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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

The Sabbath Recorder

Repentance is neither base nor bitter. It is good rising up out of evil. It is the resurrection of your thoughts out of graves of lust. Repentance is the turning of the soul from the way of midnight to the point of the coming sun. Darkness drops from the face, and silver light dawns upon it. Do not live, day by day, trying to repent, but fearing the struggle and the suffering. Deferred repentance, in generous natures, is a greater pain than would be the sorrow of real repentance. Manly regret for wrong never weakens, but always strengthens the heart. As some plants of the bitterest root have the whitest and sweetest blossoms, so the bitterest wrong has the sweetest repentance, which, indeed, is only the soul blossoming back to its better nature.—Henry Ward Beecher.

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PLAINFIELD, N. J., JANUARY 17, 1916

WHOLE NO. 3,698

"Please Let It Creep In Again"

"Talk Up the Minister"

A loyal friend of our cause, in a personal letter to the editor, writes some things that should have a wider reading, and we venture to quote them. After mentioning the pleasure and help received from the SABBATH RECORDER, the writer says: "Especially this last year has the paper had a peaceful tone which I like. I am more glad than I can write you, for the article from the *Church Advocate* on 'Talk Up the Minister.'" The wish was expressed that this article might be repeated every month during the year in order to keep the thought before the people of our churches.

Near the close of the letter are the words: "Please let it creep in again. It will do us all good." The writer of this letter, who has had the best of opportunities to know of these things, is profoundly impressed with the fact that some of our churches are suffering—dying—because they are so openly critical of their pastors. What chance has a pastor to reach the hearts of the children in his parish while their parents continually criticize him in their presence? How can a pastor be expected to gain the confidence of the unsaved in a community where his own church members discount his powers and speak slightly of him as a minister?

I know of a mother who has witnessed this sort of thing in some of the churches until, grieved at heart over it, she says: "It makes me feel almost glad that I raised my family lone Sabbath-keepers rather than in such an environment. At least we all respect the one who is called to stand at the head of our church."

If the people in the pews could realize how literally they hold the success of their minister in their own hands, and how completely they can handicap him by their criticisms, they would be more careful in their talk about him.

It is indeed sad to see pastor after pastor leaving a church, disheartened and humiliated over what seems to be failure, when in each case the critical spirit of the

pews and the open talk against him have been the main causes of his trouble. The same man, well sustained and well spoken of, might have won scores to the Savior and strengthened and built up the church. But alas! under the adverse influences of unfavorable criticisms the pastor's power for good is destroyed, and there is nothing for him to do but to give up.

In view of the great burden of heart that every pastor carries for his people, can it be that the people feel in turn no responsibility for him, his feelings, and his work?

Garden City Conference On January 4, at the On Unity of Garden City Hotel, Long Faith and Order Island, N. Y., there convened a remarkable

conference of delegates from some twenty Christian denominations of North America. There were about seventy representatives of the various churches in attendance, and no one could witness the manner in which they met the problems and agreed upon statements looking toward unity without being impressed with the sincerity and the true Christian spirit of the men.

For a little more than five years a movement has been under way, started by the Protestant Episcopal Church, looking toward a World Conference on Faith and Order. Just as the European churches were beginning to take hold of the matter the Great War broke out and practically put a stop to the work across the Atlantic. However, correspondence has been kept up with these churches and sympathetic replies have continued to come from every part of the world, indicating a growing interest in the "union of the divided house of Christ."

The conference at Garden City was the first Preparatory Conference of North American Churches to pave the way for a World Conference. It was not intended to be a congress, but a conference between brethren, simply to deal with preparatory problems necessary to the successful assembling and work of the World Conference.

The spirit of the movement is shown by the following report of the first Joint Committee, as found on the first pages of a small booklet containing the list of delegates expected to meet at Garden City:

"Your Committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe further, that all Christian Communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

"With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resolution:

"WHEREAS, There is today among all Christian people a growing desire for the fulfilment of our Lord's prayer that all his disciples may be one; that the world may believe that God has sent him:

"RESOLVED, That a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Savior be asked to unite with us in arranging for and conducting such a Conference."

On the last leaf of this booklet is printed a prayer, which is in perfect keeping with the spirit manifested throughout the three days' meeting at Garden City:

O God of Peace, who through thy Son Jesus Christ didst set forth One Faith for the salvation of mankind, send thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know thy truth, courage to do thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with thy will, for the peace and unity of thy Church. Give us boldness to seek only thy glory and the

advancement of thy kingdom. Unite us all in thee as thou, O Father, with thy Son and the Holy Spirit, art One God, world without end. Amen.

What Was Accomplished The real work of the Preparatory Conference at Garden City was to formulate a definite declaration regarding the nature and actual business for which the World Conference should be convened. With this in view addresses on plans and necessary steps for unity were presented by Mr. George Zabriskie, of New York City, and Rev. Newman Smyth, of New Haven, Conn., and resolutions were offered by Rev. Francis J. Hall, of New York. After a most careful and thorough discussion of these papers, item by item, to eliminate every word or phrase that might be misunderstood or be misleading, they were referred to the Business Committee for co-ordination and arrangement into a declaration that would be acceptable to all communions. The resolutions of Dr. Hall were also placed in the hands of this committee.

It was marvelous to see the Christian spirit manifested by leaders from at least twenty communions during this discussion which occupied most of Wednesday afternoon and evening. No one could witness the signs of the Holy Spirit's presence without feeling that the Lord was leading.

There had also been given, early in the conference, several strong addresses on the matter of unity, including the Address of Fellowship, by the moderator, Bishop Roberts, of Chicago; one by Bishop Hamilton, of Boston, a representative of the Methodist Church; one by Dr. Moffatt, of Washington, Pa., representing the Presbyterians; one by Bishop Boyd Vincent, of Cincinnati, Ohio, in behalf of the Episcopal Church; and one by Dean Arthur E. Main, of Alfred, N. Y., to represent the Baptists.

Closing Scenes

On Thursday, at 11.30 a. m., the last item of the papers and resolutions was committed to the Business Committee, and the convention adjourned until 2.30 to give the committee a chance to do its work. When the afternoon session began, every one could feel the presence of an unseen Power, and the face of Dr. Roberts, of the Welch Presbyterians, fairly shone as he began to

read his committee's report. The work had been done so well that every item received the unanimous approval of the delegates in less than an hour, and the convention was ready to adjourn.

At this point Bishop Hamilton, of the Methodist Communion, arose. His gray locks, tall form, and voice broken with emotion made his words most impressive, as he said:

"I am profoundly moved. This is an ecumenical hour. For the first time since the founder of the Methodist Church (John Wesley) went out, practically, though never theoretically, from the Church of England, have two such extremes met as we see here today. We are led by the Spirit of God. I go back to a large communion to speak of a sincerity on the part of both extremes in their effort to build a platform of faith and order.

"The Methodist Church will not listen any longer to speculations as to whether or not a Greek bishop had given ordination to John Wesley. What we have done here will make not only for the union of the Church of Christ, but also for the peace of the world."

When the moderator announced, "Blest be the tie that binds," for the closing hymn, one of the delegates requested that they read responsively, line by line, the hymn, "From glory unto glory,—be this our joyous song." After this impressive reading, with all standing, the delegates sang, "Blest be the tie," a closing prayer was offered, and the Preparatory Conference stood adjourned.

Our Opportunity in This World Conference The delegates appointed by our General Conference and recognized by the Preparatory Conference at Garden City are: Rev. Edwin Shaw, Rev. William L. Burdick, President Charles B. Clark, President William C. Daland, President Boothe C. Davis, Dean Arthur E. Main, and Rev. Theodore L. Gardiner. Of these, Brethren Shaw, Main, Davis, and Gardiner were in attendance.

The time for the discussing of denominational differences has not yet arrived. No denomination could in the preparatory meeting for the World Conference be allowed to state its creed or to give its reasons for being a separate people. The general plan is for each denomination to state through its own committee the points in faith and order held by it in common with other Christians; also to set forth the points upon which it differs from all others

and which make it a separate people. Then there is to be a careful study of all points of difference, to distinguish if possible essential points that stand in the way of unity. I do not now attempt in the limited space at my disposal to give a complete review of this far-reaching plan, to be carried out both by the American Committee and by the World Commissions; but it will evidently afford our denomination an opportunity such as it has never had before, to present its one distinctive belief. For the best possible use of this great opportunity let us be well prepared. In due time the plans will be set forth in the SABBATH RECORDER.

It should be remembered that this effort is not to secure organic unity of all churches, but a co-operative unity by which there can be sufficient co-ordination to enable them, without loss of desirable home rule, to act as a whole for the good of the whole. The real object is to secure a fellowship between the various communions that will answer the prayer of Christ, and meet the needs of those for whom he died. The leaders see a lost world confronting them and feel that a divided church can never save it.

A Plea From the Missionary Board

Our people should read carefully the message from the Missionary Board under Missions in this RECORDER. The board is in great need of funds to complete its year's work, and has confidence enough in the people to believe that they will respond as soon as they realize the necessity of so doing. Please, dear people, take the burdens of the Missionary Board upon your own hearts. It is your board, and its burdens distributed among you will be no burden at all.

"Facts versus Fallacies" These words make the heading of an advertisement in the *Public Ledger* of Philadelphia, sent out by the Pennsylvania State Brewers' Association. This advertisement says among other things: "Begin the new year right. Prohibition . . . interferes with one's personal liberty. . . . Let the year 1916 be a year of temperance. . . . The world owes much to the man who drinks in moderation. . . . Ninety-nine one-hundredths of the big things in the world have been accomplished, not by the total ab-

stainer, but by the man who indulged in alcoholic beverages." This advertisement is accompanied by a picture showing a Chinese opium-smoker and a Turkish sensualist, over against an American scholar with a beer bottle at his elbow. The design is to show the moderate drinker of America in contrast with the Oriental debauchees who live in a country where alcohol is under ban. The assumption is that the prohibition of alcoholic drinks in America would place her on a level with Oriental nations! The effort is to prove that liquor makes a clearer brain and a steadier hand.

This is a fair sample of the stuff being sent abroad by the liquor men for publication, and which they call "Facts versus Fallacies." It is a good illustration of fallacious arguments. It pretends to argue that temperance is better than intemperance, but really argues that to drink is better than not to drink, an entirely different proposition.

Evidently the liquor men hope to "throw water on the enemy's powder magazine" by purchasing advertising space in the daily papers; but Christian education on the temperance question has made such progress, and the facts about intoxicants are so well established by science, that little headway will be made by such methods against the formidable prohibition army now in the field.

Facts and No Fallacies Some facts so clearly expose the liquor men's fallacies that it is worth while to keep them before the public. Not every editor is ready to bite the brewers' bait, however temptingly dangled before him. Those who have suffered from the curse of alcohol are not willing to risk an alliance with the traffic by giving publicity to its specious and deceptive arguments. According to the *Christian Advocate*, one editor to whom the brewers' bribe was offered gave the following reply:

I have your letter offering 20,000 lines of beer advertising, to be used in the _____ from January 1, 1916, to January 1, 1917. This would make, approximately, a quarter page, or thirty inches, each week, which, at 30 cents an inch, our authorized rate, would amount to \$9 a week, or \$450 for the year.

This looks very good to us as to the size of the order and the revenue it would bring, but as I feel that some poor, innocent persons would have to pay not only the \$450 it would

bring me, but also the cost of the beer sold and the profit on it, I am not warranted in accepting, much as I need the money.

My home has been broken up for more than a year, due to the fact that my wife has been placed in a hospital for the insane. The physician's diagnosis of her case is paranoia, which, the medical books say, is caused by a family taint of drunkenness, neurosis, or actual insanity. As there has been nothing like the latter two in the family history, I am led to believe that rum is the sole cause of the trouble, and now I, an innocent victim, who must pay the hospital bills, conduct a wifeless home and raise a motherless daughter. My wife did not drink, but I am told that her father and her grandfather did.

I am not a temperance crank, but I could tell you more. This is sufficient, however, to satisfy you why I do not care to do anything to foster an appetite for beer or whisky. This is the largest advertising proposition I ever had presented to me, but it is not the only one I have refused. If you have any propositions, large or small, to advertise legitimate commodities that will serve a useful purpose in life, I shall be glad to consider them.

Personal Canvass of the Salem Church

MY DEAR BROTHER GARDINER:

Your first editorial in the RECORDER this week reminded me that it might be of interest to your readers to know that the Salem Church conducted its second annual every-member, simultaneous canvass this year. We considered it a success last year, and believe the results will be even better this year.

The pastor prepared the way for the visitors by a sermon on Sabbath morning, and by mailing to every family, resident and non-resident, a letter, copy of which follows. The canvassers were appointed to go two by two, and the Sabbath morning before they were to make their calls upon the members, those who had been appointed by the regular Finance Committee to do the work, came forward and were set apart by prayer to this special service. It was an impressive and significant service of consecration. The entire congregation stood, the solicitors forming a semicircle in front and facing the minister. I am sure that they as well as many others received a new impulse to give, and were impressed with the importance of this grace.

The Finance Committee had prepared a card containing the budget of the church for the year, covering both local and denominational pledges. These were given the solicitors at the close of the morning service.

Our church year begins the first of October, and this canvass should have been made in September, as it was last year, but the revival meetings were in progress at that time and this matter had to be deferred.

Some new features were incorporated in the canvass this year, and new impetus given it, through the Laymen's Missionary Convention held in Clarksburg in November. Eight laymen of the Salem Church attended one or more sessions of this convention.

In the evening of the day that the canvass was made, the annual meeting of the church was held, at which time a report was made by the Finance Committee. More than \$1,600 of the budget had been pledged, and the canvass was not completed by quite a good deal. The Clarksburg and West Union groups had not been heard from, nor the L. S. K's. And the local solicitors had not completed their work. Two members living in Clarksburg canvassed the members there, one of them coming out to attend a meeting of the solicitors held some days before the canvass was made. Two West Union members solicited that group, and Buckeye's two came in with over \$100.

I am not writing for publication, but you may use this in any way you like, for the good of the cause, and the promotion of the every-member canvass.

Sincerely,

A. J. C. BOND.

Salem, W. Va., Jan. 6, 1916.

