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.

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

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 bare 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 for 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.

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ALFRED UNIVERSITY

Treasurer-S.

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August 1-26,

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The seventh day Baptist

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held at Plainfield, N. J., August 21-26, 1917.

President-George B. Shaw, Ashaway, R. I., Recording Secretary-Rev. Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary-Rev. Henry N. Jordan, Milton, N. T.


The Sabbath Recorder

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

VOL. 83, NO. 6

PLAINFIELD, N. J., AUGUST 6, 1917

WHOLE NO. 3,779

The Sabbath Recorder

COME TO SALEM!

Nestled away in the quiet hills of West Virginia, far

from the hum and hustle of the big city, Salem quietly

stands to all young students who come to

college education, "Come!"

Salem's FACULTY is composed of earnest, hard-

working, efficient teachers, who have gathered

their learning and culture from the leading uni-

versities of the United States, among them being Yale,

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fred University.

Salem's COLLEGES buildings are thoroughly mo-

dern in style and equipment, and so ade-

quate in every respect. Salem's Christian

Lyceums, Glee Clubs, a Debating Club, and all

facilities are modern.

Salem offers three courses of study-College, Normal and Academic; besides well selected courses in Art, Music, Ex reciting and Composition. The Normal Course is designed to meet our State Board requirements. Many of our graduates have been rated as among the most proficient in the teaching profession. Academic graduates have little difficulty in passing entrance requirements anywhere.

Salem will be conducted on a basis of education and moderation. We encourage and foster the spirit of true scholarship. A new gymnasium was built in 1915. We invite correspondence. Write today for details and catalogue.


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Assistant Recording Secretary-Ana F. Randolph, Plainfield, N. J.

Treasurer-J. A. Hubbard, Plainfield, N. J.

Regular copies of its page, "The Sabbath Visitor," published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

Terms

Single copy, 25 cents per year; ten or more copies, 20 cents per year.

Communications should be addressed to the "Sabbath Visitor," Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK. A monthly, containing carefully prepared lessons on the International Lessons. Conducted by the Sabbath School Board. Price 7 cents a quarter.

Address communications to The American Sabbath Tract Society, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBIOT BIBLE SCHOOLS. A quarterly, containing carefully prepared lessons on the International Lessons, for Sabbath School Board of the Seventh Day Baptist General Conference. Price, 10 cents per copy.

THE SABBATH BAPTIST MEMORIAL FUND

President-H. M. Maxson, Plainfield, N. J., Vice-President-J. P. Turnball, Plainfield, N. J., Secretary-W. C. Hubbard, Plainfield, N. J.

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President-W. L. Burkholder, Washington, D. C.

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

Conference Right Here. When this Recor-

ner leaves the press, there will be but two days before the closing ses-

sion of the General Conference in Plainfield, N. J.; and by the time it reaches

its readers in some of their far-away homes of America, only one week will be left be-

fore this annual gathering of the year has

passed so quickly we can hardly realize that another year has come and gone. It has been another year, in which we have been confronted with problems almost unthought of one year ago. In some respects this Conference will be a

most important one, and if we ever needed a strong representation from our churches we need it this year. Our only fear is that too few delegates will be in attendance. The return of the normal depression is very en-

cing; but we hope that many who have not reported will yet decide to come, and help to make this Conference one of our very best.

"It Is More Blessed To Give" A man of sixty says he can not remember a time when it was not a pleasure to give to worthy people or benevolent causes. For years he has not stopped at a tenth, but has practiced giving as much for others as it has cost himself and family to live. This is generous, and there are but comparatively few who could give as much. He says: "It is a great comfort to see good works being accomplished, at least in part, by what God has helped me to give, or to see a man or woman of great usefulness in whose education and preparation for life's work it has been my privilege to share.

Surely this man is finding a most satisfac-

tory reward here and now and is proving the truth of Christ's words, "It is more blessed to give than to receive."

"Prove Me Now Hereafter" Some of the tithees are bearing interesting testimony as to the blessings that have come to them since they began to give a tenth to the Lord. They tell that God's promise to pour out blessings to those who thus give has been abundantly fulfilled in their cases. One man felt that there was something coming away from God's "prove me now," and so began tithing from an impelling sense of duty. Many times he laid aside his Lord's money grudgingly, as he had many uses for funds, and finally came to feel that he was not required to give a tenth out of his small income; so he cut it down. After this he was not happy, for his conscience would not be quiet. At last, one day, he listened to his pastor preach on the subject of tithing; the sermon went home to him, and in humility he prom-

ised that henceforth his tenth should be given cheerfully and willingly. Then there came a great blessing into the heart of the man. He no longer felt that in the matter of giving he was a disappointment to his Master. Temporal as well as spiritual blessings came and he realized as never before what it meant when Jehovah said, "Prove me now herewith."

The Poured Out Blessings Another man

who proved the Lord with his giving had thought of the "poured out blessings" as material ones. Sometimes men make the mistake of ex-

pecting material prosperity as the main evidence of God's approval. This man found to his joy that blessings "poured out" upon him came in the form of a "deeper conscious-

ness of God's presence and confidence and trust," which he had not believed God's "sible, and which he "could not have enjoyed had he not rendered unto God that which belonged to him."

This made the material side seem second-

ary, and he recognized that, as the months went by, God was blessing him in basket and in store. God is not slack concerning his promises.

Preparing to Welcome The Soldiers

Great care is being taken by towns and churches near which the government is preparing cantonments for its armies, to give the soldiers a hearty
welcome and to secure the best possible environment for the boys. Our Battle Creek Church has an excellent opportunity to help any Seventh Day Baptist men who may be drafted to find friends and society and church privileges when they reach camp near by. The appeals in last Recorder show that our friends there are awake and letting no opportunity to help pass by unimproved.

Another message has come to hand from Petersburg, Va., showing that the entire city of that surrounded young men is organized to extend genuine "Soutern hospital ity" to the soldiers soon to fill camp Robert E. Lee at that place. We give here a part of the words of welcome adopted and signed by city officials and ministers of that region:

"To the Men of the National Army who are to come to Petersburg:"

"1. First you will arrive in our city, to be our guests for a limited period. We shall make you welcome. Our best service shall be at your command to co-operate with the federal, state and city officials, to make accommodation, city and environs healthful, and cleanly and desirable as in any place to which we can effect that result.

"We purpose to utilize every available device to offer you the best enjoyment of hours of leisure—when you will be free to come to the city for recreation and amusement.

"We invite you to accept these assurances of hospitality as heartily extended; as constituting our pleasure in greater measure than they constitute our duty.

"We invite you to a program of mutual responsibility equally incumbent on civilian and soldier. You are to uphold the National Colors alongside the Lilies of France. You are to vindicate democracy, to insure justice and honor as the working motto of government.

"Coming, as you do, wearing the United States uniform as a badge of personal honor, it is gratifying to us to know that you will with us enter joint guardianship of the traditions of chivalry,—a chivalry that elects every man protector of womankind.

"In your ambition shall become our ambition—to make Camp Robert E. Lee the best in the United States, best in health, best in social pleasures, best as to military efficiency, best in all that will send you to the borders of Flanders on a fit to reflect credit upon yourselves, your families, your State and your National Government."

Trilling in War Time
In Brooklyn the gov—
With a Deadely Foe

eeniment discovered that two of its great munition and shipbuilding plants were being handicapped in their work by the men's heavy drinking in the saloons near by. The work was being demoralized, and the most essential service to our nation in war time was so much impaired that Uncle Sam stepped right in and closed up, for the duration of the war, thirty-eight saloons of the district in which the plants are situated.

"A good move," do you say? Yes, but after all, it is only trilling with the most treasonable enemy within our borders for the government to close only thirty-eight saloons out of the many thousands in Brooklyn and New York still within easy reach of the workmen! The government has felt compelled to take drastic action against the liquor business in order to make it safe for soldiers in camps, it being the usual offense to sell them liquor while in their uniforms; and now it finds its great munition and shipbuilding plants actually handicapped by the drink habit fostered by the very saloons it has licensed, until contractors are unable to deliver work for which the government is suffering.

Face to face with all this, Congress listens to the clamor of a tremendous liquor lobby against prohibition as a war measure! It spots the Brooklyn and New York curse of rum actually thwarts the efforts of the Administration in its war plans, a little handful of saloons near by munition plants are closed, while many thousands of such establishments the drinks are open and protected by license! For a 5-cent fare those very workmen can visit any saloon between the navy yard and the Bronx and get all the liquor they want. If all this is not trilling with a deadly foe in war time, what can it be?

But This Is Not the End
It looks now as though the liquor people had fought a tremendous fight and gained the victory cin a as vile as man ever strove for. The beer-waste item was entirely sidetracked in the Senate bill for food conservation. All the excellent, well-put arguments in favor of sobriety, economy, good morals, and a safe land for saloons and cities are left to the workmen of this country, to be swept away as the workmen of this country, to be swept away as the workmen of this country, to be swept away as the workmen of this country, to be swept away as the workmen of this country, to be swept away as the workmen of this country, to be swept away as the workmen of this country, to be swept away as the workmen of this country, to be swept away as the workmen of this country, to be swept away as the workmen of this country, to be swept away as the workmen of this country.

With Moses in the wilderness when Jethro came and gave him most excellent counsel, and again when Hobab was besought to "be with me because I am going to war." So loyal and helpful were those friends that Moses received new incentives to successful endeavor. Then he, too, when he realized how much they had strengthened him, must have thanked God and taken courage.

