, with whom
I became acquainted at the last Conference
we attended, and ask them to become foster
guardians of this sweet Inanda, and be re-
 sponsible for her education. It will
do them great good. You may finish
some pictures of her and we will send them
to a number of people in the homeland.

"My! but what a story that girl's experi-
ence would make," said the Doctor. "Let's
write it up sometime.

"Harold, this work is glorious! And it's
glorious to be with you. I never dreamed
of such love and devotion as you give me.
When I was a child I had a dream of going
to Palestine as the wife of a Jew, and there
some day would come our Messiah with
great power and put all our enemies under
our feet. But this is better, and my dear
people will yet see the light and truth, and
that the Lord will be triumphing over them.
But, Harold, I would not have been the
Christian I am if my dear mother had not
 taught me as she did. Even though she
did not believe in Jesus Christ and thought
him an imposter, she was loyal and true to
Jesus, and had full faith in his prophecies and promises. But Inanda is
calling us to lunch.""
REV. HENRY N. JORDAN AT BATTLE CREEK, MICH.

Rev. Henry N. Jordan, corresponding secretary of the Seventh Day Baptist General Conference, has resigned the pastorate of the Milton Junction (Wis.) Church and has taken up new duties present the Seventh Day and at other times. The Welfare League is for the benefit of the seventeen hundred employees of this great institution, and seeks to aid them, in many different ways. Two trained nurses assist Mr. Jordan in ministering to the physical, social and spiritual wants of the employees and students.

Members of our denomination who go to the sanitarium will find themselves in a con­t­arium. Elder C. Tenney, the chaplain, is a Sev­enth Day Baptist, and our Battle genial and sympathetic atmosphere. Elder Church 'a ways. Two trained nurses assist students.

Let us do our best and trust the rest.

REV. ROYAL R. THORNHAGT, HOMER, N. Y.
CONTRIBUTING EDITOR

A GREAT PROGRAM FOR CHRISTIAN ENDEAVOR

REV. WILLIAM L. BURDICK
TRUSTEE OF UNITED SOCIETY

The United Society of Christian Endeavor holds an International Convention every two years. This convention is most care­fully planned, costs large sums of money, is attended by thousands and is one of the very greatest among the world’s conventions, not alone in numbers, but in quality, influence and inspiration. This, as most Christian Endeavorers know, was the year for the convention and plans were all under way for it; but when the United States entered the war, it was postponed, and it is now understood that it can not be held next year even.

Soon after the convention was postponed a conference of the trustees and field secretarys of the United Society was called in connection with the annual meeting of the trustees, at Winona Lake, Ind., July 3-5, to consider questions pertaining to Christian Endeavor and to formulate and to adopt a program for the next two years. The writer, as trustee for, and representative of, the Seventh Day Baptist Denomination, attended this conference throughout and was shown all the courtesy and consideration extended to any trustee.

The session Tuesday night, the first one, was an open session and was the only one which the public attended. At this time three or four hundred people were present to hear President Clark deliver his biennial address. This address was the one he had prepared for the New York convention and was full of inspiration and helpfulness. The annual meeting of the trustees was held Wednesday. At this time the annual reports were presented and officers elected. The reports showed a good state of affairs and a commendable growth. There was no encouragement in these reports for those who have been saying, “Christian Endeavor is dying”, and wishing all the time that it would. Accurate statistics from the war-stricken countries were not available, but the reports from this country indicate that the goals set at the convention two years ago and so familiar to Christian Endeavorers have been reached and perhaps passed. In the United States alone 8,206 new societies have been organized (the world goal being 10,000), 718,735 members have been added (the world goal being 1,000,000), and $85,000 have been contributed through the Christian Endeavor societies (the world goal being $1,000,000).

The contract for erecting the Christian Endeavor building, of which we have heard so much the last ten years and to which so many have contributed, has been let and the building is to be ready for use by April 1, 1918. The building is to be six stories, the first two being used by the United Society for offices and the other four rented.

Another item brought out in the business meeting in connection with the increase in Canada and Europe have entered the armies of their respective nations and many have fallen, not as martyrs, but as heroes and patriots in the service of God and humanity.

Wednesday and Friday nights were given to platform meetings, the Wednesday night meeting being addressed by the denominational trustees present, each being given ten minutes to speak on the “Value of Christian Endeavor to My People.” The writer spoke the best he could in that allotted time for Seventh Day Baptists. The meeting Friday night was addressed by the field secretaries, sixteen in number, each being given five minutes.

Thursday and Friday were given to Conferences on the program for the next two years. These were long and strenuous sessions, but when Friday night came and the program had been adopted and the goals set, it was felt by all that Christian Endeavor had set out to accomplish greater things than ever before.