DEAR PARISHIONER AND FELLOW-CHRISTIAN:

We are well into another church year. We have been greatly prospered in the year that has closed, and are praying and planning to make this the best year in the history of our church. For nearly a century and a quarter our church has been making history in these hills; and never was there a greater need than now for its members to stand true to God and loyal to each other, in the spirit and for the sake of the blessed Christ.

I am hoping that every member, both old and young, will seek a deeper consecration to the Master, and will give to the church this year a greater and a more devoted service. Our church is well organized for its part in the work of the Kingdom, but its work could be greatly extended and its influence widened and

deepened, if every member should obey the divine injunction to seek first the Kingdom of God. First in time, but first also in our thoughts and plans, and first in our support.

About thirty members of the church will be consecrated next Sabbath morning, by prayer, to the special task of making the yearly financial canvass. This canvass will be made that night and the following day. Shall we not all, in the days that intervene, in private prayer and in our family devotions, seek a rededication of our lives to Christ and the church, and pray that we may have a divine passion for the salvation of the whole world. The world needs the Christ, our Christ. The church is not only the divinely appointed agent to build up the spiritual lives of its members, but it is the channel through which we are to fulfil the divine commission to go into all the world to preach the gospel of Christ.

In the subscription which you make the largest share goes to the support of the church. (The one who calls upon you will present the budget as voted by the church.) But you will also by that subscription help to support a pastor for many smaller churches; you will assist in the work of the denomination throughout our own country, and help to send the gospel with the blessed Sabbath to other continents, and to the dark places of the earth.

"I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your bounty, that the same might be ready as a matter of bounty, and not of extortion" (2 Cor. 9: 5). "Show ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf" (2 Cor. 8: 24). "But first they gave their own selves to the Lord, and to us through the will of God" (2 Cor. 8: 5).

In making your subscription may you feel the deepening of the fellowship in the church, and may this fellowship grow more blessed throughout the year. May your interests and sympathies extend until they reach the earth's remotest bounds, and may all your longings and hopes find rest and fruition in the eternal heart of our loving Father.

Very sincerely,

A. J. C. BOND,

Pastor.

December 1, 1915.

The Great Catastrophe of 1913

CHARLES M. SHELDON

From *The Independent, New York, January 30, 1913*

The world will never forget the great catastrophe of 1913. By the side of it, the losses by fire, earthquake, plague and battle in all the centuries fade into mere incidents. The recovery from this overwhelming disaster took years of patient and painful labor, but perhaps the lessons it taught will be worth all the tragedy that is now past into the world's greatest chapter of loss.

It began in an absolutely obscure and unknown man who was shoveling coal into a furnace which supplied power for a machine shop in New York.

The man complained, one night after work, of a strange feeling in his hands. It was not pain or numbness, but an inability to open and shut his fingers. When he went to his place of work the next morning he found that he could not pick up his shovel. He was promptly discharged and another man was doing his work before he was out of the shop.

The man afflicted with this trouble went home and told his wife. She could not see any signs of trouble and scolded him for being lazy. But before night she herself was complaining of the same inability to open and shut her fingers or use her hands in housework. These people were too poor to hire a servant and the wife did all the work of cooking, washing and general house labor.

Both the man and his wife began to be frightened and before dark they visited an infirmary which was a part of a social settlement in the neighborhood.

When they explained their condition the young physician in charge treated it as a case of temporary muscular paralysis, gave them a prescription and sent them away.

But the strange inability to use the hands continued and the man and his wife came back to the infirmary the next morning. To their surprise, which had in it a vague but deepening sense of terror, a line of men and women was formed at the infirmary all complaining of the same strange inability to use the hands.

As the man and his wife stood waiting in the line they compared notes with those in front and behind. In every case the

symptoms were identical. There was no numbness and no pain. Every other faculty of mind and body was sound. Only the hands had ceased from their functions. They were as absolutely useless as if they had been cut off.

When the furnace stoker and his wife reached the doctor's room, after waiting in line several hours, they found, not the young physician who had prescribed for them the night before, but a room full of the greatest doctors of New York.

It would have been ludicrous, if after events had not resulted in such supreme disaster, to note the baffled faces and hear the excited dialogue of these famous physicians and surgeons. An absolutely new disease had broken into the world's catalogue within twenty-four hours. There was literally no parallel to it in all the history of disease. It baffled all diagnosis and was apparently beyond all reach of cure. And all the cases were exactly similar. There had been no paralysis, no stroke. There was no lesion of any other organ. All other faculties were intact. Perfectly rugged working men in the line that continued to lengthen out every hour with portentous rapidity, gave the same testimony in reply to rapid fire questions. Each reported a perfect absence of pain or discomfort. Every part of the body was doing its normal work, except the hands. They had absolutely suspended their accustomed labor. The fingers refused to hold tools. The hands were dead to the common work of the hand.

Twenty-four hours went by, and the third day after the furnace man had found himself unable to pick up his shovel all the New York papers were giving whole pages to accounts of the new and astounding disease, if disease was the right word to use. Every paper in the city was hysterical over it. For once every daily was characterized as a red-ink shriek of mingled sensationalism and terror and anger combined. Even the New York _____ contained a front page editorial in letters an inch long demanding that Congress suspend all other business and that the powers of the entire nation be centered upon some solution for what promised to be, if something did not stop it, the greatest human tragedy since the world began.

And indeed the editorial spoke even more prophetically than the gifted editor

could possibly imagine. At the end of another twenty-four hours all the people of New York suddenly realized with a shock that was stupendous the catastrophe that had fallen like a lightning stroke on civilization.

In the first place, not a single daily paper in the city was fully printed. The *Times* appeared with four pages, and not a line of foreign news. The *Tribune* had an issue of three pages and a half. Subscribers who secured copies looked in dazed wonder at the blank spaces. The *Sun* had started with an issue that looked like a cheap weekly, but the net result was two pages of printed matter, nearly every line of it a hysterical account of the catastrophe.

But the papers were only an item that third day of the hand failure. The civilization of ages was beginning to come to a standstill. Before night of that day not a wheel was turning on the elevated, in the subway or on the surface railroads. Not an elevator was running, except with rare exception, in any of the skyscrapers or hotels. Ocean steamers lay still at the docks. Others that had been overdue could be seen tossing curiously about all over the harbor. The ferryboats were either still in their slips, or floating helpless on the river. Automobiles and carriages presented the same curious picture in Broadway and throughout all the streets. Some were standing perfectly still across car tracks. Others were being driven by men who bore on their faces marks of a white terror that before the week was over was the most vivid thing that stood out clear to the bewildered consciousness of the multitude.

For when the next twenty-four hours had passed, men and women of all ranks of life realized that the common, dirty, human hand of every-day toil had ceased to do its work.

Weeks after, when the regular work of the world had been resumed, certain facts were made clear, among them the following:

The strange disease for which no name was ever found affected only the hands of men and women who were engaged in what may roughly be called common labor, i. e., labor for which day wages is paid, or labor which was daily handling tools. It may interest our readers who have only heard of the great catastrophe to see a list

of those who were afflicted. It must be remembered that the disease did not impair any other faculty or organ of the body. These were not hospital cases. The hands simply ceased work. They could no longer hold tools or do the common task required of the hand.

The people generally affected all over the world were:

Stokers; servants in hotels and private houses; railroad firemen and furnace men; farmers; elevator men; men in machine shops; newspaper men in the machinery part of the press work; cooks and their helpers; drivers of trucks, carriages and automobiles; servant men and women in every department of labor: men engaged in sewer and street construction; carpenters and sailors; firemen; garbage handlers; and in general all men and women whose living was made by doing the dirty, dangerous or common work of the world which simply calls for *physical* labor and the hourly use of the human hand.

It was noted afterward that men and women who lived without using their hands as the first means of a living were exempt from the strange disease.

Ministers, newspaper editors, authors, poets, singers, lawyers, business men, financiers, magnates, Wall Street brokers, speculators, politicians, actors and society leaders were immune.

But before another twenty-four hours of that eventful week the most astonishing sights were witnessed in New York and all over the world.

The rich people in the big houses on Fifth Avenue were trying to cook their own meals and make their own beds and scrub their own floors. Libraries of interesting books could be written about their tragic attempts to take care of their own bodies. Not a servant could be found who could use his hands to cook, drive, dress or care for these people. Men who had not blacked their own boots for years at first made the attempt, but before the week was over the tragedy about them made them forget and ignore all such superfluities of living. For New York was dropping down into literal ruin. There was no one any longer to run the machinery that brought light, heat or power to the city. No one left to provide for the carrying off of garbage, sewage or filth. No women to be found to scrub the floors

of hotels at night. The churches were closed. The great hotels contained dazed, jostling, half-insane richly dressed millionaires who were going mad for common bread, which could not be bought for any price.

The money kings of Broadway and the Stock Exchange members, presidents of banks, financiers held a great meeting out of doors in Central Park.

They were absolutely powerless to suggest a single remedy for the tragedy. The value of money was absolutely nil. One of the richest men in New York offered \$100,000 for a cook to come to his house and start a fire in a little coal stove and bake a loaf of bread. The richest man offered to do it for \$200,000 if the other would make five cents' worth of fresh yeast, and the man was unable to find a single human hand in New York that was able to bring together the materials for such a ferment.

This was at the close of the fifth day, when New York began to be aware that it was starving to death.

Food, fresh food of any sort, was not to be obtained at any price. . . . Civilization was dying. And all on account of a failure on the part of common human hands to open and shut their fingers and handle tools of labor and bear back and forth burdens. And there was no plague. No pestilence. No famine. No war. The men and women affected, for the most part plain, common, unknown people, were not suffering any pain and were not in need of hospital attendance. They walked the streets with the rest of the multitudes that swarmed there, driven from their homes for lack of light and heat and comfort, out of houses and hotels that were with bewildering rapidity becoming uninhabitable on account of absolute neglect, the neglect that followed the inability of the common hand to do its common work.

The detailed history of that astounding world experience can never be told by a world of historians. The experiences were so unique, they were so completely without a parallel, they culminated in one overwhelming disaster after another so rapidly that no historian or group of historians could compile any real story of what actually occurred.

Men and women who had never before used their hands in manual labor began to

take up unaccustomed tasks in the terror and necessity of simply holding off Death a little longer. The rich and cultured, the prima donna and the doctor of divinity, the college president and the delicate lady of fashion, caught up tools, shoveled coal, prepared food, tried to run engines and elevators and put in motion the complex wheels of modern civilized movement. It would have been laughable if all their efforts had not been surrounded with deepest tragedy to see the human hand so awkwardly trying to adjust itself to the task of keeping the world from falling to pieces, that world which the people were learning so fast was not dependent on their money or learning, or culture, or news, or art, or music, but simply on the going to work every day of multitudes of coarse, common, for the most part grimy hands of coarse, grimy men and women.

But among the multitude of facts noted during the attempts of unskilled and untaught hands to do the world's work was this one: as soon as such hands had begun to acquire any skill in the task the same inability to use them became apparent. The owner of those hands had joined the ranks of common toil. He was a victim with his fellows.

And so as the hours of the world were multiplied the world rolled on to extinction. Civilization stood still. The cities were filled with bewildered masses. All rank was obliterated. Afterward men recalled how quiet the streets were. And many other incidents were recalled, to show how leveling the process of hand loss had reduced all mankind.

On the morning of the seventh day of this memorable week the man who, as far as any reliable history can show, was the first in New York to complain of the loss of his hand power suddenly exclaimed to his wife: "I believe I can use one of my hands!"

He held it up and looked at it with fascination. In the days of his honest toil he could not have looked with more exquisite delight on a bag of gold held up before his eyes as a gift.

His wife repeated his exclamation for herself. The week's horrors had brought them both to the verge of death. One hand good! Thank God! By night the man and his wife went singing for joy through the streets, and as if with one

tongue their shout was echoed by the world's millions, for at the same instant all human hands of honest toil were released, and with a universal cry of thanksgiving the world leaped to work again.

How long, did you say? Just one week! One short week of the world's civilization, the scarred, roughed, coarse, wrinkled, hard, broken-nailed, dirty hands of the world's unknown and often despised hands held no tools, performed no day's work. And oh, for the losses, the frightful ruins, the desolation and world-wide tragedy of that short week!

But what a lesson for the world! O God, our Father, help us not to forget it! Oh, help us of this money-loving, ease-loving generation never to forget what we owe to the men and women who work with their hands for us, to keep our homes going, to roll the wheels of our civilization forward, to make possible our churches and our schools and our cities and our very life. O Thou who didst work for some great reason eighteen years in a shop and only two or three out in the world, help us to think with deep kindness of all men and women who toil with the hand. And if we ourselves have to make our daily bread by the opening and shutting of our fingers around some tool of labor, oh, we beseech Thee, give us a God-vision of our kingly task and support us through the day's commonplace drudgery with the inspiring truth that we are needed to keep the world alive, and make our hands to do honest toil today in the name of Him who made tables and stools and common things for the people of Nazareth. And may every man and woman in all the world learn how to do some needful and honest work with his hands. Amen.

Topeka, Kan.

Resolutions of the Church Peace Union

Dr. Frederick Lynch, secretary of the Church Peace Union, founded by Andrew Carnegie, on February 10, 1914, announced in the daily press of December 17 that the union was unqualifiedly opposed to the present-day demand for increased armaments for the United States, and that the trustees had decided that not only should an appeal be made to the people to withstand such a demand, but that Congress should be asked to discover how the \$250,-

000,000 now spent annually on our defenses may be more effectively expended, if it is true that neither the army nor the navy are efficient in spite of that enormous expenditure.

The stand of the Church Peace Union is outlined in a resolution calling upon men everywhere to renounce the policy of armed peace, which was passed at a recent meeting of the trustees held in New York City at the residence of the Rt. Rev. David H. Greer, Protestant Episcopal Bishop of New York. Bishop Greer is the president of the union. The resolutions follow.

Whereas the world is passing through an awful crisis, and men everywhere are sorely confused in their notions and bewildered in their judgments,

And whereas it is the duty of God-fearing men to increase in the world the stock of good will, and to devise means by which the recurrence of the present world tragedy may be rendered impossible,

And whereas the United States because of its position and power and traditions is under bonds to do what it can toward the reshaping of the opinion of nations, and the moulding of a new and nobler world policy,

Therefore, be it Resolved, that we ask all the pastors and teachers and other religious leaders to bend their minds to the great task of creating and fostering a deeper spirit of racial sympathy and international good will, and of exalting in men's hearts the divine ideals of human brotherhood;

And be it Resolved that we appeal to the American people to withstand the present demand for increased armament for the United States. We are already spending each year the enormous sum of \$250,000,000 on the army and navy, and if neither of these is how efficient we would ask that Congress discover how the money of the people may be more effectively expended.