Many a time in the history of our own people, as the outlook seemed dark, and the work has dragged heavily, so that the tendency to discouragement has been great. But even when the days were darkest and interest seemed dying out, there have always been encouraging things to cheer the faithful workers. Loyal friends have been raised up to aid in the work. Sometimes our schools have been in deep distress, and those having them in charge have hardly known which way to look for help. But in every case sufficient aid has come to enable those seeking to give aid and take courage. A few years ago Alfred was in deep distress with its burdens of debt, but sufficient help came to save it, and there never was a time when the school was more prosperous than it is today.

This year our two colleges at Milton and Salem have been confronted with difficulties that it seemed almost impossible to overcome, especially at a time when every other interest we hold dear was suffering for funds. The most optimistic among us felt distressed and could hardly see the way out for these schools. We have watched with interest the heroic efforts of their representatives to secure means for their relief, and now, as the reports begin to come in telling how people have rallied and in the spirit of loyal sacrifice responded to the calls until the end to be gained seems almost in sight, who can but thank God and take courage.

Again, after our long effort to pay off the debts of our two boards, during which many have felt that it could not be done this year, the results have been such that there have rallied toward the last, until the debt of one board is almost wiped out and that of the other is reduced much more than half, we again thank God and take courage.

The outlook is so much better than it was that we believe even greater encouragement to help finish up the work before Conference closes.
THE NUNNERY AT SNOW-HILL, FRANKLIN COUNTY, PA.

JULIUS F. SACHSE, LITT. D.

[Among local historians and travelers, as well as students of the religious history of Pennsylvania, the remarkable growth of the Society of the Solitary at Ephrata, Lancaster County, Pa., locally known as the "Nunnery," as well as the life of the inmates, has been an unsolved problem. About thirty years ago, the present writer obtained from old Bishop Olden Sinnerger, the last of the male celibates at "Schneeburg," considerable data, manuscripts, publications, and papers relating to the "Snow-hill Kloster," a branch of the Ephrata Community in Lancaster County, from which is compiled the following story of the Sabattarian movement on the Antietam, as it was known in the Ephrata records.]

Nestling at the foot of the South Mountain, just at the end of a little gap through which the narrow and rapid stream of the East Antietam rushes and takes its course across Mason and Dixon's line, and in a grove of stately ailanthus trees stands a picturesque group of buildings which a few days since were the scene of the annual meeting of the Snow-Hill Society of the Seventh Day Baptists and with which is connected the story, progress and decline of a peculiar religious society, which is certainly unique and interesting and perhaps without a parallel in our national history. The buildings are known as the "Nunnery" or as the Snow-Hill Pennsylvania Dutch call them "Der Kloster," and possess a peculiar interest for the reason that as far as is known there is no other similar Protestant religious institution in the world.

To fully understand the history of this "Society of the Solitary," as it is rightly called, which has existed so long in this lonely mountain vale in southern Pennsylvania, it is necessary to go back to Germany to the early part of the eighteenth century, when there was a demand for a more spiritual and purer form of worship, and to the times of the Peace of Utrecht, 1713, when the religious sect calling themselves the First Day Baptists or Dunkers, under the lash of persecution determined to emigrate to America. They arrived in this country about 1727, and settled mostly in Lancaster County, Pa. Soon dissensions arose among them as to which day was to be the day for the observance of the Sabbath, and the first and seventh day adherents divided. The leader of the latter party was Conrad Beissel, who had come from Europe with the first refugees and who had originally been a Presbyterian. His followers were numerous and they soon spread over southern Pennsylvania and as far west as the Allegheny River. Beissel founded the "Society of the Solitary" at Ephrata, Lancaster County, Pa., which soon became the home of a powerful branch of this church.

Religious meetings by the Seventh Day Baptists were first held on the present site of the "Nunnery," in this county, in the year 1765, and regular meetings from the year 1775 to the present time. At the site of the Nunnery was an ordinary farm, and the meetings were held in a log farmhouse. The region round about was almost a wilderness and thickly inhabited with Indians who, however, did not molest the devout and peaceful Germans. Peter Miller of the Ephrata Church was the minister in charge at the Nunnery in 1776, and at regular stated periods he would come from Ephrata to hold services, accompanied by some prominent members of the Ephrata Society, and by some of the Ephrata choir. Their mode of traveling was peculiar. The road was a mere mountain trail. Perhaps a dozen would start in the party, and they would use only six horses. Half of them would ride for four or five miles, then hitch their horses by the side of the trail and walk on an equal distance. The other half of the party would then come up, find the horses and then ride on an equal distance and dismount, leaving the animals as before for the other relay. Thus the party would ride half the distance and walk the other half, across the mountains to the Nunnery. They did not fear to let the horses remain hitched and ungloved along the side of the trail, for the strolling bands of Indians never molested them.

About the year 1800, Peter Lehman, a descendant of the Amish or Omish, of Somers County, visited Ephrata and there acquired the services of the Ephrata church music. He came on to the Antietam and became pastor of the Seventh Day Baptist church in the southern portion of Franklin County, now known as the Nunnery. He at once introduced church music here and began making arrangements to found a religious institution upon the monastic order. At first there were only four inmates, single men and women, who agreed to become members of the society, to work for their board and clothing and to abide by the rules. The number rapidly increased, but at no time exceeded forty. The men tilled the large farm and operated a flouring mill. The women sowed flax, spun flax, and wove and made linen and woolen cloth. Implicit obedience was required to all the regulations both as to the religious services, and the secular duties of the institution. The observance of the Seventh Day began with services on Friday evening, and continued all of Saturday, but of course on the First Day, Sunday, ordinary vocations were pursued.

The present Nunnery building is really a group of buildings erected at different periods. They are built of brick, low and rambling in appearance, with quaint dormer windows rising out of the roof, and surmounted by an ancient belfry.

The interior consists of a maze of rooms through which it is almost impossible for a stranger to find his way. The original Cloister was built in 1814, the Chapel in 1836, the Brother House in 1839, and the Sister House in 1843. There are thirty-three sleeping rooms, many of them narrow and contracted quarters and nine sitting rooms. In the dining room and chapel the brothers and sisters sat at separate tables, and in different pews. At twenty minutes before five a. m. summer and winter the bell of the Cloister summoned all to their morning devotions in the Chapel. Interspersed with the secular duties at the Nunnery were classes in history, music and theology, to the study of which all applied themselves diligently, under the administration of Peter Lehman as prior, or father. The government at the Nunnery was patriarchal with no written rules or regulations. There were no vows of celibacy taken, yet any who married had to leave the Cloister, and the unwritten laws in such and kindred matters were as invariable as those of any monastery of Europe.

The music at the Nunnery was the most peculiar and beautiful feature of the society. The branches here and at Ephrata had fully a thousand hymns, and a different tune to each. The0066 was supposed that one of the finest collections of manuscript music exists at the Nunnery. Some of the manuscripts are marvels of beauty and artistic penmanship, the result

DEBT STATEMENT

We hope to be able next week to say for the Missionary Board cost of.

Tract Board's debt, balance due July 25 $1,029.65

Received since last report 24 8.98 65

Still due August 2 $ 98 65

Our people can easily pay all before Conference.

Will they do it? Let us try.
The members now remain.

The music as rendered the brothers and nuns were sufficiently obliterated by the ravages of time.

The services were attended by four generations of a single family, all devoutly worshiping. The aged members now remain.

The marks of decay are in the Ephrata collection of the present family, all devoutly worshiping. The aged members now remain.

... Victory always does come on us. Seldom has it been mine to experience a great work here, or at least I feel that you have come to our evangelists who worked with the tent...
ling fact that the work of more than 2,000 Teuton missionaries has been disrupted and is in danger of dissolution whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large share of the burden; we of America must not hold back.

“The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the East and West, and in their religious conceptions. They have been fighting the white man’s barriers between East and West. It is clear that foreign missionaries are true soldiers of the better order which is to hold the world together after the war. They are quite as important to America as her army or her navy. By serving the world most effectively they also greatly serve the state.

“We therefore call upon all who love their country, who are living from a universal brotherhood and for an abiding peace among nations, who hope to see the principles taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the complete possible mobilization of the forces of the Christian church for the redemption of the world.

“This to end we implore sincere prayer and united intercession coupled with unstinted sacrificial giving.”

LIEU-OO, CHINA

DEAR RECORDER READERS:

It is just the end of the Sabbath and I think perhaps I better use this little quiet time in writing to you, as it has been so long since you have heard directly from Lieu-oo. I feel that I have not much to write, however, so it may be a short letter; perhaps it will be the more welcome on that account.

When last we wrote, it was mainly about the opening of the hospital. Our patients have been rather few so far. Just now we have four, and one of them is going home tomorrow. She is a little girl of about ten who has been with us a month, for serious eye trouble. Her eye is well enough now so that it is safe for her to go. We shall miss her. She had been quite brave about staying here without any of her people; but her father, who has business here, has come to see her nearly every day.

Some of our patients have been much benefited and ought to give us a good name. Others have been unfortunate in being too far gone to be benefited, and have gone home disappointed, one to die within a few days. As nothing was really promised for them in the beginning, however, they could not blame us.

Dr. Crandall left Lieu-oo nearly three weeks ago. As there was no sailing off on a boat but just the usual riding off on a wheelbarrow, it was hard to realize she was setting out on anything but an ordinary Shanghai trip. It begins now to seem as if she had really gone, especially since we have already had a letter from her. We are praying daily that her ship may be kept in safety and that she may reach America with some of the malaria germs already blown out of her system!