The program with its goals will soon be in the hands of all Christian Endeavor Societies; space will only allow a brief outline here. It contains the Efficiency standards formerly adopted and on the Efficiency chart, and launches out for other things.
Gossip and Scandal

GELSEMINA M. BROWN

Christian Endeavor Topic for Sabbath Day, August 11, 1917

DAILY READINGS

Sunday—The butterfly (2 Thess. 3: 7-18)
Monday—The talebearer (Prov. 11: 9)
Tuesday—Gospel’s brood (2 Cor. 12: 20)
Wednesday—Jesus, our example (2 Sam. 10: 1-5)
Thursday—Inventors of evil (Luke 7: 24-35)
Friday—A great little enemy (Jas. 3: 1-18)
Saturday—Topic of sin, gossip and scandal (Ps. 120: 1-7; Exod. 20: 16)

Gossip and scandal are synonymous.

What is gossip? Don’t you know? Well, the dictionary says it is “familiar or idle talk.” As a verb it means to “tell idle tales about others; to slander.” Now, do you know? There are as many varieties as Heinz has pickles and “then some.” Which brand is yours? No, don’t tell me that, for I know you do gossip.

Have you read the daily readings? No? Then get your Bible and get at it! Right now, I mean, before you read any farther in this, because if you haven’t time for both you’d better see what the Good Book says about it.

Yes, a woman has the name of loving to gossip. But, listen a moment, have you ever known a man who was not interested in “topics of personal interest”? Will some one rise and tell why we are so prone to this sin? If you listen to the “conversation” of a crowd, you hear on every hand, “he said,” “I said,” “they said,” “we said.” Let me suggest that it doesn’t require much brains to talk about your neighbor and, whether it be true or not, it does show lack of development, of intellect to do so! No, I didn’t say it does, but what do you think about it?

Perhaps you say you never gossip but, tell me this, do you sit by and listen to others doing so and enjoy the juicy bits? I just heard Al Saunders, the advance agent of Billy Sunday, speak of a woman who loved to keep a secret—to tell! Her name is Legion. Excuse me, I forgot that she is related to you.

Are you as eager to tell something good about a person as you are to tell the bad? Good, I’m glad you are. You know most people wait until a person is dead and then they think of all the good things to say. Sometimes it makes you feel as if you’d enjoy attending your own funeral for then you might be cheered by knowing that you had helped some people along the way.

The following article from the Sabbath Recorder of June 25, 1917, speaks for itself. Under “Personalities in Conversation” the writer, John Hall, says: “Keep clear of personalities in conversation. Think of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.”

The following illustrations and quotations are taken from the Christian Endeavor Society’s frequent letters:

“Miners sometimes take canaries into the mines. If any fire-damp is breathed by them they die. So the pure soul cannot stand the foul atmosphere of gossip.”

“Coal of juniper” refers to charcoal that glows and can easily be extinguished. “The fire that gossip starts is quite as hard to put out.”

“Manufacturers sometimes make warp of cotton and woof of wool—a half-and-half piece of cloth. Scandal is like that. It is half-truth, and more false and doubly dangerous.”

Boys flying kites haul in their white-winged birds; You can’t do that way when you’re flying words.

Thoughts unexpressed may sometimes fall back dead,
But God himself can’t keep them when they’re said.

Riverside, Cal.
July 5, 1917.

WILL CARLETON

Mrs. W. D. Burdick, Clifford Burdick, Beulah Greenman and one visitor, Miss Mercy Garthwaite.

Minutes of the last meeting were read.

Report of the Corresponding Secretary.

A message was read from President H. N. Jordan and one from Rev. George B. Shaw in regard to Conference plans. Also a letter from Rev. W. L. Burdick, our Trustee, giving reports of the Winona Lake Conference.

THE SABBATH RECORDER

From June 10 to July 15, 1917

On hand .................................................. $ 69.83
Sale of decision cards ................................ 25
New York City .............................................. 5
Milton Junction ........................................... 3
Leonardsville ............................................. 6
Marlboro ..................................................... 3
New York City Church ................................. 1
L. S. K., Mr. and Mrs. T. Swenson ............... 10
Hammond ................................................... 2
New Market Juniors ..................................... 1
Brookfield .................................................. 2
Honeoye ..................................................... 2
Walworth ................................................. 10
First Presbyterian ....................................... 1
First Alfred ............................................... 14
Alfred Intermediate .................................... 3
New York ................................................... 7
Salem ......................................................... 1
Riverside ................................................... 6
Ritchie ....................................................... 1
Western Association collection .................... 28
DeRuyter ................................................... 3

$239 82

Report of the Junior Superintendent is one of progress.

Report of the Missionary Superintendent is one of progress.

Report of the Committee on the Conference Booster Campaign is one of progress.

Report of the Committee on the Conference Exhibit is also one of progress.

Voted that the Board ask Miss Edna Burdick to act as chairman with Miss Stephana Shaw and Harold Burdick as a committee
to look after the Young People's Exhibit at Conference.

Voted that the report of the Committee on securing subscriptions for the Sabbath Visitor be accepted and the committee be continued.

Voted that Miss Godfrey be instructed to correspond with Mr. Stringer in regard to a budget and annual Treasurer's report.

Voted that the following bills be allowed: Davis Printing Company, for decision cards, $695; Rev. W. L. Burdick for expenses in attending annual meeting of Trustees at Winona Lake, $23.85; Minnie Godfrey, postage, $1.60.

Voted that the Board instruct the Treasurer to use the money on hand as he sees fit in meeting the budget.

Minute read and approved.