Upon the hearts of the American people we would enrol the duty of national preparedness in mind and spirit, that we may worthily meet the crucial situation by which we are now confronted. Military preparedness having proved to be inadequate as a safeguard to the world's peace, we call upon men everywhere to renounce the policy of armed peace and to seek and follow a better way.

A Prayer

And grant me, Lord, to do
With ready heart and willing,
Whate'er thou shalt command,
My calling here fulfilling;
And do it when I ought,
With all my strength, and bless
The work I thus have wrought,
For thou must give success.

—Johann Heerman.

MISSIONS

From the Missionary Board

DEAR FRIENDS:

This is not the first time that we have been to you with our problems. You have never refused us your counsel or support, although we realize that some are now doing all that they are able. We have just received a check from one of our ministers, who has served missionary churches on a small salary the greater portion of his life. During the past year he has contributed to the Missionary Society \$50. Besides this, the missionary church which he serves has also made contributions, though not so large. We have tried to lay plans for all work, in the counsels of God and of you good people. The work of the society has grown apace, especially during the last three years. The salaries, which are still low, have been advanced on the home field in many cases. Our income has not increased with our plans. New doors have been thrust open in our faces. Our interest and enthusiasm have led us to venture and enter some of them. We have gone beyond the income of the society. The question now is, are we attempting more than we are able to carry? We are slow to believe this for two reasons: first, the growth and increase of the work have seemed providential; and second, the judgment of our praying and paying people has been, that we should push out into deeper waters, that we should do *more* and not *less* missionary work. Kind friends have undertaken and actually raised, independent of regular lines so far as possible, more than \$2,000 for the much needed hospital at Lieu-oo. During the last two summers, student quartets have been sent out, supported principally by independent gifts, at a cost of about \$1,000 each season. I have been asked, "Did it pay?" Among other things accomplished by this work was the planting of one new church, in a needy and growing western field. My answer to this question was, "The work should most emphatically be done, and we are able to do it!" There may be a more economical way to accomplish like results. I am not making criticism on the work, for I believe in it. I also believe in independ-

ent lines of work, which wonderfully develop the normal missionary spirit, making a people strong and self-reliant. We shall, however, have to be on our guard that it does not diminish the amount given for regular lines. Nearly two years ago, there was a demand for evangelistic work. The people became aware of the great need, that it was one of the most prolific means of life and growth. They began to see the Sabbathless evangelist was powerless to bring men to the Sabbath, and build up the cause for which we are living and facing the world almost alone. They also discovered that it was very expensive. Consequently two evangelists were put on the field. It became apparent that our means would not warrant the continuance of more than one, together with a singer, who seemed essential. Although this movement has received a very fair support, it has cost about \$100 per month more than we have realized from the field. One reason for this deficit is that many of the fields worked are the most needy, and not those which bring the greatest financial returns. There are plenty of evangelists who will work lucrative localities. Allow me now to ask *where* our additions and Sabbath converts have come from principally this year? Out of Brother Coon's work alone I think it safe to say that there are several hundred of the former, and a score of the latter, not to mention the change of spiritual life in the churches and communities. These, with other heavy expenses, sent us to Conference with a debt of \$2,000. The death of Dr. Davis in China brought us face to face with another immediate demand, that of a man to go to China. Brother H. E. Davis was sent. Unavoidably, this has taken, in round numbers, another thousand dollars. Today we are nearly \$4,000 in debt. Brother Gardiner has very kindly offered to take this matter up through the columns of the SABBATH RECORDER. He would doubtless get the money. Some of you would rather hate to see him coming, even in his easy editorial chair, for you already know how persistent he is.

The members of the board remember how generously you have sustained the growing demands for eight years, and have kept the society out of debt. During all this time, we have tried to present to you,

not *our* needs, but the needs of a *lost world*; not *our* cause, but the cause of *men gone wrong* in sin.

We can hardly believe it necessary for us to turn aside from holding up Christ to make the burden of our message one of *money*, nor allow it done in our behalf. If we fail to fire your hearts to *service*, until you pour out of your treasuries, both of love and means sufficient for the present needs, we have failed and are not worthy of our stewardship. Eight years ago you responded with more than \$5,000. Since then we have had only to tell you of the *need*, and God has either wonderfully laid it on your hearts, or brought to pass the sales of holdings, so that the debt has always been paid at once. We hope and pray that this matter will be again taken care of. If we should go to you asking on which lines we shall retrench, you doubtless would say that you can and will see that the present slate is provided for. It is not for us to say to *what cause* you place the emphasis of your donations, or *how much* you shall give. I am afraid there are not many of us who are giving as freely as the minister whom I mentioned above. It is very possible that there are more of us who are giving too little than too much. We owe it to ourselves to continue to help lead the world in missions and benevolence. Are we doing it? I just picked up a paper and found the following: "At Germantown, Pa., there is a church which carries no debt, neither does it raise money by socials or fairs. During the last ten years its contributions have averaged \$2.50 per member for expenses, and \$6.90 per annum for missions. During the twenty-three years' pastorate of Rev. D. W. Stearns, this church has contributed \$153,230 for missions." Brethren, we are as truly making history as is this church in Pennsylvania. Some of it we shall not be ashamed of: the work in Holland has grown this year with leaps and bounds; another minister and another church with fourteen members. In South America two churches have sprung up in less than two years: one of them as large as many of our self-supporting churches. It would be self-supporting if surrounding conditions were as favorable as they are in this country. Several other strong ministers have recently come to us; one of them is preaching to our people in Alabama.

Brethren, if we were dead in earnest, we could double our forces. If we should put our shoulders to the debt, we could dispose of it at once. Several more of the missionary churches can become self-supporting, if they will. At least three have recently done so. Others, which are not in financial condition to support a pastor, can pastor themselves. We have laymen of education and of spiritual power who are able to do this. It is not a question of whether we *can*, but one of *will we!*

I want to tell you about a little Seventh Day Baptist church where I assisted in a revival last spring, and which I visited last Sabbath. Twenty-three people attended the Sabbath evening meeting, when all but two children took part. In the morning, which was communion service, there were more present, when all but little children testified in the covenant meeting. On a rainy Sabbath several weeks ago, only four people were present at the hour for service. The pastor was sick. The age of those four young people, who came out in our recent revival, ranged from twelve to sixteen years. The storm increased so that there were only a few more who came. Nevertheless, they decided to have a little meeting. One of them led the responsive reading; they sang familiar hymns like, "Brighten the Corner"; they repeated the Lord's Prayer in concert, and conducted a Sabbath morning worship creditable to any church, concluding the service with a collection which amounted to *fifty cents*. After the service, they held the usual Sabbath school, and merited their credit stamps, which the superintendent gave them on the following Sabbath.

People tell us that revivals do not last! It depends on whether the people are *genuinely* converted, go to work for others, and for the blessed Savior who died for them. Shame to us who close our churches because we have no minister! Not all do this. Would you like us to send you this quartet of four boys? Or, what is far better, let us all become "lifters" on the debt, and the small churches, as far as *possible*, cease to lean upon the Missionary Society.

Yours fraternally,

E. B. SAUNDERS,
Corresponding Secretary.

The Southwestern Field

REV. T. J. VAN HORN

The "Southwestern Field" is wonderful for its bigness. A small man rattling around in it for a period of four months is impressed not a little with that feature of it. Within that time I have gone to the eastern limit, including Athens, Attalla, and Birmingham. It is 475 miles as the crow flies, from Gentry where I now write, to the last named city. If I visit the western limit of the field I must travel 400 miles, approximately, in the opposite direction from Gentry. I have not yet taken the time to compute the distance from southern Missouri to southern Oklahoma, the longitudinal dimension of the territory I have the privilege of roaming over. But bigness is by no means the most interesting feature of the Southwest. I marvel that the suggestion of a distant friend, that I ought to write to the RECORDER to interest the people in my field, should be needed as a spur to that duty when there are so many interesting things to write about.

A danger to which I am specially exposed, perhaps, is that of allowing my personal interest and immediate impressions of the work in which I am engaged to so color my accounts as to awaken too sanguine hopes. And thus it is that I have not been in a hurry to write. Perhaps Secretary Saunders will be my censor and furnish from the full accounts I have forwarded to him what will be of general interest and advantage.

It will be sufficient for me to say that I greatly enjoyed meeting the friends of Little Prairie and vicinity, with the few delegates from other churches, and our brethren from the other associations; that I was cordially welcomed by the remnants of our churches at DeWitt and Crowley's Ridge; that it brought me great satisfaction to find the Attalla Church taking on evidences of new life and activity, and much pleasure was afforded in the privilege of assisting in the welcome given to Rev. Harley Wright, who kept his first Sabbath and joined the Attalla Church, and preached for the church the same day. It was a rare pleasure to make the acquaintance of Rev. T. J. Bottoms and family at Athens, who have stood as valuable witnesses for the Sabbath in northern Alabama many

years. It was my privilege also to meet, in the city of Birmingham, Dr. Bottoms, a son of this family, superintendent of the Hydro-Therapy Department of the Birmingham Infirmary. This promising young man with his family, and the family of Mrs. J. H. Wofford, a daughter of Brother John Wilson, of Attalla, form the nucleus of a Sabbath-keeping group in that great city.

The telephone was the medium of a very pleasant visit with Professor C. H. Threlkeld in the city of Memphis, where I had to wait for my train to Wynne. Returning home the first week in December, I found a pleasant season of work awaiting me.

The brethren and sisters of the Gentry Church are a congenial company that it is a pleasure to work with. There is shown a hearty spirit of co-operation that promises much for the future work. An enthusiastic company of young people are doing excellent work in a teachers' training class, and the Efficiency Chart in the Christian Endeavor society indicates a rising grade. There is general participation in this service, as well as in the church prayer meeting, where the attendance is unusually good for so small a church.

At the annual business meeting, last Sunday, there was a large attendance. The report of the treasurer showed all bills paid to date and a small balance in the treasury. The question of Conference Budget was brought up and discussed in this meeting. Arrangements were begun for the fifteenth anniversary of the founding of the Gentry Seventh Day Baptist Church, to be celebrated the twenty-fourth of next March. All non-resident members are hereby cordially invited to a home-coming at this time. Please respond in person or by a message.

Such was the interest shown at Little Prairie and Crowley's Ridge in the work that an early return to those points for follow-up work seems advisable. This, with some interests in Memphis, Tenn., takes me from home again for two or three weeks following next Sabbath.

Brothers and sisters of the RECORDER family, do not forget to pray for us in the Southwest.

Gentry, Ark.,
Jan. 6, 1916.

Monthly Statement

December 1, 1915 to January 1, 1916

S. H. Davis,

In account with

The Seventh Day Baptist Missionary Society

Dr.

Balance on hand December 1, 1915	\$ 663 06
Mr. and Mrs. T. L. M. Spencer	2 00
Thomas Trenor	5 00
Carl Crouse	7 46
Mrs. H. Gillette Kenyon	3 15
Miss Maleta Davis	2 50
Rev. M. G. Stillman	2 50
Lucius Sanborn	10 00
Mrs. Flora Bess	5 00
G. M. Cottrell, L. S. K.	15 00
E. F. Bliss, L. S. K.	1 00
Mrs. Madelia Ayers, L. S. K.	6 00
Rev. George P. Kenyon	30 00
John Wilson	1 00
Elder and Mrs. T. J. Bottoms	1 30
Lone Sabbath Keepers, Shanghai Parsonage Fund	17 50
Dr. S. C. Maxson, cred. to Leonardsville Church	5 00
Churches:	
First Alfred	50 94
Syracuse	2 13
First Westerly	4 92
Fouke	11 00
Plainfield	32 31
Albion	5 75
Independence	27 00
Friendship	15 70
Second Alfred	14 36
First New York City	27 83
Richburg	5 56
Battle Creek	10 00
Farina	15 80
Milton	45 44
First Hopkinton	23 15
First Little Genesee	25 12
First Brookfield	7 39
Adams Center	15 00
Gentry	5 32
Walworth	15 60
Walworth, E. Davis, as supply preach.	15 00
Farnam	19 00
Nortonville, free-will offering of Sabbath School	16 41
Nortonville, Home Missions	1 40
Bradford	19 00
Plainfield	8 91
Plainfield S. S., ed. Chin. children	5 09
Berlin S. S.	4 50
Leonardsville S. S.:	
1. China Mission	66
2. Java Mission	70
3. Italian Mission	62
4. Hungarian Mission	66
6 and 7. Fouke School	74
Young People's Board:	
Lieu-oo Hospital	100 00
Dr. Palmberg's salary	25 00
Woman's Board:	
Miss Burdick's salary	150 00
Miss West's salary	150 00
General Fund	73 10
Home Missions	10 00
Milton Junction S. S.:	
General Fund	10 00
Foreign Missions	1 50
Home Missions	2 00
Holland Missions	2 50
Interest on checking account for Nov. and Dec.	1 31
Income from Permanent Funds	440 00
Washington Trust Company Loan	500 00
	\$2,675 89

Cr.

D. B. Coon, Nov. salary and traveling expenses	82 69
J. J. Kovats, Nov. salary	20 00
J. G. Burdick, Nov. salary	20 16
T. L. M. Spencer, Nov. salary	50 00
E. B. Saunders:	
Nov. salary, clerk hire and trav exp.	87 38
Acct. trav. exp. G. B. Shaw	12 46

Gerard Velthuysen, acct. Bro. Boersa	50 00
George B. Shaw, trav. exp.	7 46
Susie M. Burdick:	
School acct.	75 00
Salary, Oct. 1 to Jan. 1	150 00
J. W. Crofoot, sal. Oct. 1 to Jan. 1	277 50
Grace I. Crandall, sal. Oct. 1 to Jan. 1	150 00
Rosa W. Palmberg:	
Sal. Oct. 1 to Jan. 1	120 00
Medical acct.	306 48
Anna M. West, sal. Oct. 1 to Jan. 1	125 00
Incidental Account, China Mission	95 00
Education of Ah Tsu, China Mission	50 00
Treasurer's expenses	20 00
Washington Trust Co., int. on notes	38 16

Balance on hand January 1, 1916

\$1,746 29
929 60

\$2,675 89

Bills payable in January, about

\$1,500 00

Notes outstanding January 1, 1915

\$4,000 00

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

Corrections for L. S. K. Directory

Will all L. S. K's, and especially the secretaries, get out their L. S. K. Directory, and make the changes indicated below. These have been furnished me mostly by interested parties, and may need verifying. This each secretary should do for his own State.