When the time comes for Dr. Sinclair to be crossing the Atlantic, we shall be anxiously thinking of her and praying for her safety. How glad we will all be when this awful war shall cease! May it be soon indeed!

Poor China is again in a condition of political turmoil. What even the near outcome will be is hard to guess. With that inhuman Tsang-shung (or Chang-shung, according to the choice of spelling) in Peking with his soldiers, the people up there must feel as if they were living on the edge of a volcano crater. Our Mrs. Chow is there sick in the hospital. I am sure she must be uneasy, and am troubled for her.

Our Old Bill, Lucy, who is 73 years old, is spending a month or so with us, and speaking to the women as it has been so long.

Our Augustus, a little girl of about ten, has come to see her nearly every day. She is a little girl of about ten who has been with us a month, for serious eye trouble. Her eye is well enough now so that it is safe for her to go. We shall miss her. She had been quite brave about staying here without any of her people; but her father, who has business here, has come to see her nearly every day.

Just at present we are meeting with some rather discouraging things in our Lieu-oo Church; but that is often so, even at home, and I pray that the crisis will pass and that a brighter day will come. Today we used the Sabbath Day program sent out by the Tract Society, adapted a little to suit the case, and I also told of the history of the early church leading up to the Reforma-

THE SABBATH RECORDER

THE SABBATH RECORDER

OUR JAVA LETTER

MY DEAR FRIENDS:

It is time again to write my monthly letter. Last month was a very busy time, as the rice harvest came in, and the great difficulty was the continuing rain, which often made it hard to guess. Then there was the case of the Chinese who long and pray for rice and money, and back the women and Shanghai trip. It begins now to seem as if she had really gone, especially since we have already had a letter from her. We are praying daily that her ship may be kept in safety and that she may reach America with some of the malaria germs already blown out of her system!

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Milton these past few days, but not enough so to what had been accomplished. I should have to raise the endowment! I am continually thanking the Father for my improved health, and for many other things.

Your fellow-worker,

June 23, 1917.

ROSALIE PALMBORG.

I was very much touched by reading in the Recorder that you were going to have a day of prayer for my work. Oh, thank you so much for your prayers. I am sure they will do a mighty work.

Also I must tell you, the money sent by Brother Hubbard has reached me at last. Once again I thank all the dear friends who have contributed to it. I hope I will be able to get some more land now to enlarge our colony. May our heavenly Father reward you all for your help and sympathy.

Yours to do His will.

M. JANSZ.

FINANCIAL REPORT OF OUR WORKERS IN CHINA, at Shanghai and Lien-oo.

Grace High School Account
November 30, 1916, to June 1, 1917

Dr.
Balance December 1, 1916 $749.47
Uniforms 67.06
Book money returned 804.26
Tuition, board and athletic fees 1,881.07
Mitton Junction Sabbath School Classes, Gold and Silver
Mr. and Mrs. Orson Davis 7.32
Mr. and Mrs. E. Davis 5.00

$2,778.11

Cr.
Chinese teachers' salaries $500.00
Cook wages 48.00
Board, six months 36.26
Supplies, books, maps, Bibles, hymn books 100.42
Hospital 12.30
To Davis, clothes, shoes, etc. 56.50
Christmas treat and prizes 10.70
Advertising 10.00
Incidents, mops, brooms, fuel for bath 9.30
Repair of water meter, injured 16.83
Athletic supplies, 25 permanent equipment 38.70
Light 26.50
Water 10.48
Uniforms 37.00

Inventories, with six tubs, rebuilt porch, with paint, tables in dining room, rebuilt and painted, with another window, a bedroom, 21 stools. 267.30

Balance June 1, 1917 681.04

$2,778.11

H. EUGENE DAVIS.

Report of Medical Work at Lien-oo
November 30, 1916, to May 1, 1917

Balance November 30, 1916 $599.23

Debts:
Mrs. Wm. J. Chow 7.15
Shanghai Church, Franciscan League 9.21
Leen-oo Church, penn for beaches 6.00
Shuang Hwa Church, penn for beaches 7.00
Mrs. Nu Vin-yung, 10.00
Davis, Mrs. Gary B. 9.00
Mr. Teu of Shanghai 4.00
Nu Weng, 7.85
Yung Eee 6.00
Pupil in Girls' School, Shanghai 3.00
Papistical, 3.10
Miss Bets Crouch, $35.00 Gold 81.76
Mrs. M. S. L. 4.00
Gressen Davis, toward board of delegates to the American Baptist Home 42.20

Collected by Mrs. S. E. H. Babcock $114.00

Rent on Crofoot house, bed 22.12
Collected by Mrs. A. A. Davis 36.00
Winter Ladies Benevolent Society 3.60

$25.00

Mitton Phillips, $25.00 41.35
Mitton Junction Ladies Aid, 40.00 Gold 46.00

Mrs. Averette Clarke, $50.00 32.30

$517.52
A WINTER RIDE

HENRY M. MAXSON
Superintendent, Public Schools, Plainsfield, N. J.

When my friend suggested a ride out to Hamus Hot Springs, I accepted with joy and alacrity. In the last week in December, the words “hot springs” have a very attractive sound. I did not know where Hamus is, and as I always like to know where I am going, I proceeded to look it up on the map. At first I could not find it, but then it came to me that in New Mexico words do not look as they sound, and I finally located it as Jemez.

Our riding was at first over the flats that lie along the Rio Grande, through one Indian village after another, with their odd, one-story adobe buildings that give you the impression of being in a foreign land. The plain is well watered by summer by irrigating ditches that zigzag across the fields in every direction. As they are offtimes on the top of dike or five feet above the level of the land, they make big humps where they cross the road, so that if the autords go by fast, you may not always find yourself sitting on air instead of on the seat cushions. For many miles above Albuquerque the Rio Grande runs in a broad valley miles wide, hemmed in by precipices on three sides. As I have ridden down the valley on the train, I have often wondered what lay behind those high bluffs. I now found out, for after passing through the last Indian village, the road turned toward the bluffs and by zigzagging and climbing through canyons we at last came on the top, and I saw stretching before me a broad plain running as far as the eye could reach. This they call the mesa (tableland). It is a land, except here and there where the descending rains of thousands of summers have carved out board depressions through which, during the summer rains, now and then, a lively brook runs for a few hundred feet.

In the sun there is a land sparsely covered with grass that affords pastureage for many cattle, but in the winter it is swept by howling blasts, and as there is hardly a tree or bush for shelter, the cattle have a hard time of it unless they can find some place where a brook has cut a deep course in which they can get down behind the bank and be sheltered from the piercing wind.

Over this plain we rode for thirty or forty miles without seeing a house until we came to the foothills of a new range of mountains. When we descended from the depressions, we encountered sand which often made it necessary for us to get out and push the car to get it over. When we reached the foothills we descended into the bed of Salt River. Like most rivers out here, it is a river of sand instead of water, and our pushing stull was quiet for a mile or two. Then we got the car out onto the farther bank. Then we came to a Mexican village, where the houses were dropped down helter-skelter here and there, and the car had to zigzag back and forth to get through it.

At Jemez River, we found a bridge 100 feet long, which indicated that at times there was real water in the river, although none was now visible. This is a good example of what is very common in the rivers in the mountainous region of New Mexico. In the East, we always think of a river rising small at its source and growing larger and larger until it flows into some other river or reaches the sea. Not so in New Mexico, where the Rio Grand de Mexico, and the Jemez, with their giant canyons, become of quite respectable size and do great work in irrigating, then dwindle away and utterly disappear when they reach the dry sands of the plains.

At Jemez we went into the village store to dispel some of the deep chill which we had accumulated on the plains. This is a very interesting Indian pueblo with much history behind it. When Coronado came through this region, he found a populace Indian village on this same site. The priests who he left behind Christianized the natives after a fashion, and with the labor of the women and children built a giant adobe church, the ruins of which still remain. They are the same tribe of Indians as those whose villages we saw along the Rio Grande many miles away, but while those along the river built individual houses, these Indians for some reason have built their houses of each other, forming a long community building several stories high, the front of each story a little back of the one below, like a giant pair of stairs. There are two of the buildings facing each other across a space of sixty or eighty feet wide. This street forms the amphitheatre in which they hold their celebrations. One was going on when we passed the village. The men were mounted on horses riding back and forth racing and playing their cruel game of chicken pulling, while the inhabitants stood in lines on the houses when dressed with their bright colored blankets, making a most picturesque scene as they showed up against the sky line.

As I sat in the store, I watched with great interest the customers as they came in, all of them Indians. One woman walked in with a big bag of flour, which she left with the storekeeper. Then she brought to the store to exchange for bright colored calico. I found them dressed more picturequely than those in close touch with civilization along the railroad. The women all had on moccasins with wide buckskin strips attached which they wound around and around their legs until they looked like sections of asbestos covered steam pipe. Many of the little girls that ran about the street had brown or black moccasins. Not all of them had dressed more picturequely than those in close touch with civilization along the railroad. The women all had on moccasins with wide buckskin strips attached which they wound around and around their legs until they looked like sections of asbestos covered steam pipe. Many of the little girls that ran about the street had brown or black moccasins. Not all of them seemed to mind the situation, both looked happy and good-natured, perfectly contented with their lot.