Adjourned to meet with Mrs. W. D. Burdick Sunday afternoon, August 12, 1917, at 2:30.

Beulah C. Greenman, Secretary.

ONE LOST SHEEP
Matthew 12:11

MRS. ADDIE GREENE
Read by Harley Green at the Young People's Assembly Meeting at Exeland, Wis., June 24, 1917.

Who would have thought one sheep of so much value in the eyes of our Lord Jesus Christ? And yet it was. A rich man; you would say, who had thousands grazing on the mountain side, would not miss one sheep. He would not take it much to heart if one should fall and perish. What would be the loss of one sheep when so many remained in safety? Such may be the reasoning of man, but that is not the thought of Jesus. One sheep is precious to him—yes, every sheep, even each little lamb as a man thought he had no other. Even though it fall into a pit, still it is precious. He will not give it up; he will take hold and lift it out. The Shepherd's love that was strong as death sought its object in the lowest pit; it was a love that gave all that could, even life itself. And well that love has done its task, most perfectly, most fully. Poor believer, do you feel sometimes as if forsaken? Are you going to turn to Jesus? Does he bring you near to make you feel discouraged? Look to Jesus, look to your heavenly Shepherd. He will help you; his eyes are watching every sheep; he can not willingly lose one. Have you been sinful? Tell your sins to him. Have you, like David and like Peter, sinned against your Shepherd? O poor sheep, the pit may be deep, but not too deep for him to reach you. Tell him all your troubles; he is the sinner's friend, the poor backslider's hope. Think what it cost him to purchase, and how much joy it gives him to bring back one lost sheep. Give him this joy; yield to him; be of good courage, he calleth you.

Dodge Center, Minn.

QUARTERLY MEETING OF MEMORIAL BOARD

The regular quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held in the church parlors, July 8, 1917, at 10 a.m.


Frank J. Hubbard was elected Secretary pro tem. Minutes of the last quarterly meeting were read.

Letters were received from E. R. Wheeler, Rev. Madison Harry, Miss Mary E. Babcock, Street Commissioner Andrew J. Gavett, and Mrs. C. T. Rogers.

Upon motion, William Stillman and Randolph were appointed a committee to appear before the Commission of Assessment and represent this Board; that the improvement to West 7th Street is in the nature of a public improvement, and the cost thereof should be borne by the abutting property.

Correspondence was read from Rev. T. L. M. Spencer, regarding the loan to them of $300, and the action of the Secretary in his letter of May 24th was approved.

Communication of Secretary Shaw of the Missionary Society, advising this Board that $200 from the Alice Fisher Fund income had been forwarded to this Board for distribution. On motion, same was accepted for distribution with thanks.

Regarding correspondence from Rev. G. Velthuysen, Holland, advising that Mr. Simon Ouwerkerk, Sr., desired to purchase the building owned by the Seventh Day Baptist Church at Rotterdam, and repay $1,600 loaned by this Board to help the Rotterdam congregation acquire a house of worship; upon motion it was voted to authorize Rev. G. Velthuysen to retain said amount of $1,600 and place same to the credit of Seventh Day Baptist Missionary Society and American Sabbath Tract Society to be drawn on by him for the appropriations of such societies for Holland work, and that the Missionary Society and Tract Society be requested to remit their appropriation for Holland work to this Board until above amount is liquidated.

Communication from William M. Stillman giving notice of a revision of By-Laws was withdrawn by him, and on motion, W. M. Stillman and Mr. Asa F. Randolph were appointed a committee to suggest a revision of the Constitution and By-Laws and report same to this Board at its next meeting.

Communication from Mr. H. C. Whipple addressed to W. M. Stillman and Asa F. Randolph under date of July 3, 1917, in regard to the Estate of Henrietta V. Babcock was read and on motion the proper officers were authorized to execute the file and deliver the necessary papers for the proper handling of the trust imposed by Mrs. Babcock's will.

Mr. Nathan H. Randolph requested release of letters were read from Rev. S. R. Wheeler, Rev. Madison Harry, Miss Mary E. Babcock, Street Commissioner Andrew J. Gavett, and Mrs. C. T. Rogers.

Upon motion, motion was made as follows: The report of the Treasurer for the quarter ending May 31, 1917, was read, and having been duly audited, was approved and placed on file.

The Annual Report of the Treasurer was received, read, and referred to the Auditor, to receive the approval of this Board, if and when approved by them.

The Forty-sixth Annual Report of the Board was presented by the Secretary, as follows:

The Forty-sixth Annual Report of the Board of Trustees of the Seventh Day Baptist Memorial Fund

Your Board of Trustees has the honor to report on their work for the past year as follows:

The Fund has had constant and careful supervision during the year, and every effort made to increase the corpus of the fund and to invest the corpus of the Fund as completely and as profitably as possible, but because of the state of war which exists and the extreme high cost of building, there has not been a brisk demand for prime loans. The total endowment funds now in the hands of the Trustees, as of May 31, 1917, amount to $541,532.82, on which we made $26,600.05 gross earnings.

While not actively soliciting the funds, the Board gladly accepts the trust, as for the benefit of the Seventh Day Baptist denomination placed in their hands, and endeavors to give all funds equal and careful attention.