Alabama: Add Mrs. D. M. Bottoms' name to that of her husband. Add J. T. Bottoms, and others near Athens; also Rev. and Mrs. Peter Thompson, and two families, Canoe Station.

Canada: Add Rev. J. J. White and daughter, Burlington, Ontario. Rev. Robert St. John, Toronto.

Georgia: Add William Slater, Dry Pond.
Idaho: Omit Supt. and Mrs. B. R. Crandall. (Their names will be found in California list.)

Illinois: Add Pearl M. Thompson, East St. Louis, member at Farina. Omit name of Mrs. C. M. Bliss, and add it to the Obituary list. Drop name of J. A. Davidson (is in the Canada list). Drop name of Wilbur F. Stewart (is in the Minnesota list). Change address of Scott Tarpley from Crab Orchard to Carbondale.

Indiana: Erase name of Pearl M. Thompson. Add "State Secretary" to name of Martha Wardner.

Kansas: Drop name of J. G. Kenyon and add to Obituary list on last page. Add name Mrs. R. P. Taylor, 186 Chester Ave., Oakland, member at Nortonville, Kan. Add "State Secretary" to name of E. D. Coon.

Maine: Add Rev. Frederick Anderson

(and group), New Sweden, Aristook County.

Minnesota: Make Rev. H. D. Clarke, Dodge Center, "State Secretary." Change address Myrtle L. Swanson from Oak Park to Zimmerman. Omit name of Mrs. Belva Stockman. Add Mrs. L. Mericle, South Haven, membership at Dodge Center. Add "Branch of Rev. Mr. Kovats' Mission," St. Paul.

Michigan: Charles H. Green, 232 N. Washington Ave., Battle Creek, appointed major general or general solicitor of the thousand and one scattered and detached Sabbath-keepers in Michigan, *not* included in our brief list now in the *Directory*.

Missouri: Add "State Secretary" to name of E. F. Bliss. Erase name of Rev. T. J. Helm and add to Obituary list.

Nebraska: Add names Mrs. Rebecca D. and son, W. O. Babcock, Humboldt, members at First Alfred, N. Y.

New Mexico: Add Frank Berry, First Hopkinton (R. I.) Church. (Any one know his address?) Mrs. Dorothy Packard and Mrs. Gertrude P. Cottrell, Deming, members of First Alfred (N. Y.) Church.

New Jersey: Omit name of George H. Davis, also those of Mr. and Mrs. Riley Potter (as I think they are at Plainfield). Add the name of Miss Bertha E. Rainear to that of Mrs. Blimm's as additional Secretary.

New York: B. F. Stillman, deceased. Erase name Rua Van Horn.

North Carolina: Add Misses Rua and Una Van Horn, China Grove, members at North Loup, Neb.

Ohio: Add Mrs. Anna Mengerson, Holgate.

Oregon: Mrs. Emeline Bailey, deceased. Our secretary, Miss Ethylin Hurley, has become "Mrs." (I fail to find address.)

Pennsylvania: Add name of Randall Davis to that of his mother, Mrs. L. A. Davis. Erase name of George Trask, reported to be at Alfred.

Rhode Island: Add Mary S. Babcock, Phoenix. (Is there another Stillman or two that should be in our *Directory*, Secretary Austin?)

South Carolina: Mary E. Fillyaw, Fayetteville, N. C., secretary.

Tennessee: Prefix "Mrs." to secretary's name. Add M. G. Marsh and family, Flintville, member of Plainfield (N. J.) Church. Rev. E. M. Keltner, Edith, Tenn.

Mrs. Harbert, East Moreland St., Memphis. **Wisconsin:** Add Rev. Mr. Kovats' Branch Mission, Stanley, Wis.

As time passes doubtless other needed corrections will be discovered. These should all be reported.

If there is any L. S. K. who has not received a *Directory*, please report to me. Can also supply any official or pastor that has failed to receive one. Don't object to your furnishing the one-cent postage required, as have already put about \$75 cash into the *Directory* besides half or two thirds as much more in time and work; and yet if you need the *Directory* and can't or won't furnish the stamp, I will do even that. There are plenty yet for all who need them. Some of our ministers have been overlooked for lack of addresses, etc.

Fraternally,

G. M. COTTRELL,
General Secretary.

Topeka, Kan.

Strength of Spider's Web

The strength of the spider and of the materials it employs is something almost incomprehensible, when the size of the insect and the thickness of his thread are taken into account. Recent experiments have shown that a single thread of a web made by a spider supported endwise a weight seventy-four times the weight of the spider itself.

When, therefore, a spider spins a web to let himself down from the ceiling, or from the branch of a tree, and we see him descending without perceiving his thread at all, we may be perfectly sure that he is not only in no danger of falling, but that he could carry seventy-three other spiders down with him on his invisible rope. Knowing this fact with reference to a single thread, we need not be surprised that the threads of a web, interwoven and reinforced one by another, have a very considerable strength, and are able to hold bees and wasps, themselves very powerful in proportion to their size, and to bend without breaking under a weight of dew or rain.—*New York Press*.

Open thou mine eyes, that I may behold wondrous things out of thy law.—*Ps.* 119: 18.

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor

Get Into the Fight

Get into the fight for God and right,
The fight that is on today,
For church increased, in a land released,
From rum's satanic sway.

Get into the fight with heart and might,
For the sake of the weary throng.
Of waifs unclad, and women sad,
And brother men gone wrong.

Get into the fight! time wings its flight,
Get into the fight today!
There is work to do, and the call means you,
Get into the fight to stay.

Get into the fight! for the Lord of might
Has bidden his church bestow
Her power and wealth for the nation's health
And the kingdom of God below.

Get into the fight! for the dawn is bright,
Of the day not far remote,
When o'er our land from strand to strand
A "Stainless Flag" shall float.
—*The Keystone Citizen*.

Getting Into Action

"Madam President."

Mrs. Fenmore, the dignified president of the Ladies' Aid, graciously recognized the speaker:

"Mrs. Benson."

"If the plans are now completed for the church fair, I would like to speak of a little matter that I think needs attention. Joe Hall has gone on a spree again and is locked up, and his wife and little children, so they say, haven't much of anything in the house to eat. We certainly should relieve their distress."

A little woman over by the window rose. She had remained silent during the meeting, but evidently her interest was now greatly aroused.

"Madam President."

"Miss Gray."

"Of course we must help these people, but I'd like to know to what all this relief work really amounts? It's like trying to freshen the ocean. If the saloons were out of the town nobody would be hungry. Now that we have suffrage in California, we ought to vote them out!"

"But, Miss Gray," remonstrated the president, "you surely would not have us play the role of politicians?"

"This is not a political question," asserted Miss Gray; "it is a question of right or wrong, and, as we are now citizens, it is our duty and right to help settle it."

"Perhaps it is our right," pacifically responded the president, "but it is unseemly to push ourselves to the front too much until we have learned a little more. As to the case in hand, I will stop at the house myself—I am going around by that part of the town anyway—and will do what is necessary. Now all the committees will please busy themselves in planning for what ought to be a splendid fair. Perhaps we can get enough money, too, for new carpets for the church. We will meet with Mrs. Smith next week."

The church in the little village was looked upon as a model one. It drew its membership from the residence portion principally, and prided itself upon the culture, refinement, and exclusiveness of its members rather than upon their wealth. The Ladies' Aid was its crowning glory. From it emanated the wonderful entertainments, gatherings, etc., that constituted the social life of the church, as well as its financial basis.

Mrs. Fenmore, president of the society, was a woman of splendid executive ability, as well as of rare social attainments. Kind-hearted and sympathetic, she was ever ready to help the unfortunate, but she had never felt the need of going out of her church circle to better humanity. There had been saloons in the town since her earliest remembrance, and her instinctive horror of them had not diminished in any sense, but it never occurred to her that she might have a part in getting rid of them. Only a few of her friends, of whom Miss Gray was one, felt that it was the duty of the church to take an aggressive part.

About five o'clock Mrs. Fenmore passed in at the gate of Joe Hall's place. This was a new experience to her, as the committee usually did such work. Her heart throbbed with pity at sight of the white-faced, hopeless-looking little woman who came to the door. Never had the talented leader of the church society put more winsome graciousness into her manner than she did now in trying to bring courage and hope to this forlorn creature, but a quiet,

courteous "thank you" was the only response she received.

After promising to send the sufferer supplies, Mrs. Fenmore said a kind good-by, and passed out upon the street. Suddenly some one called her name. She looked about and saw coming toward her a woman, little and old and bent, with short, wind-blown hair which gave her a somewhat wild appearance. Mrs. Fenmore knew her to be Meg Davis, whom people called "queer." She lived in a little house all alone and existed in a very meager sort of way, though she seemed to have money enough for her wants. As a general thing she had not a word to say, but would stare around with sharp, observant eyes which took in every detail. Often she would step into a neighbor's rather bare pantry, leave a dish of doughnuts, a pie, or a loaf of bread, and go away without even saying good morning. Sometimes after getting a sick baby to sleep a mother would return to her washtub to find "Silent Meg" putting out the clothes. She could talk, however, and sometimes did, though seemingly for the same reason that she washed the clothes—because it needed to be done. Now she began abruptly:

"You church folks—I'm ashamed of you! Why don't you go ahead and wipe the saloons off the map? Then you wouldn't have to be packing around grub to the poor folks! Joe Hall's as good a man as any to his family when the booze doesn't get him. It's all up to you church people how long the saloons shall go on killing folks. The church need not expect a blessing while its members sit by and let the saloons have the right of way. That poor woman in there you have just visited has the life too much crushed out of her to go out and work against the beast that gets her husband, but you folks that are free from the curse ought to help her. (If she had a broken leg instead of a broken heart you'd do something big.) You may not be as much out of danger as you think you are, though, for I saw your Clarence in front of one of the saloons, and they almost persuaded him to go in. He didn't, but they'll get him yet as sure as anything. You'd better get busy on the important job of driving out the liquor dens and let the little things go." Without waiting for a word from the amazed lady, Meg turned back home.

In the silence of the night, Mrs. Fenmore struggled with her tangled thoughts. How different things looked to her! Strange, too, how almost every word of Meg's accusation was stamped on her memory. And Clarence—her son—her pride! Could he even have contemplated entering a saloon? She remembered other mothers' hearts were breaking because of this curse. Yes, Meg was right—the church should arouse itself. At the thought Mrs. Fenmore, one of its main pillars of support, and a prime mover in its activities, fell upon her knees and prayed earnestly. She was a good woman but her eyes had been blinded. Now they were opened, and with her executive ability sharpened by urgent need, she planned a vigorous campaign. Only three days to election! Fortunately the town was unincorporated, so registration was not required, she reflected.

The first thing after breakfast next morning, Mrs. Fenmore surprised Miss Gray by appearing at her back door. The sight of the fastidious president, arrayed in morning dress and kitchen apron, coming across lots at that early hour, astonished Miss Gray out of her usual politeness.

"Land sakes, what's the matter?" she asked.

"O Miss Gray, we are going to begin a whirlwind campaign against the saloons and you know so much more about the matter than any of us I want you to help plan things."

"Why, certainly, I'll be glad to," agreed Miss Gray. "As you know, I have been doing what I could by myself. How many will join in the movement?"

"Oh, I think everybody will. I am going to send out special invitations to come to my house this evening on urgent business. I am sure that nearly all will be there."

Miss Gray, too, was sure of a good attendance, for everybody liked to be invited to the president's home. She always gave them a good time.

"I'll write the invitations if you will have your Bible school class deliver them," continued Mrs. Fenmore.

That evening, believing that what had aroused her to action would also doubtless appeal to her listeners, the hostess told her guests of her visit to Joe Hall's home and the impression it had left upon her. With

all her powers of mimicry she reviewed Meg Davis' censure and finished by saying:

"And it is true! What she said is true! We need not expect our heavenly Father's blessing if we sit at ease and let this fearful work of destruction continue. I, for one, pray God to forgive my past indifference and with his help I will do what I can to blot out this curse."

The women rallied around their loved leader, as they always did, and pledged themselves to help in the prohibition campaign. The church fair was postponed for the time being.

The three days before the election were crowded with work. There was no question about the church being in action now. Billboards were put up and covered with posters, which because of lack of time, were of home manufacture but effective and straight to the point; blackboards bearing pertinent suggestions were placed about everywhere; children, hastily drilled, sang prohibition songs and the campaign closed with a mammoth parade. It all meant hard, continuous labor and often "skimpy" meals for the workers, but what a feast was spread before their eyes when the papers next morning announced: "No more saloons in our town!" "It has gone dry!"—Hattie C. Vaughn, in *Union Signal*.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. A. E. Whitford on January 3, 1916.

There were present Mrs. West, Mrs. Crandall, Mrs. Daland, Mrs. A. E. Whitford, Mrs. O. U. Whitford, Rev. and Mrs. W. D. Burdick, Mrs. Maxson.

Mrs. O. U. Whitford read Isaiah 42, and Rev. W. D. Burdick offered prayer.

The minutes of December 6 were read. The Treasurer's report for December was read and adopted. Receipts, \$194.17; disbursements, \$601.59. The Treasurer

also read the report for the quarter ending December 31, 1915, and it was adopted. Mrs. Whitford read several letters which she had received with money.

The Corresponding Secretary not being present on account of ill health, two letters received by her were read by the Recording Secretary. The first was from Miss Phoebe Coon, enclosing a letter from

Mrs. Williamson, chairman of the Chicago Territorial Commission, in regard to the Federation of Women's Boards of Foreign Missions. This was discussed by the members of the Board. The second letter was from Mrs. H. E. Davis, written to the Woman's Board from the S. S. China on November 10, eleven days out from San Francisco.

A letter prepared by Mrs. West for the local societies was read, and on motion it was voted to have mimeograph copies made and sent to the local societies.

On motion it was voted that five hundred copies of the aforesaid letter be prepared.