As we went out of the village, we passed the ruins of the old Mission church built 300 years ago, the adobe walls still standing. Those old Spaniards did build well. As I looked at it, I called to mind that time in 1680 when the Indians rose against the Spaniards and tried to throw off their burdensome control. In these mild looking Indians in Jemez pueblo went to the priest’s house in the night and drew him out and rode him around the town on the back of a pig and otherwise tortured him until he was dead. It is hard to believe it as you look at the mild, pleasant faces of the present-day Indians.

Now we entered the broad canyon, the walls of which were colored with brilliant shades of red much like the Grand Canyon of Colorado. The Jemez River begins to show indications of being a real river, and I am ready to believe that it is true that this is a fine trout stream higher up. The level places on the farm valley are irrigated by water drawn from the river, and there are broad fields of alfalfa and fine orchards. As we go on, the valley walls draw in nearer and nearer, and rise higher and higher, until their tops are 2,000 feet above the valley. They tell me that beyond them there are still other mesas covered with great forests.

Jemez Hot Springs proved to be a cluster of a dozen small houses on the edge of a little valley in the floor of which springs bubble up all over, the water of which has a temperature of 165 degrees summer and winter. The springs are impregnated with soda and sulphur, and in some cases have built up cones of limestone four or five feet high. Where the springs are more numerous, they have built a dam right across the creek, 50 feet high and 200 or 300 feet long, a most interesting formation.

When we came out of the house, the next morning, we found the thermometer standing at 10 degrees above, and the steam rising from the springs in the clear frosty air gave a weird aspect to the landscape, but in spite of the cold, I heard the robins singing in the apple orchard and saw the bluebirds fluttering from post to post and found it hard to believe that it was still several months before I should see them in their glory in New Jersey.

On our return ride we took a new route which brought us through depressions in the plains, flanked with scattered trees of pine and balsam and cedar, where we scared up many flocks of quail, and our last stop as we left the mesa was to pull grass and cut sagebrush and pack under the stalled car to get it over the last remaining sand bank, as we dropped down from the high mesa to the hard roads through the Indian village.

Those men started below normal. Each ended supreme in his field. It was keeping at it that did the thing. Almost any one of them can nearly as well fill the hats he wants to do—if he wants hard enough and keeps on wanting hard enough.

If a person wants anything so much that he never stops striving for it, he will usually gain, as he can apply the rule to goodness, or learning, or business success, or anything else. “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh seetheth findeth, and to him that knocketh it shall be opened.”—World’s Chronicle.
WOMAN'S WORK

WOMAN'S SHARE.
What we're needing, what we're needing,
Is the sewin' an' the weedin'.
Is the knitting and the weedin'.
Of the awful strife an' the bleedin',
Is the woman's share in war.

Woman has been weedin', readin',
Of the struggle an' the bleedin'
Of the awful strife an' the bleedin',
Is the woman's share in war.

Woman must be also readin',
That our great-heart western Eden
Only can be kept an Eden.
While the world is all at war.
By all women, helpin', readin',
Savin', knitting, prayin', pladin',
To the God of Nations pleadin'
That the right may win the war.
To the God of Nations pleadin'
That we do our share in war.

God of Nations, hear our pleadin',
Make us fit for intercedin',
Make all women strong in readin'
In this "World for Freedom" war!

WHERE SUFFERING IS CHRONIC

We do not minimize the suffering caused by the Great War and feel that it would be impossible to do too much in the way of Red Cross and other relief work. Nevertheless we believe that such facts as the following, presented in the right way, would not only help to keep us loyal to our missionary obligations, but awaken a sympathy in the hearts of the people, which is so urgent, that part of those who are now indifferent to it.

1. We are appalled at the awful suffering and loss of life in Europe, yet it is a mere drop in the bucket compared with the sacrifice of life during the last year after year as a normal condition in many parts of the mission field. Last year 2,000,000 died on the battlefield; during the same period 33,000,000 died without Christ in the mission field. We are rightly concerned over the two million; what about the thirty-three?

2. We can not bear the thought of little children starving in Europe and send ships loaded with provisions to relieve their distress. Yet, according to Robert E. Speer, 30,000-

000 half-fed Chinese children cry themselves to sleep every night and this condition has been going on for ages. But only a few seem to care.

3. We feel the keenest sympathy for the war-sufferers of Europe who are homeless and lack sufficient food. Yet, according to Bishop Thoburn, more than 100,000,000 people in India, China and Africa (more than the population of the United States) sleep without shelter every night and more than 200,000,000 lie down to rest with hunger un滿足ed. How little we care about this?

4. Our indignation is intense at the treatment women have received during the war at the hands of their captors. Yet it is more than matched by what has gone on unchecked for centuries in many mission lands. Let W. P. Livingstone in "Mary Slessor of Calabar," Dan Crawford in "Thinking Black," or Donald Fraser in "Uncovering a Primitive People," tell you something of what women have endured for ages in Africa with scant sympathy or help from their white brothers and sisters.

FORMER WARS AND FOREIGN MISSIONS

One way of keeping up interest in missions in time of war is by means of timely, program papers and addresses. We believe the topic, "Our Former Wars and Foreign Missions" would prove of interest just now and suggest the following outline for its development.

1. The War of 1812 (1812-14): This war apparently had no effect on missions. Though attacks upon American shipping were of frequent occurrence the war seemed inevitable, the infant American Board sent forth its first missionaries in February, 1813, and was able to be the last vessels that sailed for Asia before the break came. They reached their destination in safety and the board was able to finance the project. See "The Story of the American Board." By Streeter.

In 1813, notwithstanding the war, great interest was aroused in missions among the Baptists, owing to the Judson's change in faith. In May, 1814, while the war was still in progress, the American Baptist Foreign Missionary Society was organized, the Judsons were adopted as its missionaries and funds were quickly raised for their support. (See "Life of Adoniram Judson," by Edward Judson.)

2. The Mexican War (1846-2): The war with Mexico, a land tight closed to the gospel, proved an advantage to missions along two lines: (1) The large number of Bibles carried into the country in the knapsacks of the soldiers and the work of an agent of the American Bible Society who traveled with the army much of the time, paved the way for Protestant missions later on. (2) At the close of the war all the territories now occupied by the states of California, Nevada, New Mexico, Arizona and Utah passed into the hands of the United States, and became accessible to gospel effort. (See "The Centennial History of the American Bible Society," by Henry Otis Dwight.)

3. The Civil War (1861-5): This war threatened disaster to missions. But there was no cessation of effort, though great progress was neither possible. Sorely as both North and South needed men and money, new missionaries were sent out by both sides and there was money enough for the work. The records of the Northern Presbyterian Church show that 38 new men and women were sent out during the years 1861-5, and we understand that the contributions increased during the period. (See "The War and the Missionary Call," pp. 409-411 in the June, 1917, issue of the Review.)

4. The Spanish-American War (1898): This event proved a great thing for missions. Undertaken to assist a single island in the Atlantic in its struggle for freedom, in the presence of the gibbet of the Lord Jesus. The Philippines had been rigidly closed to Protestant effort and in Cuba and Porto Rico the work had met with bitter opposition. When the United States took possession of these islands, the mission boards at once entered in, and the gains have been rapid. In 1900, there were no Protestant Christians in the Philippines; by 1910 there were 76,000. (See "The Centennial History of the American Bible Society" and the following article in the Missionary Review of the World: "The Friars in the Philippines," July, 1898; and "Expelled for the Philippines," December, 1908, by F. DeP. Castells—Missionary Review of the World.)

REMEMBER THE MISSIONARIES

One thing we need to remember just now is that (to use Carey's simile) the missionaries are down in the dark mines of heathenism digging out souls while we at home are holding the ropes. We have pledged them our support and these pledges must be kept at all hazards. And the undertakers we must be true to the men and women at the front—our substitutes in the outposts of the Lord's army.

The position of the missionaries throughout the war has been a trying one. None of them, so far as we know, has met a tragic end while at the post or duty. But a number have suffered death from overstrain, especially in Persia and Turkey, where conditions have been so terrible and relief work so heavy.

In other lands, too, their lot has been far from enviable. Many have seen their work suffer, and far away from home and loved ones, the uncertainty of the future, which hangs like a pall over the whole world, is doubly hard to bear. One has but to read the chapter, "When the Great War Came," in Mary Slessor's biography, to get a glimpse of what the war has meant to those on the field. To Mary Slessor herself, ill and over-worked, it proved a death blow. Though she went on bravely with the routine duties of the station she did not rally long after the news came of the invasion of Belgium and the reverses of the Allies.

The hardest thing to bear, in her far away African home, was the lack of news from the front. "Oh, for a telegram," she would cry, "or even a boy bowling in the street!"

For the sake of the missionaries we must guard our treasuries well. In these days of many appeals there will be danger of funds given for their support being diverted to other more popular channels.

And we must redouble our prayers and seek to enlist the sympathies of the indifferent. Perhaps this may not be so hard as we think. We have been much touched to learn that an elder in a Presbyterian church who has never believed in missions (think of it) recently stood up in Wednesday evening meeting and offered a fervent prayer for "the missionaries who must be so lonely at this time."
Workers' Exchange
Milton Junction, Wis.

The Ladies' Aid Society of Milton Junction has met in regular session twice a month so far this year. The first meeting in July was the time for election of new committees. The ones for the first half of the year had done their duties. They were re-elected.

The Entertainment Committee had charge of a public supper in February. In April they organized a 'kitchen band' of 30 members, whose instruments were curiously and wonderfully made. They gave their first concert May third. On June fourth the band went by rail to Lima and a small village about eight miles east of this place, and gave their second concert. The two concerts and supper helped to swell our treasury quite a bit.