The Board is incorporated to care for property, real and personal bequeathed by will or transferred to it by gift. The Act of Incorporation approved March 21, 1873, and the special act concerning corporations approved April 28, 1895, together with our By-Laws, are appended hereto, also a blank form of bequest.

A full detailed report of the Treasurer, duly approved and audited, together with a complete list of securities with information concerning same is submitted for your careful perusal.

The terms of William M. Stillman, Clarence W. Spicer, and Frank J. Hubbard, all of Plainfield, N. J., expire this year. The other members of the Board are Henry M. Maxson, President; William M. Stillman, Vice President; Joseph A. Hubbard, Treasurer, and Orrie Rogers, Holly W. Maxson and Edward E. Whitford.

Respectfully submitted on behalf of the Board, and approved by them on the eight day of July, nineteen hundred and seventeen.

WILLIAM C. HUBBARD, Secretary.

The distribution of Discretionary funds was on vote made as follows:

D. C. Burdick Bequest to American Sabbath Tract Society, $113.57 Seventh Day Baptist Missionary Society, $113.57

Henry W. Maxson Fund:

Milton College, $400.00
American Sabbath Tract Society, $60.00
Seventh Day Baptist Missionary Society, $60.00
George H. Babcock Fund:

Seventh Day Baptist Education Society, $150.00
Salem College, $745.51

On motion the Treasurer was authorized to have one hundred copies of the annual report printed for Conference.

The meeting adjourned.
**CHILDREN'S PAGE**

Every path and every plot,
Every bud of every rose
Every blue forget-me-not
Where the dew oozes,
Oh, how early the day is come
On the smiling valleys.
We have beat the morning drum;
Playmate, join your allies.

—R. L. Stevenson

**THE SERMON FOR CHILDREN—WET PAINT**

I suppose, children, you have all noticed on a newly painted gateway or railing or on the woodwork around a store window the warning words plainly marked thus, "Wet Paint." The painter put the notice there. He wanted all who passed by to be careful not to come in contact with the paint, and thus avoid staining their fingers or clothes. But as often as the sign appears, I have observed, just about as often as a boy or a girl will go forward, touch the wet paint, saying, "Oh! so it is."

Perhaps you have done this very thing. I know I have. Does it not strike you as strange that the warning words, instead of making a boy keep away from the wet paint, incline to invite him to touch it. He daubs his finger on the wet surface and says, "Oh! so it is." He almost seems surprised that the warning words are true. There is in human nature a deeply imbedded trait, a strong desire to touch the forbidden thing. This began in the Garden of Eden. You remember the story in Genesis. God and Eve to touch the fruit of the tree in the midst of the garden, and as soon as God's back was turned, so to speak, they approached the tree, looked longingly at its fruit, handled the fruit, and finally ate it.

Mother, before going out, says, "Mary, I don't want you to touch anything in that bureau drawer." Mary had no occasion to think of the drawer, to be near the drawer, to go into the drawer, but as soon as mother was gone that drawer "seemed to be calling." Mary to come and peep into it, and Mary yields.

Now the moment the boy touches the wet paint his fingers are stained; the moment Mary rummages in the forbidden drawer her conscience is stained. Both of those young people have marks upon them that had better not have been there.

We can not touch wet paint and not be stained; we can not touch sin and not be marked. Boys and girls, every time we do the forbidden thing there is a mark, a stain that will be hard to erase. A constant performance of the forbidden thing makes blackened, bad lives. If our lives have already begun to be marred with the stains of touching forbidden things, the only cure I know is to get before God and ask forgiveness, offering the earnest, figurative prayer of the writer of that old hymn:

"Wash me in the blood of the Lamb,
And I shall be whiter than snow."


**A PRAYER**

[Offered by the Rev. Samuel G. Zerfas, Chaplain of the House of Representatives of the State of Pennsylvania, at the concluding session of that body, June 26, 1917.]

Gracious God, Creator and Preserver of the universe, bless us all this morning and give us the Father's most holy benediction as we are about to close our labors and return to our respective homes. May the most delightful associations formed here serve only to make us sweeter, nobler, and better, and, by simple kindness, by continued gentleness, by grace of manner and words of encouragement and comfort be a blessing to all; yea, may only helpful and pleasant memories inspire all of us in our lives, and cause our faces to be radiant with brightness of divine love. Cause us ever to bury the imperfections that we seem to see in each other, and may we at all times extol each other's virtues. Bless the Speaker and each Representative in this Assembly with many more years of life and usefulness. Bless the President of the United States and of the Commonwealth of Pennsylvania and their respective cabinets; also the President of the State Senate and all the Senators, as well as all the departments of the government in which you have bestowed your wisdom and righteous ability; yes, be with them all in life's conflict. Bless all whom we meet here, and especially those who endeared themselves to thy humble servant. Imbue all whom we pray for with the spirit of meekness, tolerance, and forbearance.

"Love is eternal, God is still God, and His faith shall not fail us; Christ is eternal."

As our Heavenly Father and our Shepherd, be with us all as we are absent one from another. God bless us all.