Rev. W. D. Burdick, on invitation, spoke briefly of the meetings of the Tract Board which he attended during his recent visit to the East.

After the reading and approval of the minutes, the Board adjourned to meet with Mrs. Clarke in February.

DOLLIE B. MAXSON,
Recording Secretary.

Woman's Board—Treasurer's Report For the three months ending December 31, 1915

Mrs. A. E. Whitford, Treasurer, In account with The Woman's Executive Board Dr.	
To cash on hand September 30, 1915 ..	\$ 130 63
Albion, Wis., Missionary and Benevolent Society: Miss Burdick's salary	15 00
Alfred, N. Y., Woman's Evangelical Society:	
Home Missions	\$1 00
20th Century Endowment Fund ..	5 00
Board expenses	8 00
Alfred, N. Y., First Alfred Church: Unappropriated ..	14 00
Alfred Station, N. Y., Ladies' Industrial Society:	1 07
Tract Society	\$4 10
Missionary Society	4 10
Albuquerque, N. M., Reta I. Crouch: Dr. Palmberg's salary	8 20
Boulder, Colo., Woman's Missionary Society: Unappropriated ..	5 00
Brookfield, N. Y., Woman's Missionary Society:	5 00
Miss West's salary	\$20 00
Miss Burdick's salary	20 00
Board expenses	5 00
Brookfield, N. Y., A. Clark: Tract Society	45 00
Missionary Society	5 00
Collection at Southeastern Association: 20th Century Endowment Fund ..	10 00
Collection at Eastern Association: 20th Century Endowment Fund ..	6 75
Collection at Central Association: 20th Century Endowment Fund ..	3 33
Collection at Western Association: 20th Century Endowment Fund ..	5 68
Chicago, Ill., Church: Unappropriated ..	8 33
Lieu-oo Hospital	\$16 80
	5 00
	21 80

Earlville, N. Y., Mrs. J. D. Washburn: Unappropriated	1 00	Outfit for Mr. and Mrs. H. Eugene Davis	
Farnam, Neb., Church: Unappropriated	55	Battle Creek, Mich., Ladies' Aid So- ciety	5 00
Gulford, N. Y., Mrs. Maryett Benjamin and daughter: Unappropriated	20 00	Brookfield, N. Y., Woman's Missionary Society	5 00
Ill., L. S. K., Ministerial Relief Fund..	2 00	Boulder, Colo., Missionary Society	2 50
Leonardsville, N. Y., Woman's Benev- olent Society: Tract Society	\$15 00	Dodge Center, Minn., Mrs. E. L. Ellis..	1 00
Miss Burdick's salary	15 00	DeRuyter, N. Y., Ladies' Aid Society ..	3 00
Board expenses	5 00	Hartsville, N. Y., Ladies' Aid Society..	1 85
Little Genesee, N. Y., Woman's Board Auxiliary: Tract Society	\$5 00	Hammond, La., Ladies' Missionary So- ciety	3 00
Miss Burdick's salary	5 00	Illinois L. S. K.	5 00
Marie Jansz	2 00	Eastern Association	35 00
Board expenses	3 00	Leonardsville, N. Y., Woman's Benev- olent Society	5 00
Fouke School	5 00	Lost Creek, W. Va., Ladies' Aid So- ciety	3 00
New York City, Woman's, Auxiliary Society: Tract Society	\$5 30	Lowville, N. Y., Mrs. H. A. Burdick	1 00
Marie Jansz	5 00	Milton, Wis., Mrs. Nettie West	1 00
Board expenses	5 00	Milton Junction, Wis., Mrs. Dollie B. Maxson	5 00
Lieu-oo Hospital	13 25	Mora, Minn., Mrs. Carrie E. Green	1 00
Nile, N. Y., Ladies' Aid Society: Tract Society	\$5 00	North Loup, Neb., Young Woman's Mis- sionary Society	2 50
Missionary Society	5 00	Nortonville, Kan., Ladies' Missionary Society	5 00
Miss Burdick's salary	5 00	Shiloh, N. J., Ladies' Benevolent Society	8 00
20th Century Endowment Fund 5 00	5 00	West Edmeston, N. Y., Ladies' Aid So- ciety	2 00
Madison, Tenn., George N. Coon: Tract Society	\$5 00	West Edmeston, N. Y., a friend	1 00
Missionary Society	5 00	Riverside, Cal., Dorcas Society	2 00
Fouke School	5 00	Verona, N. Y., Ladies' Society	5 00
Lieu-oo Hospital	10 00	Western Association	19 20
Marlboro, N. J., Ladies' Aid Society: Unappropriated	2 00		\$874 24
Milton, Wis., Mrs. L. M. Babcock: Miss West's salary	\$5 00	Cr.	
Unappropriated	5 00	Davis Printing Co., circular letters ..\$	4 40
Milton, Wis., Circle No. 3: Miss Burdick's salary	15 00	C. E. Crandall, Treas., Milton College	10 00
Milton, Wis., Woman's Benevolent So- ciety: Tract Society	\$10 00	H. Eugene Davis, outfit	128 43
Miss Burdick's salary	5 00	Expenses delegate to Missionary Con- ference, Battle Creek	12 11
20th Century Endowment Fund 5 00	5 00	W. H. Greenman, Treas. S. S. Board ..	12 80
Home Missions	5 00	L. H. Stringer, Treas. Y. P. Board	13 00
Miss West's salary	5 00	F. J. Hubbard, Treas. Tract Society ..	117 40
Milton Junction, Wis., Ladies' Aid Society: Tract Society	\$10 00	S. H. Davis, Treas. Missionary Society: Miss Burdick's salary	\$150 00
Miss West's salary	50 00	Miss West's salary	150 00
Milton Junction Church: Tract Society	\$3 00	General Fund	73 10
Missionary Society	3 00	Home Missions	10 00
Miss West's salary	12 50	J. A. Hubbard, Treas. Memorial Board: 20th Century Endowment Fund \$79 09	383 10
Marie Jansz	1 00	Ministerial Relief Fund	2 00
Panama City, Fla., Mrs. Madella Ayars: Unappropriated	1 00	P. E. Titworth, Treas. Education So- ciety: Theological Seminary	15 00
Plainfield, N. J., Woman's Society for Christian Work: Tract Society	\$25 00	Cash on hand December 31, 1915	\$777 33
Missionary Society	25 00		96 91
Miss Burdick's salary	20 00		\$874 24
Board expenses	5 00		
Providence, R. I., Mary A. Stillman: Tract Society	\$20 00		
Missionary Society	20 00		
S. S. Board	7 80		
Shanghai, China, Dr. Palmberg: Miss West's salary	10 00		
Nortonville, Kan., Ladies' Missionary Society: Miss Burdick's salary	25 00		
Wausau, Wis., Mrs. Emma Coon Witter Debt Missionary Society	10 00		
Welton, Iowa, Woman's Benevolent So- ciety: Tract Society	\$5 00		
Unappropriated	10 00		

A Correction

In Mrs. Martha Wardner's "New Year's Letter," RECORDER of January 3, page 19, last two lines of middle paragraph, second column, for "and then write them," read "and then unite them."

There are said to be 700,000 gypsies in Europe—not all of them wandering tribes. Very little Christian work is being done among them. In Bulgaria twenty families of gypsies have been formed into an evangelic church, and the whole life of the community has been transformed.—*Exchange*.

Extracts From a Christmas Sermon

REV. A. J. C. BOND

Today we celebrate the anniversary of the birth of the Prince of Peace, while millions of mankind are enthralled in a great war which negatives every principle of brotherhood. We open our ears to the song of the angels, and their heavenly anthems are drowned by the roar of the Krupp or the scream of the torpedo. We open our eyes to behold the pastoral picture of the peaceful shepherds and their silent sheep on the hills of Judea, and get instead a vision of dying men, and of human bodies bullet-maimed and bleeding in the trenches of Europe. We pause to breathe the fragrance of frankincense presented as an offering to the Babe of Bethlehem, and are choked by obnoxious and poisonous gases, the latest invention of man for the destruction of his fellow-men.

Men are saying Christianity has failed, and the civilization she has been building for these centuries has collapsed. Many have become skeptical: skeptical of God who would permit such havoc of human hopes and ideals; skeptical of the race that with such slight provocation could revert over night to cruel barbarism.

But in an atmosphere thus surcharged by the clash of arms and strife of conflicting ideals the Christian minister dares to bring a message of peace, founded on the Prince of Peace and grounded in the life of Mary's Son. "And of his kingdom there shall be no end."

The theocratic kingdom of Israel had been rubbed off the map, her people dispersed and expatriated. Judah was but an insignificant province of the Roman Empire whose capital city by the Tiber already carried the seeds of decay, in its selfish seeking after material splendor and sensual pleasure. In the midst of such surroundings of decayed and tottering empires the heavenly messenger whispered into the heart of a pure woman this wonderful prophecy, freighted with tremendous significance for the world. "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus, . . . and of his kingdom there shall be no end." Mary did not fully understand all these prenatal premonitions, no more than she did the wonderful revelations in the subsequent life of her Son, "but she pon-

dered these things in her heart." This disposition to ponder the unique and significant revelation of God in Jesus Christ is the supreme need of our time. We must not forget that while the Great War is occupying the front page of the daily papers other mighty forces are at work in the world, silent and constructive, even the forces of the kingdom of our Lord. Although we have not begun to imagine the suffering of soldier and civilian in war-cursed Europe, neither have we begun to imagine the evidences of an awakened sense of the need of God in our world. Our President has called our attention on different occasions to the great opportunity and responsibility which will confront this nation when the war is over. It will be ours to help stricken Europe to reconstruct her ideals, to infuse with new life her broken members, and to lead the nations of the earth in uniting all mankind in one great human fraternity. Our patriotism has been too provincial. Christian ideals and not practical politics is the need not only of America, but of the nations of the world. Christian courtesy must supplant dollar diplomacy. The brotherhood of man is the only slogan big enough to catch the imagination and fire the zeal of the Christian Church. And it is in the church of Jesus Christ that mankind shall yet find its oneness in life and interest and hope.

"And of his kingdom there shall be no end." One of the crying demands of our human life, spent in a passing world, is permanence. We seek for something enduring, something that will transcend sense and outlast time. This divinely implanted desire for immortality finds its answer in the Christ of Bethlehem. This Christmas Day service, in this holy temple and sacred Sabbath atmosphere, ought to strengthen that hope in every worshiper. The increasing power of the gods of war in Europe has stimulated the worship of the gods of greed in America. The psychological effect of our discussion of preparedness is an exaggerated conception of the importance of material equipment and physical force, and a corresponding minimizing of the things of the spirit. Men are tempted to accept as their own view of the cosmic meaning the poet's portrayal of a world that "throws away with heedless hand the spiritual achievements it has wrought."

"The world rolls round forever like a mill,
It gives out life and death, and good and ill,
It has no purpose, heart, or mind, or will.

"While air of space and Time's full river flow,
The mill must blindly whirl unresting so,
It may be wearing out, but who can know?"

"Man might know one thing were his sight less dim,
That it whirls, not to suit his pretty whim,
That it is quite indifferent to him.

"Nay, doth it use him harshly, as he saith?
It grinds him some slow years of bitter breath,
Then grinds him back into eternal death."

Is that the truth of the universe, and the correct philosophy of life? I say no. I deny it by the authority of the ancient prophets who dreamed of an everlasting kingdom to be set up on the throne of David. I deny it by every evidence at the Savior's birth of the beneficent encroachment of heaven upon our sin-torn and troubled earth. I deny it by the life of our Lord on earth, lived in constant recognition of the eternal purpose and permanence of his redemptive work. I deny it by the character produced in him through such an abiding and vital faith in the eternal nature of his kingdom.

There had been men like Socrates, pious and wise, who argued for immortality and believed it. Jesus never stopped to argue. But taking it for granted, as an immediate and unquestionable intuition, lived as though it undoubtedly were true. From his first public declaration of the divine imperative to be about his Father's business, to the final committal of his spirit into the hands of that Father who had not forsaken him, Jesus rested in the confidence that the spiritual verities of the universe can not fail. Not intermittently or on special occasions was it given him to see the meaning for humanity of the un-failing love of a wise and eternal God, who was his Father. But this faith was the constant source of his strength, and the dynamic of his ministry. True he often sought the quiet of the mountain isolation, where the blandishments of praise and the offers of preferment might be viewed in their true perspective, and where the choking fogs of earth might be dispelled by a fresh breeze from heaven. But these experiences only strengthened his confidence in the constant companionship of the ever-present Father, and made available for the valley experiences of earth the eternal resources of heaven.

Immortality was with Jesus much more than a doctrine to be believed and taught, a fundamental constituent of his gospel. It was the underlying and basic assumption of his whole ministry, the great fact of life which brought him to earth, and which rendered the redemption of the race a task worthy the sacrifice of his own life, which he freely made on Calvary. Only upon the assumption that the spirit of man is immortal can the meaning of the self-sacrificing life of Jesus be even faintly understood. Only upon such a promise could a life like that be lived. The greatest evidence that it is the correct view of life is the character that it produced.

"And of his kingdom there shall be no end." Jesus made regnant in the world this hope cherished in the heart of man from the beginning. I bid you today, in the name of him who was born in a manger bed but who lived to establish an everlasting kingdom in the hearts of men, in his name let your minds contemplate, and your hearts rejoice in, a life of immortal joy beyond the conflicts of earth and the strife of men.

How Editors Get Rich

A great many persons have wondered how editors all get rich so quickly with such small effort. One of them who has grown rich has at last told the secret of it. He outlines it as follows:

"Nursery firm will send us a 25-cent rosebud for only \$5 worth of advertising.

"For running a six-inch advertisement for one year we can get a gross of pills.

"About one dozen firms are wanting to give up shares of gold mines for advertising.

"For \$40 worth of advertising and \$25 cash we can own a bicycle. The wheel sells at just \$12.

"A fellow out West wants us to run a lot of advertising for him for nothing, and if it brings him results he may become a customer.

"For running \$12 worth of locals we can get two tickets admitting us to a circus in the city and pay our own fare on the railroad.

"Gun firm wants us to run \$19 worth of advertising and then send \$10 in exchange for a shotgun. Such a gun would retail at about \$6."—*The Standard*.

YOUNG PEOPLE'S WORK

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

Notice! Christian Endeavor Societies!