The Work Committee, believing that the first of the year is none too soon to begin to sew for the Christmas harvest, has kept us supplied with work.

The Program Committee had charge of the Sabbath Rally program as given in the Recorder. This was a most interesting and profitable meeting.

We joined with the other ladies' societies of the village in having an afternoon and evening lecture by Dr. Mendenhall, of Madison, Wis.

Our members was very ill in February and the society provided a trained nurse for one week and food for the family for the same period. Our president and two other members moved to central Spring, but what is our loss is some other society's gain.

July 25, 1917.

Press Correspondent.

German Seventh Day Baptist General Conference
Corliss F. Randolph, LL. D.

The Church News, published at Salemville, Pa., by F. R. King, under date of July 1, 1917, contains the minutes of the General Conference of the German Seventh Day Baptists, which met at Snow Hill, Franklin County, Pa., June 10, 1917.

The General Conference had for its president, F. R. King, of Salemville; Miss Emma C. Mann, of Snow Hill, was the recording secretary; and H. W. Fetter, treasurer, all of whom were re-elected for the ensuing year.

The statistical reports show the following: 3 churches (Ephrata, Snow Hill, and Salemville), with an aggregate membership of 199, including three members of the denomination, 3 ministers (the Reverend Messrs. John A. Pentz and William A. Resser, of Snow Hill; Samuel G. Zerfass, of Ephrata; and Jeremiah Fyock and William K. Bechtel, of Salemville), all of whom were present; 3 Sabbath schools (1 each at Ephrata, Snow Hill, and Salemville), with 16 officers and 15 teachers, and a total enrolment of 143.

The following accredited lay delegates were present: Salemville, D. C. Detwiler, F. R. King, C. L. King, H. W. Fetter, and Henry Fyock; Snow Hill, J. D. Monn, U. A. Pentz, Emma C. Mann, and Daniel Moats; Ephrata, Mrs. Katie Waid. There was no representation from Somerset County.

Reports were presented by the following committees: Committee on Order of Business, Committee on Literature, Committee on Constitution, and the Committee on Charter, all of whom reported in routine.

The following accredited lay delegates were present: Salemville, D. C. Detwiler, F. R. King, C. L. King, H. W. Fetter, and Henry Fyock; Snow Hill, J. D. Monn, U. A. Pentz, Emma C. Mann, and Daniel Moats; Ephrata, Mrs. Katie Waid. There was no representation from Somerset County.

The following standing committees were appointed: On Order of Business, Rev. S. G. Zerfass, Henry Fyock, Rev. W. A. Resser; On Literature, Rev. W. A. Resser, Rev. S. G. Zerfass, Rev. Jeremiah Fyock; On Application for Charter, C. L. King, Emma C. Mann.

A committee to rewrite or rearrange the constitution was appointed, consisting of Rev. J. A. Pentz, Rev. W. K. Bechtel, and Rev. S. G. Zerfass.

The Church News contains an editorial advocating the abolition of the time-honored salutation, on sanitary grounds and another, which, indirectly, at least, takes a strong stand in favor of salaried pastoral work. It says, "If a minister is compelled to work hard and has his mind burdened with the cares of a livelihood for six consecutive days, certainly he will appear in the pulpit on Sabbath without being prepared to feed his flock with the richness of the Word. At best, the minister's life is one of service, and the lay member should do all in his power to assist."

We also note a strong appeal from the president of the General Conference for an earnest, prayerful consideration of the present state of the churches comprised by the Conference and for their members to come with willing hands and open hearts to relieve the distress of her decedent condition. The church of the future will depend upon the work today.

We commend highly the enterprise and zeal of the president of their General Conference in so promptly placing in the hands of the people the printed minutes of their annual meeting, and in no less a degree do we commend the spirit of devotion and consecration he brings to the altar of his sacrifice. May he be spared for many years to come to continue his good work, and may his seed sowing be blessed with the richest of harvests.

Here a Little, There a Little
Lois R. Fay

The Federal Council of Churches of Christ in America has recently helped to defeat an attempt of the International Paper Company of New York State to obtain an exemption of the law which grants workmen in that State one day of rest in seven.

In reporting its doings in this case, the Council refers to Sunday as a holiday, not as the Sabbath. This is a step in the right direction and one of the little things that help to build the perpetuity of God's Sabbath. Sabbathkeepers have proclaimed the fact that Sunday is not the Sabbath and has no divine word to support it. The Federal Council is passing on the influence which Sabbathkeepers started. Though some still cling to the misapplication of the name Sabbath to the first day of the week, the influence of the Council is going forth on the side of truth in calling Sunday a holiday, for a holiday man has made and is making it, while a holiday as it should be called as long as so observed by the people.

"The seventh day is the sabbath of the Lord-thy-God," says the commandment; the seventh day is the only day that can truthfully be called the Sabbath. Sabbathkeepers should feel no need to continue proclaiming Sabbath truth in all its phases. It is by "precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little," that God's work is done and his benefits dispersed among all mankind. It is by "here a little, there a little" that the erring are influenced toward truth and righteousness.

Heart-keeping is much like housekeeping. There must be continual sweeping out of dirt and clearing out of rubbish, a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it—Theodore L. Cuyler.
A DEFINITE PURPOSE

GELSEMINA M. BROWN

Christian Endeavor Topic for August 18, 1917

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

YOUNG PEOPLE'S WORK

Sunday—God's purpose with man (Eph. 2: 10).
Monday—Purpose to cleave (Acts II: 22-26).
Tuesday—A man's task (Tit. I: 16).
Wednesday—A woman's purpose (Ruth 1: 8-18).
Thursday—The Sabbath—Topic, A definite purpose and the means of bringing many people into the Christian life.
Friday—A royal purpose (2 Sam. 7: 1-10).
Sabbath Day—Topic, A definite purpose and the success it wins (1 Kings 9: 19).

A year ago a crowd of "boosters" went from Riverside County to a Christian Endeavor convention. They went with a definite purpose. That purpose was to get the 1917 Christian Endeavor State Convention to come to Riverside. Did they win? Of course they did.

Then what? Plans were made to entertain four thousand delegates! We have no auditorium large enough, so an orange packing house was used. The "1917 Committee" worked early and late for a year. Prayer, much prayer, together with that definite purpose, won out.

It was advertised, boosted, talked. Then came the war and some thought to cancel it. More prayer. They finally decided to go on and the result was that the total registration was three thousand four hundred and N. O. Moore! Yes, Oney purposefully waited until the last to register. It was called a "Victory Convention." Could you see the hearty response manifested by the hundreds in the "Convention Auditorium" and could you have looked into those faces you would have been convinced it was a "Victory Convention." The slogan was First Corinthians 15: 57. Oh, yes, do go and get your Bible if you don't recall it. What is this all about? A definite purpose and what's more, God's help. Do you ever suspect that great things happen? Watch one of the wonderful campaigns carried on by Billy Sunday. His "forerunners" are already busy in Los Angeles, the chorus is forming, prayer circles are being organized. Now, when souls are led to Jesus Christ, will you think it "happened?"

Do you think God can not use your business abilities, your judgment, your foresight? What makes you think so? He wants your very best and he wants a definite purpose to dominate your life.

Mr. Long, a leymister lecturer, once told a story in which he compared grasshoppers with men. He said that a grasshopper has no purpose, no plan. He jumps, then looks about to see where he has arrived; jumps again, looks about, etc. Need I conclude the comparison?

Think over your friends and compare those who live and those that count with those who have drifted to their present status. Any difference between them? What is it and why is it?

Did the war happen? You see a definite purpose can either make or mar. Humanity is learning lessons, but the awful price is appalling. May we learn them for all time?

Suppose we had a conference that just "happened." No, I guess you wouldn't want to think of anything worth while that was not planned thoughtfully and carefully by some one? Speak up!

How about your own Christian Endeavor meeting? Do you just "happen" to have a good thought to give? Do you "happen" to have special music? If you do have, you may be sure some one has put thought and plans into the meeting. Yes, the most successful planning is that which sinks out of sight and you never suspect its presence until some one calls your attention to it.

Now while you're thinking about it, why not purpose in your heart certain things: Think it over and be the man or woman, the boy or the girl God intends you to be?

QUESTIONS AND SUGGESTIONS

Was there but one Micawber? Does your wishbone take the place of your backbone?

How can the backbone be developed? What have I done to make this meeting a success? Why might I have done to make this meeting a success? Mention some Bible characters controlled by a great purpose.

Have I a definite purpose? If not, why not?

What should be our supreme purpose in life?

A CLUSTER OF QUOTATIONS FROM THE ENDORSEER'S DAILY COMPANION

Could the multitude of failures which are recorded every day be thoroughly examined, it would be found that a great proportion of them have resulted from a want of nerve just at the moment when an unwavering sight and steady pull would have accomplished the object.—Anon.

Voices are crying from the ruins of Tyre, From Karnak and the stones of Babylon, Saying: "We have raised our pillars on self-desire, And perish from the large gaze of the sun." —Edwin Markham.

A man's master passion determines his character and achievement. Columbus' passion was discovery; Napoleon's, to conquer; Livingstone's, to open up Africa.—Don O. Shelton.

Riverside, Cal.,
July 11, 1917.

LITTLE THINGS

ALICE LOOFBORO

Read by Miss Christian Babcock, at Excellent, Wis., at the Young People's Hour of the Semi-annual Meeting, June 24, 1917

The world is made up of little things. Our lives are really little things. One breath less and life ceases. A match is small, but it may guide across a dangerous passage, or it may destroy millions. A word is a little thing, yet many lives have been lost by just one word. Also, one word has been the means of bringing many people into the Christian life.