"Why should we sigh? Unfading bliss
Survives the narrow grasp of time,
And those that asked our tears in this
Shall find eternal in yonder heavenly clime."

The Lord bless us and keep us; the Lord lift up his fatherly countenance upon us, and give us peace, now, henceforth, and forevermore. Amen.

—The Leader.

**HOME NEWS**

**New Market, N. J.**—At the regular service in the Seventh Day Baptist church on last Sabbath Day, the pastor, Rev. H. L. Polan, tendered his resignation. It is not as yet been accepted, however. Mr. Polan proposes to go to Nortonville, Kan.—Dunnellen Call.

**North Loops, N. J.**—A picture of the Christian Endeavor Society was taken the other day to send to Conference.

A good attendance at church (305) and a nice crowd at prayer meeting. More, many more, could have found seats.

The pastor's cabinet met at the parsonage Sunday morning and planned some important work. Not a large number were present.

Dr. Grace Crandall gave a splendid address at the church Sabbath morning—told very interestingly of the work she and others are doing in China. She spoke in words of highest praise of the work being done by Eugene Davis—one of our own boys.

An increase of avos does not increase church attendance.

The vesper services were fairly well attended Sabbath night. They came just at "chore time," so many could not attend who would like to have done so. The Christian Endeavor or cafeteria supper was well patronized. A neat sum of money was taken.

Father and Son day tomorrow. The ladies of many, will find places in the gallery while the men and boys will be given seats in the auditorium. There is room for all, let's have a record breaking attendance of men and boys. Fathers are requested to come with their sons and sit with them. Bring them all. No matter how many you have, bring them and find a place with them—no matter how large they are or how small. Men, if you have no sons, sit with those who do have them. All men are requested to find seats together. Come, men, whether you have a son or not.

—The Leader.

**NILE, N. Y.**—The Sabbath school held patriotic exercises on June 30. Recitations and music were given and a talk by Mr. L. H. Kemvo. Mr. Kemvo is the only veteran of the Civil War left in our church who was a member here when he went to the war. He told of the life of a soldier in the early sixties and of some of his experiences as a soldier.

On Sunday, July 1, the second quarterly business meeting and the annual election of officers. At this meeting a call was extended to Mr. John Randolph to become the pastor of our church. Mr. Randolph has accepted the call and his pastorate began the first Sabbath in July.

The Ladies' Aid Society held its annual meeting in the parsonage on Thursday, July 5, at which time the annual reports of the officers were given and the officers elected for the next year.

The Christian Endeavor Society has ice cream to sell on the church lawn Sabbath nights after sundown. The proceeds go to the Red Cross.

About twenty-five of our church members have joined the Red Cross already and we expect that others will join. One of our church members is an officers' training camp and two others have been drafted.

—M. E. J.

We saw a great deal about the manifestation of God in nature, as he reveals himself in the forces and arrangements of the outer world; and this is well. But, after all, I can not help believing that our best conceptions of God come through the men and women who have lived so related to the life of God that they have been enabled to tell us something about him in and through their own lives.—Francis B. Hornbrook.
BE BAPTIZED, EVERY ONE OF YOU

REV. GEORGE B. SHAW

"Repent, and be baptized, every one of you."—Acts 2:38.

I offer no excuse today for a sermon on the subject of baptism. Not even the fact that I am prepared and called on the subject for the Helping Hand. The preaching of doctrine is not easy, nor popular in these days, when men so often ask for an easy sort of gospel, that has no difference between Christians, and little difference between Christians and men of the world. Doctrine rightly understood cannot be preached too much. Doctrinal preaching is the presentation of the truth about the relation of God to man, and of man to man. If this teaching is based upon the Bible and enforced from the Bible, it ought to be clear and true.

I. Baptism is a Christian ordinance. 1. This is shown by the words of the great Head of the church (Matt. 28:19), "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." And also where he says (Mark 16:16), "He that believeth and is baptized shall be saved." These and other passages show that Jesus gave the church baptism as a Christian ordinance.

2. The same truth is also taught by the injunctions of the apostles (Acts 2:38), "And Peter said unto them, Repent and be baptized every one of you." 3. A third evidence of the fact that baptism is a Christian ordinance is found in the statements of the New Testament church. It was made up of baptized believers (Rom. 6:3-5; Col. 2:11,12), where Paul refers to the church as "the multitude of those who had been baptized," "as many as were baptized unto Jesus Christ were baptized unto his death.

4. Besides these scriptural proofs we have the evidence of all subsequent history that baptism in one form has been practiced in the church. I know of no body of Christians, besides the Quakers, that do not have the ordinance of baptism.

II. Let us now consider whether or not this ordinance is a universal and perpetual obligation. That is a duty for every one, everywhere, always.

1. Hear again the words of Jesus in the great commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." "Lo, I am with you always, even unto the end of the world." This looks like a universal and perpetual obligation.

2. The same truth is shown in the fact that Jesus himself submitted to baptism at the hands of John saying, "Thus it becometh us to fulfill all righteousness" (Matt. 3:15).

3. We read that Jesus made and baptized more disciples than John, but that the baptism was done by the hand of the disciples.