February 12, Lincoln's Birthday, which is Sabbath Day, is also Decision Day of Christian Endeavor Week. In order to clinch the work of the week and to get definite statistics for your society, the Young People's Board is preparing a very unique decision card for this occasion. Every society will do well to use these cards which will be furnished at cost. The cards will contain—

- 1 The Quiet Hour Decision
- 2 The Tenth Legion Decision
- 3 A decision of total abstinence from alcohol and tobacco, and of the maintenance of health
- 4 Decision to attend regularly the weekly church prayer meeting
- 5 Decision to be baptized and join the church
- 6 The Fundamental Life Work Decision used at Conference
- 7 The Definite Decision for Christian Service as a Life Work

Don't fail to make use of these cards. Their use will not only give you definite statistics for your own use in your local, district and state work, but will give the Young People's Board definite facts in regard to the progress of the Forward Movement and will be a great help in Dr. Clark's "Campaign for Millions."

A copy of the card with the price will appear in the RECORDER next week. Order as soon as possible, at least by February 5, from C. B. West, Milton Junction, Wis., who is chairman of the Special Decision Card Committee of the Young People's Board.

Christmas at Berlin, N. Y.

The Berlin Sabbath School gave an excellent Christmas entertainment this year, on Sabbath night—Christmas. The trees were set and all decorations put up before Friday, and as Pastor Cottrell had arranged a special service for Christmas morning, the decorations were a beautiful setting for it.

The program for the evening was mixed, and all the numbers were heartily cheered.

The last number was very beautiful—"The Quest of the Wise Men"—and was given in three scenes: first, the meeting of the three wise men; second, their discovery of the star, and their great joy; third, the worship of the wise men at the manger of the infant Christ, with Mary and Joseph. The lighting was especially beautiful, and a large star, lighted by electricity, was used in the second and third scenes. Colored lights from the gallery cast a weird and beautiful light upon the bent form of the white-robed young mother, the father, and the three kneeling wise men.

Pastor Cottrell read descriptions from Ben Hur during the first two scenes. This number was very impressive, and the absolute hush and reverent reception the crowded house accorded it spoke mightily of its value. At the close of the program, the committee were asked for particulars concerning the pantomime, by one of the prominent women of the village. She said it was the most beautiful thing of its kind she had ever seen, and her daughter in Schuylerville wished to reproduce it.

I am sure Pastor Cottrell or myself would be glad to furnish any one with particulars concerning costumes, selections read, lighting, or other information, upon request.

The departure from the beaten path of habit is often advisable, and another number (in fact, the first one—unannounced and behind the curtain) was beautifully given by Mr. Jesse Vars in the solo, "A Perfect Day." Mr. Vars has a rich tenor, and the most pleasing addition to this is his very expressive interpretation.

Our annual New Year's dinner occurred Sunday, January 2, at the church. Although the morning was stormy, a large number were present, including Rev. and Mrs. Webster, of the M. E. church, Rev. and Mrs. Barlow, of the First Day Baptist church, and a friend of Mr. Barlow's, Mr. Griffith, a Welchman, called the elocutionist of Colgate. After dinner was served, Mr. Griffith gave several numbers, assisted by solos from Miss Ruth Hull and Mr. Jesse Vars.

The dinner was a success; the people, cordial as ever, made the time pass very quickly; and the meeting of old friends, and bright, cheery visits, made it a most pleasing occasion. It is often said, in substance, that good food makes good nature.

In that event the Berlin Seventh Day Baptists should be paragons, for the cooks in our society are certainly of the finest. Do you doubt me? Just come to some of our suppers; and if you are able to speak when taken from the table, you will say, "The half was not told!" MATIE GREEN.

Behind War's Screen in the Holy Land

Armenia, the Martyr Nation, is riveting the horror-stricken attention of the Christian world, and throwing into the limelight the dark deeds of the present possessors of the Holy Land. Dr. William T. Ellis, the eminent journalist and traveler, knows the past and present situation of the Armenians and their murders as few Americans do. He will write for the *Sunday School Times* a series of six articles, which will answer these absorbingly interesting questions about the Holy Land, and will include also—

"The Story of the Armenian Christians from the Beginning"

"What the Other Eastern Churches Are, and Were"

"Some Religious Aspects of the Most Interesting City in the World—Constantinople"

"America in the Land of the Bible, and What She Has Done for Armenians"

All the latest news-facts of importance from the massacre fields

In planning this series it has been the desire of Dr. Ellis and the editor of the *Sunday School Times* to put before American Christians the facts that should be known in connection with the unparalleled situation in the land where Turkey holds sway. A free specimen copy of the *Times* containing one of these soul-stirring and informing articles will be sent to any interested person on receipt of a post card request mentioning this paper, and addressed to The Sunday School Times Co., 1031 Walnut St., Philadelphia, Pa.

There is a time when philosophy fails and syllogisms take the wings of the morning and fly away; a time when faith only is left to us. With this we reach up and lay hold upon the Rock which never crumbles, on God who never fails, and in the sweetness and beauty of a little child we fall asleep. As a star melts in the morning sky, so pass we into the splendor of a fuller day.—*The Morning Star*.

HOME NEWS

ALBION, WIS.—The community held a party in the church parlors Wednesday evening in honor of Mr. and Mrs. C. S. Sayre, the occasion being their crystal wedding. The room was tastefully decorated in green and white. A bountiful supper was served, after which Rev. S. H. Babcock presented them with a purse from the community. Mrs. H. E. Thomas gave a couple of readings. About one hundred and twenty were present.—*Journal-Telephone*.

NORTH LOUP, NEB.—The business meeting of the church Sunday was well attended, and the usual business was transacted. The resignation of Pastor Shaw was accepted and he was given a call to remain with the church for at least another year. He said his resignation was final, however, and the call was declined. The matter of calling a pastor to succeed him was postponed till three o'clock next Sunday.—*The Loyalist*, Dec. 30, 1915.

The church dinner served Sunday at the Seventh Day Baptist church was about the best ever. Everything worked to perfection, so it seemed to those who were served, and everything was well cooked and the victuals were warm. Our hat is off to the committee in charge.

The Women's Missionary Society of the church will serve a cafeteria supper in the church basement on evenings after Sabbath, just following the ringing of the sunset bell. You can get what you want and eat it there or you can get a larger amount and take it home for Sunday dinner.

The early morning prayer meeting New Year's morning at the church was fairly well attended in spite of the dangerous condition of the walks.

At an adjourned church business meeting, Sunday, a unanimous call was extended to Rev. Clayton A. Burdick, of Westerly, R. I., to become pastor.

The evangelistic meetings which the Seventh Day Baptist people have been planning for will begin tonight. Rev. D. B. Coon will be the evangelist, Julius Nelson will be the singer. Every one is urged to assist in all possible ways.—*The Loyalist*, Jan. 7, 1916.

LITTLE GENESEE, N. Y.—Rev. E. F. Loofboro commenced his labors with the Little Genesee Church on October 23. Up to that time we were without a pastor during 1915. Though we were most fortunate in securing as pulpit supply Rev. G. H. Orvis, Presbyterian, of Allegany, who easily won and held the admiration and love of the entire community, we have felt the need of one who "belonged" and gladly welcomed Pastor Loofboro and family, and feel that through our disappointments and discouraging efforts to secure a pastor the Lord was mindful of us and has graciously supplied our need. The annual meeting of the church and society was held the first Sixth Day of January, as the law prescribes, with meeting at the church forenoon and afternoon, and community dinner at "The Hall." A pleasant day, good wheeling (our snow has departed), and a lively interest brought a full attendance. About one hundred and seventy-five attended the dinner.

The morning meeting was taken up with reports of the various organizations, co-operating with the church,—the Sabbath school, Christian Endeavor, Woman's Board Auxiliary, Woman's Benevolent Society, Sunshine Society, W. C. T. U., Library Association, and Parsonage Improvement Association. All reports show good working conditions and the balance on the right side. The Sabbath-school membership was 149; the amount raised, \$88.96. The Christian Endeavor raised \$148.65. The women have done painting and papering at the parsonage, put in rugs and furniture, and put a new carpet in the church. The Parsonage Improvement Association, composed of men, have put up a fine back porch and made other repairs. The town voted an annual appropriation of \$150 to the library, which will greatly extend its usefulness.

The annual church meeting proper convened at 2 p. m., with good attendance. Reports showed church appointments well sustained through the year. A. J. Crandall and Ferris Whitford were ordained to deaconship on September 30. The treasurer's report showed a balance of \$179.85. The total amount raised through the year, as reported by the different organizations, was \$1,326.37. Contributions to denominational interests fell short of what they were last year, doubtless because we had

no pastor to keep us up to the mark, but the matter of finance was most carefully considered and steps taken to insure a more thorough canvass this year. Pastor Loofboro, to an unusually large audience the next day, set forth the claims of the denominational boards and urged their loyal and unceasing support.

What has been known as "The Hall" was built by a stock company, called the "Hall Association." A. L. Maxson, in his will, gave his stock—19 shares—to the church. This suggested the idea that, as there were so many of the original stockholders deceased and the remaining widely scattered and the building no longer used for town purposes, it would be wise perhaps to canvass the matter and secure the shares and pass them over to the church under the control of a Board of Directors appointed by the church. A large majority of the shareholders having signified their willingness to surrender their stock, it was voted that the church accept the conditions and assume the control of the stock. Miss Ida B. Coon, Mrs. E. R. Crandall, and Mr. M. E. Slade were appointed directors.

Other measures for greater efficiency in the various activities of the church were discussed and acted upon—rounding out a full, and we trust profitable, day.

M. E. B.

MILTON, WIS.—In spite of the prevailing epidemic of la grippe, three hundred people partook of the annual dinner on January 2.

The treasurer's report showed a gratifying condition of church finances, a substantial gain over a year ago. There has been general co-operation in the apportionment plan.

An every-member canvass of the church and society in behalf of denominational benevolences was voted, and was to be carried out the following week.

Over one hundred people in the church and society have agreed to give one tenth of their income to the Lord's work. It is hoped that number will be at least doubled before next annual meeting.

Twenty-five have been received into the church by baptism within the last five months.

The three Christian Endeavor societies are all taking up the Efficiency campaign.

Although the attendance during the week of prayer has been greatly hindered by sickness and bad weather, a fine spirit of fellowship and co-operation has been manifested. The sermons have been strong and spiritual, and the after meetings have been full of spirit and heart. These eight meetings have been well worth while, although the average attendance was only about forty. At the last meeting, Sunday night, there was a general expression in favor of union week-end meetings to be held a little later.

R.

SYRACUSE, N. Y.—We are glad to have in the city Mr. Geno C. Rogers and family from West Edmeston, N. Y. The son is studying at the university.

Mr. J. Roy Clarke, formerly of Harts-ville, N. Y., is superintendent of the well-known Lakeside Stock Farm a little west of this city. Mr. Clark and one of his helpers, Mr. Jesse Zeliff, have been students at the State Agricultural School in Alfred, N. Y.

The evangelistic work of the Rev. William Sunday in Syracuse was a glorious success. People came in numbers to the meetings from as far away as Buffalo and Albany, nearly one hundred and fifty miles distant. The chancellor and students of the university here gave strong support to the effort.

Thousands took a stand for God. Protestants, Roman Catholics and Jews were all helped by these meetings. Over a thousand who "struck the trail" expressed a preference for the Roman Church. Even twenty-four Jews went forward, giving their preference for the Jewish Church. Is it not remarkable for twenty-four Jews to go forward in meetings where the most intense Christianity was preached! I think some day there may be an explosion for Christianity inside the synagogue. One Jew, who received a Hebrew New Testament through the kindness of the American Sabbath Tract Society, told me he had attended three of the meetings. An usher informed me that the rabbi of the Reformed Congregation had attended two or three times.

Our little church was entered as one of the co-operating congregations in this great revival and was allowed two personal workers at the meetings. Mr. O. H. Perry

and Mrs. P. M. Stillman acted in this capacity and were appointed to serve on alternate evenings.

Before Mr. Sunday left the city, Pastor R. G. Davis composed some verses expressing appreciation and sent them to the celebrated evangelist.

Many drinking men have been converted in these meetings. The patronage of the saloons in Syracuse has markedly decreased. One or two saloon-keepers have left the business. On the other hand, there has been great increase in church attendance and in interest for religion.

We find the SABBATH RECORDER and the *Pulpit* of use in missionary work.

E. S. MAXSON.

Jan. 5, 1916.

MILTON JUNCTION, WIS.—On January second the Milton Junction Church met for the annual church meeting and dinner.

At the church meeting there was a general summing up of the work of the year 1915 in the reports of the church and its various auxiliary organizations. These reports all showed a healthful activity in the different branches. The Sabbath school has four departments in good working order: the cradle roll, the primary department, the main school and the home department. Its importance to the church was shown by the statement that 18 members of the Sabbath school had, during the year, joined the church by baptism. Of these, 16 were children and 2 were adults. The school has observed Peace Day, Sabbath Rally Day and Children's Day, and observed Christmas with a "White Gifts Service," at which time 6 children presented themselves for baptism and church membership. Many pledged renewed consecration and service, and about \$120 was given to denominational and benevolent work.

The Christian Endeavor society reported in two departments, the Senior and Junior. The Senior society is working to become an efficient society, aiming to secure 300 points before the next General Conference. At present they have 260. They have 38 active members and have secured 25 Quiet Hour Comrades and 18 Tenth Legioners. They have a weekly pledge system of finance and have adopted the budget of the Young People's Board, paying most of their money through that board. A five-

minute prayer service with leader, pastor and Prayer Meeting Committee is held before each prayer meeting; and once a month the leaders for the month get together in a meeting with pastor and Prayer Meeting Committee to plan for their meetings. A Mission Study class has been lately formed, taking up the study of the "New Era in Asia," by Sherwood Eddy.

The Juniors are also taking up the Efficiency campaign, and the report showed that they are an active group, showing their interest by their participation in the meetings and in their various Junior activities. They have a number of Quiet Hour Comrades and Tenth Legion members, and they take flowers to the sick and contribute money to denominational work.

The report of the Ladies' Aid society showed that the year had been a busy one. It has helped in local expenses and in denominational interests, paying through the Woman's Board its apportionment. It is probable that this report will be given in full in the RECORDER, under Woman's Work.