What are we going to do with the small things that are in our care? Are we helping others by our words and little deeds of kindness, or are our words and deeds causing them to stumble and fall?

Nearly every one has talents. Some have greater talents than others. But whether they are great or small we should use them to help those who are not blessed as we are.

Robert Browning says: "All service ranks the same with God. There is no last or first."

Here is a story of a young man who desired to be a great singer. After a few years' careful studying this young man had advanced so far in music that he went to Europe to study with the great musicians of the world. Returning to his country he settled in Chicago, and was widely sought as a teacher of the rich children and as a singer in great gatherings. But when he was asked to lead the singing and make the music delightful in a small church, he refused, saying he could not afford to do so. "Better is a little with righteousness than great revenues without right."

We can not all be great or noted men or women, but we all have some work to do, even though it may be very humble. Christ humbled himself to wash his disciples' feet. Ought not we to humble ourselves to "wash one another's feet."

If we are faithful to our little everyday tasks, greater and higher tasks will be given us to do. Certainly we can all try to make our blessings and talents worth while, by doing the "little things," from which "greater things" will grow.

SALEM COLLEGE NOTES

PRESIDENT C. B. CLARK spent July 13 at Morgantown. The occasion was the 15th Educational Conference given under the direction of the Summer School of West Virginia University. The meetings were largely attended and were held in Commencement Hall, President Clark gave a ten-minute talk on "Private and Denominational School Certificates" which follows:

THE private and denominational schools, as such, have no separate, distinct certificates peculiar to this class of educational institutions. The law of the State, however, defies their efforts in this respect. Graduates of these institutions shall be entitled to the regular certificates, identical with those issued to graduates of state institutions when in the judgment of the state board of education the kind and quality of work done in the denominational college is equivalent to that done in state institutions. This paper therefore can deal only with the relations existing between the denominational colleges and state agencies of certification. During the nine years since this law was put on our statutes, a portion of the denominational colleges have undertaken to meet the conditions and receive the benefits of this law.
The relations sustained between the parties concerned have on the whole been very gratifying. It has been a period of standardization and, consequently, of mutual patience and co-operative effort. We believe the results have more than justified the wisdom of the move. That need for trained teachers is increasingly imperative, and because the denominational colleges have considerably added to the number of trained teachers within the State, while they have helped to diminish the number of untrained, we believe these institutions are proving themselves an educational asset in providing increased training for the teachers of the State. It is hoped as time passes that on the whole there will have increasing regard for each other. We are not ruthless competitors, but complementary functions to a common cause.

Observation and reflection teach us the agencies that minister to this result, none so essential and vital as the teacher. If the teacher is deficient in a stimulating personality, or the requisite scientific and pedagogical preparation, he is a danger to the State and a hindrance to the welfare of its children and youth. If, on the contrary, the teacher is a vitalizing force, soundly and scientifically equipped for his profession, he is an individual of first importance to the nation.

If this be true, and we believe no one who has put serious thought on the matter will doubt it, it is easy to admit the gravity of the responsibility which attends the licensing of teachers.

As a representative of the denominational colleges, I am here to say that the heads of these institutions entertain no meager sense of the responsibility attending this serious problem. We are in the State to serve and to help. We are here to cooperate and to facilitate the common cause of human betterment as expressed in and through the forces of education. With a view therefore to promoting these ends, we here offer a few suggestions. These suggestions are made sincerely and frankly, and invite criticism of the same kind.

First, I do not believe we are sufficiently well acquainted with each other in our aims and purposes. Our understanding is often too remote. Too often we are working without a clear appreciation of the intent and good will of the other. To put it constructively, I think it would be a fine thing if the state superintendent or the state board of education would once a year, or such a matter, invite us presidents of these denominational colleges into a roundtable conference where we might talk things over freely, asking and answering inquiries. I confess that during the past six or eight years I have often been in doubt regarding the plans of the board, though I do not say the responsibility for my ignorance rests with the board.

Therefore, to promote these ends, or the subject offered, but always with due consideration of the fundamental and essential teacher qualifications?

Third, we would raise the question whether or not persons who give promise of making good teachers should not be admitted to the normal course on presentation of 16 units of academic work, regardless of the subject offered, but always with due consideration of the fundamental and essential teacher qualifications?

Fourth, during the nine years in which this law has been in operation, our work as institutions has been recognized only in rendering the complete record of individual students, including both academic and professional work. If this practice is necessary, we understand it, but still, why should not more extended requirements in these directions be made a part of every teacher's equipment? Would it not result in the enrichment of student experience, and so promote the safety of society and the State, least in some of these qualities of culture our denominational schools should excel, as our state institutions should excel, in industrial training.

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Second, I raise the question whether or not we may not be too technical and academic in our certificating process. The testing, it seems to us, is entirely or exclusively of academic attainments. As we see it, not enough consideration is given the physical and social fitness of the applicant. Why should not every qualified teacher be required to hold a certificate of good health. Qualities of personality too, it would seem, should not be secondary to scholastic fitness. Such tests as the average school board or principal applies to these qualities are not removed from crude guesses or superficial observations. Has not the time come in the pedagogical development of the State when more discriminating methods and tests should be applied to young people in preparation for their calling? Those who are by nature better qualified for other vocations or professions may discover their unfitness for teaching before they shall have given so much time to such training? In the teaching profession, personality is surely not less valuable than scholastic attainments.

What can be done to encourage larger consideration of these fundamental and essential teacher qualifications?

What can you counsel and advise us that will help to this end?

Mr. M. L. W. Ennis
Wanted a man, cried Ezekiel, Isaiah,
And down through ages the cry rangeth still;
Wanted a man to come out in the open,
Spring into the breach and the widening gap fill.
Wanted a lad with a heart true and tender,
Whose ear is attuned to the small voice within;
Who will hie to the brook, will seek out a smooth pebble,
And straightway lay low the Goliath of sin.
Wanted a man, for the sheep a vine Shepherd;
Lo, they wander afar, and they perish with cold.
Wanted a man who darkness and danger
Will brave and will bring them safe back to the fold.
Ay, wanted a man who courageous, unwavering,
Will bare his right arm and leap into the fray,
Who will bear on the conscience of the weak, the despairing.
One who trusteth his Leader forever and aye.
Wanted a man for the watchers are weary,
The night is far spent and they sleep, every one;
The fox is alert, his wary and cruel,
Wanted a man who will strike his last gun.
Wanted a man on the watchtower; for morning
It cometh apace, that the sages foretold.
Full soon will the old earth put on her new garments,
Full soon will burst on us that era of gold.
Wanted a man—lo, he cometh the Bridegroom,
All shining his raiment, all starry his crown;
The mansions prepared for his birth, they are ready,
In the clouds of the heavens her Lord cometh down.
O Daughter of Zion, arise and put on thee
Thy beautiful garments, so spotless and fair;
Go forth with the maidens to the gates of the morning—
Thy Lord behold, he awaitheth thee there.
Ho, the hills clap their hands! ho, the stars sing praises,
Thy watching, thy waiting, thy weeping is o'er;
To the breast that was pierced, he will clasp thee forever.
Inexpressible bliss shall be thine more.

The Sabbath Recorder
"THE WHITE QUEEN OF OKOYONG*"

Afraid to cross a field because there was a cow in it! What a coward she must have been! Oh, no, she wasn't! Look at her again, in the heart of the African jungle, after a journey by canoe and on foot through dripping underbrush, in such inky darkness that she could not find her way, and again, while the screams of night birds and the cries of wild animals were heard on all sides. Why was she there, do you wonder? Because she longed to help the ignorant savages who were living there in ignorance and sin, and she and she and she felt that God had called her to live among them. In Scotland she was afraid of a cow, but in Africa she was not afraid of anything. Here is a heroine whose bravery any boy or girl may be proud to imitate—Mary Slessor of Calabar, known to the natives as the White Queen of Okoyong.

If you could have known Mary Slessor—"Ma Slessor," they called her, the word Ma being the native title they give to women—you would have felt, too, the joy which she felt, sharing the same faith. You would have known her courage, her unselfishness, her love for the people she came to help.

Mary Slessor was born in Scotland in 1848, in a poor home. When she was very young she went into the factories to work, and when she was a little older she spent all her spare time helping in a mission. It was a rough life, but she had a work to do, and there was a crowd, or "gang" as it was called, of boys, who were determined to break up the service. One night Mary met them outside and they closed in about her, the leader with a piece of lead on the end of a string, which he swung closer and closer to her head. Mary did not flinch, even when the lead almost grazed her, and the boys were so impressed by her courage that they let her pass without further attack.

One of her most prized possessions in after years was the picture of this leader, grown to manhood, and his attractive family. She had changed his whole life, and he got a good position and became a fine man.

But Mary Slessor had heard of that terrible part of Africa, called Calabar, when she was only a child, and she longed to go there. There were many difficulties in the way, but at last the wish of her heart was gratified and she set foot on African soil. There at first she worked with other missionaries, teaching and preaching, and having people like her for company. But after a few years she was given what she considered to be her greatest opportunity, for she had happened to see her first barefooted and bareheaded, with her hair cropped short, and her costume a long straight garment. That was the dress she was accustomed to wear in Africa, and the sight made her feel that she was not afraid of anything. Here is a heroine whose bravery any boy or girl may be proud to imitate—Mary Slessor of Calabar, known to the natives as the White Queen of Okoyong.