4. Attention should also be called to the fact that there is in the Bible not so much as a shadow of a hint that there is to be any repeal or limitation in the application of the duty of baptism. What Jesus said to his apostles; what Peter said to the anxious throng at the day of Pentecost; that God says to you today, through his text, "Repent and be baptized, every one of you.

II. Right here the question will naturally arise, What is the proper mode of baptism? This again divides itself into two questions, What was the original mode? Are we at liberty to change the form?

Almost without exception scholars now agree that the original mode of baptism was by immersion. Neander and Stanley among historians, and a long list of modern scholars from every denomination, conclude the fact that New Testament baptism was immersion. They hold that the church for expediency may change the form of baptism, as it did the day of rest.

1. That immersion was the original form of baptism is shown from the Greek word baptism, which is simply transferred to the English, because a word could not be found that would satisfy the church. The word means "dip" in or under water. Every use of the word in the New Testament would admit of immersion, and several would seem to require it.

2. The connection in which the word is often used is also suggestive. Jesus was baptized in the Jordan (Mark 1:9) and he "came up out of the water" (Mark 1:10). We also read that John was once baptizing at Aenon because "there was much water there" (John 3:23). In the account of the baptism of the Ethiopian by Philip (Acts 8:38), we read that they both went down into the water and they came up out of the water.

These other passages show beyond question that baptism was in the water. They do also the candidate was placed entirely under the water. This is, however, seems evident from the symbolism used.

3. Rom. 6:4. "Therefore we are buried with him by baptism into death." Col. 2:12. "Buried with him in baptism wherein also ye are risen with him." Converse and Howson say that such expressions can not be understood, except in the fact of the death of which the apostle was speaking was by immersion.

4. To these Scripture arguments could be added the statements of church history, the practice of the Greek church, which includes all Russia, and the silent witness of many an ancient ruined church, where, to this day, can be seen the old marble baptisteries where baptisms were, to say the least, in large quantities of water. It is difficult to trace the introduction of other forms of baptism which came into the church with the heathen notion that men were saved by baptism.

V. This naturally brings us to the question of who are the proper subjects for baptism. The answer is suggested by what has already been said. The proper subjects for baptism are all those who give credible evidence of having been regenerated by the Holy Spirit: that is, those who have entered that relation to the Savior which baptism symbolizes. God will look after the subject of the form of baptism. It is man's place to repent of sin and accept the death of Christ, thus dying to sin. There is no Christian duty that comes before this, in its logical order, as saith the text, "Repent and be baptized, every one of you."
From the nature of the case, there must be some judge of the credibility of the evidence of regeneration. This responsibility the church has. Either directly or through its ministers it decides who are the proper subjects for baptism. It is in the nature of the case that there must be an administrator, one who administers the ordinance, but our view of baptism will lead us to the fact that the real act, the important act, is the act of the one baptized. When a man asks for baptism and puts himself before God and the world in the position of one being baptized, it might almost be said that he is baptizing himself.

In speaking of the proper subjects of baptism, I have not referred to questions of age and knowledge and life because no hard and fast rule can be laid down in these cases. Rev. S. H. Davis was baptized at the age of seven, Rev. W. L. Burdick at ten. But this does not mean that all children of this age who may ask for baptism are proper subjects for this most impressive and important Christian ordinance. The statement is more evident, that boys and girls are fit subjects for baptism at a much earlier age than many have supposed.

What, now, is necessary by way of knowledge? Theologically speaking, very little. In this Christian land, where the Bible is in every home, it would be difficult to find a child who did not have more knowledge than was possessed by the Ethiopian whom Philip baptized down on the road to Gaza (Acts 8: 37); or that jailor at Philippi that Paul baptized (Acts 16: 30-33). It is not usually a question of intellectual knowledge, so much as a matter of the surrender of the will in loving obedience. It is as true to-day as it was then, it is necessary to repent of our sins and trust in Jesus Christ for salvation.

By way of review, let us look back over the way we have come this morning. Baptism is a Christian ordinance, as shown by the words of Jesus, by the teaching of the apostles, by the composition of the New Testament church, and by the uniform practice of the church in all ages.

Baptism is the immersion of a believer in water as a token of his regeneration through union with Christ.

The application of this subject to this congregation will naturally divide itself into two parts, to those who have been and to those who have not been.

First to those who have never submitted themselves to God in this beautiful ordinance. Hear again the text, Acts 2: 38. "Repent, and be baptized, every one of you." Here is a plain duty for every person who has reached the years of understanding. The only thing that logically precedes baptism as a Christian duty is the preparation for it. You may say, "I am not fit for baptism," but it is sought to be fit for it. And what is fitness, but repentance of sins and faith toward God. Do you believe in God? Do you believe in His Son, our Lord? Do you repent of past sin and promise God that in the future you will trust and obey Christ? Then you are a Christian, and your first duty is to acknowledge it in baptism. You are old enough, you know enough, our Father is waiting to bless you, only you ask in the way. "Now when they heard this they were pricked in their hearts and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized, every one of you. Then said he to them, "Repent of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost." It is not a question of worthiness, but of willingness. It is not a question of what one may not do and be saved, but of what Jesus did and commanded to be done. It may be that this shall be accepted without baptism and it may be that many will be lost because they stumbled at the plain command to repent and be baptized in the name of Jesus Christ.