The secretary of the board of trustees and the church treasurer gave careful reports of the condition of the church property and the finance of the church, the treasurer telling just how much had been expended for local and denominational causes, giving the amount of the apportionments for each board and the amounts that had been raised.

But the meeting was not all taken up in review of the work of the past year. An important part of it was that which looked into the future and planned for the work of the opening year.

The resolutions adopted at Conference, relating to the Forward Movement, were read, and after discussion were approved and the pastor was requested to present them at the Sabbath service as often as necessary.

Much time was given to the discussion of finances, the treasurer having carefully prepared a budget of expenses for the coming year, based on the expenditures for the past year and the report of the trustees which outlined the repairs needed for the year, and also upon the report of the Board of Finance of the General Conference which gave the amounts apportioned to the church for the various denominational boards:

This budget was adopted and there was considerable earnest discussion as to plans for raising the money. The tithing system was warmly advocated by some who practiced it, with the claim that all needs of church and denomination would be easily met if all would follow this plan.

It has been the practice of the church to appoint a committee to visit the members and secure from them pledges to local and denominational work under several funds—pastor's salary, incidental and benevolent fund for local work, denominational work for the Missionary and Tract societies, Theological Seminary, Sabbath School Board, etc. It was voted at this meeting to drop this plan and solicit simply for two funds, local and denominational, dividing the first according to the budget for the local work just adopted, and the second according to the budget made out by the Board of Finance, allowing any who wished to specify that their contributions should go to certain funds to do so.

About 150 were present at the dinner and enjoyed the social occasion, many expressing the pleasure it gave them to gather thus as one large family.

H. E. W.

The Age of Aluminum

Hardly a generation ago the metal aluminum was exhibited in classes in chemistry only in small pieces, as a rarity. Its method of production from the natural source was so difficult and expensive that only small pieces of it were kept on hand for exhibiting as specimens. The change that has taken place in this generation has been so rapid that this may be not improperly called an age of aluminum. During the last year 65,000,000 pounds of aluminum were prepared and used in the world, which was an increase of thirty-three per cent over the amount used in the previous year. A considerable proportion of this is used in the production of automobiles. —*Christian Advocate*.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—*Rom. 10: 9-10*.

CHILDREN'S PAGE

Jed and the New Year's Skates

Jed stood at the window, working on the straps of a pair of old skates. Now and then he glanced toward the park, where he could see a number of boys on the ice. He was a-quiver with impatience to join them, but the skates must be repaired first. Because he had needed a new suit Christmas, he had told his mother that he could get along with his old skates this winter. And now, on New Year's Day, the matter looked doubtful.

"There!" he exclaimed frowningly as a strap broke. "That settles it!" And at that moment Fred Vincent appeared at the back door and called out: "Want to use my skates this morning? I can't go to the park till afternoon, so you can have them all forenoon if you want them."

There was no question about Jed's wanting them. Five minutes later he dashed out of the little flat and rushed with headlong speed down the stairway, a pair of shining new skates swung over his shoulder.

As he opened the big hall door he saw coming toward him the little old lady who had just moved into the rooms across the hall. He paused and held the door open for her.

"Good morning!" she greeted him as she came up the steps. "Going skating?"

"Yes; I'm just starting to the park," Jed answered. He did hope this would end the conversation, but not so. "And I suppose these are your new Christmas skates," smiled the talkative stranger.

"They're new Christmas skates," laughed Jed, "but not mine. I've outgrown and outworn mine. My chum lent me these to use till noon." He hoped the hint in this last sentence was not too broad to be polite.

It was, however, evidently unnoticed. The little woman beamed more happily than ever. "And you will be home at noon?" she queried.

"Yes, of course."

"Perhaps you would help me get a box down from a high shelf in the storeroom. Boys are always good at climbing."

"Why, certainly."

"I'm going out to dinner at twelve, so if you will come in a little before that, I'll be ever so much obliged."

"I'll be there." Jed was too grateful to see his new acquaintance turn toward the stairway to consider at the moment what his words meant. He recalled them as he hurried off to the park. "Before twelve!" he thought ruefully.

He forgot all about the matter, however, when he reached the park. There were only a few boys out compared with what there would be that afternoon. And at night the ice would be alive with moonlight skaters, but Jed, gliding swiftly over the ice, was too full of joy in the present to think of that.

Something else, however, was gliding by quite as swiftly as were the boys, and that was time. Jed could scarcely believe Ralph when he called out, "It's almost twelve!"

"And I've got to be home by that time!" Jed announced.

"What for?" Fred won't be here till one," cried Ralph.

"I know, but I promised." And Jed explained the situation.

"Oh, forget about it!" urged Ralph.

"I might have forgotten it if you hadn't reminded me," answered Jed, with an injured feeling. "Now I've got to go."

"Just tell her you didn't get back in time," suggested Ralph. "You needn't say why. You can get the box down tonight. What's the difference?"

"Maybe she keeps her best dress in it or something else she wants to wear today," answered Jed. He took a few more turns on the ice, meditating on the matter the while. It was certainly very trying. He had started out this morning with a fine new set of resolutions, and here at once was a temptation to break two or three of them. "Why is it always so?" he wondered.

At last he skated slowly up to the bank and began unbuckling the skates. Then, regardless of all urging, he started home. "She's a freaky little woman to spoil my last holiday this way," he said to himself. She certainly did not look "freaky," however, as she met him at the door. "I was afraid you'd be late," she exclaimed, with her sunny smile. "We've just time now."

Jed mounted the tall ladder, brought down the box and pried open the lid. "It must be her best bonnet she wants," he

thought, for he recognized the fact that she was already in holiday gown.

She bent over the box with a pleasant little excited air. "I suppose they're in the very bottom," she laughed, as she hurriedly removed a variety of articles that made Jed open his eyes in surprise. "There!" she at last joyfully exclaimed, as she handed out a pair of gleaming skates, "I want you to have them."

"Me!" exclaimed Jed, breathless with astonishment.

"Yes, you! They're Jack's."

"Who is Jack? I'm—I'm ever so much obliged."

"Bless you," laughed his friend, "I haven't told you yet about Jack. He's my grandson—just such a boy as you. He's traveling in the South with his father, and will be gone another winter yet. There's no skating there, so he wrote me to give these skates to some one who could make use of them. He says he will have outgrown them before he gets back. I didn't know any one here to give them to, and besides—it's foolish, of course—but I didn't like to think of any one but a nice boy wearing Jack's skates."

"How do you know I'm a nice boy?" laughed Jed.

"I know a boy who stops to hold a door open for a lonely, home-sick old woman when he's in a hurry to go skating is pretty nice. You can't fool me about boys. I know Jack too well."

At home again he marveled over the gift. "I don't see why I should have got a fine pair of skates just for a little thing like holding a door open for a lady," he said.

"You surely know that we don't receive rewards that way, Jed," answered his mother. "Sometimes they are a long time coming. Then something pleasant may happen that is the fruit of many little kindnesses. For instance, I had a reward today for something I have been patiently trying to do for fourteen years. I have always wanted my boys to be kind and polite, especially to elderly people. This morning Mrs. Agan said to me, 'I've always noticed how thoughtful your boys are to older people.' That was a reward that made New Year's Day very happy to me."

"You don't know how very near I came to spoiling my record this morning, mother," answered Jed, "nor how glad I am that I didn't do so."—*Baptist Boys and Girls.*

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 9, 1916, at 2 o'clock p. m., Second Vice President William C. Hubbard in the chair.

Members present: Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, J. Denison Spicer, Theodore L. Gardiner, Esle F. Randolph, Theodore G. Davis, John B. Cottrell, Edgar D. Van Horn, Jesse G. Burdick, Frank S. Wells, Herbert L. Polan, Raymond C. Burdick, Charles P. Titsworth, Irving A. Hunting, Arthur L. Titsworth.

Visitor: David D. Rogers.

Prayer was offered by Rev. Edgar D. Van Horn.

Minutes of last meeting were read.

The Advisory Committee presented correspondence from Rev. W. D. Burdick, outlining his itinerary for the next few weeks, and from Luther S. Davis, expressing the appreciation of the Marlboro Church for the services recently rendered by Rev. W. D. Burdick and Rev. E. D. Van Horn.

The Supervisory Committee reported that Lynn A. Worden had requested the committee to present to the Board, his resignation as Business Manager of the Publishing House, to take place April 1, 1916.

Voted that the resignation be accepted with regret, to take place at the time designated, and that the Supervisory Committee be requested and authorized to secure a successor to Mr. Worden on behalf of the Board.

The Committee on Distribution of Literature reported:

No. pages of tracts distributed since last meeting	218,413
(Of this number 150,960 were sent to Mr. Seeley, Moncton, Canada.)	
No. of new RECORDER subscribers	17
No. of RECORDER subscribers discontinued	28
(24 of these were requests to discontinue at expiration; 2 deceased; 2 living with people who already have the paper.)	

Report received.

The Committee on Italian Mission reported nine sermons and addresses by Mr. Savarese during December, with an av-

erage attendance of eleven at New York and thirty-five at New Era, and one thousand papers distributed.

The Treasurer presented his report for the second quarter duly audited which was adopted.

Correspondence was received from Pres. Boothe C. Davis, Rev. H. N. Jordan, Rev. J. E. Hutchins, Rev. A. J. C. Bond, Rev. E. D. Van Horn, Dean A. E. Main, Rev. C. S. Sayre, Pres. Corliss F. Randolph, Rev. E. H. Socwell, J. M. Rodriguez, Virginia Shelton, Rev. T. L. M. Spencer, and W. G. Vennokool.

By vote the letter from W. G. Vennokool was referred to the Missionary Board, with the hope that they may be able to assist him in getting located in Java.

Secretary Shaw presented his report on his attendance with Dean Arthur E. Main at the meeting of the "Federal Committee of the Churches of Christ in America" recently held at Columbus, Ohio.

Owing to the expense for postage incurred by mailing copies of each issue of the *Boodschapper*, *Gospel Herald*, *Sabbath Observer* and the "Italian" and "Hungarian" papers to each member of the Board, it was voted that copies be sent only to the Editor of the SABBATH RECORDER; the President of the Society; the chairman of the Committee on Distribution of Literature; the Sabbath Evangelist and the Corresponding Secretary, five copies in all, and the Corresponding Secretary was requested to keep copies on file, and display them to the Board at the monthly meetings, and that the Board bear the expense of the postage on the said five copies. It was also voted that the same change be made in reference to mailing the publications of the Tract Society, except in the case of tracts printed for the first time. The action of the Secretary already taken in relation to the above, was approved by the Board.

Brother David D. Rogers, of Daytona, Florida, being present, brought greetings to the Board from our people there, and spoke of their interest and activity in our denominational and general evangelistic work.

Editor Gardiner, on behalf of the Advisory Committee and himself, stated that owing to the pressure of work and the conditions before us incident to the change of

the Business Manager at the Publishing House, he did not feel that he could accept the invitation to deliver a course of lectures at Alfred this spring.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Decadent Hymnody

Some of the so-called hymns of the present are atrocious. Even if the spiritual message is good, it is spoiled by being linked either with a tune that is empty and meaningless or one that, having possibly a trace of something remotely resembling music, has the wretched power of capturing one's brain and beating its way through the hours of work, play and sleep. Some of these hymns that are shouted and drummed and trumpeted throughout the land are a reproach to the whole world of music and only live because of a rhythmic swing that adds to their deadly power.

The young people's societies can help tremendously in setting a higher standard. We must learn to discriminate. Even among the new marches and ballads, as among the new hymns, some are atrocious, some are passable, some are excellent. Our church and union music need not be slow and dismal. It can be bright, tuneful, everything that is attractive. But we ought to insist on its being real music. And the poems used as hymns and songs ought to be well written and full of spiritual power.—*The Christian Herald.*

General Sherman once stopped at a country home where a tin basin and roller towel sufficed for the family's ablutions. For two mornings the small boy of the household watched in silence the visitor's toilet. When on the third day the toothbrush, nail file, and whisk broom had been duly used, he asked, "Say, mister, air you always that much trouble to you'se'f?"—*Baptist Commonwealth.*

And He said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.
Contributing Editor

Abstract of Talk Given at Walworth Quarterly Meeting

ALLEN B. WEST

One of the greatest projects of our people in recent times is the Forward Movement proposed by the last General Conference. This movement calls for a much needed marked advance. It calls for aggressive work. It asks for a general forward movement all along the line. It asks for the hearty co-operation of our various denominational activities.

I will take into consideration but one of the lines in which the Forward Movement calls for advance. It asks of the Sabbath schools to increase their enrolment by the addition of 500 new members for each of the next 3 years. It might have been better if Conference had made the goal an addition of 500 to the average weekly attendance. The increase would then be real. Such an increase might come from a more regular attendance of those at present enrolled, or it might come from an increased enrolment, or it might come from the two combined. Be that as it may, the goal is a worthy one and each school should make an earnest effort to do its share. While we are increasing the enrolment by 500 let us see to it that the average attendance is also increased by 500. Here is something definite for the Sabbath schools to do, something to be attained, something that may be reported at the end of the Conference year, June 30, 1916, as really done. Each Sabbath school should have its part in this great Forward Movement.

The Sabbath School Board has apportioned the number to be added among the Sabbath schools as a 10 per cent increase. I will work out the problems in a little different fashion for this quarterly meeting, but the results will not differ materially from those obtained by the Sabbath School Board. The 1914 *Year Book* reports 8,276 as the total membership of our churches. If then we are to increase the enrolment of our Sabbath schools by 500,

it will be necessary to add one new member for each 17 church members. Now the total membership of this quarterly meeting is 976. Then our quota for this movement is 976 divided by 17 or about 60 new members for our Sabbath schools. Sixty does not seem so large as 500.

Now if we apportion 60 among the 5 churches of this quarterly meeting on the same basis, Milton's quota would be 24, Milton Junction's 13, Albion's 10, Walworth's 8, and Chicago's 5. Can we enlist these additions to our 5 schools? And can we do what is better, increase our average attendance by these numbers? Remember, this is the goal set for us by the Milton Conference. Let us in the Middle West not fail in doing our part and more than our part. Let us heap up the measure and let it run over.