THE SABBATH RECORDER
All mail should be sent care Seventh Day Baptist General Conference, High School, Plainfield, N. J.

The new High School is admirably adapted to our needs and comforts.

The big auditorium is as cool a room as could possibly be secured for the meetings, being shielded from the direct rays of the sun by a corridor and row of class rooms on all sides. Ample provision for rest rooms has been made in the building, and the gymnasium is a satisfactory dining room. We are therefore prepared to take care of every one all day long under one roof.

Our little city park is directly in front of the building and will make a very pleasant place for relaxation between services for those who wish to be out of doors.

Please send your names at once either through your pastors or directly to the chairman of the Hospitality Committee, Mr. and Mrs. W. C. Hubbard, 111 West Fifth Street.

The Commissary Department is glad to be able to announce that in spite of the immense advance in the price of food, they will be able to offer the two meals, dinner and supper, at an advance of only five cents per day over last year. The charge for the dinner will be 50 cents, and for supper 25 cents.

In order to make so satisfactory an arrangement as this, it was found necessary to give up the cafeteria supper.

There will therefore be two meals needing waiters. Will all who wish to serve in this capacity and thus secure meal tickets apply for a clerical permit over your nearest trunk line to New York and secure the one way fare. Thus the clerical rate from Chicago to New York and return is $9.10; 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 rate.

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 privileges. The above points are cited as typical. Rates can be secured from practically every point of our country to New York City.

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

J. Murray Maxon, 1447 W. Monroe St., Chicago, III.
William C. Hubbard, 111 West 5th St., Plainfield, N. J.
M. Berkley Davis, Salem, W. Va.

ONE L. S. K. APPROVES AND HELPS

DEAR FELLOW SABBATH WORKER: It has been in my mind, ever since the Pulpit was merged into the Recorder to write and tell you my approval. In fact, I had been prompted to suggest such a change, but circumstances hindered my writing. It seems a wise step under the stress of high prices of materials that the world, and Sabbath-keepers especially, have to contend with. One L. S. K. of small means, whom I know, who took the Pulpit but could not afford the Recorder, more recently, when he was enabled to carry on, his reading matter of both periodicals, and I presume there are others similarly benefited. This humble woman, living alone over a hundred miles from any Sabbath-keepers reads with whom she can not conscientiously affiliate, has sometime in the past made a donation to the fund that furnished the Recorder to poor people who could not afford it; and when I first came into communication with the Recorder I became a recipient of the paper through this woman's generosity, and the editor's good will.

I now gladly enclose $2.00 which you may apply on the Tract Society's debt. I send it with the hope that the debt may be canceled by the time the Conference year is over, and that those who are greatly prejudiced against Seventh Day Baptists because of that debt and the system that has permitted it, is my opinion that the paying of it is more important than any missionary efforts, for wherever the Sabbath truth is brought to the sad and oppressed, the fact of the debt is sure to leak out with its prejudicial influence. Following my own individual preference I would rather have a Recorder without any cover of different paper or color, if by going without it the debt might be helped out of existence. The occasional cuts are an expense, I imagine, and my tastes would gladly let these go, if the debt could thereby be diminished. Then perhaps, to a campaign might be as dispensable for the coming year, hard times prevent the organization of a brief campaign, but one to last till the debt is paid might be effectual, something like this:

(a) Every member of the boards, who has the spending of money, pastor, teacher and leader, take a pledge of economy, be proud of it and advertise it among his or her associates: (c) Every pastor has raised nearly $200; three "Circles" that have raised something over $200 for missions, tract work, and educational purposes. There is a Baptist Church also has done excellently during the year. The Christian Endeavor societies, including the Intermediate and Junior societies, make good showings in brief reports of their work, and we give in full the reports of the pastor, secretary, and Finance Committee.

PASTOR'S REPORT.—Another year of busy, happy pastoral work has passed. During the latter half of the year, at the call of the college trustees and by consent of the church, the pastor has taken charge of the campaign to raise the endowment of the college to $250,000. As no one has been secured to assume his pastoral duties, he has endeavored to shepherd the church at the same time. While the work has been very heavy and the plan far from satisfactory, the people have been very considerate and sympathetic. The work has gone well, without fully realizing the necessities of the church. The church has been thronged with worshipers each Sabbath. The attendance at the Sabbath eve prayer and conference meeting has been larger than ever, and the excitement of the people.

At the earnest call for volunteers to assist on a pastoral committee, seventeen members of the church put themselves under the pastor's advice for special work, and this work

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will continue through the coming year in consultation with the temporary pastors in charge. The spirit of those who have taken up this mission has been an inspiration to the pastor and he prays that the movement may be a continual suggestion that we are all called to be kind, friendly and social, to have a watch care over the others, especially those who are sick, lonely, neglected, discouraged or caught in the clutches of evil forces; and to win souls for the Master. All of us who are followers of Jesus have “come to seek and save that which was lost.”

Lester C. Randolph.

SECRETARY’S REPORT.—While the report of your secretary does not show a numerical gain in membership the reports of auxiliary organizations indicate a healthy activity in many lines of endeavor. The number received into our church by baptism during the year is eight; by letter or profession eleven. We have lost by death seven, and have dismissed by reason of sickness several. This entitles to numerical strength but an increase in moral, social and spiritual uplift throughout this entire community.

Beginning January 1, 1917, our pastor began his leave of absence for a year, while in the employ of the college. During this year, therefore, there rests upon the laity a double responsibility for carrying forward the work of our beloved church.

W. K. Davis, Secretary.

CHURCH FINANCES.—For some years the church and society had felt the need of some more systematic way or a more substantial business method of carrying on its finances. Various methods were discussed, from time to time, in Finance Committee meetings, and in the regular meetings of the church and society, for at this time there were two organizations, viz., the Seventh Day Baptist Church of Milton and the Milton Seventh Day Baptist Society. But after three years of deliberation and investigation of legislative enactments, the Joint Committee appointed by the two organizations for that purpose presented to the two bodies the legal form of a charter uniting the two organizations into one to be known as the Milton Seventh Day Baptist Church, which charter was adopted by a joint meeting of the Seventh Day Baptist Church of Milton and the Milton Seventh Day Baptist Society, the Seventh Day Baptist Society surrendering its charter and transferring to the Milton Seventh Day Baptist Church all properties held and sustained by it as said charter society.

Thus the appeal presented by the then Finance Committee, to and adopted by that body, and with but few very exceptional exceptions it has been heartily endorsed and entered into by the membership and those associated therewith.

Dear Brother—Sister, Your apportionment for the year 1917 is $8. If you have not already adopted the envelope system will you not kindly do so, paying weekly, if possible, to make the income as uniform as possible to meet the expenses? As they come, B. L. Jeffrey, Chairman, F. T. Coon, J. H. Coon, C. E. Crandall, N. W. Crossley, C. A. Emery, and J. Dwight Church, Finance Committee.

The form of the Finance Committee’s appeal to us is as follows:

To the Members of the Milton Seventh Day Baptist Church and Society:

DEAR BROTHERS AND SISTERS:

This is our church home. We would not do without it. Through it our blessings are many. A moderate financial expense for its existence is unavoidable. Our responsibility, render financial assistance, it becomes a burden to the few; a large body becomes weak; the unity is broken, its usefulness is imperiled, a delict ensues, and to us all are far more than the bare necessities of our existence. His cup runneth over.

Our maintenance of this church, even financially, in cheerfully paying its running expenses, (Continued on page 192)
newed the old struggle with the worship of Jehovah.

Up to this time—and for years after this— we do not find that Sunday had any significance in the Christian Church, but we do find that the day was observed as a worship day by the Sun-worshippers.

"Long before Christ was born, the weekly Sunday was celebrated by thousands of pagans, and it was celebrated by their children, converted or unconverted, throughout the first four centuries of Christendom. This statement is not one of those rash generalizations which have often been made by the enemies of Christianity who wrote reckless books about the 'sixteen crucified saviors,' etc. It rests on the recent thorough and accurate investigations of Franz Cumont, the distinguished Belgian scholar, whose monumental labors have now been critically inspected by the world's arch-ecologists for twelve years. The statement with which this section begins will hardly be disputed by any eminent critic of Cumont" ("Spiritual Sabbathism," p. 129).

Dr. Crafts says, "The ancient nations, all but the Jews, counted the first day of the week to what was at first the chief symbol of God and the chief god, the sun, calling it Sunday—which the missionaries of the cross would find was already regarded sacred as the venerable day of the sun, in the Roman Empire and other nations to which they were sent" ("The Sabbath for Man").

History shows us that the great distinguishing mark of Sunday was that it was the worship day of Sun-worshippers.

The assumption that the resurrection was on Sunday.

A second reason why Sunday is generally regarded as different from other days of the week is because of the assumption that Jesus rose from the dead on the first day of the week, and that for this reason it is to take the place of the Sabbath, of the Old Testament.

The large majority of Sunday-keeping people base their argument for Sunday observance on this assumption: "Christ took the Sabbath into the grave with him and brought the Lord's Day out of the grave with him on the resurrection morn" ("Sunday the World's Rest Day").

Dr. Bernard Drachman in this same book speaks of the "first day of the week, the supposed day of the resurrection of Jesus" (p. 159).

Morris Jastrow, professor of Semitic languages in the University of Pennsylvania, in the book "Hebrew and Babylonian Traditions," says, "Christianity, after wavering some time, settled upon the 'Lord's Day,' the day of the traditional resurrection—as the day of rest" (p. 193).