Brothers and sisters who may never have professed Christ, or who may never have possessed Christ, listen but once more to the words of the inspired apostle, "Repent and be baptized every one you." Will you do it? Will you say, "I won't" to your father? To your Father in Heaven! May God help you not to do that.

And now, what of the application of this subject to the great mass of baptized Christians present. Baptism marks the putting off of the old life and the putting on of the new. We are to live no longer in the carnal, sinful life, but in the spiritual life. Shall not the memory of our own baptism today warm our hearts and strengthen our faltering wills to cast out the old dead life and renew our allegiance to the Savior. You remember how they sang, "O happy day that fixed my choice, on thee my Savior and my God. Well may this glowing heart rejoice, and all I am, all I have, renew allegiance to the Savior."

Here, is a plain duty for every person present. Baptism marks the putting off of the old life and the putting on of the new. We are to live no longer in the carnal, sinful life, but in the spiritual life.

Many things besides what we call profanity. In baptism we take the name of the Lord thy God in vain.

Did you ever think that the third commandment, "Thou shalt not take the name of the Lord thy God in vain," applies to many things besides what we call profanity. In baptism we take the name of the Lord our God. We are adopted into the family of the Almighty. We become children of the Heavenly Father. Sometimes some of us do not honor his name. "Thou shalt not take the name of the Lord thy God in vain." The world is looking to us for the evidence of new life. The church looks to us for needed spiritual help. The Savior looks to us as those who have promised to show in our daily walk his spirit and life. Our Father in Heaven looks to us as the children of his boundless love and pleasure to see if we have lived and to know the great joy of the fullness of Christ. God's forgiving love is great beyond our thought, but in his justice he has said that he will not hold him guiltless that taketh his name in vain.

May the grace of God rest upon us all who are examples to the children and to the unconverted that we may walk worthily of the vocation wherewith we are called in Christ Jesus.

A MESSAGE TO PASTORS FROM THE WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP

DEAR BROther:

You will soon be planning your church programs for the coming autumn and winter.

Among the new topics that demand nation-wide attention is that of establishing Christian international relations in which friendship, justice and good will shall be actually practiced. For this, however, some form of a League of Nations and a World Court must be set up. All international difficulties should be brought into court. To secure these ends our people must be properly trained and organized.

All Christian leaders, and especially pastors, have peculiar responsibilities in this matter, as they are the ones with the unique contribution to make to this cause.

If America is to christianize her relations with China and Japan, with Mexico and Latin America, and really help in setting up a better world-order, our Christian churches must be highly trained and adequately informed on these problems. In addition to an occasional sermon might you not once a month devote a prayer meeting to their consideration?

The World Alliance for International Friendship invites every local church to cooperate in this great new task confronting us. Millions of Christian citizens must unite in this work; from every cause was ever won by individuals, or even by regiments, fighting separately.

To aid pastors and other leaders we have prepared attractive, instructive and inspiring literature providing material and suggestions for sermons, prayer meeting topics, and courses of study.

Will you not send for a package (25 cents), take time and thought to understand the plans, and wheel your local forces into line for the great drive of the Christians and Churches of America for world-justice and good will?

Cordially yours,
SINLEY L. GULICK, Secretary.

105 East 22d St., New York City.
DEATHS

C. G. BOND

How often in these days we meet this and similar phrases in what is called the best literature of our land.

We deplore the fact that so many of the youth of the present generation are slaves to the "pill" and that in spite of all that has been done to warn and to fight the evil, the use of cigarettes in the United States seems to be on the increase.

True there has been legislation and that has helped—some.

King Alcohol is being destroyed; yes, and the prime factor in his downfall has been the turning of the tide of public sentiment to the right through the medium of the press.

What can we expect of the youth of the land when those who are pictured as being everything that is noble and manly, pause, somewhere in the story, "to light a cigarette".

All boys are more or less inclined to worship some hero and to imitate to some extent that one who to him is all that man should be.

What we need, then, is a censor of modern fiction who will condemn or cast out the work of those who let their children's heroes upon their heroes, almost make vice a virtue.

Milton Junction, W. I.

WANTED—A Seventh Day Baptist job compositor or pressman of experience. Address stating qualifications, etc., The Sabbath Recorder, Plainfield, N. J.
APPEAL IN BEHALF OF MEN DRAFTED FROM WISCONSIN AND MICHIGAN

The selective drafting of men into the United States Army requires those from Wisconsin and Michigan to look into a large training camp near Battle Creek. Some of these men will come from Seventh-day homes, whether or not they are themselves church members.

The Battle Creek Church accepts the responsibility that inevitably falls upon it as the Seventh-Day Baptist church nearest to the Wisconsin-Michigan Army Cantonment, and intends to keep in constant touch with all young men. Sabbath-keeping affilia-
tions who may be in training here.

They will all be welcome in our homes and at all our religious and social gatherings. Special efforts will be made to see them personally during their hours of duty.