There are two sources from which we may look for new members; from the Cradle Roll Department and from those adults who have dropped out of the Sabbath school. There are reported for the 1915 *Year Book* 79 as members of the Cradle Rolls of the Sabbath schools of this quarterly meeting. Surely we may expect a substantial increase from this source alone, providing we succeed in holding those of the teen age, who are so likely to drop out. But there is a much greater source of supply, namely the adult members of our churches who are not at present enrolled in our schools. It appears from the 1914 *Year Book* that these five churches had a membership, as I have said before, of 976. Of these, 363 only are reported as members of the Sabbath schools and not more than 155 of the Home Department. (The 155 is the total enrolment of the Home Departments and may include those that are not church members.) If we deduct from the total membership both 363 and 155 we have left 458, the number of church members who are not now enrolled in our schools and from whom we may draw to fill our quota of 60 new members. This supply alone would not be exhausted in 9 years. Working out this problem for each of the 5 churches would show that Milton has 243 church members who are not members of her Sabbath school and upon whom she may draw for her 24 new members; that Milton Junction has 88 from which to gain 12; that Albion has 50 from which to get

10; Walworth 24 to gain 8; and Chicago 53 to gain 5. Truly the supply is sufficient.

The increase in average attendance, the more important increase, could easily be made without any increase in enrolment. The total enrolment of these 5 schools is 578, while the average attendance is only 342. If we were but a little more regular in our attendance we could easily make the desired gain of 60. Sixty, the desired gain, added to 342, the average attendance, only makes 402, which would leave a large margin before perfect attendance of 578, the total enrolment, is reached.

Why can we not make a double increase, enlarge our enrolment by the addition of 60 new members and then so improve the regularity of the attendance that the average weekly attendance may be increased by two times 60 for these 5 churches? Let the schools and classes be organized at once to make this gain, and when it is made send a report to the editor of this department.

Lesson V.—January 29, 1916

THE LAME MAN LEAPING.—Acts 3

Golden Text.—“Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.” Acts 3: 6.

DAILY READINGS

- Jan. 23—Acts 3: 1-10. The Lame Man Leaping
- Jan. 24—Acts 3: 11-26. In the Name of Jesus
- Jan. 25—Isa. 35: 1-10. The Lame Shall Leap
- Jan. 26—Matt. 11: 1-10. Testimony of Jesus' Works
- Jan. 27—Luke 14: 7-14. Consideration for the Needy
- Jan. 28—Luke 5: 18-26. Jesus Heals a Palsied Man
- Jan. 29—James 5: 13-20. Christian Helpfulness (For Lesson Notes, see *Helping Hand*)

Minutes of the Sabbath School Board

The regular meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, December 19, 1915, at 2 o'clock.

The meeting was called to order by the President, Professor A. E. Whitford, with the following Trustees present: A. E. Whitford, A. B. West, L. C. Randolph, D. N. Inglis, E. M. Holston, Mrs. J. H. Babcock, Mrs. C. S. Sayre, G. E. Crosley, G. W. Davis, L. M. Babcock and A. L. Burdick.

Prayer was offered by Pastor L. C. Randolph. The minutes of the last meeting were read. The Secretary reported that notices of this meeting had been regularly sent to all Trustees.

The Committee on Publications reported that arrangements had been made with the editors and associate editors of our publications whereby they remain the same as last year, except that the Rev. A. L. Davis, of Boulder, Colo., has been secured to do the work on the *Helping Hand* that was done last year by the Rev. and Mrs. H. E. Davis. The report was adopted.

The Committee on Field Work reported as follows: “The committee has held four meetings since the last regular meeting of the Board. At the first meeting the matter of the Forward Movement was considered, and the Secretary was instructed to send out a letter to each superintendent and pastor setting forth the proposition as it relates to the Sabbath schools, and asking all the schools to co-operate in the plan. A few replies to these letters have been received. The committee prepared a program covering the interests of the Board, and presented it at the session of the last quarterly meeting of the Seventh Day Baptist churches of southern Wisconsin and Chicago, held in Walworth, Wis., in October. The committee has prepared a Survey Report and sent blank copies to each superintendent and pastor in the denomination. This Survey asks 74 questions and was accompanied by a circular letter by the Secretary, asking that the questions be answered fully and returned promptly to the Secretary. So far about one half of the schools have replied to the request. The matter of score cards and standards has been considered and referred to a sub-committee composed of A. E. Whitford and A. B. West.”

Upon motion, the report was adopted. The Treasurer's report for the last quarter was presented and, upon motion, was adopted as follows:

Treasurer's Report

From September 19, 1915 to December 19, 1915	
General Fund	
1915	Dr.
Sept. 19, Balance on hand	\$351 38
Oct. 4, Irving A. Hunting, Plainfield, N. J. S. S.	2 67
Oct. 4, J. B. Walker, Riverside, Cal., S. S.	1 75
Oct. 4, Allen B. West, Milton Junction, Wis., Church	4 19
Oct. 6, Wm. Stillman, Plainfield, N. J., Church	20 74

Oct. 14, E. E. Whitford, New York City, Church	4 82
Oct. 14, N. C. Clarke, Farina, Ill., S. S.	2 15
Oct. 25, A. S. Childers, Salem, W. Va.	3 35
Oct. 25, I. F. Randolph, New Market, N. J., S. S.	5 00
Oct. 30, Arthur J. Spicer, Plainfield, N. J., Eastern Association Col.	3 33
Nov. 11, H. M. Swinney, Westerly, R. I. Church	25 00
Nov. 12, M. B. Vars, West Hallock, Ill., S. S.	1 12
Nov. 29, Woman's Board, Milton, Wis.	12 80
Nov. 29, Raymond Smith, Walworth, Wis., S. S.	13 86
Dec. 2, Curtis F. Randolph, Alfred, N. Y., Church	2 39
Dec. 12, Artheda M. Hide, Verona, N. Y., S. S.	9 13

Total received\$463 68

GENERAL FUND

Dr.	
Sept. 2, Dr. A. L. Burdick, postage	\$ 1 50
Nov. 12, Mrs. C. M. Burdick: Editing Visitor July, Aug., Sept., Oct., Nov.	50 00
Nov. 19, A. E. Whitford: Expenses to S. S. Convention, Green Bay, Wis.	8 31
Nov. 30, Davis Printing Co., Milton: 300 Survey Reports, 4 pages	\$ 6 60
2700 Letter heads	12 80
2700 Envelopes	5 75
100 extra S. S. Bd. letter heads	30
Nov. 30, Dr. A. L. Burdick, Janesville: Postage 300 letters	6 00
Dec. 18, Mrs. C. M. Burdick: Editing Visitor, Dec., 1915	10 00
Sept. 20, Junior Qr. Fund: Editing 3rd and 4th quarters, 1915	35 00
Dec. 2, Junior Qr. Fund: Editing 1st quarter, 1916	17 00

Balance on hand\$153 26
310 42
\$463 68

Junior Quarterly Fund

Dr.	
Balance on hand	\$ 4 08
Oct. 14, Junior Quarterly receipts	31 55
Oct. 14, F. J. Hubbard, appropriation Tract Society	100 00
Sept. 20, General Fund: Editing Junior Quarterly 3rd and 4th quarter, 1915	35 00
Dec. 2, General Fund: First Quarter, 1916	17 50
	\$188 13
Cr.	
Sept. 20, Mrs. J. T. Van Horn: Editing 3rd and 4th quarters Junior Quarterly	35 00
Oct. 14, L. A. Worden: 3 quarters Junior Quarterly, 1915	96 50
On 4 quarters Junior Quarterly, 1915	35 63
Dec. 2, Mrs. Van Horn: Editing 1 quarter Junior Quarterly, 1916	17 50

Balance on hand\$184 63
3 50
\$188 13

Balance due on 4th quarter 40 55

Hocker Fund:	
Balance on hand July 1	\$ 11 45
Oct. 14, New York Church	82

Correspondence was read from several superintendents and pastors. A report from the Rev. W. C. Whitford, of his attendance at a meeting of the International Lesson Committee, held in Buffalo, N. Y., was read, accepted and ordered placed on

file, and the bill for \$9 for expenses was allowed and ordered paid. The report of the Rev. H. C. Van Horn, delegate from this Board to the Western, Central and Eastern Associations, was presented and upon motion was accepted and ordered placed on file.

It was voted that the Sabbath School Board go on record as favoring the uniting with the Woman's Board, the Young People's Board, the Corresponding Secretary of the General Conference and Milton College in purchasing a mimeograph for the use of the different Boards, and that the President, A. E. Whitford, be authorized to act for this Board in the matter.

It was voted that the President and Secretary be authorized to secure a delegate to attend the annual meeting of the S. S. Council of Evangelical Denominations, to be held in Richmond, Va., January 25-27, 1916.

The minutes were read and approved. Adjourned.

A. L. BURDICK,
 Secretary.

American Sabbath Tract Society—Treasurer's Report

F. J. Hubbard, Treasurer, In account with The American Sabbath Tract Society

Dr.	
To balance cash on hand October 1, 1915	\$1,091 19
To funds received since as follows:	
Contributions:	
October	\$244 68
November	271 05
December	519 98
	1,035 71
To income from invested funds:	
October	\$649 30
November	45 00
December	43 33
	737 63
To City National Bank, interest on balance	7 30
To Loans, November	1,000 00
To Publishing House Receipts:	
Recorder	\$571 93
Visitor	61 20
Helping Hand	160 63
Pulpit	329 66
Tracts	3 26
	1,126 68
	\$4,998 51

By cash paid out as follows:

Cr.	
G. Velthuysen, appropriation	\$151 50
George Seeley:	
Salary	\$75 00
Postage	30 00
	105 00
Marie Jansz, appropriation	37 50
Joseph J. Kovats, salary	60 00
T. W. Richardson, salary	75 00
Los Angeles, Cal., S. D. B. Church: Appropriation	87 50
Italian Mission, New Era, N. J.:	

Appropriation	87 50
T. L. M. Spencer, appropriation	30 00
Ch. Th. Lucky, appropriation..	75 00
Willard D. Burdick:	
Salary	\$225 00
Traveling expenses ...	67 32
	<u>292 32</u>

Committee on Revision of Literature:	1,001 32
Mildred F. Randolph, research work	75 00
Sabbath School Board: One-half ap-	
propriation for Junior Quarterly ...	100 00
Paul E. Titsworth, expenses to Central	
Association	5 80
Wm. E. Ashwall & Co., composition and	
electro "Sabbath Worship Hymn" ...	4 10
Anna C. Townley, typewriting for	
President	6 40
M. E. McLaughlin, typewriting for	
Treasurer	13 70
Edwin Shaw, Cor. Sec., carbon paper..	2 50
Legal services and expenses:	
Herbert G. Whipple, in re estate Elec-	
tra A. Potter	\$40 85
N. Y. Telephone Co., telegram	
in re estate Marilla B. Phil-	
lips	51
Electra A. Potter Bequest, transferred	41 36
to Permanent Fund as per decree of	
Court, Oct. 1	24 00
Calista A. Sears, income on Permanent	
Fund, estate Electra A. Potter as per	
decree of Court of Oct. 1	125 00
Publishing House Expenses:	
Recorder	\$1,830 58
Visitor	223 33
Helping Hand	411 44
Pulpit	230 86
Tracts	359 34
	<u>3,055 55</u>
	\$4,454 73
By balance on hand December 31, 1915	543 78
	<u>\$4,998 51</u>

SINKING FUND

Dr.	
To amount received from Publishing	
House to care for future improve-	
ments	\$ 275 00
Cr.	
By amount on deposit Plainfield Trust	
Company	\$ 275 00
E. & O. E.	
F. J. HUBBARD,	
Treasurer.	
Plainfield, N. J.,	
January 3, 1916.	
Outstanding indebtedness	\$1,000 00

Life Member Added

Winfield S. Bonham, Shiloh, N. J.

Examined, compared with books and vouchers and found correct.

ASA F. RANDOLPH,
THEO. G. DAVIS,
CHARLES POTTER TITSWORTH,
Auditors.

Plainfield, N. J.,
Jan. 9, 1916.

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He that followeth me shall not walk in darkness, but shall have the light of life. —John 8: 12.

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor
L. A. Worden, Business Manager

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Deaths

McCULLOCH.—Minnie Randolph was born at New Market, N. J., October 4, 1860. Her father was Thomas D. Randolph and her mother, Sarah Dunn, both of whom were descendants of the large families of Randolphs and Dunns who were staunch people and influential in the early civic, political and religious life of New Jersey. She entered into rest November 17, 1915.

When Minnie was three years old her parents came to Wisconsin and settled at Newville, four or five miles west of Milton Junction. Here she lived until her marriage to James McCulloch, September 5, 1888. With the exception of one year their married life has been spent in Milton Junction.

Mrs. McCulloch was a good neighborly woman who scarcely ever failed to respond to a call for help when there was sickness or other need in the neighborhood. Her death is a great loss not only to the stricken family but to the whole community. She is survived by her husband, five children—Sadie, George, Lola, Frank and Elmer—a sister, Mrs. August Husen, and a brother, Edward Randolph.

The funeral services were held in the Methodist church at Milton Junction, conducted by Rev. Henry N. Jordan. Burial was in the cemetery at Milton. H. N. J.

James McNeil Whistler and a friend, strolling through a London suburb, met a small boy. Whistler asked him his age.

"Seven," the boy replied.
"Oh, you must be more than seven," said Whistler, doubtingly.

"Seven," insisted the boy, rather pleased at being taken for older.

Turning to his friend, Whistler said, "Do you think it possible that he really could have gotten as dirty as that in only seven years?"—Everybody's Magazine.

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

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

The Sabbath Recorder

I learn, as the years roll onward
And leave the past behind,
That much I have counted sorrow
But proves that our God is kind;
That many a flower I longed for
Had a hidden thorn of pain,
And many a rugged bypath
Led to fields of ripened grain.

The clouds but cover the sunshine;
They cannot banish the sun;
And the earth shines out the brighter
When the weary rain is done;
We must stand in the deepest shadow
To see the clearest light,
And often from wrong's own darkness
Comes the very strength of right.

We must live through the weary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom;
And the sweetest and warmest sunshine
Comes after the storm and gloom.

So the heart from the hardest trial
Gains the purest joy of all,
And from lips that have tasted sadness
The sweetest songs will fall.
For as peace comes after suffering,
And love is reward of pain,
So after earth comes heaven—
And out of our loss the gain.

—Author Unknown.

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