Without doubt this belief that Sunday was the day of the resurrection had much to do in distinguishing the day in the Christian Church. But there are two things that should be remembered by those who are keeping the day for this reason: (1) There is no Bible evidence that the resurrection on Sunday would change the day of the Sabbath from the seventh day to God blessed and sanctified, the day of the fourth commandment, the day that Jesus kept. (2) The Christian Church has not been agreed, and probably never will be agreed that the resurrection was on the first day of the week.

W. Lancelot Holland, in his book "Bunyan's Sabbatic Blunders," says, "It is true that Christ appeared on the first day, after his resurrection. It can not be certainly proved that he actually rose from the dead on the first day, since Matthew tells us that, 'tate on the Sabbath,—two Maries came to see the sepulcher, and found it empty.'"

Prof. W. C. Whitford, in "First Day of the Week in the New Testament," says, "We do not know indeed that our Savior arose from the dead on the morning that the tomb was found empty. It is just as plausible to suppose indeed that he arose the night before." Who can be satisfied to rest so important a question as a change of the day of the Sabbath on the assumption that Jesus rose from the dead on the first day of the week? Sunday marked by the Roman Catholic Church.

Sunday came into the church during those post-apostolic years when pagan religions so affected the Christian Church that the Roman Catholic Church came into existence, and so it is a child of the Roman Catholic Church.

This is claimed by the Roman Catholics. The title page of a booklet made up of four editorials from the Catholic Mirror of Baltimore has the following, "The Christian Sabbath the True Offspring of the Union of the Holy Spirit, and the Catholic Church, His Spouse. The Claims of Protestantism to Any Part Therein Proved to be Groundless, Self-contradictory and Suicidal."

This is admitted by some Protestants. Edward T. Hittcox, in an address before a Baptist Ministers' meeting in New York City, said, "Of course I do know that Sunday did come into early Christian history as a religious day, as we learn from the Christian fathers sources. But we do find there a pity that it comes branded with the mark of paganism, and christened with the name of the Sun-god, when adopted and sanctified by the papal apostate and bequeathed as a sacred legacy to Protestants." Sunday comes to us, not enforced by a "Thus saith the Lord," but by imperial decrees and human legislation.

The first Sunday legislation was that by Constantine, who on March 7, 321 A.D., issued the following imperial law: "Let all judges, and all city people, and all tradesmen, rest upon the venerable day of the sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields, since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines, hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost." This edict was most helpful in establishing Sunday in the church.

Much other human legislation has been brought to bear upon the people down through the centuries to force them to give up keeping the Bible Sabbath and to keep Sunday.

In all of the history of Sunday in the Christian Church we can not find evidence that it comes to us from God. The words of our Sabbath was made for man", were not spoken of Sunday.

THE DISTINGUISHING CHARACTERISTICS OF THE SABBATH DAY

And now let us consider some of the things that made the seventh day different from other days of the week.

(1) "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." No other day of the week has such a distinguishing mark as this. Surely, "The sabbath was made for man."

(2) In the midst of the moral law is the commandment to remember the Sabbath—the seventh day of the week—and keep it holy. As long as the commandment of God shall stand, so long the seventh day will be separated from the other days of the week as the "sabbath of the Lord thy God."

(3) The seventh day was kept by Christ and his disciples as the Sabbath. This is proved by their practices and their declarations. Jesus said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, so the Father will keep me in life."

That Christ and his disciples kept the Sabbath is affirmed by the Sunday School Times in these words, "Christ was scrupulously careful in Sabbath-observance, though he had some need to teach as to how God would and would not have the day observed. Both he and his disciples observed the day by public worship, as their custom was."

The Bible tells us that the worship day of Sun-worshippers was the first day of the week, Sunday, the "venerable day of the sun."

The Bible tells us that the rest and worship day given by God to those chosen to be his own peculiar people was the seventh day of the week, God's "holy day."

"The sabbath was made different from other days of the week."

(5) But down through the centuries since New Testament times others than Jews have kept the Sabbath Day.

Rev. Peter Nolle, in "Sunday the
World's Rest Day", says, "Consequently for some time both days were observed in the church—the seventh as a memorial of creation and the first in memory of the resurrection."

The Council of Laodicea, about A.D. 350, passed a decree saying, "It is not proper for Christians to Judaize and cease from labor on the Sabbath, but they ought to work on that day, and put especial honor on the Lord's Day as Christians. If any be found Judaizing let him be anathematized." Taylor says, "Early Christians never conferred the Sabbath and the Lord's Day. For five hundred years after Christ the distinction between the two, so clearly marked in the Scriptures, was strictly maintained."

Even through the Dark Ages there were Sabbath-keepers, known by different names, as Waldenses, Albigenses, Nazarenes, etc. Erasmus wrote that in the early period of the Reformation there were Sabbatarians in Bohemia.

During the days of the Reformation the Sabbath question was a live one, but in the English Reformation it commanded even greater attention.

Three hundred years ago Seventh Day Baptists began to be established in England. During those early years there were Sabbath-keepers of great influence in that nation, and there were some of international fame.

Not long after the Pilgrims landed at Plymouth a Seventh Day Baptist came to the colony, and in 1622 a Seventh Day Baptist church was organized at Newport, R.I. People accepted the Sabbath as the years passed by, and other churches were organized. Many of us are descendants of the early Sabbath-keepers in Rhode Island, Connecticut, and New Jersey. They left us a rich heritage as Sabbath-keepers.

Sabbath-keeping Christians down through the centuries have maintained the seventh day of the week as the rest day given man by God.

It seems to me that the things that gave Sunday its place in the Christian Church are not such as will insure for it a lasting continuance as the rest day of those who profess to be governed by the Bible in matters of faith and practice. The day has not obtained its place on grounds that are satisfying to the truth-seeker.

On the other hand the Sabbath does not come to us through paganized or Roman Catholic channels, enforced by human laws, but rather from the Creator, and was made by him for man.

We need the Sabbath today. We need to stop every seventh day, on the holy Sabbath Day, and worship God, and think of other things than pleasures, business, and war. And we need to keep the Sabbath better. We are not realizing as much good from the day and its privileges as God would have us gain. It was made for man—for his physical, moral and spiritual good.

What does the Sabbath mean to you? Are you using it simply for physical rest and social pleasure? Are you trying to get as little out of it as you can? Are you going to give it up when you can obtain a little better job from a financial point of view?

Hold yourself, by the help of God hold your course in life that God in his Word directs that you follow. Don't take a backward step! Don't do that which you know is wrong! Ever hold this in mind, "The Sabbath was made for man"—for you and for me!

Sabbath School. Lesson VIII.—August 18, 1917

FINING THE BOOK OF THE LAW. 2 Chron. 34: 14-33

Golden Text.—I will not forget thy word. Ps. 119: 16.

DAILY READINGS
Aug. 18—Matt. 7: 21-27. Hearing and Doing. (For Lesson Notes, see Helping Hand)

KEEPING AT IT

A soft finger can wear away stone! No matter how hard it is. But it must keep at it. The strong man, Sandow, began taking exercise because he was a frail child. Demosthenes, the world's greatest orator, couldn't speak at first without being laughed at.

Home, in one form and another, is the great object of life.—J. C. Holland.

Already extensive buildings have been erected, special cantonment cars are now running and the streets are daily "sprinkled" with men in uniform, reminding us that we are in the throes of war, the end of which is not known. The city of Battle Creek with the government is making every effort to keep vice at a distance and save our soldiers from the snares that always come about a camp. Soldiers already report the temptress stalking abroad at Battle Creek is "dry" and that is one great safety.

Our Brotherhood is taking a vacation until fall in view of so much in progress here and the short evenings. Very interesting and of the utmost importance had been held.

The Fourth of July church picnic at Goguac Lake and on the grounds of the Villa, a large cottage with five acres controlled by the sanitarium, was largely attended. The afternoon was spent in the usual games of ball, and many sports, conversation, boating, bathing, and a general good time, making the heart cheerful and cementing the bonds of fraternal union. Abounded were other picnics while the park had its thousands and a balloon ascension as some of the attractions. But the Villa is private grounds, and family reunions and picnics are held here by permission. This season the Villa is in charge of Elvan H. Clark, and the house is full. The Villa is a three-story cottage with many rooms and a veranda, screened, about seventy feet long and twenty wide and facing the lake. Down an embankment about three rods we come to the edge of the lake. This is a great resort, with a steamer, gas launches, sail and row boats, and cottages thick around the lake.

If the city churches have half as many in their Sunday congregations as flock to the lake for boating, dancing, ballon ascension, merry-go-rounds, roller coasters, roller skating and other amusements, they are well filled. We surmise, however, that they have some empty pew.

Our church has had some conditions during this Conference year, and now with one hundred eighty members, twenty-one are non-resident. The church has raised during the year $1,457, this being an average of $20. This hardly seems enough when the tithe is considered. It may appear well in comparison with the general average among the people.
THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor
LOUIS P. BURCH, Business Manager
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A R E C I P E

Wouldst thou be wretched? "Tis an easy way: Think but of self and self alone, all day; Think of thy pain, thy grief, thy loss, thy care—All that thou hast to do, or feel, or fear.
Think of thy good, thy joy, thy gain, Think only of thyself—will not be vain.

Wouldst thou be happy? Take an easy way: Think of those round thee—live for them all day. Think of their pain, their loss, their grief, their care;
All that they have to do, or feel, or bear; Think of their good, their pleasure, and their gain.

Think of those round thee—it will not be vain.

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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

James 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.

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