Before you see another issue of the Recorder, you will all know, if you do not already know, just who among your Seventh-Day Baptist acquaintances are called to the colors.

In this great crisis in the lives of many of our young people we most earnestly urge every Sabbath-keeper in Wisconsin and Michigan to let us know at the earliest possible moment the name and present address of every young man of Seventh-day connections who is coming into the cantonment.

It is imperative that we get in touch imme-
mediately with these young men, if possible before they leave their homes.

For the sake of your boys—our sons—

send us their names now. A postal card will be quickest. Mail it today!

Clifton G. Daland,
Chairman Activities Committee.
R. F. D. No. 7, Box 62½,
Battle Creek, Mich.

Mrs. L. E. Barcock,
Secretary Activities Committee.
R. F. D. No. 7, Box 208,
Battle Creek, Mich.

A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was invol-

The Sabbath Recorder

THE SABBATH RECORDER

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ADVERTISING RATES ON REQUEST.

TIME OF ASSOCIATIONS

There seems to be some misunderstanding as yet regarding the time for associations this fall. Please take notice.

The NorthWestern Association will be held at Battle Creek, Mich., on August 30, in order to accommodate dele-

ates going home from Conference (see Recorder, May 7, p. 80, top).

The Southeastern Association will come one week later, September 6, at Salemville, Pa., and the Southwestern will move for-

ward one week, as suggested by the editor in the Recorder, September 5, and will meet at Fonke, Ark., on September 12.

The importance of this association is especially emphasized to have the delegates go ther and gladly changes its announce-

ment of two weeks ago in order that no letter collision may occur to prevent their do-

ing so.

THIS DAY

Finish every day and be done with it.

You have done what you could. Some blunders and absurdities no doubt crept in:

forget them as soon as you can. Tomorrow

is a new day; begin it well and serenely and with both high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear with its hopes and aspirations to waste a moment upon the yesterday.—Emerson.

The question which God asks the sinner is not, “What have you done?” but, “What will you do?” The important question with each of us will not be, “Did you sin?” but

“What did you do after you sinned?”—Henry G. Weston.
New Sabbath Hymn
By MARY A. STILLMAN

This new hymn by Miss Mary A. Stillman has been published by the American Sabbath Tract Society, and is printed on good quality of magazine paper in a size suitable to paste into your hymn books. This hymn, "Sabbath Eve," or the companion hymn, "The Sabbath" by Miss Stillman, can be obtained ready for mounting in hymn books for 85 cents for the first hundred of each, and 15 cents for each additional hundred.

SABBATH EVE

James Stillman

Mary Alice Stillman

Now our weekly toil is ended;
Shades of evening drawing nigh,
Falling like a benediction
From the altar of the sky,
Bring the Sabbath, blessed Sabbath,
Precious gift from God on high.

Let us lay aside each burden,
Put all thought of care away.
We may claim a Father's blessing
When His children meet to pray
On the Sabbath, blessed Sabbath,
Sacred and most holy day.

Father, grant us now Thy favor,
Keep us safe throughout the night;
May we feel Thy presence near us
When we waken with the light,
On the Sabbath, blessed Sabbath,
Day most precious in Thy sight.

MODERN CHRISTIANITY

Modern Christianity is rapidly recovering the social impulse of its earliest days. It is glowing once again with the old fire. The fatalist—whether he wear the garments of materialism or of predestination—does not count in the forward march of the Christian army today. The church is convinced that a Christianity which does not go about "doing good" is not the Christianity of Christ. A religion which ignores the healing of the body is not the religion of him who "took our infirmities, and bore our diseases." A religion which ignores child labor and child mortality is not the religion of him who took the child in his arms. A religion which has nothing to say about vice and crime in the modern city can not claim kinship with the power that speaks out in the great apostolic letters to Corinth and Rome and Ephesus. A faith that merely hopes the will of God will be done in heaven, as it is on earth, is not the faith of the Lord's Prayer.

—W. H. P. Faunce.

American Sabbath Tract Society
Babcock Building
Plainfield, New Jersey

CONTENTS

Editorial—Conference Right Here—
"It Is More Blessed to Give."—"Prove Me Now Jeruseth."—The Poured Out Blessings—Preparing to Welcome the Soldiers—Trailing in War Time With a Deadly Foe—But This Is Not the End—Splendid Opportunity for an Education—Encouraging Things—A Timely Book—Debt Statement—The "Funerals" at Snow-Hill, Frank- lin County, Pa.—187-186


A Winter Ride—Woman's Work—Woman's Share (poetry)—Remember the Missionaries—Workers' Exchange—174-176

German Seventh Day Baptist General Conference Notes—176

Here a Little, There a Little—177

Young People's Work—A Definite Purpose—Little Things—178

Hanlon College Notes—179

Wanted—A Man (poetry)—181

Children's Page—Helping China's San (poetry)—The White Queen of Okayong—182

Conference Notes—183

One L. E. K. Approves and Helps—184

Milton Church Year Book—Annual Report—185

Our Weekly Sermon—Sabbath and Sunday—187-190

Sabbath School Lesson for August 18, 1917—190

Home News—191